

The “homo religiosus” Religion as an experienced force.

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The “homo religiosus” Religion as an experienced force.

Foreword

The oldest among us knew in their youth the last vestige of a Christianity that had existed for centuries. People wholeheartedly believed that as long as they were baptized, confirmed and kept to the commandments, they would go to ‘heaven’ after their death. These obvious certainties, which once gave people serenity and honest trust, have lost a lot of their strength today. The horizons of life are much wider and more uncertain, the world and life itself have become much more complicated.

The next generation often still had a Christian youth, they were baptized, and confirmed, but sometimes this was only for show, as part of the tradition. A number of them go to church only for special events in life: a wedding celebration or to grieve after the death of a loved one, possibly for Christmas or Easter, in a festive atmosphere and sometimes with music. However, in many cases deep religious devotion is difficult to find. Some of them even whisper that the pure and sincere faith of yesteryear has been reduced to a form of folklore and now belongs in a museum rather than in everyday life. Believing with conviction in our time? No, it's not easy. Perhaps it is, according to some, also a little naive.

What about our younger generation? Many no longer even know the most essential truths of the faith. And they are not concerned about that at all. Their interests lie in very different fields.

Besides, where does your faith fit into today's world? Many 'well-meaning people' are asking themselves that. In recent decades a number of issues have been revealed that, to say the least, do not always honor the believing world, so that young people in particular turn their backs on religion and seek other horizons. Nevertheless, the question remains as to whether they are not "throwing the baby out with the bath water" with this choice". Will you abandon the practice because of abuse? Or is this belief also the subject of too many painful questions? These are delicate questions that do not immediately find a clear answer. What does the life of Jesus mean for our rather secular culture? Indeed, some people want a belief appropriate to the needs of our rather nominalist and rationalist times. They contest the historical character of Christ's miracles, even His resurrection, His descent into hell and His ascension. These events are reduced to educational and fictional stories, nothing more. They contain too many unverifiable elements and are therefore unable to respond to the criticisms of contemporary scientific research.

But does that say anything about what faith wants to show or rather something about the preconceptions of our time? In other words, are we not in danger of trying to adapt the reality of faith to what remains of it in our contemporary mentality? And if we do indeed start from our rather profane axiom, do we still allow religious data, the “facts that do not lie”, as they were and still are being testified by many witnesses, to take on their full meaning?

On the contrary, shouldn't we leave aside our preconceived ideas, so that we are really in close contact with what we are studying and thus effectively give the data its full meaning. So it is the facts in themselves that inform us, and no longer our preconceived ideas that dare to distort the data, color it and limit it to what we only want to know. Only a realistic attitude

allows what is 'real' to be 'real'. And it is only in this way that we reveal the 'truth'. At least, it seems that way to us.

Giving full meaning to religious data remains far from an easy task. Because indeed, what should we be aware of? In reality, what is religion? Is it something you learn? Is there a connection with the commandments? Is it linked to a set of rules and obligations? Is it a respectful attitude? Or is it in its deepest nature something else? Let us take the Gospel itself. *Luke 8:43*, where Jesus said that someone touched him, for He had felt a power coming out of him. However, it turns out that a woman who was suffering from blood loss had touched the edge of his clothing behind his back. She believed that Jesus' garment shared his special life force, and that if she could touch his garment, she would also share this high life energy. So, she thought, she would be cured of her illness. The Gospel text states that she has indeed been healed. Jesus added that her faith had saved her. *Luke 6:19* also quotes that an entire crowd wanted to touch Jesus because there was a force coming out of him that healed them all.

If these two biblical texts are based on reality, and that is what the Bible wants us to believe, then they testify of a belief in a high life force that that is also 'transitive', that can pass from Jesus who possesses it abundantly, to the woman who apparently lacks it, or even to a whole crowd.

In this case, religion acquires a strong dynamic character, where a form of energy transfer is involved. Moreover, the Bible speaks several times of these energetic functions, of what it calls the power of the 'Holy Spirit'. But there is more. If Jesus could feel that there was a force coming out of Him at the time of healing, then it appears that, to use a term from the paranormal world, He is supposedly 'sensitive'. Such a person feels many phenomena and events that remain hidden from the average Joe.

Anyone who knows the story of Abisjag of Shunem and King David, as described in the Bible in the *first book of kings*, knows that there is also a transfer of power there. The old king was suffering from a lack of energy and because of this could barely manage his administrative duties. That is why he could regenerate his energy to the powerful and etheric charisma of the beautiful Abisjag. The Scripture even mentions that he slept with her, but did not 'know' her. This means in biblical language that he did not have sex with her.

Then we read in this same *book of kings*, *17:17-24* that the prophet Elijah brought back the dead son of a widow. To this end he lay on the child, face to face, and prayed to God that her son would be able to come back to life. This is what happened according to the history of the Bible. If this is also a reality, then the belief in this transfer of life force is apparently much more general and also much more realistic than we might suspect in our contemporary Western culture. Dynamism and sensitivity seem to go hand in hand with religion. But also on this there is more.

In addition, we read *John 4:16/19* where the evangelist wrote about a conversation between Jesus and a Samaritan woman. Jesus told her that she had already known five men and that her current partner was not her husband, to whom the woman replied, "Lord, I see that you are a prophet." The Samaritan woman's reaction shows that, for her, a 'prophet' was familiar with what we now call 'clairvoyance'. Or: *Luke 22:8/13* mentions that Jesus sent two apostles forward to prepare the common Easter meal. Jesus said, "Look, when you enter the city, you will meet a man carrying a jug of water. Follow him to the house where he will enter. You say to the owner of the house: "The master makes you say:" Where is the room, where I can eat the

Easter meal with my disciples? “He will show you a room from above. Make the preparations there. When they went there, they found everything as He had told them. They made preparations for the Easter meal. So much for this biblical text. Here as well, Jesus shows his clairvoyance. In a premonitory way, he ‘sees’ what will happen in the immediate future.

If the last two texts are also a reality, then the question arises as to whether religion can not only be associated with energy processes, but can also be linked to a form of paranormal observation. However, in our culture this is so contradictory to the achievements of pure science that at first sight it becomes very difficult to take such a thesis seriously. There have been so many absurdities in the world about the paranormal, and ever so many deceptions have been exposed, that such an assertion can rightly be received with extreme skepticism. We are faced with a choice again. Here we are again faced with a choice. Here the story about the use and abuse seems to repeat itself. Are we going to deny ourselves the use because of an abuse? Are we going to throw the baby out with the bathwater again? Do we really want to only see, for a second time, that which the assumptions of our time allow us to perceive? But if we do this, we judge again without having fully contacted these data? And then our vision is colored again by prejudice? Do we want to see the facts from the point of view of our preconceived ideas, or do we want to understand what is being shown and how it is being shown?

And what if, in religious processes, the hypothesis of dynamic vision, paranormal forces and clairvoyance is not a priori rejected but considered possible, at least for the moment, and see where it takes us? And only then, and with a logically strict mind, can we draw our conclusions? This is not only for what the Bible teaches us, but also for what archaic, ancient and classical religions have to say. Could this lead us to richer ideas? Anyone who engages in it in a minimal way, for example, quite quickly understands the idea that almost all extra-Biblical religions are filled with the concept of “life force”, energetic, magical powers and mantic practices of all kinds. In this way, these many religions show an analogy with the biblical religion: there are certainly important differences, but we also find similarities and links. Isn't it worthwhile to go deeper? This may lead us to interesting notions, also and especially to our own biblical religion. Do we find many religious characteristics in the various mantic practices and magic's of the peoples? And vice versa, does our biblical religion have both mantic and magical characteristics? However, verifying all this requires us to be open-minded. Then we must indeed have empathy for these believers and listen to what they have to say to us about their religious experiences and practices. If we do not, there is a good chance that we will project our convictions into their customs. Then what they themselves have to say, escapes us and any understanding with their religion is lost.

We illustrate this with an example. In India, mating couples are represented in a number of temples. Here many Western Europeans could spontaneously claim that it is nothing more than ordinary porn. And yet the natives would be shocked by this particularly contemptuous judgment. For them it is a sacred act: the glorification of the sacred life force. Which is eminently concentrated in the genitals. They do indeed transmit this mysterious life. What seems to be ‘sex’ for a profane Westerner becomes a high religious act for the local believer: the cult of the sanctity of life. Indeed, we must share their religious convictions - not ours - to understand what they - not us - mean with these representations. If we do not do so, we risk misinterpreting them.

Pope Pius XI founded the Ethnographic and Ethnological Museum in Rome in 1922. He knew the religious sciences and ordered the seminaries to teach them and to respect other religions and their customs. “These are human documents that must not be destroyed,” he said.

So with this tolerant and open mind we approach this vast, and far from simple, aspect of religion. And let us not neglect any subject in this area. We immerse ourselves in the paranormal aspects of the sacred, in the mantic practices and in the magic of the peoples, and we also look at all this from a paranormal biblical perspective.

We therefore inform the reader about many of the less known mantic and magical aspects of faith. And finally it is up to him or her to make a well-considered choice.

the author

Chapter 1: A first introduction

1.1. Religion as an experienced reality

We begin immediately with a number of examples from the Bible where religion is perceived as a reality, first in the Old Testament and then in the New Testament. We will see that it is always a more than ordinary experience, and for this reason the initiative always comes from Yahweh, His angels or Jesus, but not from the believer.

The Lord has spoken.

Genesis 28: 10/19.

Then Jacob departed from Beersheba and went toward Haran. He came to a certain place and spent the night there, because the sun had set; and he took one of the stones of the place and put it under his head, and lay down in that place. He had a dream, and behold, a ladder was set on the earth with its top reaching to heaven; and behold, the angels of God were ascending and descending on it. And behold, the Lord stood above it and said, "I am the Lord, the God of your father Abraham and the God of Isaac; the land on which you lie, I will give it to you and to your descendants. "Your descendants will also be like the dust of the earth, and you will spread out to the west and to the east and to the north and to the south; and in you and in your descendants shall all the families of the earth be blessed. "Behold, I am with you and will keep you wherever you go, and will bring you back to this land; for I will not leave you until I have done what I have promised you." Then Jacob awoke from his sleep and said, "Surely the Lord is in this place, and I did not know it." He was afraid and said, "How awesome is this place! This is none other than the house of God, and this is the gate of heaven." So Jacob rose early in the morning, and took the stone that he had put under his head and set it up as a pillar and poured oil on its top.

Exodus 3:1-5: Now Moses was pasturing the flock of Jethro his father-in-law, the priest of Midian; and he led the flock to the west side of the wilderness and came to Horeb, the mountain of God. The angel of the Lord appeared to him in a blazing fire from the midst of a bush; and he looked, and behold, the bush was burning with fire, yet the bush was not consumed. So Moses said, "I must turn aside now and see this marvelous sight, why the bush is not burned up." When the Lord saw that he turned aside to look, God called to him from the midst of the bush and said, "Moses, Moses!" And he said, "Here I am." Then He said, "Do not come near here; remove your sandals from your feet, for the place on which you are standing is holy ground."

1 Samuel 3: 1-9

Now the boy Samuel was ministering to the Lord before Eli. And word from the Lord was rare in those days, visions were infrequent. It happened at that time as Eli was lying down in his place (now his eyesight had begun to grow dim and he could not see well), and the lamp of God had not yet gone out, and Samuel was lying down in the temple of the Lord where the ark of God was, that the Lord called Samuel; and he said, "Here I am." Then he ran to Eli and said, "Here I am, for you called me." But he said, "I did not call, lie down again." So he went and lay down. The Lord called yet again, "Samuel!" So Samuel arose and went to Eli and said, "Here I am, for you called me." But he answered, "I did not call, my son, lie down again." Now Samuel did not yet know the Lord, nor had the word of the Lord yet been revealed to him. So the Lord called Samuel again for the third time. And he arose and went to Eli and said, "Here I am, for you called me." Then Eli discerned that the Lord was calling the boy. And Eli said to Samuel,

"Go lie down, and it shall be if He calls you, that you shall say, 'Speak, Lord, for Your servant is listening.' " So Samuel went and lay down in his place.

The biblical text goes on to say that God makes himself known to Samuel and names him as a prophet. (*1 Samuel 3 : 19/21*)

Isaiah 6. (1) In the year of King Uzziah's death I saw the Lord sitting on a throne, lofty and exalted, with the train of His robe filling the temple. (...). (5) Then I said, "Woe is me, for I am ruined! Because I am a man of unclean lips, And I live among a people of unclean lips; For my eyes have seen the King, the Lord of hosts." (...). (8) Then I heard the voice of the Lord, saying, "Whom shall I send, and who will go for Us?" Then I said, "Here am I. Send me!"

We also give some examples of the New Testament.

Matt. 3:16 After being baptized, Jesus came up immediately from the water; and behold, the heavens were opened, and he saw the Spirit of God descending as a dove and lighting on Him, and behold, a voice out of the heavens said, "This is My beloved Son, in whom I am well-pleased."

2 Peter 1:16/21 says on this subject: For we did not follow cleverly devised tales when we made known to you the power and coming of our Lord Jesus Christ, but we were eyewitnesses of His majesty. For when He received honor and glory from God the Father, such an utterance as this was made to Him by the Majestic Glory, "This is My beloved Son with whom I am well-pleased", and we ourselves heard this utterance made from heaven when we were with Him on the holy mountain. So we have the prophetic word made more sure, to which you do well to pay attention as to a lamp shining in a dark place, until the day dawns and the morning star arises in your hearts. But know this first of all, that no prophecy of Scripture is a matter of one's own interpretation, for no prophecy was ever made by an act of human will, but men moved by the Holy Spirit spoke from God.

In *Joh. 12: (44)* Jesus said, he proclaimed it: And Jesus cried out and said, "He who believes in Me, does not believe in Me but in Him who sent Me. (...). (12: 49) "For I did not speak on My own initiative, but the Father Himself who sent Me has given Me a commandment as to what to say and what to speak.

Acts of the Apostles 9: 3-18. As he (Paul, Saul) was traveling, it happened that he was approaching Damascus, and suddenly a light from heaven flashed around him; and he fell to the ground and heard a voice saying to him, "Saul, Saul, why are you persecuting Me?" And he said, "Who are You, Lord?" And He said, "I am Jesus whom you are persecuting, but get up and enter the city, and it will be told you what you must do." The men who traveled with him stood speechless, hearing the voice but seeing no one. Saul got up from the ground, and though his eyes were open, he could see nothing; and leading him by the hand, they brought him into Damascus. And he was three days without sight, and neither ate nor drank. Now there was a disciple at Damascus named Ananias; and the Lord said to him in a vision, "Ananias." And he said, "Here I am, Lord." And the Lord said to him, "Get up and go to the street called Straight, and inquire at the house of Judas for a man from Tarsus named Saul, for he is praying, and he has seen in a vision a man named Ananias come in and lay his hands on him, so that he might regain his sight." But Ananias answered, "Lord, I have heard from many about this man, how much harm he did to Your saints at Jerusalem; and here he has authority from the chief priests to bind all who call on Your name." But the Lord said to him, "Go, for he is a chosen instrument of Mine, to bear My name before the Gentiles and kings and the sons of Israel; for I will show him how much he must suffer for My name's sake." So Ananias departed and entered the house,

and after laying his hands on him said, "Brother Saul, the Lord Jesus, who appeared to you on the road by which you were coming, has sent me so that you may regain your sight and be filled with the Holy Spirit." And immediately there fell from his eyes something like scales, and he regained his sight, and he got up and was baptized;

A dream

Matth. 2:12: And having been warned by God in a dream not to return to Herod, the magi left for their own country by another way.

Matt. 2:13 : Joseph is warned in a dream to flee to Egypt to escape the infanticide ordered by Herod: Now when they had gone, behold, an angel of the Lord appeared to Joseph in a dream and said, "Get up! Take the Child and His mother and flee to Egypt, and remain there until I tell you; for Herod is going to search for the Child to destroy Him." And further on in the text, we read that The Angel of Yahweh appears to Joseph in a dream. He announces Herod's death to him and leads him to the promised land.

Yahweh takes the initiative.

According to these few examples from the Bible, if these stories, in one way or another, are based on experiential reality - what the Bible wants us to hear - then, as we said at the beginning, one thing strikes us immediately is that the initiative comes from the Lord, his angels or Jesus. Not from the believer himself. That's how Jacob lived a dream. Moses heard that the Lord was calling him. Samuel also intends to call his name three times. Isaiah also heard the voice of the Lord. The magi of Bethlehem were warned in a dream not to go to Herod's house. Joseph is warned in a dream of imminent infanticide. And Saul heard the voice asking, "Why are you persecuting me?"

Also, among others, *Gen. 30:3, 31:11, 31:24, 37:5* and *Job 33:15/18* describe such testimonies.

The Bible

In fact, the Bible is a kind of library with a wide variety of texts of all kinds. Some of them have only historical significance, so they are no longer so important today. The Bible also contains many repetitions. But a number of texts, although they appear to be old in their inspiration and form of writing, still have a very real contemporary value.

Let's take *Job 33: 14/17* for example: "Indeed God speaks once, or twice, yet no one notices it. "In a dream, a vision of the night. When sound sleep falls on men, While they slumber in their beds. Then He opens the ears of men, and seals their instruction. That He may turn man aside from his conduct, and keep man from pride".

According to the author, the divine meaning of such phenomena is that "man should reflect on his actions and thus put an end to his pride". But it seems that the author of this text notes that his contemporaries do not realize the divine value of such interventions. Perhaps ordinary people do not possess and develop all the qualities required to become aware of such dreams and visions. In this way, he moves somewhat away from the possibility of "hearing" such revelations and "seeing" such visions.

Apocalyptic

In this respect, we refer to the term "apocalyptic". According to the dictionary, it is defined as the set of thoughts and representations concerning the end of the world and the coming of the kingdom of God. The "*Revelation*" or "*Revelation of John*" is also the last book of the Bible and speaks of the end times. However, the much broader meaning of the Greek term "apo.kalupsis" refers not only to revelations concerning the end times, but also to revealing or communicating what is mysterious and which can only be perceived by paranormal mediators

such as prophets. For common, non-clairvoyant people, such revelations are therefore inaccessible.

We see that the Greek term has a much greater meaning than the dictionary definition. An important work in this field is C. Kappler a.o. *Apocalypses et voyages dans l'au-delà*¹ (Apocalypses and journeys to the afterlife), especially because of the broad definition of "unveiling" and "revelation".

The apocalyptic reveals the Holy as far as it belongs to the "other world", in the descriptions of wonderful facts among other things. According to Kappler, there is also a close link between "apocalyptic" and "traveling to the afterlife" or "traveling to the other world". We will come back to this in detail.

If, suddenly, a vision or a voice appears and the initiative does not come from man, it is because there is a much more important action, and very different from the simple subjective imagination. In this case we are talking about the revelation of the apocalypse. The sacred shows itself. We are indeed confronted with religion.

1.2 What religion is not.

Incorrect definitions

Definitions of religion that approach faith exclusively from a psychological, economic or emotional, instinctive or philosophical point of view are therefore completely inadequate. Religion is described here from something that it is not. The religious experience itself is determined as an outsider and as a foreigner, without knowing and without having made contact with the real data. We reduce, we bring religion to something non-religious. In this context, the sacred, the holiness are simply denied, and because we have no personal religious experience, we simply generalize that it does not exist.

According to a strict logic this is a syllogism in which the prerequisite is not said. Transcribed this reasoning becomes: "Everything I don't feel myself doesn't exist. I myself have no religious experience, so religious experiences do not exist. But the statement "everything I don't experience doesn't exist" is an unproven statement. The whole reasoning is therefore a mere hypothesis, not conclusive evidence.

We have observed throughout history that the analysis of the sacred, the object of religion, has always wanted to rely on people who knew the subject: priests, seers, magicians... today, we rather want to hear it from university professors even if they do not believe, and preferably if they do not believe, because it is only then that they are truly "objective" as outsiders. People with religious experience are "suspicious". The religious man will wonder surprisingly how one can make authoritarian statements about something that one does not know from personal experience and in which one does not believe either.

Religion as a neurosis according to Freud

In *Die Zukunft einer Illusion*², (The Future of an Illusion) the Viennese psychiatrist S. Freud (1856/1939) describes religion as a neurosis. According to him, faith is a residue of an infantile phase. He believes that the believer is like a child who aspires to a loving father. The believer projects these feelings into an imaginary being, and calls it his "God". This vision is developed in his *Das Unbehagen in der Kultur*³ (Discomfort in Culture). Freud believes that religion is an illusion to which no reality external to man responds.

Religion as an opium according to Marx

It is obvious that K. Marx (1818/1883), a communist thinker, will involve religion in a kind of class struggle and pay particular attention to its economic context. In his *Zur Kritik der Hegelschen Rechtsphilosophie*⁴ (On the criticism of Hegel's philosophy of law) he writes that religion is the opium of the people and that it prevents man from finding true happiness. Religion, according to Marx, is deluded by its promise to free people from their misery, and that is why it shows that it knows that man lives in poverty, but it does nothing for the social and economic causes that lead to this misery. On the contrary, it gives the possessing class a "good conscience" by teaching them "charity" and "good works" for a heavenly salvation. To the proletariat it promises a better existence in "a different world". In this way, religion consolidates the established social order with its misery.

Religion as a hallucination according to Leuba

H. Pinard de la Boullaye, *L'étude comparée des religions*⁵, (The Comparative Study of Religions), quotes a certain Leuba who says that the "visions" and "words" that some people who have the gift of clairvoyance perceive, are only visual or auditory hallucinations and therefore illusory perceptions. For Leuba, these so-called "religious" phenomena come exclusively from human biological and psychological needs. There are no religious needs per se. An opinion that still finds its supporters today.

Religion as a drift according to Nietzsche

F. Nietzsche (1844/1900), a German philosopher, is known for his statement: "Gott ist Tot, Wir haben Ihn getötet", "God is dead, we killed him." By this, he means that the divine world no longer exists, that the transcendental world is now powerless and that nihilism - the negation of any high value - is introduced into the world. Nietzsche wrote this slogan in 1882 in his *Fröhliche Wissenschaft* (Happy Science). We give an excerpt: "Have you not heard of this mad man who, in broad daylight, lit a lantern and started running in the public square screaming all the time: 'God is dead, we killed him'. Are we not mistaken as if through an infinite nothingness? Isn't it colder? Isn't the night darker than before? How will we, the murderers of murderers, console ourselves? The most sacred and powerful thing the world has ever possessed has lost its blood under our knives."

Nietzsche is the philosopher of drift. These are the basis of almost everything man does. What man calls "the afterlife" is only a kind of superstructure in this life of wandering. For Nietzsche, there are no higher ethical values in themselves. The instinct of life conceives values. The one who has the strongest exaltation for life, the strongest, determines values in an autonomous and authoritative way. It all boils down to the will for power. The powerful man dominates others. The ideal man is a kind of 'Übermensch' for him.

H. Schoeps, *Über de mens*⁶, (About the man) quotes Nietzsche in his *Morgenröte* (Dawn): "The most important events find it difficult to access sentiment. For example, by the fact that the Christian God is dead, there is no longer heavenly goodness and guidance in life. There is simply no divine justice. There is not even any immanent morality. This is the terrible news that will still need a few more centuries before it is fully realized. And then it will seem that all the force will have disappeared from the substance. "For Nietzsche, life is driven by drift, and religion is not only useless, but even harmful to the image of man himself. Ludwig Feuerbach (1804/1872) already underlined in his *Das Wesen des Christentums* (The Essence of Christianity), (1841) the relationship between faith in God and higher values: "The true atheist is the one who denies God. It is the one who designates the being of God: love, wisdom and justice, as non-existent".

Religion as an outdated stage according to Comte

A. Comte (1798/1857), a French philosopher, stated that science can provide an answer to all questions. According to him, people successively go through a religious, philosophical and scientific stage. People who are only "religious" are not yet ready for a philosophical or scientific use of their thoughts. They explain a lot of reality with unauthorized "divine" interventions. Those who think and philosophize on this subject are therefore a little more advanced than those who only believe. Explanations other than natural are excluded and, if possible, replaced by a more consistent clarification. For Comte, the apogee can only be found in true science, which, for everything, finds, or will find, a solid and well-founded explanation.

However, unlike Comte, it can be said that these three stages do not always take place diachronically, but they can occur synchronously and overlap. You can be a leading scientific researcher, while having philosophical and religious interest. Similarly, a religious person may just as easily engage in scientific and philosophical research.

Mircéa Eliade (1907/1986), *Traité d'histoire des religions*⁷, (Treatise on the History of Religions), also points out that evolutionism in the organization of religion is untenable. Everywhere, says the eminent religious historian, there is a "system" that includes both lower and higher dimensions of the sacred.

Religion: a mistake?

Freud, Marx, Leuba, Nietzsche and Comte all consider religion from their axioms, from their own preconceived ideas. They all agree that religion itself does not exist. If the believer thinks this way then, they say, he is totally wrong. One could, joining their critics somewhat, reformulate their thinking in this way: if religion is nothing more than an infant neurotic projection, a narcotic, such as opium, in order to perpetuate injustices, an emotion, an obsession with power or an outdated stage of development, then the criticisms mentioned above contain a solid foundation of truth. But then we are very far from what religion really is.

1.3. The sacred as an object of religion

Wisdom

We begin with a provisional definition of religion. In *the Bible, the book of Wisdom 6; 9/10* we read: "That you may learn wisdom and avoid faults, for those who observe holy things saintly will be recognized as saints". In other words, religion is wisdom, the vision of life's events. Especially a vision on "sacred" things. The attitude of the "wise man" is to give them their full meaning. "Wisdom" is the ancient or archaic term for "familiarity with the sacred". The Bible does not define religion as ecstatic or irrational behavior, as sometimes claimed. Or as we see in many extra-biblical religions. The Bible, on the other hand, argues that a person always maintains self-control. Religion confronts us with the other side, the sacred side of reality, and tries to confirm it through appropriate and ethically correct behavior.

The penetrating axiom, the principle par excellence for the believer is that there is something like "the sacred" and that it must be taken very seriously. It is the basis of the world and life. The origin of the term "religion" is said to come from the Latin "re.ligere". It is synonymous with "something", a high value, that always predominates. It is "something" that we constantly want to confirm, unlike the Latin "neg.ligere", which means neglect. It can be compared somewhat with "re.spicere", respect, show respect, honor, and is opposed to "de.spicere", not respect, offend, ignore.

Secularized and de-sacralized cultures neglect the sacred. They believe they are able to understand all problems and solve them autonomously, arbitrarily, without a "superior" life force. That is secularization, so typical of our Western culture.

The "homo religiosus"

"The religious man is he who, during life, experiences the sacred directly as exceedingly, infinitely beyond the profane, and this according to information and the life force, or the "power" as a force for action. Religion is not seen here as an "abstract system of dogmas" or as "believing statements in the name of divinity" but as an experienced reality. This is exactly what F. Fénelon Spener (1668/1744), Ch. Dupuis (1768/1834) and many others have tried to clarify. (1744/1809), F. Schleiermacher (1768/1834) and many others have tried to clarify. The question arises: What is "holy"? Alfred Bertholet *Die Religion des Alten testaments*^[50] (The religion of the Old Testament) notices: "Heiligkeit bedeutet gesteigerte Kraftgeladenheit", (holiness means a higher force). This holiness is manifested, for example, in experienced forces and is revealed in descriptions of mysterious facts. "Additionally, we give a number of examples from the Bible, the Old Testament."

- *Exodus 3; 5*: Let us quote the last sentence of the text already quoted: Then said Yahweh (to Moses): "Then He said, "Do not come near here; remove your sandals from your feet, for the place on which you are standing is holy ground."

- *Isaiah 65:5*: " Who say, `Keep to yourself, do not come near me, For I am holier than you!".

- *Ezekiel 22;26*. "Her priests have done violence to My law and have profaned My holy things; they have made no distinction between the holy and the profane, and they have not taught the difference between the unclean and the clean; and they hide their eyes from My sabbaths, and I am profaned among them.

- *Ezekiel 44: 19*:"When they go out into the outer court, into the outer court to the people, they shall put off their garments in which they have been ministering and lay them in the holy chambers; then they shall put on other garments so that they will not transmit holiness to the people with their garments.

- *Ezekiel 44: 23ss...* The priests enter the sanctuary of Yahweh and approach the altar. To respect the sacred nature of the rite and place, they put on their clothes automatically. "When they go out and go to the people, they will take off the clothes they have worn. They will immediately put on other clothes so as not to consecrate the people with their clothes. "According to this passage, the people apparently do not possess the high level of holiness of priests during their ritual acts.

- *Ezekiel 44:25*. "Priests shall not approach the dead, lest they make themselves unclean." In a number of cases and under conditions that may surprise us, modern and postmodern people, this is however permitted. It is believed that a corpse emits subtle matter and energy that is invisible to ordinary people. It penetrates the priests and "sanctifies" them, but here in a negative sense. They are impregnated with a harmful force that ruins life. This makes them unclean for the rites that Yahweh asks for. That is why there is a taboo on the sacred: it is only discussed in an overprotected setting. The sacred is dangerous if it is treated in an unskilled manner.

1.4. Opposite pairs

The Bible can be studied from a historical perspective. Modern and post-modern science constantly does this. But we can also try to immerse ourselves in a certain number of texts and look for the basic ideas. Then, through his reading, we will notice that they form a logical, coherent whole. From a limited number of intuitions, a number of "pairs" or "opposite pairs"

can be identified. This makes it easier to understand Bible texts. We highlight, with some examples, some remarkable "pairs".

- Moses is on 'sacred' ground. Priests do not distinguish between the sacred and the profane. Their robes sanctify people. Apparently Yahweh makes a significant distinction between the "sacred" and the "profane". We will check this under 1.4.1.

- *Ezekiel 44* teaches us not to approach a corpse without the necessary precautions. This would release matter and energy invisible to the ordinary person who could harm him or her. Apparently, in addition to the common substance, there is also a kind of rarefied, subtle substance. The term 'hyle' comes from Greek and means "matter" or "stuff". On the one hand we are talking about a "hyclic monism", the existence of only one kind of matter, which everyone can observe. On the other hand, there is a "hyclic pluralism", the existence of several types of materials. We will see this under 1.4.2.

- The sacred is linked to the life force. In the Acts of the Apostles, Ananias laid his hands on Saul so that Saul could see again. This gives us the opposition "abundance of vitality" and "lack of vitality". Of course, it is not physical strength, but the remarkable energy associated with the "sacred". If religion is associated with such forces, then we speak of "dynamism" and "dynamic conception of religion". We will discuss this in more detail in 1.4.3.

- According to *Genesis*, Jacob lived a dream in which Yahweh addressed him. In *Exodus* 3, Moses saw an angel of the Lord and heard the voice of the Lord. Samuel and Isaiah also heard that the Lord has called them. In the *Acts of the Apostles*, Saul heard the voice of Jesus. Some people receive dreams and hear voices, while others are not aware of them at all. Here too, we can talk about a distinction between who is 'sensitive' and who is not. The extra-sensory perception or clairvoyance contrasts here with the ordinary sensory perception. We would like to clarify this further under 1.4.4. 'sensitive'. The extra-sensory perception or clairvoyance contrasts here with the ordinary sensory perception. We would like to clarify this further under 1.4.4.

We summarize what preceded. The sacred contrasts profane and hyclic monism with hyclic pluralism, dynamism with lack of vitality and extrasensory perception with ordinary perception with meanings known to all. We explain each of the four couples below in more detail.

1.4.1. Holy / profane

This world is divided into two spheres: profane or ordinary and sacred or holy. There are people who call themselves "saints". We think of priests, saints in the strict moral sense, many former kings. In addition, there are holy communities. Thus says the church of "the communion of saints". The inhabitants of heaven, the purgatory souls and the people of the earth, or members of a church and monastic orders can form a sacred community. There are sacred acts such as sacraments and rites. You also know holy things like temples and churches. There are sacred times. We think of the Sabbath, the lent, the Mohammedan Ramadan. Objects can also be sacred: a Bible, a Koran, the Vedas. There are holy and unholy people. The culprit, for example, is unholy. Many cultures speak of two kinds of magic, white or conscientious and black or unconscious.

The sacred

The Bible puts us on the way.

- *Gen. 2:1* states that the Lord made the heavens, the earth, the sea and all that is in them in six days, but rested on the seventh day, thus making it a holy day".

- *Leviticus 19:2ss...* says: "You shall be holy, for I the Lord your God am holy". God is the primary source of all that is holy. The term "saint" (in Latin: 'sanctus') has a very high ethical

value in Christianity. What is of Yahweh - places, times, people, objects - is also sacred through participation. The Lord is the first source of all that is sacred.

N. Söderblom professor in Upsala, writes in his *Das Werden des Gottesglaubens*⁸ (The Becoming of the Faith in God), that religiously speaking faith in God may well be important, but that the idea of "saint" as opposed to "profane", is much more decisive. Piety can do without an explicit belief in a divinity, but not faith in "something sacred".

The most common concept of 'saint' can be summarized as follows: "what is not being approached except under well-defined conditions." This is negative language. In a positive form it is said: everything that is so high and "different" - in the sense of "higher than" everyday life - that it is approached only with the necessary respect.

This may seem strange at first, but neglect or insufficient handling of the sacred, is not without danger". It is as if the Bible warns us that it concerns a very high energy. Before coming into contact with it, you must be well prepared for this "in your own depths". G. Van der Leeuw *Phänomenologie der Religion*⁹ (Phänomenology of Religion), indicates in example *II Samuel* 6:7, where a priest, Oziab (Uzza), "held by hand the ark of the covenant that was about to fall", and from this contact he did not survive. The ark was, according to the author, so strongly charged with holiness that the biological body could not withstand the contact of such high energy. We will come back to this later.", and from this contact he did not survive. The ark was, according to the author, so strongly charged with holiness that the biological body could not withstand the contact of such high energy. We will come back to this later.

In *1 Corinthians* 11:27/32, Paul emphasizes the consequences if, for example, the sacredness of the Eucharist is underestimated or ignored. He wrote:

"Therefore whoever eats the bread or drinks the cup of the Lord in an unworthy manner, shall be guilty of the body and the blood of the Lord. But a man must examine himself, and in so doing he is to eat of the bread and drink of the cup. For he who eats and drinks, eats and drinks judgment to himself if he does not judge the body rightly. For this reason many among you are weak and sick, and a number sleep. But if we judged ourselves rightly, we would not be judged. But when we are judged, we are disciplined by the Lord so that we will not be condemned along with the world." Apparently, Paul means that if we are unworthy of communion, we can seriously, perhaps unconsciously, condemn ourselves in body and soul.

The sacred is always somewhat esoteric and occult and to this extent it is called a sacred "mystery". Whoever separates the mystery from the sacred mutilates the holy side of the very being, and the sacred, as it is given in its mystery, cannot penetrate it.

In this way, religion is not occasionally a day of celebration for those who really experience it. It is much more than that: in particular, it is a kind of force, rather hidden, that gives the believer the support he needs in life. Religion in its hidden and occult core seems far from simple. That it transcends everyday life will be discussed with determination.

Spirit / meat

The "holy / profane" couple is linked to the "spirit / flesh" couple. "Spirit" in the Bible means "life" and "divine life force". "Meat" means a life without this life force, a life that resembles biblically more what is dead than what is alive. For the religious man, what is only "flesh" is substandard and stripped of all holiness. In the first definition of religion, we already had in *the Book of Wisdom*: "That you may learn wisdom and avoid errors, for those who observe holy things saintly will be recognized as saints.

This implies a choice: man can choose to do justice to holy things and avoid mistakes, or not to do so and make mistakes, but with consequences.

Galatians 6:7/8 expresses the consequences of this choice: "Do not be deceived, God is not mocked; for whatever a man sows, this he will also reap. For the one who sows to his own flesh will from the flesh reap corruption, but the one who sows to the Spirit will from the Spirit reap eternal life.

Let's read *Gen. 6:3*: "Then the Lord said, My Spirit shall not strive with man forever, because he also is flesh; nevertheless his days shall be one hundred and twenty years." God says very clearly that his "Spirit", his life force, saves from destruction while "the flesh", or morally inadequate life force, "causes" this fall. God, with his divine life force or "Holy Spirit", no longer considers himself responsible for those who ignore Him and His commandments in an unscrupulous way. Only those who possess a sufficient and powerful life force for God will be sufficiently prepared for the problems of life and thus solve them properly. In logical terms: Only "the Spirit", the essence of God's life force, sees the problem and the way of solving it, and sooner or later he can achieve this.

Logical reasoning

"That you may learn wisdom and avoid faults", we read in the *book of wisdom 6:2*. Likewise *Ecclesiastical* (= *Sirach*) 37:16 says: "Every work begins with consultations and with every act is a preliminary plan". As a form of knowledge, religion is also open to a logical approach. This is far from irrational behavior, as is too often assumed. The statement "credo quia absurdum", "I believe because it is absurd" of the father of the church Tertullian (160/230), will never be a solid foundation of religion for modern man. If religion requires a belief in absurd things, then it provides no certainty, and it impoverishes the religious man in his own ability to perceive and reason. That is how this religion can confuse its supporters. It can then become a neurosis, an opium, an emotion, an outdated stage or whatever. But then it is far from what religion should be.

We prefer to focus on the logical reasoning that arises in the case of faith. Logic leads, among other things, to bringing axioms, the preconceived ideas we live by, to a better and more complete awareness. Then, from this, the necessary conclusions can be drawn. Once the axioms, the dispositions of religion have been established, there are the deductions: we think that the sacred revealed can be installed in a religious world and a certain vision of the world. From the saint perceived and filled with faith, come logical propositions about this sacred, the world and life. This can lead to various forms of worship. Religions then become much less a matter of 'faith' and much more a matter of 'proof'. In this vision, for example, it makes little sense to say: I believe and allow myself to be tortured for this belief, if necessary. Much more interesting, much more relevant are questions such as: what evidence, what logic, what coherence has the religion to which someone wants to adhere? What religious phenomena, what data do we have and what can we logically infer from them? So believing is no longer a blind and sometimes dangerous conviction, but rather an obvious one.

After all, it seems to us that a religion that is not logically responsible, especially in our modern world, does not stand up. Indeed, it seems much safer to examine the different religions at their true roots. What are the data? What are the questions? What are the solutions? This gives us a firmer foundation and protects us from many avenues of error. Religions have to prove their worth, not by imposing their authority. That time is definitely over. Appealing to a blind faith and blind trust is asking for trouble.

A difficult evolution

Only the Spirit, the essence of God's life force, sees the given and desired destiny and can realize it sooner or later, as we wrote above about the "spirit / flesh" couple. This "sooner or later" indicates a very long time. The person who makes the right choices in life will gradually grow towards wisdom and "holiness" without too much detour. Anyone who makes bad choices will learn much slower and with a lot of damage. All this presupposes in man a radical and unusually difficult evolution to reach the domain of the 'holy' and of the 'spirit' from the 'profane' and the 'flesh'. We will come back to this a lot.

The profane

The profane means uninitiated, secular, non-ecclesiastical. 'Fanum' is the Latin word for "temple". Whoever stays outside the temple is pro.fane. Our culture was much less profane than it is today. As already mentioned in the foreword, our last generation knew in its youth the last vestige of a stable Christianity that had existed for centuries. People believed that if they were baptized and had received the Confirmation or Chrismation and kept the commandments, they would then enter 'heaven' after death. These obvious certainties that once provided people with quiet serenity and sufficient self-confidence have lost much of their strength today. The horizons of life are much larger and less secure, the world and life itself are much more complicated.

Nominalism

Nominalism is linked to the profane. 'Nomen' in Latin means "name". For the nominalist, only the realities of "this side" exist. Ideas, as truly existing and objective "beings" in another higher world, have no real value. The content of the thought of a word is only a product of our consciousness. The consistent nominalist denies the spiritual in things. He remains a materialist and denies that there is a knowledge that exists independently of the thinker. He sees law, morality and religion as purely human and therefore subjective products.

It is different for the religious person. The name corresponds to an objective reality. For example, being outraged suggests that certain values are not respected. From a nominalist perspective, in which values are based more on agreement, contempt will be much more superficial than in the belief that true values transcend this world and should not be violated. Whoever does not have a value-sentiment in himself, cannot really experience indignation. Morality and justice come, for a religious person, from a different and superior world. For example, they are expressed through consciousness or, as in Christianity, through a series of commandments expressly received from God. Thus, for a religious man, pronouncing the name of a god will lead to the invocation of that god. For the believer, it is an objective reality. Nominalism indicates that a name is nothing more than an agreed sound. Modern philosophy and Western culture knew the Enlightenment and have since then been essentially nominalist. This is in contrast to all archaic, ancient and classical cultures. We will come back to this in detail.

Rationalism

Rationalism is linked to the profane. First, we distinguish between 'rational' and 'rationalist'. Both refer to data that are further studied by reason, by logical reasoning. The term "rational" has a rather neutral meaning. With the term "rationalist", the data are also subject to logical investigation. However, with the following limitation: what cannot be scientifically understood does not exist for the rationalist. This includes that which surpasses science, such as the sacred, the soul and God. Paranormal and religious experiences can be worth a logical investigation for the rationally established scientist. This is not possible for the rationalist person. Given the

latter's preconceived ideas, experiments that are not part of the difficult field of science can never be taken seriously.

Many people, including many scientists, argue, however, that in all realities there is something more than can be scientifically proven. A rationalist person will not agree with that. Against rationalism, it can be argued that intuition and feeling also play a role that should not be underestimated. How, for example, can we show that two people love each other? Any scientific evidence here will come across as artificial and won't convince anyone. And yet, for many, it is the foundation of their lives. For religious people, paranormal experiences can be particularly penetrating, even to the extent that the whole of their life is determined by them. If a religious experience has taken place, if someone has had a penetrating dream or heard an inner voice, this is an essential fact for him in which he wants to deepen himself with his intuition, but also with his reasoning, even though these data are not scientifically demonstrable. We will explain this in more detail (4.1.).

The Science

If we assume that 'only' that which is scientifically demonstrable exists, then we say that what is richer is poorer. This is what many religious and holistic thinkers think. This is called a 'reductive' view. This is shown in the use of the word 'only'. Reality is then only what can be verified repeatedly by the scientific research community, by the use of classical senses, or by a variety of specialized instruments. As mentioned, many of our lifestyles are non-scientific in nature, and thus, a child can grow up with the conviction that his parents love him and that they love each other, without this being demonstrated in a truly scientific way.

The natural sciences do not cover the whole of reality, but only a part of it. The whole reality encompasses much more than what is scientifically demonstrable. An ideological form of science presupposes that it encompasses the whole field of reality. A methodical form of science, however, affirms that its field is not the totality of reality, but that it is consciously limited to a part of it, namely that which corresponds to its preconceptions. In this case, the science is particularly precise, but limited.

The "Death of God theology"

In relation to the profane, there is also what is called "Death of God theology". We have experienced both the triumph of atheism and the breakthrough of a "Death of God theology" since the Enlightenment. As already mentioned, Nietzsche and with him many materialists have affirmed that God is dead. There is no god in this perspective to think and prescribe an ethical code of conduct, a Decalogue or a ten commandments, let alone sanction.

The Decalogue or the Ten Commandments

The Bible, *Exodus 34:27*, tells how Moses received the Ten Commandments on Mount Sinai from Yahweh saying: "Write down these words, for in accordance with these words I have made a covenant with you and with Israel."

Let us take the popular form that the elderly among us still know from their childhood years. "You shall have no other Gods but me. You shall not make for yourself any idol, nor bow down to it or worship it. You shall not misuse the name of the Lord your God. You shall remember and keep the Sabbath day holy. Respect your father and mother. You must not commit murder. You must not commit adultery. You must not steal. You must not give false evidence against your neighbor. You must not be envious of your neighbor's goods. You shall not be envious of his house nor his wife, nor anything that belongs to your neighbor. "

O. Willmann, *Abriss der Philosophie*¹⁰ (Overview of Philosophy), also summarizes them. In the first three commandments, God is taken seriously as the omnipresent authority. Remember that this is the etymological meaning of 're.ligio', as opposed to 'neg.ligio', negligence. This serious taking is done internally, by real conviction (the first commandment), but also externally, in everything that is spoken (second commandment) and this in a certain liturgy (third commandment).

The following seven commandments are in fact a mixture of commandments and prohibitions. The traditional wording sometimes indicates counter-models; what should be avoided, which is taboo. The fourth commandment concerns respect for parental authority and respect for children. Do not continue to "sin", or violate what must remain inviolable, against the person (fifth commandment), against the family and home (sixth commandment), against everything that is available (seventh commandment). Do not commit any sin against the right to the truth (eighth commandment); do not desire sexual pleasure in a sinful way (ninth commandment) or do not desire the possession of others (tenth commandment).

Ethnologists claim that almost all archaic civilizations had or still have a similar code of conduct. Without contact with Christianity, they already have a law that stipulates that life must be respected. Thus, the Bible says, *Rom 2:14*: For when Gentiles who do not have the Law do instinctively the things of the Law, these, not having the Law, are a law to themselves,

R. Van Caenghem, *Over het godsbegrip der Baluba*¹¹ (About the concept of God of Baluba), gives the code of conduct of the Baluba, a Bantu people in Central Africa. This is one of their prayers: "Muidi Mokulu, exalted God, who knows all my goods well. You know it: I never steal, I never covet another man's wife, I never do violence to another man's daughter. If, however, anyone shows me the evil eye that You, Muidi Mokulu, exalted God, pursue him with Your avenging eyes."

In other words, what the Bible explicitly expresses is a structure that is specific to all peoples and places people on the path of conscientious behavior. The wording may differ, but in essence it is the same. There are also two versions in the Bible: *Exod. 20:1/17* and *Deut. 5:6/21*. This indicates that structure matters, not variety of wording.

In *Psalms 15 (14)* we find the same structure: O Lord, who may abide in Your tent? Who may dwell on Your holy hill? He who walks with integrity, and works righteousness, And speaks truth in his heart. He does not slander with his tongue, Nor does evil to his neighbor, Nor takes up a reproach against his friend; In whose eyes a reprobate is despised, But who honors those who fear the Lord; He swears to his own hurt and does not change; 5. He does not put out his money at interest, Nor does he take a bribe against the innocent. He who does these things will never be shaken.

In more common language, we can rewrite it as follows: "Holy Trinity, who will treat you confidentially? Who lives in your presence? The one who tries to live impeccably, who acts like someone with conscience. Who inwardly accepts a certain truth. He lives without letting his tongue go. He who does not harm his brother or sister, does not harm his neighbor. Who doesn't take perjury. Who doesn't accept anything that harms an innocent person. Who rejects the sight of those rejected by you. But who fears and honors, You Holy Trinity. He who works in this way will never fall thanks to You, Holy Trinity."

And *Psalm 119 (118)* 1/6 praises man who gives his life entirely to God and His precepts "How blessed are those whose way is blameless, Who walk in the law of the Lord. How blessed are those who observe His testimonies, Who seek Him with all their heart. They also do no unrighteousness; They walk in His ways. You have ordained Your precepts, That we should keep them diligently. Oh that my ways may be established To keep Your statutes! Then I shall not be ashamed. When I look upon all Your commandments."

Of course, many things have been published on the Decalogue. However, the following: Fuchs, *Le décalogue? Connais pas!*¹², (The Decalogue? I don't know it!) notes that, because of the profound secularization of our society, young people have not even heard of the Ten Commandments. Something that according to this theologian indicates the religious and moral degeneration of our culture.

However, those who read the Bible openly notice that it is not the commandments and prohibitions that are central, but rather the divine life force, the integral "sacred" that is emphasized. There is obviously a connection between them. Whoever fulfils these precepts in his life also increases his life force, his "holiness".

Archaic' morality

The fact that non-Christian cultures also have an ethical code of conduct is also illustrated by Christian Dedet, *La mémoire du fleuve*¹³ (The memory of the river). Dedet knows both the West and especially Black Africa. He was born in Gabon to partly French and partly black parents. As he gets older, he looks at his life and thinks: "In the desert, I always have in mind that life is beautiful, full of good things. For a long time, I thought people were each other's brothers. Later, I realized that in Gabon there are as many unreliable people as in other places. But it is certain that if an impertinent African nigger catches you in his nets, he will be ashamed later. Because if you see him again, his head tilts down. He knows he's done you wrong. He invokes a soothing circumstance: he was in need. In the West, however, you see people who are not in need and have nothing against you, but who are trying to rob you. They are used to it. "Vice takes them" and "things are like that," they say. To which we would like to kill them with a gunshot. But then we think, "They're not even worth it". Today's world is killing black African culture. The priests, had the merit of talking about divine law. Who's talking about it now? Stealing and killing becomes normal. There is no more respect. It should be noted that it is the poor black African without education who tells the white man in his logic: "You shouldn't do something like that. It's not good. It's not for you."

A tragic atheism

As a result of the "theology of God-is-dead", there is, as already mentioned, no God to prescribe or sanction this code of ethical conduct. On the one hand, we see a "blissful atheism", a kind of secular morality that is free from the "yoke of God". Nevertheless, a code of ethics is still maintained on the basis of previous practical agreements. The society must remain "habitable". This code is then "autonomous", it is not based on anything objective except people themselves, and this is where she differs from the Decalogue

On the other hand, in addition to this "blissful atheism", there is also something like "tragic atheism". If God does not exist as legislator and judge, then there is no longer "higher authority" that allows us to know what we should do and leave. In whose name could we be judged? The autonomous man prescribes his own commandments. In this way, he is condemned to freedom. His life is a gift, but also a far from simple task: to determine the values of life yourself. This leads some to experience an inner abyss and a void. If there are no standards that rise above

man, if "moral values" are based only on an agreement, what is still essentially prohibited and by whom? In principle, anything is allowed.

As mentioned above, many nominalists with Freud, Marx, Leuba, Nietzsche and their followers deny any form of objective ethics and religion. For them, the religious man is a gullible and naive person who wrongly believes that reality is more than what physical nature shows us.

W.E. Hocking, *Les principes de la méthode en philosophie religieuse*¹⁴, (The Principles of the Method in Religious Philosophy), is completely opposed to this. He writes: "In religion one can see such a thing as a definite 'no'. Religious man opposes the threats of physical nature that want to dominate him, if not devour him. Religion is a decided and massive refusal, and what it refuses is that material powers hold the whole person in their grip. It is not the believer, it is the unbeliever who is naive to natural phenomena. The deepest realities belong to the realm of the invisible."

Hocking clearly states here that the material world does not have the last word. Whoever thinks that, according to him, is gullible and naive. For the religious man, there is a sacred world behind and above this profane world, and this sacred world has the last word. Those who enter into this religious world will gradually experience the consequences in this profane world".

We will study it in more detail in this book. Insofar we observed the distinction: "holy/profane".

1.4.2. Hylic pluralism / hylic monism

Now let us see if the Old Testament mentions a multiple materiality. *Ezekiel 44* showed us the danger of approaching a corpse without the necessary precautions. According to this point of view, a dead person releases harmful invisible matter and energy, which makes us hypothesize the existence of "hylic pluralism", of several kinds of "matter". Let us go a little further in this hypothesis.

The witch of Endor

We read *1 Samuel 28:3/19*.

Now Samuel had died, and all Israel had mourned for him and buried him in Ramah, his own city. Saul had expelled the mediums and the necromancers from the land. The Philistines assembled, and came and encamped at Shunem. Saul gathered all Israel, and they encamped at Gilboa. When Saul saw the army of the Philistines, he was afraid, and his heart trembled greatly. When Saul inquired of the Lord's will, the Lord did not answer him, not by dreams, or by Urim, or by prophets. Then Saul said to his servants, "Seek out for me a woman who is a medium, so that I may go to her and interrogate her." His servants said to him, "There is a medium at Endor." So Saul disguised himself and put on other clothes and went there, he and two men with him. They came to the woman by night. And he said, "Consult a spirit for me, and bring up for me the one whom I name to you." The woman said to him, "Surely you know what Saul has done, how he has cut off the necromancers and the wizards from the land. Why then are you putting my life in danger in this way?" But Saul swore to her by the Lord, "As the Lord lives, no punishment shall come upon you for this thing." Then the woman said, "Whom shall I call upon for you?" He answered, "Bring back Samuel for me." When the woman saw Samuel, she cried out with a loud voice; and the woman said to Saul, "Why have you deceived me? You are Saul!"

The king said to her, "Have no fear; what do you see?" The woman said to Saul, "I see a divine being coming up out of the ground." He said to her, "What is his appearance?" She said,

"An old man is coming up; he is wrapped in a robe." So Saul knew that it was Samuel, and he bowed with his face to the ground, and did obeisance. Then Samuel said to Saul, "Why have you disturbed me by bringing me back?" Saul answered, "I am in great distress, for the Philistines are warring against me, and God has turned away from me and answers me no more, neither by prophets or by dreams; so I have summoned you to tell me what I should do." Samuel said: "Why then do you ask me, since the Lord has turned from you and become your enemy? The Lord has done to you just as he spoke by me; for the Lord has torn the kingdom out of your hand, and given it to your neighbor, David. Because you did not obey the voice of the Lord, and did not carry out his fierce wrath against Amalek, therefore the Lord has done this thing to you today. Moreover the Lord will give Israel along with you into the hands of the Philistines; and tomorrow you and your sons shall be with me; (note: in the hell, Hades or the underworld, as described in *Numbers 16:30*)" the Lord will also give the army of Israel into the hands of the Philistines."

The Bible also mentions that King Saul lost the battle and was killed along with his sons. We note that the necromancer belongs to those who are mantically especially gifted. She "sees through" the true identity of the king and is even able to subject a deceased prophet to her power of appeal. She is an Elohim, a being with great mental power. God's call in political affairs was far from rare in Samuel's time. This was the time of the so-called old covenant, in which Yahweh ruled the Jewish people among many other peoples. And this until the new alliance. These two agreements with God, the old and the new covenants, are explained in more detail in the text (see Chapter 13).

From the earth

The above text states that the shadow of the prophet Samuel came up from the earth. This shows that the Bible assumes that there is still life after death and that we also have a consciousness and even a body, although this body is subtle and misty like a shadow. Moreover, this ghost is not in the higher or celestial spheres, but in a kind of underground world, in the depths of the earth. Even if it's Samuel, a prophet. This is the situation of the people in the Old Testament, before Jesus, after his crucifixion, "went down to hell". There, where Samuel rises from the underworld, Jesus will come down after his death. We will come back to this topic in detail (6.3.). It is an ancient experience that ghosts of the dead, having enough "spirit" or vitality, can tell the truth and predict the future. And this in accordance with Yahweh or even without him. But calling the shadows is, as Samuel himself says, disturbing their peace. It is strongly discouraged in the Old Testament.

We note the following with this text. The prophet Samuel clearly has a body and it is even dressed in a prophet's mantle. We call this type of body by its traditional name: "the subtle body". This is material, but a substance much lighter than the material that everyone perceives. The subtle body is not subject to a number of limitations that our physical body undergoes. Moreover, this subtle body could take on different appearances. We will come back to this later. This biblical text shows that in the Old Testament, there is also a subtle body next to the biological body.

We will also consider this in the New Testament.

The Transfiguration of Jesus

In Luke 9:28ff. Jesus took the apostles Peter, John and Jacob climbed a mountain to pray. "While He was praying, He changed His appearance and His clothes became brightly white. Suddenly, two men spoke to him. It was Moses and Elijah who appeared in glory and spoke of his departure, of the end of his life in Jerusalem. Peter and the others saw his glory and also saw

the two men standing with Him. This shows us that the body of Christ can change form. His glorified body is usually hidden by the biological body. Although it is not physically or biologically perceptible under normal circumstances, such a glorified body is equally real according to testimonies.

We are still witnessing the appearance of two men, Moses and Elijah. Unlike the prophet Samuel, among others, they do not rise from the earth but are there "the light". This refers to *Psalm 56 (55); 13*: "For You have delivered my soul from death, Indeed my feet from stumbling, So that I may walk before God In the light of the living."

Suddenly, he was in their midst.

John 20:19ff. he speaks of the beautiful glorified body of Jesus: "So when it was evening on that day, the first day of the week, and when the doors were shut where the disciples were, for fear of the Jews, Jesus came and stood in their midst and *said to them, "Peace be with you."

Although the door was locked for fear of the Jews, Jesus suddenly stood in their midst. He showed them the wounds in his hands and at his side. Then He said to Thomas, "Reach here with your finger, and see My hands; and reach here your hand and put it into My side; and do not be unbelieving, but believing.""

If we take the text literally, there is first of all the subtle body of Jesus that passes through material objects such as a wall or a door. Then He materializes this subtle body and makes it visible and tangible to everyone. When Jesus disappears again, his body becomes subtle again.

Paul, in *1 Cor. 15:42ff.* after Christ's resurrection, speaks of a new resurrection. "So also is the resurrection of the dead. It is sown a perishable body, it is raised an imperishable body; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body. If there is a natural body, there is also a spiritual body.

These two examples show that the new life will also have a subtle body next to a biological body. Moreover, it is not located here in the sheol or the underground world, but elsewhere, where it rises in glory.

1.4.3. Dynamism / lack of life force

After the opposite pairs "holy / profane" and "hyclic pluralism / monohylism" we immerse ourselves in the opposition "dynamism / lack of life force". In the *Acts of the Apostles, 9:12*: "Ananias come in and lay his hands on Saul, so that he might regain his sight." This leads us to a dynamic conception of religion. In religious studies, "dynamism" means the idea that religion is essentially a transfer of energy, of vital force. The ancient Greek term "dunamis" and the Latin term "virtus" mean "energy". The Old Testament mentions a number of texts in which this vitality appears. Two examples:

Your mind

Genesis 6:3: "The Lord says: My Spirit shall not strive with man forever, because he also is flesh". In other words: If you remove Yahweh, your Spirit (life force), all those who live will die. But if you grant your Spirit (life force), you create life." It is clear that the Spirit of God, who creates life, is synonymous with the term "life force".

We also mention *Psalm 105; 29/30*: "You hide Your face, they are dismayed. You take away their spirit, they expire and return to their dust. You send forth Your Spirit, they are created; And You renew the face of the ground". Once again, it is clear that the term 'spirit', who creates life, is synonymous with the term "life force".

Abisjag of Sjoenem

We read in the Old Testament *1. Kings 1: 1/4*.

Now King David was old, advanced in age; and they covered him with clothes, but he could not keep warm. So his servants said to him, "Let them seek a young virgin for my Lord the king, and let her attend the king and become his nurse; and let her lie in your bosom, that my Lord the king may keep warm." So they searched for a beautiful girl throughout all the territory of Israel, and found Abisjag the Sjunammite, and brought her to the king. The girl was very beautiful; and she became the king's nurse and served him, but the king did not cohabit with her.

This biblical passage can be understood as follows: the king, a man of great stature, became old and could no longer warm himself up. In its time, as in all archaic cultures, the monarchy was still considered sacred. To govern his empire, he needed a much more subtle vitality than a normal subject usually possesses. His declining energy was therefore a threat to his administrative task, and thus his entire empire would suffer. His "shadow", the body of the soul that dominates its nervous system and biological body, falls for lack of. It is too much reduced and leads to deficiencies. Biological ageing is the sign of this hidden - occult - exhaustion of the soul and its vitality. This is evident, among other things, in what people sometimes call "the cold elderly". This loss of bioenergy is felt, as some would now say, in coldness.

The relationship between the sexes

A young and exceptionally beautiful girl like Abisjag has an almost intact life force. This manifests itself in a powerful and beneficial feeling or aura. Sleeping close to King David creates a subtle contact and thus a transfer of energy. Abisjag cared for the king. It's already a form of contact. But David did not "cohabit with her", which means in biblical language that he did not have sex with her, although she had slept with him. Not that the old monarch was so far from eros, but it is, in this case at least, a demonic-magical method of "revitalization" adapted within the framework of the bible

From a nominalist point of view, we can explain this psychoanalytically, but we could also say that it is a common sexual behavior. However, this is in contrast to the cultural context of the time. The first thing that applies is the communication of the occult and subtle life force. However, it is a fact that a certain type of particularly young women has an extremely strong life force. Beauty seems to be the bodily expression of this deeper life force that radiates so strongly from this type of woman. The visionaries see the great and brilliant aura of such a person, and the sensitives feel it in his soothing image. Abisjag must have been of this type. The whole palace will have been imbued with its powerful and subtle aura.

This subtle energy can be given in various ways, for example by providing thermal energy. This energy, through the substance of the soul itself, "nourishes" the body of the hungry soul. But by far the strongest body-soul food is the relationship between the sexes. The courtier's council proceeds from this principle. The famous Sjoenamite was a young and beautiful woman, and obviously in this environment: she looked oriental. This means that the choice of ornaments would increase and strengthen its fine appearance. David was king and like all those who rule a kingdom, particularly eager for the subtle energy. Hence the long and difficult search for a young girl with a lot of energy. However, eroticism plays a subordinate role. Although such a "charged" creature eroticizes itself like Abisjag, eroticism is not central in itself. It's like a channel for transferring life force. Anyone who sees only "sex" in this text misunderstands the original meaning.

As for the most beautiful attire, we can read in *Isaiah 3: 18/23*: "In that day the Lord will take away the beauty of their anklets, headbands, crescent ornaments, dangling earrings, bracelets, veils, headdresses, ankle chains, sashes, perfume boxes, amulets, finger rings, nose

rings, festal robes, outer tunics, cloaks, money purses, hand mirrors, undergarments, turbans and veils." All these "cosmetics", in the broad Greek sense of the word, strengthen the body of the soul or aura of the person wearing or using it.

The boy is resurrecting.

2 Kings. 4: 8/37 speaks of the prophet Elisha (Elisa) and the wealthy woman of the city of Sjoenem. She has a son. When he grew up, this child died. Elisha first sends Gehazi, his helper, to the dead boy to put Elisha's stick on the boy. Gehazi put the stick on the boy. But there was no sign of life. Elisha then went to the boy himself. He entered the room, closed the door and prayed to the Lord. Then he lay down on the bed where the boy was lying and laid down on the child. He put his mouth, eyes and hands on the boy's mouth, eyes and hands. Then he lay on top of him until his flesh warmed up. Then he walked up and down the house. He went back to bed on the boy. And this up to seven times. Then the boy sneezed and opened his eyes.

The child has risen again.

1 Kings 17:17:24 tells that the prophet Elijah lived with a woman. His son caught a disease that became so serious that he died. Then the woman said, "What should I think of you now, man of God? Did you come here to reveal my sins and kill my son immediately? Elijah replied, "Give me your son". He took the child from his arms, carried him to the room where he was staying and put him on his bed. Then he prayed to God to help him: "Yahweh, my God, you even bring misfortune to the widow whose hospitality I appreciate, by letting her son die? Then he threw himself upon the child three times, while he was appealing to the intervention of the Lord: "The Lord my God, I ask You that the soul of this child returns to him". And the Lord answered Elijah's supplication. The child's soul came back and he came back to life."

It is remarkable: acting on someone, face to face, Elijah and Elisha both do it as men of God. While praying, Elijah comes into intimate contact with God. Through this, he shares the Holy Spirit and the life force of God. He passes this on to the child who is inspired again. The woman then said to Elijah: "Now I know that you are a man of God and that the word of the Lord is true in your mouth".

So far, we have seen some samples from the Old Testament that illustrate the dynamism, the supply of life force. In the New Testament, let us also look for some examples of these forces.

Who touched me?

The subtle body of Jesus is generally not visible. But here again, his power extends. *Lucas 8: 43 ff.* tells: A woman who had suffered from the bloodshed for twelve years came to Jesus from behind and touched the hem of his garment. Immediately its flows stopped. But she didn't realize that Jesus was sensitive. Jesus asked, "Who touched me?" They all deny it. Peter said, "Master, it is the multitude that pushes and presses you." Jesus: "Someone touched me, because I felt that a power ('dunamis') came out of me".

Lucas continues: the woman became aware that she had been discovered and threw herself before Jesus' feet. She said why she touched him and how she was immediately healed. We emphasize that Jesus reasoned: He felt and knew that a force had come from him. So someone must have touched his clothing. His garment is indeed loaded with his high life force. Not everyone feels it when someone touches their clothes and thus can absorb life force. Jesus felt it. This shows that He was "sensitive", and felt that a force had come from him.

Whoever touched him was saved.

Mark 6:56 also says: "Wherever Jesus entered villages, or cities, or countryside, they were laying the sick in the market places, and imploring Him that they might just touch the fringe of His cloak; and as many as touched it were being cured."

And further on, in *Luke 6:19* we read: "And all the people were trying to touch Him, for power was coming from Him and healing them al."

The miracles of Jesus

We give here an inventory of them. The New Testament tells of 32 miracles, 15 of which are physical healings. It concerns the most diverse evils, the "eternal miseries" of the people: crippled, lame, dumb, deaf and someone with a dried-up hand. In addition, there are incantations or exorcisms and resurrections. Lazarus is awakened from the dead, the son of the widow of Naim, the daughter of Jairus, and of course Jesus' own resurrection. Finally, there are the miracles related to the control of nature: the transformation of water into wine, miraculous fishing, two multiplication of bread, water and the calm of the storm.

In *Acts 19:11/12*, we read: " God was performing extraordinary miracles by the hands of Paul, so that handkerchiefs or aprons were even carried from his body to the sick, and the diseases left them and the evil spirits went out."

We are already pointing out the suggested link between physical healing and evil spirits leaving the sick person. We have also just seen some samples from the New Testament that testify to a dynamism.

Religion is considered both in the Old and New Testaments as a subtle material force, which has an impact on the biological body. When a prophet or Jesus touches someone, it implies a transfer of power that makes, for example, healing becomes possible. G. Van der Leeuw, *Phänomenologie der Religion*¹⁵, (Phenomenology of Religion), also underlines this 'dunamis', this power. He writes: "We find in people and things the presence of a force that leads to effective results".

All these testimonies indicate that the Biblical religion is very 'dynamic'. The characteristic par excellence is the Divine vitality that is transmitted and leads to striking results. However, this opinion is strongly criticized by nominalists and rationalists. Not all believers agree with this dynamic vision. We will come back to this in a moment.

1.4.4. Extra-sensory perception / sensory perception

As the last opposite pair, we mentioned paranormal observation versus ordinary observation. The dynamism in religion, the subtle actions of force can be perceived by some. They are said to have a certain "sensitivity", they are sensitive or have a form of clairvoyance. A sample.

Prophecy

Num. 12: 6 notes that there is an "ordinary" prophet like Aaron. Yahweh said, "Hear now My words: If there is a prophet among you, I, the Lord, shall make Myself known to him in a vision. I shall speak with him in a dream. "Not so, with My servant Moses, He is faithful in all My household; With him I speak mouth to mouth, Even openly, and not in dark sayings".

The Bible, *Genesis 28:13*, tells us that Jacob traveled from Bersabee to Haran and decided to spend the night in a certain place. He took a stone, put his head on it and fell asleep. There he had a dream. He 'saw' a ladder, from earth to heaven. The angels of God ascended and descended. And the Lord stood immediately before him and said, "I am the Lord, the God of your forefather Abraham and the God of Isaac. I give you and your descendants the land on which you lie down. Jacob woke up and said, "Truly, the Lord is here in this place, without my realizing it.

In *Num 12:7/8* Yahweh says: "Since that time no prophet has risen in Israel like Moses, whom the Lord knew face to face,."

Apparently, there are degrees in friendship and cooperation with God. He lets his will be known through a dream when the man sleeps. But with whom He has a more intimate contact, He speaks "face to face". Hence also Moses' sigh in *Num. 11 :29*: "Would that all the Lord's people were prophets, that the Lord would put His Spirit upon them!" Indeed, the word of Yahweh would then be directly accessible to all.

Jesus as the seer

We read *Joh. 2:23/25*: "Now when He was in Jerusalem at the Passover, during the feast, many believed in His name, observing His signs which He was doing. But Jesus, on His part, was not entrusting Himself to them, for He knew all men, and because He did not need anyone to testify concerning man, for He Himself knew what was in man".

This is one of the recurring characteristics of mediums: they "see" through the souls of their fellow human beings. This may seem strange to those who do not have a notion of "vision" and "clairvoyance", but Jesus turns out to be a "seer". The Gospels are full of clues about this. Jesus had prior knowledge of the things that were to happen. The Gospels mention this twelve times. He also constantly heard his Father's inner voice. He sees through people's thoughts. The prophets of the Old Testament were also visionaries. We illustrate this with some biblical texts.

A prophet

Joh. 4: 16/19 tells us that Jesus was speaking to the Samaritan woman: Jesus said to her, "Go, call your husband and come here." The woman answered and said, "I have no husband." Jesus said to her, "You have correctly said, 'I have no husband'; for you have had five husbands, and the one whom you now have is not your husband; this you have said truly." The woman said to Him, "Sir, I perceive that You are a prophet."

The reaction of the Samaritan woman shows that the concept of "prophet" can indeed be converted into "clairvoyant". Further on, we read: "The woman left her jug there, entered the city and told people:" Come and see. A man told me everything I did. Wouldn't he be "the Christ"? "Thus, we see that Jesus is building a kind of charismatic authority, not an authority like that of lawyers or Pharisees, but an authority that is based on clear knowledge.

In *Luke 22:8/13* we read that Jesus sent his apostles Peter and John first, saying, "Go and prepare the Passover for us, so that we may eat it." They said to Him, "Where do You want us to prepare it?" And He said to them, "When you have entered the city, a man will meet you carrying a pitcher of water; follow him into the house that he enters. "And you shall say to the owner of the house, 'The Teacher says you, "Where is the guest room in which I may eat the Passover with My disciples?" "And he will show you a large, furnished upper room; prepare it there." And they left and found everything just as He had told them; and they prepared the Passover. "

The humility of Jesus

It is clear that, as in miracles, Jesus knew as a clairvoyant what was going to happen. E. Mercenier, *La prière des églises de rite byzantin*¹⁶, (The Prayer of the Churches of the Byzantine Rite), points out that the Byzantine liturgy knows "The Saturday of Lazarus". In long prayers, she commemorates the wonderful awakening of Lazarus from the dead (*John 11:1/43*). But what is striking is the fact that Mercenier mentions that Saint Andrew of Crete, in his odes, repeatedly insists on the humility of Jesus as a clairvoyant. Jesus' humility reminds us that He repeatedly forbade people to say who He really was.

Biblical preconceptions

The dynamic nature of a religion holds or falls with the sacred aspect. Religion can be defined as paying attention to everything that is sacred. Whoever perceives intelligences and powers, sees them, hears them, feels them, experiences them, is a "dynamic" person in the field of religion. The paranormal forms the structure that religion uses.

Even those who do not experience it, but who consider it true in others, also have a "dynamic" belief. We believe, for example, because we take tradition seriously, because we persevere in it and thus come to faith, or through the testimonies of contemporaries who have such experiences and who are trustworthy. Most people's direct perception of the sacred is too limited to be able to speak of personal experience.

As mentioned above: religion, taken dynamically, is the founding, instinctive and real life force behind the visible and tangible world. The attention of the religious man goes beyond the profane. He knows that the sacred develops there. The believer assumes that there is something sacred, and checks what results. Experiences and examples in the field of religion and the sacred confirm a number of hypotheses and refute others. Through many examples, religion, and therefore the sacred, becomes a fact.

Only a literary genre?

Religion bears witness to the sacred, where a paranormal force works. This is the striking feature of a belief where dynamism is central. However, not everyone agrees on this point. There is also a nominalist and rationalist conception of religion. For example, with R. Bultmann (1884/1976) a German Lutheran theologian, *Geloof zonder mythe*¹⁷ (Faith without myth), we speak of a "demythologization" of the Bible. We want a Bible that is in line with the needs of our rather nominalist and rationalist times. The paranormal side of the faith is contested and also the historical character of Christ's miracles. Some even contest his resurrection, his descent into hell and his ascension. These events are reduced to founding and fictional stories. Nothing more than that. Thus we read that according to Bultmann "some of the traditional beliefs must disappear such as the belief in paradise, hell, the "descensus ad infernos" or the descent to hell, the ascension, the second coming, the faith in spirits and demons, the belief in miracles, and the future mystical expectation... "And we read further that by this demythologization, inappropriate stumbling blocks are removed" and "that in this way we gain a lot".

Bultmann's critics therefore do not speak of "demythologizing" religious values, but of "liquidating" them. In addition, 2 Peter 1; 16 contradicts this nominalist view: "For we did not follow cleverly devised tales when we made known to you the power and coming of our Lord Jesus Christ, but we were eyewitnesses of His majesty". If we reduce biblical miracles to a literary genre, many believers argue that we could just as easily argue that the god behind them is nothing more than a literary genre, just as unreal and just as powerless.

K. Deurloo, *Waar gebeurd*¹⁸ (What really happened) speaks the same way as Bultmann. Deurloo is a professor of ancient mythology in Amsterdam. He affirms that Bible stories are not historical facts but a "kerugma", a proclamation in the form of stories. As "telling examples" of his interpretation, he explains a number of Old and New Testament texts to which he does not refer as eyewitness accounts but as "literary works". However, he admits that a certain "reality" must have brought about very fierce dynamics, but he even contests the historical minimum. Thus, it seems that all Bible stories have no historical basis. For the believer, Deurloo represents the typical modern discourse in its reductive form: what is more is presented as less. Attention is mainly paid to the psychological and sociological impacts and emotional "agitation" experienced by the believer.

Sperna Weiland, *Het einde van de religie (Verder op het spoor van Bonhöffer)*¹⁹, (The End of Religion, Further on the road to Bonhöffer) said that religion presents itself as an escape from this profane world, a momentum that leads in particular to an "introverted interiority". It is clear that this describes only one form of secular religion. The unilaterality of this vision clearly stems from the lack of real religious experience. Weiland's express reference to Fr. Nietzsche and D. Bonhöffer (1906/1945) are very revealing in this respect. Also for Bonhöffer, as for Bultmann, the Bible must be demythologized.

The question is whether, according to Bultmann, Deurloo, Bonhöffer and their kindred spirits, the factual data, the phenomena, are considered as the Bible gives them, or rather according to their own nominalist and rationalist preconceptions.

The French philosopher E. Renan (1823/1892), *Vie de Jésus*²⁰ (Life of Jesus), also argues secularly. He declares a priori that the miracles of the Gospel were invented by the evangelists themselves and that they were not inspired by the Holy Spirit. He writes: "These two denials are not the result of our biblical research work, they precede it. They are the fruit of an experience that contains no denials: miracles are those things that never happen. No intervention by the divinity has ever been proven."

Renan's honesty in writing his own secular premise leaves nothing to be desired in terms of clarity. His statement that his denial precedes the investigation is overwhelming. A judgment that precedes the investigation can only be a prejudice. This is how the lay person reasoned if he dared to formulate his axioms. Another more effective way of working could be to first inform yourself well about what religious of different religions themselves say about such miraculous facts, to test their claims as much as possible and only then to judge.

So far, we have outlined these introductory contemplations concerning the biblical religion and the religious man.

1.5. In short: the "homo religiosus"

Religion is essentially an experimental reality. The biblical religion knows a homo religiosus. This religious man experiences God, individually and intimately. We see this through examples from the Old and New Testaments. In this, God takes the initiative, so that all the definitions of religion that do not assume this, are, according to the religious man, unreal.

The essence of religion is sacred. It's the opposite of the profane. In connection with this, is the biblical couple "spirit / flesh". Growing in 'spirit' and 'holiness' implies a difficult evolution. 'Spirit' and 'holiness' lead us into the realm of a multiplicity of materiality and a dynamic conception of religion.

Some people are more sensitive than others to the experience of such forces. The higher stage is 'prophesying' with the clairvoyant perception or even the communication of such healing powers to others. We established this with a number of prophets and with Jesus. Those who are not religiously sensitive, but who take it as reality through testimonies, through logical reasoning and faith, also have a dynamic vision of faith.

However, not all believers agree with this view and some choose a more nominalist and rationalist form of religion.

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Chapter 2: The sacred and what follows from it

2.1. The sacred as the foundation of all existence

There is not much to be said about the paranormal sanctity of a religion that sees itself primarily as rationalistic and nominalistic. The ‘holy’ hardly possesses any effective power there. It is completely different in a dynamically conceived religion. The previous chapter gave a number of samples in which the voice of Yahweh was heard or in which a privileged witness was told a reality in striking dream images. For the religious man, the sacred, as the foundation of the world and of life, reveals itself in apocalyptic, in the experience of miraculous facts.

In order to do justice to this holiness, an empathic attitude is needed. Those who close themselves a priori off from these experiences or consider them to be impossible, do not do justice to what really ‘exists’. When a voice is heard or when a strange dream is imposed, it is not nothing. In logic, the basic axiom is: “what is, is”. This second ‘is’ is not a superfluous repetition, but emphasizes that one agrees with what exists. Among other things, the liar sins against this axiom. Of what ‘is’ he says that it ‘is not’, or of what ‘is not’ he says that it ‘is’. Even he or she who reduces what “really shows itself”, even if in a paranormal way, to “nothing”, does not do justice to what really “is” and is therefore not honest. If one wants to grasp the religious man, one has to empathize with his situation, one has to walk a little in his shoes and share his preconceptions, only to arrive at a valued judgment afterwards. A judgement that has already been formed beforehand, without wanting to know the objective facts, can only be a prejudice. We will reflect on this in a moment (2.2.).

This deeper examination of possible axioms other than our own, makes us much more aware of our starting points. We then compare them with those of our fellow human beings, refine them if necessary, and see the wealth, possibly the poverty, of it. Let’s also take a look at these ‘assumptions’ (2.3.).

Yahweh let himself be known through dreams, through His voice and His “inner word”. With Moses, however, He spoke “face to face”. This requires more than just the ability to perceive on the part of man. It brings us to a form of a paranormal experience, of ‘mantic’. We wonder whether, in addition to the so many abuses that exist with regard to clairvoyance, there is also room for its proper use (2.4.).

The Bible tells us that God allows an uninterrupted series of inspirations to pass through the man at heart, through the conscious and unconscious part of our deeper personality, of our soul. These are referred to as the “inner word”. They are like “a well of water springing up to eternal life” (*John 4:13/14*). Let us deal with these unconscious and subconscious layers in man (2.5.).

If doing justice to this holiness leads to wisdom, then a task follows: namely to pay attention to that holiness, and to strive for wisdom. This makes it clear that life should not be lived ‘aimlessly’ and ‘without obligation’, but that every human being has a whole evolution to go through. Here too we continue to think about this (2.6.).

And with this the ‘the common thread’ of our next chapter is finished. In the following we give some introductory remarks regarding an empathetic attitude, our presuppositions, clairvoyance, the unconscious and subconscious and finally we conclude with a number of reflections on our evolution.

2.2. An empathetic attitude

Hunter's axiomatic

When you go hunting, you start from the premise that there is game at the place where you go hunting. The focus of his attention, his 'intentionality' as it is called, is such that he pays attention to 'all that is wild'. He owes his superiority over the non-hunter to this axiom. Like a detective, he sees much more quickly than the non-hunter, which signs in nature are related to or refer to animals. Because he assumes that there is wildlife, it is self-evident for him that he has to keep the silence so as not to chase away the animals. For example, he will have to go against the wind in order not to betray himself by his scent. If necessary, he will only be able to hunt certain species when darkness falls. If he doesn't, he will hardly find any wild. If the hunter wants to be successful, he will have to become a bit of a hunter. However, if you start from the premise that there is no game, you don't feel the need to share the axioms of the hunter, and you run the risk of not finding any wild at all. Anyone who copies the hunter and still doesn't find any wild, will of course have to adjust their axioms, in accordance with reality. Then, not before, he can say that you shouldn't hunt here, because there is little or no hunting to be done.

The famous polar explorer, scientist and diplomat Fridtjof Nansen (1861/1930), *Onder de Eskimo's*¹, (Among the Eskimos), explains how Boas, an Eskimo, manages to catch a walrus after hours. These animals do not see very well, but are familiar with the behavior of their fellow species. Walruses lie resting on an ice floe for a while, after which they check again and again to see if they are not threatened. A grey mass that rests for a while, then raises its head and looks around, is considered a congener and is therefore harmless. Even if that mass gradually comes closer. He who as Eskimo imitates this behavior, by resting and also occasionally sticking out his head, can approach the animal close enough to kill it with the spear.

The right assumptions lead to the survival of man in these harsh conditions. Which shows that they can - literally - be of vital importance here.

The fellow man as "me one more time"

Understanding one's fellow man also requires an empathetic attitude. The German philosopher W. Dilthey (1833/1911), in his *Einleitung in die Geisteswissenschaften*², (Introduction to the Humanities), says that the data of natural science can be explained through experimentation and mathematics, but that the humanities such as philosophy, psychology, art and history do not sufficiently come into their own with just "a scientific explanation". With regard to the humanities, he argues for an 'understanding', an empathetic and understandable method. This is based on a direct contact from person to person. 'Verstehen', 'understanding', is a resumption, a re-experiencing, but in such a way that one becomes involved in it oneself.

The German philosopher Arthur Schopenhauer (1788/1860) has already pointed out that we can refer to our fellow man - in biblical terms "our fellow-creature" - in two profoundly different ways. For the cold, distant and all too critical person, the fellow-creature is "nicht-Ich", "not me", but for the understanding person, the same fellow-creature is a "Ich-noch-einmal", a "me-one-more-time". The same goes for the religious fellow man. J. Stalin (1878/1953) and his congener, or the Nazi who wanted to exterminate Judaism, saw in his fellow man "nicht-Ich".

If you walk in a busy shopping street, you often pay more attention to what is in the shop windows than to the people who walk there. When someone is suddenly hit by a car, where

he remains injured on the street, a number of people around him are emotionally very intensely involved. One is concerned about the victim, one shares in his suffering, and wants to assist him in every possible way. The victim is viewed as “me-one-more-time” rather than “not me”.

Vladimir Soloviev (1853/1900), Russian Christian Orthodox philosopher, gives in his *La justification du bien*³, (The justification of goodness) a wonderful example of an empathetic attitude, which he himself derives from Isaac the Syrian: “A human heart that embraces all creation, men, birds, animals, demons and creatures of all kinds; when he thinks of it, he is moved to tears, a great and poignant pity possesses him and his heart is tightened with intense suffering, and he cannot bear, hear or see any evil or sadness endured by a creature; Therefore, at every hour he prays and weeps even for the mute beings, for the enemies of truth and for those who harm him, so that God may keep them and forgive them; and even for the species of reptiles, he prays with great pity which raises his heart immeasurably high so that he assimilates it to God”. Those who, to a certain extent, do not communicate the life of their fellow man, who do not open themselves up to what is nowadays called the “participating observation”, they don’t know what such an empathy can give them. This is no different for the experience of the sacred and the understanding of religious people.

The love game

It has already been mentioned that a scientific explanation is not always sufficient. For example, a child can grow up in the conviction that his parents love him and that they love each other. Those who do not have love in them will hardly understand anything about the game of love itself. On the outside, there are a number of movements that, viewed in isolation, hardly say anything about the inner feelings of the two partners. The fact that they are an expression of a love for one another, of a much more overwhelming and great feeling, which is the essential core, escapes “the cold scientific perception”. Whoever is in love, who loves his or her partner so much, knows that the feeling one experiences in this respect rises far above what is scientifically shown.

Porn... or religion?

Let us illustrate the magnitude of a difference in axioms for the same fact. In India there are many believers who profess a form of Tantrism, an Eastern religion. In their temples one finds, among other things, statues in which the sexual organs of women are shown and worshipped. They also depict copulating couples, in which even ‘positions’ with animals are not shunned.

Many a Western European could say in an initial reaction that such images are banal pornography. And yet the people on the spot would be shocked by this particularly disdainful judgment. For them it is about the glorification of the sacred life force. And it is concentrated in the reproductive organs par excellence. For them, life and the creation of life are not only a biological matter, but also, and above all, have to do with the activation of energies from ‘the other world’.

For example, many facades of houses in Bhutan are decorated with the image of the male genital organ. It is said that they contain life force, that they create life and that they bring happiness. The happiness of a person’s life depends for them indeed on the amount of life force he possesses. The depiction and glorification of such scenes is therefore a highly religious, if not sacred, matter. The local believers would be particularly indignant if we Westerners, from our point of view, were to label these expressions of their religion as banal pornography. One must indeed share their religious presuppositions - not ours - if one is to

understand what they mean by them. If we do not do this, we condemn ourselves to an erroneous interpretation. Depending on the preconceptions with which one approaches the images, as a rationalist tourist or as a local religious person, one talks about porn, or about... religion. The contrast can hardly be greater.

The little witnesses

We'll give you a biblical model. Genesis 24:2ff: Abraham said to his servant, the oldest of his household, who had charge of all that he owned, (...) I will make you swear by the Lord, the God of heaven and the God of earth, that you shall not take a wife for my son from the daughters of the Canaanites, among whom I live, but you will go to my country and to my relatives, and take a wife for my son Isaac." (...). "Please place your hand under my thigh (...). So the servant placed his hand under the thigh of Abraham his master, and swore to him concerning this matter." So much for the sacred text.

Usually the text is puritanically translated as "under my hip", or, as here, "under my thigh", but in fact the testicles are meant. Testicles, sex, or, as many elderly people in Flanders say, "het gemacht", ("gemacht" means power, strength) are so sacred that they are inviolable and that they are applied as a kind of "guarantee of value" at solemn and decisive moments in life. Like here, when it comes to a future woman. "It is a pity that the Puritan translation conceals the true and sacred scope of all that is sexuality."

The indissolubility of the oath is related to the indissolubility of all that is sexuality. Pay close attention to the biblical text: Laying hands on the sexual organ is like swearing, not by the gods of the cosmos or by Satan, but by "the God of heaven and earth". In other words: in this text, everything that is sexual life, including the magical aspect - we will come back to this in detail - is not yet 'damned'.

G. Welter, *Les croyances primitives et leurs survivances*⁴, (Primitive beliefs and their survival), emphasizes that the testicles, in ancient Latin, are called 'testiculi', small witnesses. The word 'testis', in Latin, does indeed mean 'witness'. The testicles were so much witnesses that they were simply called "little witnesses".

How to hang a dead man?

Let's illustrate the scope of a difference in assumptions again with next-event. We read F. Bellotti, *Congo prodigieux*⁵ (*Congo prodigious*). The story takes place in former Belgian Congo. A resident of Bakumu (Kasaï) comes before a Belgian judge after a murder. Calm and proud of his killing, he is brought before the court and says: "I was in a state of legitimate self-defence". The judge replied, "But according to witnesses, you started first. The accused argued, "But he had two lances with him. The same answer always returned. The judge ended this monotonous debate. In the opinion that he should make a fair judgment, he decided, through the interpreter and his Negro-African helpers, 'death by hanging'. The interpreter translates. All those present, the African judges and even the accused agree, clearly nodding their heads. At the end, however, the interpreter asks the judge: "All agree. Your verdict is just. But how shall we hang a dead man?". The judge did not understand. He postponed the verdict and hastily asked the governor for advice. He replied, "but that's obvious". Going to a Bakumu with two lances was to tell him, "I come to kill you in a double fight. So the accused was in his right. Release him". One can see the big difference between the local justice and the Belgian justice. Depending on the code used, and the axioms expressed in it, Bakuma is killed as a guilty party or acquitted as an innocent party.

The ancient Greek religion

Let's return to the empathetic attitude as it can manifest itself in religion. Th. Ziëlsky, *La religion de la Grèce antique*⁶, (The religion of ancient Greece), wonders in this rare and unusually fascinating work where the essence of the Greek religion at the time of Homer (ca. -800) can be found. His answer is short and simple: 'everywhere'. But according to him this requires a far-reaching empathetic attitude. The introduction to his book emphasizes this: "A person who does not have a sense of art cannot understand the Greek sense of art. The same goes for the Greek religion. Those who do not have a sense of religion will not be able to understand the Greek religion. Religious sense is the magic wand that starts to vibrate when it comes to the pure gold of popular belief and that remains insensitive to lead or alloys.

Those who own such a magic wand, those who have a sense of religion, will save themselves and find their way through the maze of legends and ceremonies of Ancient Greece. Without a sense of religion, however, the greatest scholar will be lost in it".

Bantu philosophy

That such an empathetic attitude is far from easy, concludes Father Placied Tempels among others, in his book *la Philosophie bantoue*⁷ (Bantu Philosophy). Tempels spent thirteen years in Belgian Congo as a missionary. He wrote, "All of us, missionaries, judges, rulers, all those who are, or should be, leaders of the Bantu, had not penetrated the 'soul' of the black man, at least not as far as we would have liked it to. Not even the specialists. Now let this be a regrettable statement or a repentant confession of guilt. The fact is certain that we did not understand the worldview of Bantu and that as a result we were unable to present the blacks with digestible food for the soul or an understandable spiritual synthesis. Of all the peculiar customs, of which we do not understand the meaning or the reason, the Bantu say that they exist in order to obtain life force". So much for Father Tempels.

In his 70-page book, the word 'life force' is mentioned 156 times, which shows that it is a basic concept. The whole cultural concept of the Bantus clearly exudes a dynamic view of life.

We also quote the Cameroonian philosopher Martin Nkafu: "What place does God take for the African? God is not questioned. The question is not whether God is present, but what He does. Faith is a necessity. There is no way around that. The real question is how to get in touch with God. You won't meet an African who painfully wonders if God does exist. That God exists is a truth that we cannot deny. I can't discuss it. In Africa there are no books about whether or not God exists. God is obvious to us. Atheism or religious indifference does not exist in Africa."

The question is not whether God is present, but what He does. This is clearly a dynamic view of religion. Western discussions are usually not about what God does, but about arguments for or against His existence.

To illustrate this religious attitude, we give the translation of the old African national anthem "Nkosi sikelele Afrika", written in Xosa, with the omission of the repetitions. The reader can compare its content and its religious character with his own national anthem.

"Bless, Lord God, bless Africa. Let his fame reach into heaven. Hear us in our prayers. Lord bless us. Lord bless Your children. Come Holy Spirit. God, we ask You, protect our people. Intercept and end all battle. Protect us, protect Africa. Bless, Lord God, bless Africa."

Half a century with the Eskimos

P. Freuchen, *Mijn leven onder de Eskimo's*⁸ (My life among the Eskimos), also states that a real empathizing experience is not an easy task. Freuchen shared life with the Inuit, as they call themselves. He married an Eskimo woman and had two children with her. He concluded, "Although I myself have lived in the midst of the Eskimos for more than half a century, I do not believe that I have fully understood them. Gradually, I began to realize that there were many things that I had misjudged at first. And after spending about ten to fifteen years with the Eskimos, I finally realized that I still knew almost nothing about them. Their souls knew depths in which it was almost impossible for a white man to penetrate".

P. Duchaussois, *In de ijsvelden van den poolcirkel*⁹, (In the ice fields of the Arctic Circle), shows a completely different sound with regard to the life of the Indians and Eskimos in the far north. As a missionary - his book dates from 1927 - he writes: "Describing the different customs of their magic would take us too far. It suffices to say that that they often result in enmity and vengeance, and are often the instrument of despicable harassment. The goal is to destroy this kingdom of Satan and to replace the kingdom of Jesus". So much for this quote.

Such a distant attitude towards another culture raises many questions. For this missionary, the Eskimos seem to be a "not-me" rather than a "me-one-more-time". How can we understand these fellow human beings? How can we build on - accept, purify and elevate - what their culture and religion already offers? How do we empathize with their presuppositions and habits, when the predetermined goal is to "destroy this realm of Satan"?

What arguments does the author have to call this other culture "this realm of Satan"? And what a treasure trove of ethnological data would have left us with the detailed description "of the different uses of their magic"? This lack of empathy, for example, is in sharp contrast with the commitment of Jozef De Veuster (1840/1889), better known as Father Damien, according to opinion polls our 'greatest' Belgian. He took care of the fate of the leprosy patients in Molokai. He shared their lives, their worries and ... their illness. He died when he was 49 years old. His self-sacrifice still fascinates many people all over the world. He was canonized by the church in Rome in 2009.

The local religion as a lie?

H. Kluin, *Het geestesleven der natuurvölker*¹⁰, (The spiritual life of the natural peoples), also mentions the contemptuous attitude of some 'missionaries' towards the Toraja, a tribe on Celebes (Sulawesi, in Indonesia). He writes: "It was the same every time missionaries wanted to prove the nullity of the pagan gods and spirits. We summoned all the Toraja-gods and challenged them to punish us for the preaching of the living God, but the Toraja-people then told us that their gods didn't dare hurt us, but they wanted to do it to them. These gods had nothing to do with us. The truth of the Gospel must convince the native man by the divine power of truth itself. Then he learns to know his own religion as a lie. "

For these missionaries it was clear that the local religion contained no "truth" and therefore could not represent a valid stage in their religious development. We will also see that serious objections can be raised against such a distant attitude. As can be seen later in this book, it is not very wise, even from a magical standpoint, to challenge the Toraja-gods to punish them, the missionaries.

The archbishop of Milan, Achile Ratti (1857/1939), later Pope Pius XI, founded the ethnographic and ethnological museum in Rome in 1922. He knew religious studies and forbade missionaries from destroying idols. He also instructed the seminars to teach religious

studies and to respect other religions and their customs. On the occasion of the Vatican Mission Exhibition in 1922, during the International Week of Religious Ethnology, he said with regard to the works of art of the pagan religions: "These are human documents, which must not be allowed to perish". According to W. Schmidt, *Travaux faits et travaux à faire*¹¹, (Work done and work to be done), many Catholics have not always shown such a broad view of other cultures and religions as Pope Pius XI did at the time.

No Inquisition

For the time being, we imagine ourselves in this religious world, and only afterwards are we considering what that can mean for us.

"Specifically: if I identify with the religious man, if I take into account his starting point in life, immerse myself in his inner thoughts and preconceptions, only then can I check whether his religion is logically coherent and meaningful." Only then can I understand what he does and why he does it.

Afterwards I can ask myself in what way our two preconceptions might differ from each other. This may complement or improve my own axioms, which I hold dear about life and about religion. If necessary, I can point out logical errors to religious people. "But that's not the same as immediately setting up a crusade or an inquisition because of it." A judgement made as an outsider, without knowing the data, or without situating the data in their correct framework or context, can really only be a prejudice.

Once again: one lets what 'is', not be what it 'is'. One then says of what 'is' that it 'is not'. Such a working method has nothing to do with a logical and methodical approach, but degenerates into an ideology.

One then sets the own standards first and only sees from reality the own assumptions. In this way, one distorts reality until it meets the own presuppositions, instead of bringing one's own axiomatic into line with what really 'is'.

"What is, is".

Logic and religion are much more closely intertwined than people usually think. As we have already said, logic is founded on the basic axiom: "what is, is". The second use of 'is', is not a needless repetition of the first 'is', but confirms 'what is'. One lets things come into their own. The liar does not do this at all and does so against his better judgment. Anyone who adapts reality to their own presuppositions also violates this basic axiom: one does not let what really 'is' be what it 'is'. In the words of G.F. Hegel (1770/1831), the top figure of German Idealism, one then becomes 'unreal' and from an ethical point of view one is also not honest.

Let's summarize what our empathetic attitude tells us. Anyone who wants to hunt wild, should empathize with the world of the hunter. Those who want to understand their fellow human beings will have to identify to a certain extent with their world of thought and feeling. This attitude goes much deeper than what a scientific explanation can teach us. This applies, for example, to the love we show our fellow human beings, but also to the sense of religious experience and the understanding of religious practices.

That it is not always easy, is mentioned by Ziëlsky in regard to the Greek religion and by Father Tempels in regard to Bantu culture, among others. Those who start from their own prejudices run the risk that they will not let things come into their own and will not let them be what they really are. This is a form of dishonesty and thinking that does not reach the reality of religious data. This, at least, is the vision of the man who tries to understand the field of religion, in a fair and serious way."

2.3. Presuppositions

An ABC theory

In our reflections on “what religion is not” (1.2.) we mentioned that Freud, Marx, Leuba, Nietzsche, Comte and their followers, explained religion starting from their own preconceptions. Their lack of an empathetic attitude left them no room to penetrate to the essence of religion, to the ‘holy’. In this sense, religious people will say that these materialistic thinkers are ‘unreal’.

A. Ellis and E. Sagarin, *Nymphomania, Nymphomania, A Study of the Oversexed Woman*¹² talk about nymphomania, a sexual deviation. In short, it boils down to this: If a woman gets into bed with a different man every night, she is ‘satisfied’. Yet she remains ‘unhappy’. The ABC theory tries to explain this phenomenon cognitively. The letter ‘A’ stands for the given, for example a disappointing course in personal and individual life, something that as ‘evil’ gives rise to suffering and pain.

The letter ‘B’ contains the personal-individual axioms or assumptions of someone who is confronted with the given A. These axioms are then expressed, for example, in sentences such as: “I’m never lucky in love anyway” or “Somehow I’ll survive that”. The letter ‘C’ stands for the final reaction to the negative A.

Therefore C shows us a way of behaving that reveals both the to be processed, evil and the individual axioms, you could call it ‘principles’ or ‘mentality’.”

The given ‘A’, for example, can be a serious illness. B’ are the assumptions of the person who is going through the disease. This can be something like: “I think that’s so terrible that I’ll never recover”, or “I see that as a serious difficulty with a lot of nasty consequences, but I’m definitely going to be able to cope with that”. “C” is the result: the first type of thinking shows someone who is ‘marked’ by life. The second example shows someone who is able to cope with illness or setbacks. This way of looking at a situation might make it possible for someone to emerge from it, stronger and psychologically evolved.”

Schematically represented: “A is indicated by someone in terms of B so that C follows”. We see that Ellis and Sagarin are trying to figure out the cognitive process in order to find “in all that emotional” the “rational” and to activate it therapeutically. It is a task for psychologists to understand the axiomatic (B) and the cause (A) through these externally perceptible behaviors (C). The writers distinguish two main types in the interpretation of someone. The first is the rather healthy interpretation. Following a serious miscalculation (A) someone judges: “I’ll digest that” (B) and acts (C) as “someone with a lot of common sense”. Quiet and decided, and convinced to get over it.

There is also the rather neurotic interpretation. As a result of the same serious miscalculation (A) someone judges: “I will never get over that” (B) and gets upset, strained and possibly lets himself go (C). Unfortunately, our society has countless people with emotionally serious problems, people who do not always follow the healthy train of thought. It is in point B that they cherish untrue axioms. It was not what they experienced that decided, but the attitude with which they faced the fact.

One can see the difference, psychologically, between common sense and neurosis. According to these psychiatrists, it hides for the most part in the processing subject. It manifests itself in the discernible judgment.

Small sentences

Ellis and Sagarin speak of basic judgements that we call 'small sentences'. They themselves give a sample of such condescending sentences:

1. One should, in all possible respects, have been able, adapted and above all succeeded in interpreting oneself as a "valuable human being".
2. It is awful and disastrous when things do not go the way one would like them to.
3. Problems and disturbances of fellow human beings completely confuse you. This is unavoidable.
4. As soon as something comes across as dangerous, either in appearance or in reality, one has to be "terribly concerned" about it and constantly think: "It can turn out badly".
5. There is always just one good, right and perfect solution to human problems. It is disastrous when this one perfect, ideal solution is not found.
6. It is easier to avoid certain life problems than to face them courageously.
7. Man's happiness depends on elements outside him or her. He or she has little or no power over that which leads to worries and concerns, hindrances and disappointments.
8. A person's past is decisive for his or her personal behavior. An event in that past that made a deep impression will continue to exert its influence in later life.
9. It is essential for an adult person that he or she enjoys the esteem and affection of practically every human being of some significance from their surroundings.
10. One must always depend on someone. One needs someone with a strong personality to relay on.
11. Some people are bad, cunning and mean. They should therefore be punished severely for this low level of harassment.

Sentences! Sentences that emerge from the deeper soul, from the unconscious or subconscious. It is established that these are many sentences that boil down to: "anything that is practically unfeasible". This unfeasibility lures unsuccessful attempts which, deep down in the soul, give the impression that one is "born for the misfortune and the failure".

What one "tells oneself"

Ellis and Sagarin see such negative judgments in the depths of the souls of socially destructive nymphomaniac women, among others, at work. We say "at work", because those phrases like "I'm a failure" or something like that - phrases like that are always short - are like powerful energies that have a destructive effect. Among other things, and above all, on the ability to judge. They occur regularly in the minds of many neurotic people and destroy 'positive thinking'. The latter, the positive thinking, means that with various life difficulties one can imagine a favorable outcome. It is exactly that which the neurotic man doesn't do and he deludes himself, as the authors put it.

One sees the fallacy in, among other things, the neurotic judgment. According to the ABC theory, each person lives most of the time with unconscious or semi-conscious "prejudices", these are judgements prior to the conscious judgement and the behavior that originates from it. Such errors of thought are easily made in 'existential' situations, in circumstances that concern us very personally and touch us in our soul. A serious miscalculation of something to which one has 'totally' committed oneself, easily provokes such a fallacy.

For example E. Kübler-Ross, *Lessen voor levenden*¹³, (Lessons for the Living), where the writer tells about her experiences with terminally ill patients. One can apply the ABC-scheme. Suddenly death seems near (A). The reaction (B) to this often follows an order that

brings the 'prejudices' to the surface. This can consist successively in denial ("it's not possible!"), anger ("who or what is doing this to me now?"), negotiation ("Lord, give me respite") and depression ("I'm a bird for the cat"). Finally, in the best case (C) there is acceptance ("I'm dying like everyone else"). The visible and tangible behavior reflects those 'sentences', as Ellis and Sagarin say. These sentences are some kind of personal-intimate axioms that determine the healthy or neurotic judgment.

If one examines a number of theories in their psychological roots, one encounters these 'sentences'. What kind of philosophy one chooses, depends on what kind of person one is, because a philosophical system is not a dead household item one can put on and take off, but something that lives in the depths of one's soul: the assumptions that are represented in such 'sentences'.

In the same way one can speak about religion in a completely analogous way. If we imagine the religious data by the letter 'A', the own assumptions, religious or nominalistic, with which one approaches the data, by the letter 'B', and the result, the reaction to it, faith or not, by the letter 'C', then we have applied the ABC-theory to religious appearances.

"Four methods of living up to a conviction".

The prejudices of one's own, some authority or a personal preference, sometimes mean that the assumptions from which one starts do not lead to the perception of the given reality itself and that our axioms become unrealistic. Let's immerse ourselves in the work of Ch. S. Peirce (1839/1914) American scientist and philosopher, *The Fixation of Belief*¹⁴. In it, he outlines four methods to make a conviction come true.

1. Method of willfulness ('Tenacity').

On a task, either a given or a requested one, the stubborn man reacts exclusively with his own solution. For example, economic problems, with neglect of other solutions, are only solved by free trade. Thus G. Galilei (1564/1642), Italian physicist and defender of N. Copernicus' heliocentric system, 'solves' the problem of tides and astrology by simply refusing any research on the subject: "It can't be true". Ch. Alain, *L'effet lunaire*¹⁵, (The Lunar Effect), notes that a biographer accuses Galilei that such a method "is as bad as superstition".

Peirce mentions as an example someone who was an ardent supporter of free trade. In order to preserve and protect his opinion, he only read free trade oriented texts.

Or taken from life: "Admit that you are a stubborn person", someone blames someone else. "What do you rely on to claim such a thing?" asks the latter. "I don't have to rely on anything. You've always been a stubborn person," it sounds. There is no reliance at all on data. What should be seen as truth is reduced to the beloved, individual idea that is axiomatically - and apparently very idiosyncratically, yes stubbornly - put first. Every enlightening conversation becomes simply impossible. It seems like a form of projection: the characteristic property of the individual is projected onto the other human being.

But it also contains a kind of tragic irony. It is reminiscent of the Ukrainian author Nikolai Gogol (1809/1852). He described people's daily lives and their sometimes horrifying faults and sins. Their behavior sometimes seemed more caricatured to him. Gogol watched with humor, irony and even sarcasm, laughing at the fact that a caricature makes one laugh, but also weeping, because such behavior does not bear witness to what a person should actually be. High reality is painfully distorted into a low caricature. Gogol spoke of "*het tragische lachen*¹⁶", (the tragic laughter).

2. Method of straightforwardness ('Authority')

The only way to respond to an enquiry is through a solution imposed by one authority or another. According to Peirce, some ecclesiastical or political systems maintain an 'orthodoxy', a faith in law, in this way.

The 'authority' can also be embodied in one person. One can speak with authority about an area that one thoroughly controls. The authority with which one is heard then flows automatically from the expertise one possesses. This legitimate form of authority is not a problem. Otherwise, things will become different for people who do not have expertise and who want to give themselves authority on their own. According to Th. Adorno, *The Authoritarian Personality*¹⁷, man all too easily overvalues himself. In a number of cases he is characterized by simplistic and indiscriminate black and white judgments. His prejudices cloud his judgment. The personality of the authoritarian man is disturbed in many cases. Overvaluing oneself usually goes hand in hand with contempt for one's fellow man.

The other is with Schopenhauer a "nicht-ich" (2.2.), possibly a madman, a bad person or a ridiculous person. The authoritarian man sees the other only as an object and does not enter into personal contact with him. The 'scientist' who destroys every religious belief and oppresses it with power, is also authoritarian. But just as authoritarian is the 'believer' who takes down every scientific or personal investigation - as 'dangerous' - and, if necessary, strengthens it with means of power. The Inquisition, now so regretted by the Roman Church, was a form of authoritarianism. There is not a single worldview that is not susceptible to disturbed appreciation, discrimination and the use of power; on the contrary. Biblically, that is 'this world'. This haughty attitude is probably also 'the' sin par excellence.

We do not confuse 'orthodox' with 'sincere'. Sincerity is a subjective quality by which we show what we have in ourselves, what we really are; we sincerely and honestly manifest what we think inside.

3. Preferred method ('A Priori')

It is claimed that free discussion is celebrated, but it is kept to what is "a priori", what is "preferably" true. This, however, is done without a check on reality outside the closed sphere of the discussion. However, in contrast to both these forms of opinion, the other opinion is accepted. Thus, according to Peirce, the nominalist-minded man only accepts those philosophical constructions that are in the taste of nominalist reason.

4. 'Scientific' method ('Reality')

A problem is solved by confronting it with reality. What is real for Peirce? That which remains completely independent of our consciousness in a sustainable way, and cannot be influenced by our consciousness either. In this way he shows himself to be a supporter of Plato's theory of ideas (see further 5.1.2.) and of medieval scholasticism. He calls his method pragmatic, result-oriented. Whoever tests the same reality, will always have to come to the same understanding or forma (see 5.1.2.). That is why Peirce mentions as the main characteristic of scientificity the "external permanency", external durability, regardless of our opinion.

In so-called 'phenomenology', the data are used to their full advantage, regardless of any prejudice or any preconceived theory. For Peirce, this method is therefore recommended as a first step to make an inventory of the data and to investigate them. Phenomenology wants to represent what shows itself, correctly and only as far as it shows itself. Without any prejudice, without any theory, without subjective considerations. Only the data itself counts. What 'is' must be able to come into its own. After the fact has been understood correctly, one can draw

up theories about it, discuss them and test these theories against the data. In the end, “in the long run”, the objective reality is revealed.

“The mirror man”.

As Peirce put it, his obstinacy (“I stick to it through thick and thin”), straightforwardness (“we’ve always learned it that way”) and preference (“I’d like to discuss it, but I’ll stick to my individual opinion”) are sometimes pretty much at work in scientific circles. One can join Peirce here and mention that in a number of religious circles or in the life of the average man, this is actually no different. These three unreal attitudes remain until the fourth attitude, the realistic research, finally refutes the other three attitudes.

In the latter method, the opinion (and the associated assumptions) does not depend on “one’s own sentence” or “what others predict” or “one’s own preference”, but on the given reality itself, on what really “is”. To say it with Parmenides of Elea, founder of the Eleatic school, (in southern Italy, -540/...): “they think according to reality itself”. In other words: the assumptions are adapted to reality itself. Not the other way around. In this way they are constantly adjusted until they correspond as closely as possible to “all that is”. The person who works in this way is sometimes called “the mirror man”. He reflects the data in a correct and pure way. Speaking from the ABC theory we could say that his B functions in such a way that his C becomes a correct representation of A.

Given the very human tendency to honor the first three methods, this fourth method is difficult. Many people interpret it as stubborn, straightforward, or preferable. Without objectively grasping the meaning of what has been given. They project their own and subjective interpretation onto things. In the latter case, there is no question of a ‘sense’, a sense of meaning, what is an objective event, but of sense-frames, in which subjective assumptions distort reality. Not everyone refers to reality in an “objective scientific way”.

So far, this is a very short sketch of the four methods for solving a problem.

Strange fact

Peirce does not dwell on the fact that every human being, if he does not pay attention, shows each of the four opinion formations. In this respect, we are all equal. We hold opinions in such a way that we neglect any other point of view, if we do not exclude them stubbornly - tenacity. We share beliefs with others who we believe to have authority, and so we are “straightforward” - authority - with others. By the way: as St. Augustine (354/430), the great Father of the Church of Patriarchy, the early Christian philosophy, remarked, we have never tested the lion’s share of our beliefs ourselves, but we still ‘believe’ in them. We hold theses because they appeal to us: some preference - a priori - is the real ‘reason’. We hold opinions that we establish on our spontaneous experiences, on our own methodical assessments - reality. This foursome can be found among famous scientists as well as among simple people.

A fierce resistance.

In this context we listen to D. Servan-Schreiber, French doctor and psychiatrist, director of the medical department at the University of Pittsburgh, U.S.A. His story illustrates in a rather tragic way the power of an idiosyncratic axiomatic in the medical world. In his book *Guérir le stress, l’anxiété et la dépression sans médicaments ni psycho-analyse*¹⁸ (Healing stress, anxiety and depression without medication or psychoanalysis), he writes: “When great breakthroughs were made before a theory could explain them, they systematically encountered violent resistance from institutions. Especially if the treatment was “natural” or seemed “too simple”. The most illustrious case is the story of the Hungarian doctor Dr. Philippe

Semmelweis. Semmelweis has demonstrated the importance of asepsis (the absence of microbes) during childbirth, twenty years before Pasteur's work. At that time, in the obstetrics clinic where the young Semmelweis had been appointed assistant professor, more than one in three women died of puerperal fever in the days following delivery. The poorest women in Vienna, the only ones to use such clinics, were only forced to go there because they knew all too well the risks they faced. Semmelweis had the extraordinary intuition to propose the following experiment: all the doctors in the clinic, who often performed bare-handed dissections immediately before delivering a baby, should wash their hands with warm water before touching their patients' genitals. He had the greatest difficulty in imposing this idea: it happened before the discovery of germs, and there was no logical reason why something invisible and odorless could be passed on through hands. However, the results of his experiment were extraordinary: in one month, mortality dropped from one in three to one in twenty patients! The main consequence of Semmelweis' experience was... his dismissal!

His colleagues, who found washing their hands with warm water tedious, organized a mutiny and got him fired. As no plausible explanation was known at the time for such results, Semmelweis was ridiculed despite his brilliant demonstration. He died nearly losing his mind only a few years before the discoveries of Pasteur and Lister, which at last made it possible to understand scientifically what he had discovered empirically.

Acupuncture, a first confrontation: no anesthesia

Servan-Schreiber also describes his first confrontation with acupuncture during his studies in Dharamsala, India: "My first encounter was a failed one. That was in the 1980s. One of my teachers at the time was returning from People's China. (...). He had filmed a surgical operation in a Beijing hospital in super-8. With two hundred of my comrades in a crowded amphitheater, I watched, in amazement, a woman, whose belly was wide open, talk quietly with the surgeon who was removing a melon-sized cyst from her bowels. For any anesthesia, she had a few very fine needles planted on the surface of her skin. Of course, we had never observed anything like this before. However, as soon as the film was finished and the light returned, we all hastened to forget what we had just seen." (...) It was "too far away and too esoteric", he wrote.

Acupuncture, a second confrontation: a subtle energy

He continues: In Dharamsala, I was talking to a practitioner about how he approached depression and anxiety. "You, Westerners, have an upside-down vision of emotional problems," he told me. "You are always surprised to find that what you call depression or anxiety, and stress, have physical symptoms. You talk about fatigue, weight loss or gain, irregular heartbeats, as if they were physical manifestations of a mental problem. For us, it is rather the opposite: sadness, loss of self-esteem, a sense of guilt, lack of pleasure are the mental manifestations of a physical problem. For us, there is no difference between the two. Emotional and physical symptoms are simply two aspects of an underlying imbalance in the flow of energy, Qi." (pronounce "chi"). Now he had lost me. It has always been rooted in the Cartesian tradition, which makes a very clear distinction between "mental" and "physical". I was not yet ready to talk about "Qi" or to imagine an underlying regulatory "energy" that would affect both the physical and mental. Especially if we couldn't measure it. But my interlocutor went on to say, "There are three ways to influence Qi: meditation, which regenerates it, nutrition and herbal remedies and, most directly, acupuncture. We often treat what you call depression with acupuncture. It works very well as long as the patients follow the treatment long enough." But I was already not listening to it anymore: only with one ear. He talked to me about meditation, herbs and needles: we were no longer on the same

wavelength. In addition, as soon as he mentioned the duration of the treatment, I immediately thought that it should be a “placebo” effect, i.e. the reaction of patients to treatments that are ineffective in themselves, but which work because they are treated regularly, with kindness, and the appearance of convincing technicality - just like acupuncture needles. It was my second missed appointment. But he had left a trace in my memory.

Acupuncture, a third confrontation: no antidepressants.

The third was held in Pittsburgh shortly after. One Saturday afternoon, I met a patient on the street whom I had only seen once at the hospital consultation. She had a fairly severe depression but had refused the antidepressants I had offered her. As we had had a good contact, I asked her how she was feeling, if she was getting better. She looked at me with a smile, not knowing if she could talk to me frankly or not, and then she finally told me that she had chosen to see an acupuncturist who had straightened her out in a few sessions over four weeks and that she was now in great shape. If I had not had my conversation with the Tibetan doctor in Dharamsala, I would certainly have blamed this “healing” on a placebo effect. In depression, the placebo effect is so strong that it takes about three clinical studies comparing an antidepressant to a placebo for one of the three to show superiority of the drug. But Dharamsala’s conversation immediately came to mind and - a little offended, I must admit, that another treatment than the one I had mastered was more useful - I decided to find out what we knew about this strange practice. What I had to learn still leaves me confused by the extent of its consequences on the nature of the body and the brain.

More generally, the writer wonders what all his laboriously acquired medical-scientific knowledge serves if he is not or not as well able to help people with it as, for example, the acupuncturist is able to do. Furthermore, he regrets the attitude of many academically trained colleagues who pay too little attention to many traditional and sound healing methods.

“I didn’t want to see the facts.”

T. Hayden, *L’enfant qui ne parlait pas*¹⁹, (The child who didn’t speak), gives a remarkable testimony of the way in which her own assumptions initially prevented her from grasping a given truthfulness. She is a child psychologist of great fame. She takes care of Jade, a child with a lot of emotional problems. Gradually Jade tells Hayden her horrible secrets. Jade talks about Tashee, a child who, as a child’s sacrifice, died horribly and of which she, Jade, was a witness. In an after-school conversation, Jade said, “Ellie took a knife. She plunged it into Tashee’s throat. The blood spurted out. It wasn’t running like when you cut yourself, but more like a running tap, and Ellie picked it up in a cup.” Hayden wondered if one could believe Jade? Did they actually kill a child and drink the blood? How could Jade know the taste of blood?” Others than Hayden put Satanism, with pedophilia and child sacrifice, first. The author herself says: “I believe in “evil” but not in “an entity” (note: here Satan is worshipped by Satanists). Oh! After all, I know too little about it”. Result: Hayden predominantly sticks to what the “established” psychologists and psychiatrists believe. A certain openness of mind - she says - is needed to ‘believe’ in satanic practices. “If Hugh (note: an acquaintance who knew occultism) hadn’t discovered that specialized bookstore, I wouldn’t even have thought of Satanism when Jade spoke to me about the cat (note: who was also ‘sacrificed’) and the blood. This was partly due to my ignorance of the matter. There was also a dose of blindness in me. I was used to interpreting all behavior in terms of psychology or psychiatry, excluding any other interpretation. Furthermore, there was - no doubt - a certain refusal in me. I did not want to see. I was young and my career was vulnerable. It seemed dangerous to me to jeopardize my name as a specialist. (Note: she didn’t want to “ridicule” herself in her circles by investigating alternative, occult hypotheses as well.) “Taking Jade’s stories seriously inevitably led to the introduction of ritual abuses with torture by a group. All

the more so: in the last ten years (1981/1991), a considerable number of children have told scenes that are surprisingly similar, often one discovers the corpses of children". Rarely has anyone in the scientific world been as acknowledging honest as Hayden

Those who want to know more about such bloody children's sacrifices can read D. Cellura, *Les cultes de l'enfer*²⁰, (The cults of hell) for example. This book shows that such sacrifices also occur in our time, yes, even more so. It gives a lot of information about these terrible practices and leaves little to the imagination. Animal mutilations and human sacrifices are apparently more than media inventions or horror literature.

An anthropological misconception

Let's give another example of a 'scientific' observation that illustrates the lack of an empathetic attitude. Franz Boas (1858/1942) was a professor at Columbia University. With his book *The Mind of Primitive Man* (1911)) he stated that sexual maturation with its puberty crisis - as the West knows it - is not a biological necessity, but that it is determined culturally. It is not nature that counts, but nurture. According to Boas, it can be different in another society. By now people know that both nature and nurture have an influence on human development. In 1925 he sent a student, Margaret Mead (1901/1978), to Samoa to study the course of adolescence. Boas expected Mead to confirm his thesis.

Mead, who enjoyed a free upbringing as a child, was only twenty-four years old when she set foot in Pago Pago, the capital. She stayed on Samoa for nine months, stayed with an American family, and did not know the native language. She interviewed about sixty Samoan girls about the relationship between "parents and children", "boys and girls" and about the local education system. She decided that there was no adolescence crisis in Samoa because the education there was very different from an education as it is known in the West. She said that people had "no deep ties to just one person. Real, genuine value for both the parents and the sexual partner was, in her opinion, a rarity. The relationships between partners, if any, were 'free' and the 'free love' was widely accepted. Mead described life there as "a light and enjoyable dance". The girls slept with such a large number of boys that "deep involvement" with just one boy was rare. Mead believed that the emphasis was on virtuosity in erotic techniques. According to her, there was no aggression, no competition and no urge to perform.

Her conclusion: "Samoa is a place where no one is under pressure to get the best result out of life". Her report appeared in book form: *The coming of age in Samoa*²¹. The book was overwhelmingly well received. This confirmed Boas' preconceptions: back to nature and to free love. It was our Western culture itself that caused the puberty crisis by its own nature. Moral taboos suddenly seemed superfluous. The British philosopher and mathematician, Bertrand Russell (1872/1970) and controversial advocate of free love, also received Mead's work with great enthusiasm.

The Unmaking of an Anthropological Myth

Derek Freeman (1916/2001), New Zealand's anthropologist, published his *Margaret Mead and Samoa*²² (*The Making and the Unmaking of an Anthropological Myth*) in 1983. The subtitle betrays the thesis, or rather the contradiction. For The New York Times, among others, Freeman formulated it as follows: "Mead's theorems are accepted by the intellectual-artistic vanguard. All textbooks and encyclopedias reflect this. These theorems are untrue. The reality on Samoa is completely different." Freeman lived in Western Samoa and got to know the language of the inhabitants thoroughly. He even took part in the sessions of a group of chiefs. He says that the "free love" Mead was talking about is non-existent. Virginity, for example,

is a high value in the indigenous mentality. Competition, also in the erotic field, is as varied as in a Western culture. Yes, the urge to attack is very strong. Murder is common and Samoa is a prominent figure in the percentage of rapes. Mead described it from her prejudices, from her “free upbringing” and from the expectations of her profession and her environment. For example, she neglected the police reports in her time, which she could have consulted thoroughly. She paid no attention to “archaic civility”. The answer given by the local population is not so much the objective truth, but the answers that are most to the liking of the Western interlocutor. In other words, the Samoan girls with whom Mead spoke wanted to “look good”.

Conclusion: the assumptions with which she carried out her research meant that she had no factual contact with the data. As a result, she did not get to know the reality of Samoa and saw her prejudices confirmed. Mead still published a lot about her free vision. She died an honored cultural anthropologist. Freeman published his book five years after her death.

For many years after the publication of Freeman’s book, a professional continued to teach Mead’s vision at a Flemish university. When a student drew his attention to Freeman’s book, the professor replied: “I know that, but what Mead has to tell is so important that I have to deal with her vision”. One might wonder how honest and scientific such an answer is.

Our reality is limited.

J. Sterley, a specialist in ethno-medicine and author of the book *Kumo, Hexer und hexen in Neu-Guinea*²³, (Kumo, witches in New Guinea), puts it this way: “Our preconceptions surround us like a shield behind which we only perceive what we can explain with our ‘vernunft’, with our modern, Western reason”. In other words, our axioms, our assumptions about what is ‘real’ for us, limit our perception to what these axioms, these assumptions, can handle. The rest falls outside of it. In other words, there is nothing as misleading as prejudice, because then one is all too easily inclined to adapt the facts to it, whereas the opposite should be the case: adapting the opinion to the facts. But then it is no longer a ‘prejudice’, but a well-founded ‘judgment’. For five years Sterley investigated a part of New Guinea on plants and on witchcraft practices. His conclusion: “Meanwhile I know that “our reality” is a limited area and that we have no awareness of what happens outside our limitations”. This statement typifies his entire book.

A witty remark.

That scientific research is not always based on external sustainability, but also has to deal with idiosyncratic, orthodox, and preferred opinions, is evident, for example, from the witty remark in the foreword to the book *Varieties of religious experience*²⁴, written by the renowned religious psychologist and writer W. James (1842 /1910). He says: “Every new teaching goes through three phases. 1. One attacks the new doctrine by dismissing it as absurd. 2. Then one accepts it as true, but without much scope. 3. Finally, its true meaning is recognized and its opponents claim to have discovered it”. Although it is a witty remark, there is a basis of truth in it. Anyone who looks into the lives of famous scientists will soon be amazed at the far-reaching lack of understanding that they have experienced and often still experience during their scientific work (see, among other things, 4.1.).

Let us summarize this section about our assumptions. The axioms with which we try to approach reality are often intertwined with a number of sometimes powerful prejudices, hidden deep inside our minds. Ellis and Sagarin schematized a course in our lives into a kind of ABC-theory. And Peirce described four methods to make a conviction come true. Completed in the ABC-scheme, there are four forms that can be placed in ‘B’. Our

assumptions can indeed lead us astray into an idiosyncratic, straightforward or preferred approach. Then they lack the factual data, what really 'is'. Such prejudices dare to lead a very persistent life. This is illustrated by the history of Dr Semmelweis and the resistance Servan-Schreiber himself encountered when taking acupuncture seriously. The testimonies of Hayden, Freeman and Sterley also confirm the power of our assumptions. They can be a difficult obstacle to overcome in observing reality. Their influence is therefore clear and far-reaching.

As a preliminary definition of religion, according to the book of Wisdom 6, we stated: "So that you may know wisdom and avoid mistakes". A first step could be to become aware of our hidden prejudices. They prevent or obscure clear and strict logical thinking.

2.4. Clairvoyance

Getting to know the sacred requires an empathetic attitude and realistic preconceptions. Many religious experiences have to do with a certain degree of mantic experience. We would like to discuss this further here.

Conscience

In the chapter on the religious man the clairvoyance of Jesus was mentioned (1.4.4.). Prophets also heard a voice and had paranormal dreams, in which Yahweh made his message known through an angel. In his time Moses (*Numbers 11:29*) was already sighing : "If only everyone could be a prophet (note: a seer at that high level)". Understand: if everyone could hear the voice of God, then they could go off on their own religious experiences and then one was convinced of its real value.

Jesus, too, says that he constantly hears the inner voice of His Father and that he always follows this. According to connoisseurs, this voice is, in the case of ordinary people first of all, the voice of conscience.

Everyone possesses this. This 'guidance' can be strengthened and take the form of an advice, which, as some say, is clearly audible inwardly. You can follow this, you can ignore them and you can systematically suppress them. The philosopher Socrates claimed to have an inner voice that never urged him to do anything, but warned him of danger. For example, an immoral person experiences the voice of conscience, but ignores or suppresses it. He will anxiously ensure that his evil deeds do not come to light, which shows that he knows very well that he is making mistakes. In this way, the liar knows the truth, but does not want to have known it. The dynamistic vision of religion takes these impressions seriously. A nominalist or rationalist vision of religion has a lot of difficulty with anything that appears somewhat paranormal. Experience has shown that there are indeed many abuses in this area and that there is considerable abuse of overly gullible people. Let's go deeper into this mantic ability.

Religious clairvoyance

An extremely nominalist viewpoint is that all clairvoyance should be referred to the realm of fables. That is an unproven premise. In addition to the many chaff, there's certainly some wheat. We want to talk about the latter. Let us remember that Jesus remained exceptionally humble with regard to His clairvoyance and that He repeatedly forbade people to say who He really was. This is in stark contrast to the behavior of many of our contemporaries, gifted or not, who claim too prominently to have such gifts at their disposal.

G. Van der Zeeuw, *Helderziendheid in Ruimte en tijd*²⁵, (Clairvoyance through Space and Time), says that the number of true clairvoyants in a country can sometimes be counted on one hand. Let's keep, in the whole of this book, this alarmingly small number in mind.

Max Heindel (1865/1919), the founder of the Rosicrucian Fellowship, a secret society, writes in his book *De cosmogonie der rozekruisers*²⁶ (The Cosmogony of Rosicrucians) "No properly developed seer will ever exercise this ability for money or equivalent rewards; nor will he use it to satisfy curiosity, but only to help humanity.

L. Bernard d'Ignis, *Traité pratique du désenvoûtement et du contre-envoûtement*²⁷ (Practical treatise on neutralizing a spell and casting a counter-spell) says about this: At the beginning of the XXth century, Jules Boucher wrote in his *Manuel de magie pratique* (Practical magic manual): "Magic has always been a domain that was heavily exploited by the quacks. In Paris, for one valid seer, there are ten who are only exploiters". To which d'Ignis reacts that the present is still like this. What's more, we're in a worse situation because the media - television, radio, press, - are exacerbating the situation. It seems that the real occultists are becoming rarer. The elderly cannot find young people to pass on "the tradition". The practical 'knowing', the true and conscientious occult knowledge, is lost".

J.F. Chandu, *Praktisch pendelboekje*²⁸, (Practical pendulum booklet), states that as many as 9 out of 10 people can practice the pendulum, which is also a paranormal way of gathering information.

For R. Mlaker, *Geistiges pendeln*²⁹, (The spiritual use of the pendulum), this ratio is only one in a thousand. It is clear that both writers have different standards. Mlaker notes: "Man's ability to use the pendulum is linked to his spiritual development and is a gift from God. The higher the spiritual level of a person, the higher the degree of ability to use the pendulum. A forced development is not possible. Just as the Bible associates serious clairvoyance with God, so too does Mlaker, as one of the few, seem to situate the ability to use the pendulum within a biblical framework.

G.Weigl, *Die entsleierte Aura*³⁰: (The unveiled Aura), he speaks of the moral and spiritual level desirable and necessary to 'see' and to be able to bear this clairvoyance; "We have found seers from the earliest times, but not all of them have been at the same spiritual level. What used to be called 'seeing hell' usually means only seeing an astral and not seeing spiritual connections in the world of light.

The Bible itself gives us a wonderful example of this vision, whether or not based on Yahweh's inspiring life force. And we want to mention that below.

A lying spirit

We summarize *1Kon 22: 20/2*. On a certain day, the king of Judah came, joining Israel in a war against the king of Aram. However, as was very common then, and still today, but reluctantly withdrawn from the publicity, they first consult the seers, here the prophets. These can be divided in this biblical story into only one, the prophet Micaiah, who has a friendship with God, and all the others, about four hundred, who have not and who can only "see" when they enter a trance.

The four hundred predict the king of Israel's victory. Micaiah, however, does not. He reacts in two stages. First, he mocks the king of Israel and says: "Start the battle and you will

certainly triumph". The king immediately understood the boasting and demanded the real truth. Then Micaiah became serious: "I saw the whole of Israel scattered over the mountains like sheep without a shepherd and Yahweh said: "They have no Lord, let them quietly return home". I saw Yahweh on His throne. He asked, "Who wants to persuade the prince of Israel to go up to Rama to die there?" Then a spirit came forward. He stood before Yahweh and said, "I want to persuade him. I am going to become a liar in the mouths of all his prophets. Then Yahweh said, "Go and you will succeed." Well, now Yahweh has put a lying spirit in the mouths of all your prophets, because Yahweh has decided your destruction". Thus the words of the prophet Micaiah to the king who asked for the truth and got it straight. Micaiah gets a slap in the face from the king. The monarch calls out: "How could the Spirit of Yahweh have left me to speak to you?" Micaiah: "This is exactly what you will find on the day that you will hide and flee. Go, and you will see". Micaiah was imprisoned. He repeats: "If you return unharmed, then Yahweh did not speak through me". Israel takes up the fight, and indeed loses it. The king does not survive. He was hit by an arrow in his chariot and died. His chariot was stained with blood.

The life force present in blood

The Bible mentions the ending: "The king's chariot was washed with a lot of water. The dogs licked up his blood and the prostitutes bathed in it". For those who know magic, but this is not the case with many Bible experts, this last sentence becomes particularly meaningful. The fact that prostitutes bathe in royal blood indicates that they perceive this as a magical blood ritual. In a sacred (not in a desacralized) cultural context, the life force of a sovereign is much stronger than that of non-aristocratic people. By bathing in the blood, the prostitutes take in the life force present in that blood. Here we already refer to the celebration of the Eucharist, in which the life force of Jesus is shared without any blood spill. We will return to this theme of "blood as the bearer of life force" in more detail (8.2.3.).

According to this biblical story, in Israel at the time, of the four hundred 'seers', there was only one who, according to the outcome of the story, had the right intuition and 'saw' realistically. Although the 'lying spirit' acted with the permission of God, it turns out that such inspiring beings also dare to act in their own way. In the Old Testament, *Job 4:18*, we read: "Even in his servants he puts no trust, and he catches his angels on deviations.

According to the Bible, not every inspiring spirit comes from the high world of light, on the contrary.

1John 4:1 warns us against this distinction of spirits: "Beloved, do not believe every spirit, but test the spirits to see whether they are from God, because many false prophets have gone out into the world. "

In this bible story, there was only one visionary in friendship with God out of four hundred ecstatic, trance-like and intoxicating visionaries.

One may wonder how this balance is today.

If one examines this actual world, it will also be far from favorable in our days. Among hundreds of people who practice the pendulum, card readers and other "clairvoyants", there is often only one who lives in friendship with God.

This is still the case: seers in friendship with God, tell us that an ongoing prayer to God is a necessity, so as not to be wrongly inspired from moment to moment by some misleading 'lying spirits'.

A divine spirit

In relation to such inspiring beings, we read *Acts 16:16/23*: One day, as we were going to the place of prayer, we met a slave-girl who had a spirit of divination and brought her

owners a great deal of money by fortune-telling. While she followed Paul and us, she would cry out, "These men are slaves of the Most High God, who proclaim to you a way of salvation." She kept doing this for many days. But Paul, very much annoyed, turned and said to the spirit, "I order you in the name of Jesus Christ to come out of her." And it came out that very hour. But when her owners saw that their hope of making money was gone, they seized Paul and Silas and dragged them into the marketplace before the authorities. When they had brought them before the magistrates, they said, "These men are disturbing our city; they are Jews and are advocating customs that are not lawful for us as Romans to adopt or observe." The crowd joined in attacking them, and the magistrates had them stripped of their clothing and ordered them to be beaten with rods. After they had given them a severe flogging, they threw them into prison and ordered the jailer to keep them securely.

If this pericope corresponds to reality, then spirits, not situated in time and space, see hidden or occult realities faster and better than ordinary people. In this way they almost immediately understand the true nature of the apostles' message and the deeper vocation of Paul. It is worth noting that the owners of the clairvoyant woman saw their hopes for income dashed. Once the spirit has been expelled from the woman, in other words, once she is no longer "possessed," she has lost her clairvoyance. This teaches us a great deal about the level, or rather the lack of it, of her seer's gift. The spirit "did so for many days", He manipulated her free will so that she would no longer be herself, she did not do this work freely and Paul wanted to undo it.

Deuteronomy

The Bible, *Deuteronomy: 18:9 ff.* states the following with respect to such mantic practices: "When you come into the land that the Lord your God is giving you, you must not learn to imitate the abhorrent practices of those nations. No one shall be found among you who makes a son or daughter pass through fire, or who practices divination, or is a soothsayer, or an augur, or a sorcerer, or one who casts spells, or who consults ghosts or spirits, or who seeks oracles from the dead. For whoever does these things is abhorrent to the Lord; it is because of such abhorrent practices that the Lord your God is driving them out before you."

Opponents of the paranormal see this as a clear condemnation of it and want to ban all mantic and magic from religion. Proponents, on the other hand, argue that this condemnation only applies to "the atrocities of those peoples", namely those people who contact beings who do not appeal to Yahweh's inspirational life force. They don't see what kind of evil lies in trying to solve people's life problems with high divine energies. This vision is reinforced by *Ecclesiasticus (Ben Sira) 34:5*. "Divinations and omens and dreams are unreal, and like a woman in labor, the mind has fantasies. Unless they are sent by intervention from the Most High, pay no attention to them".

It is clear that, for a nominalist person, any form of mantic or magic is based on deception. To put it in Sterley's words: "Our preconceptions surround us like a shield behind which we only perceive what we can explain with our modern, Western reason". We will come back to this in more detail.

Let's summarize. Clairvoyance can manifest itself through a dream, a voice, images or intuitions. In principle, every human being possesses a form of mantle as "the conscience" that "speaks". The high religious vision "face to face" with God or through his messengers is rather a great rarity. A God friendly seer is reluctant to show any publicity because it puts a radical burden on his seership. Without a solid contact with the Biblical God, a reliable

clairvoyance becomes an extremely difficult affair and opens the door to ‘lying spirits’ of all kinds, who only communicate what is convenient to them. Many mediums are inspired by spirits that do not come from God’s high light world, and that do not always inform their medium in complete freedom and free will. The Bible repeatedly warns against this “distinction between the spirits”.

2.5. The unconscious and subconscious

The Bible speaks of “the heart and in the kidneys” as the seat of the unconscious and subconscious of man. Apparently, religion is not only something of the conscious in us, but it also and above all influences the depths of man’s soul. Let’s go into that.

The tip of the iceberg

A. De Groot, *Elementair begrip van de psychologie*³¹, (Elementary Concept of Psychology), writes: “It is assumed that our behavior, apart from what we consciously know, feel and want, is to a large extent determined by our unknown factors. Depth psychologists assume a deeper motivation, i.e. that they assume that our behavior is also guided by ‘deeper’ motives, which we ourselves do not know. These unconscious motives can be of many kinds: unconscious wishes, ambitions, inner conflicts, fantasies or prejudices.”

The American philosopher and psychologist William James (1842/1910) regretted that man lives very superficially and the Russian philosopher A. Spir (1837/1890) wrote that we control the nature around us, but that we are the slaves of the depths of our souls. Many Greek philosophers, including Socrates, emphasized in their time the “Gnothi seauton”, the “know yourself”. The opinion that man has a very limited self-knowledge is apparently based on a very old tradition.

The religious historian M. Eliade, *Méphistophélès et l’androgynie*, (Mephistopheles and androgynous), says that the discovery of archaic and exotic cultures and the discovery of the unconscious and subconscious in deep psychology forces traditional humanism in the West to undergo a thorough review. He writes: “It is not impossible that our epoch will go down in history as the first to rediscover the various religious experiences abolished by Christianity when it triumphed (note: in its nominalist, not dynamistic vision)”.

In the Anglo-Saxon countries (North America, England), it is believed that man is predominantly aware of what he or she does or does not do. The Occident (Europe, Asia), however, tells a different tale. There they emphasize that there are a lot of unconscious and also subconscious factors at work that make that we do not always act freely. The encouragement, will and striving of man seem like an iceberg, of which only the top that exaggerates is the conscious life. Most of it remains hidden and is influenced by the unconscious and subconscious.

Traditionally, what is unconscious is said to have never been conscious. In this way, the functioning of many vital bodily functions also belongs to the subconscious. From what is subconscious, it is said that it was once conscious, but that it was forgotten afterwards. However, this distinction is not always easy to maintain. For example, a yogi can slow down the heartbeat by means of a concentration of thoughts, which shows that he knows how to deal with so-called ‘unconscious’ factors very consciously. And through a number of techniques also subconscious data can be brought back into consciousness. The boundary between what is unconscious and what is subconscious, does not always appear to be strictly defined, certainly not in the field of mantic and magic.

Psychoanalysis

The oldest and most important deep psychological school is the psychoanalysis created by S. Freud (1856/1939). He was a well-known Viennese psychiatrist of Jewish descent, and again brought the unconscious in man to the attention of the public. He became the founder of psychoanalysis. His principles are accepted by a number of people, while others are fiercely controversial. For him, too, a dream is the “royal way” to the unconscious. In his work *Inleiding tot de psychoanalyse*³² (Introduction to psychoanalysis), we read: “The first of the unwelcome assumptions of psychoanalysis is that the psychological events as such are unconscious and that only a few actions and fragments of the entire soul’s life are conscious”. According to Freud, most actions in life take place without conscious rational justification.

He gives a typical and outspoken example of this about a girl who became paralyzed in her legs just before her wedding. She was forced into marriage against her will and something deep in her did not want to ‘go to the altar’. This reluctance turned out to be the unconscious cause of her paralysis. When that was clear, the marriage was cancelled and shortly afterwards the paralysis disappeared. Apparently in the depths of the soul the unconscious deductive reasoning was made: “She who cannot go to the altar, cannot marry either. So if I can’t go, I can’t marry either.” Clearly rational, but apparently on an unconscious level.

J. Grant, *Meer dan één leven*³³, (Many lifetimes), also mentions a similar case. A woman had become paralyzed on both legs in a fairly short time. This turned out to be of psychological origin. Under hypnosis she declared that she suddenly realized the meaning of her paralysis. It was the only way she could avoid a forced marriage. When she realized this also after her hypnosis, her paralysis disappeared after a few days.

In such unconscious and subconscious processes, resemblance and coherence play a role that should not be underestimated. For example, a mother, whose blond son died, will have an intuitive sympathy for blond boys. A very loving young man will cherish every object of his beloved, almost as if it were the beloved herself. In the latter case, it is not a question of what resembles the loved one, but of what is associated with her, what is related to her.

Accidental and non-accidental slippages

We should also mention here the so-called accidental slips of the tongue, which spontaneously emerge from our deeper psychology, but not without reason. For example: A lady said to a psychiatrist who asked her too much information about too intimate events, in Dutch: “ ‘Ontkleedt’ u zo iedere patiënt?” (Do you Undress each patient like this) instead of “ ‘Ontleedt’ u zo iedere patiënt” (Do you analyze each patient like this).

One more: After dinner, a gentleman’s plate has already been cleared. He doesn’t know what to do with his apple peeling and asks a lovely lady next to him, in Dutch: “Mag ik mijn biljetjes op uw schortje leggen” (“Can I put my buttocks on your apron?”) instead of “Mag ik mijn schilletjes op uw bordje leggen” (“Can I put my peel on your (plate)?” Such a slip of the tongue conceals the man’s desires towards this lady.

Sometimes one can also ‘catch’ oneself or others in an overly spontaneous statement that escapes the censorship of conscious thinking and gives up a lot of the deeper soul life. And this is often to the astonishment of those who put it into words afterwards. We illustrate.

A theatre group wanted to portray the theme of “evil” in various situations. The leitmotiv was always an everyday, rather pleasant and peaceful situation, of which “evil” suddenly took over and the play took a very aggressive, yes evil turn. For example, a particular scene first showed a couple in love in front of the altar, ready to receive the wedding blessing and to give each other an ‘I do’. Until suddenly “evil” disturbed this lovely scene. The exalted organ music was drowned out by a strong and loud “sympathy for the devil”, while many devils also came to disturb the wedding ritual. The bride in love turned into an evil witch who showed more of her protruding breasts than before and with a raised skirt went to the devils and made it clear what she wanted from them. She further convinced them that she was particularly evil and demanded access to hell. After all, she had poisoned many of her relatives in order to obtain money and power. After the play most of the spectators applauded. Some of them deliberately did not do this and looked around with some anxiety.

At the next group meeting, someone suggested writing a play in which “good” could be highlighted in different situations, now that evil had already been discussed as a theme. The spontaneous reaction of the actors and the board was unanimous, strong and clear: “No, we’re not like that.” The common man will probably not dwell on this statement but sensitive people and seers will talk about the particularly tragic situation of the deep soul - the so-called “occult status” - of those who react in this way.

Also a slip of the tongue such as “da ersch(w)eint Er”; instead of, “da erscheint Er”, “there he appears” tells us a lot more, namely: here comes someone who behaves like “ein Schwein”, like “a pig”. Through such slips of the tongue, Freud saw the unconscious at work.

We refer to the polygraph or lie detector, for example, for accidental slips of the tongue. Those who consciously make verbal mistakes, and thus ‘lie’, can show physiological changes, and this in the rhythm of breathing and blood pressure. This is brought to light by the lie detector - but not without contradiction. These symptoms can then indicate that a deliberate falsehood is being said.

Plato’s depth psychology

G.J. de Vries, *Plato’s beeld van de mens*³⁴ (Plato’s image of man) says that for Plato the soul of man consists of three distinct parts. First there is the big monster, then the smaller lion and finally the small man. The big monster has as ‘values’ the uncontrolled sexual life and the excessive eating and drinking. The smaller lion is focused on honor, possession, power and the urge to be valid. The little man cultivates as a value everything that is really valuable: the higher ideas and an intellectual-ethical formation. This elevation in man, is called ‘small’ by Plato. It is unique to the little man and must try to stand up to the big monster and the smaller lion.

Plato did not have too many illusions about the people, as he had come to know them in Athens and Sicily. For him, man is mainly characterized by the smaller lion. The autocrat or tyrant is predominantly controlled by his great monster who strives for power, influence and possession and who ‘tyrannizes’ him. Because of this, he is not free. Tyrannical people want to assert themselves and know hardly any limits in this respect. The Flemish lawyer and politician H. Schiltz³⁵ (1927/2006) put it this way: “Give people absolute freedom with impunity and they become animals”. We say that it certainly does not apply to ‘all’ people, but to ‘not all’, to a number of them. Father Damien, who took the lead on Molokai, realized the highest expectations that the “little man” can realize in a life. We have therefore crowned him the greatest Belgian with good reason.

The big monster and the smaller lion are more easily active during our sleep. Then our spirit, our little man, has fallen asleep. He no longer fully controls the immoral desires of the monster and the lion during the night's sleep. They can then indulge themselves. This will become clear to us in the chapter dealing with the so-called off-body experiments (6), and on the basis of the story of D. Fortune and her revenge demon (7.4.1.). In off-body experiences, the soul detaches itself and leaves the biological body. In this case the great monster satisfies his lusts and dares in this twilight state everything, released, he is no longer ashamed and no longer knows any inhibitions. The story of Stevenson, *Dr. Jekyll and Mr. Hyde* will also illustrate this (10.4.) Therefore Plato advises to cherish 'good' ideas before falling asleep, to avoid all anger or resentment and to bring the lower lusts to the right measure. When you fall asleep angry, you prepare yourself for similar dreams. And as will be discussed later, a number of them can have a far-reaching reality value. Plato seems to warn us against an overly strong outburst of anger, as some psychologists or psychotherapists dare to recommend. We will discuss this further in this book when the moral taboos of the religions are discussed (10.4.).

'Plato, with his three-way division, seems to be founding a form of in-depth psychology that, in terms of feelings of value, is certainly broader than, for example, the Freudian one. As we know, Freud emphasized the sexual, the erotic, and the aggressive, the 'thanatos' all too strongly in man. He also saw in man a trinity. However, no monster, lion or small man, but an 'Ich', an 'Es' and a 'Ueber-ich'. In English: the 'id', the 'ego', and the 'superego'. According to Freud, the 'Ich', the 'id' or the independent principle in man, is dominated from within by the 'Es' or the 'ego', and the 'Ueber-Ich', the 'superego'. The 'Es' stands for the genealogical inheritance in which drift life is situated. The 'Ueber-Ich' represents the socio-cultural norms, values and ideals which, according to Freud, constitute the 'conscience'. They have been imposed from the outside by the established society that suppresses freedom and prohibits the survival of sex and the urge to kill. That's what the conflict is all about. The 'Ich' has to deal with the disagreement between the 'Es' and 'Ueber-ich'. In this way man constantly stands between two choices: the lower and the higher in him. For Freud, the suppression of the 'Es' can be the beginning of a neurosis or a psychosis.

We see clear differences in these two triplications of Plato and Freud. For the Viennese psychiatrist, there are no higher values at all, no high ideas in themselves. Freud thinks strongly materialistically. The norms to which a person has to adhere, are imposed socially and culturally and actually have a repressive effect on drift life. In Freud we find no reference whatsoever to that which transcends mankind. His 'Ueber-Ich' or 'unconscious conscience' is not the pure conscience that originates from our 'mind', from the 'little man' in us. His conception of the so-called conscience regularly shows demonic characteristics. Man is mainly influenced and programmed by lower passions. According to Freud, social norms somewhat inhibit this.

The "family unconscious"

L. Szondi (1893/1986), a Hungarian psychoanalytical psychiatrist and author of *Schicksalsanalyse*³⁶, (Fate Analysis), has spent his entire life immersing himself in the "fate" of mankind. In 1916, during the war, he was shot in the back as a soldier in the trenches. The bullet was stuck in his backpack in a book and had saved his life. The title of this book was *Traumdeutung* (dream interpretation) by S. Freud. This remarkable incident made Szondi think. He studied hundreds of family histories, including those of the Russian writer F. Dostoyevsky (1821/1881). Szondi's main proposition is: the fate of a few is largely determined by the pedigree, i.e. the ancestors. He speaks of a "family-conscious" who give a mysterious purpose to the depths of the soul. Ailments and the course of life of ancestors

easily pass on to their own descendants. Profession, marriage, and friendships are determined by it. For Szondi, it is clear: life is much more than just a blind coincidence. The unconscious plays an important role in all this.

Also P. Van Eersel, *J'ai mal à mes ancêtres*³⁷, (I am 'homesick' for my ancestors), states that ailments of ancestors can have an effect on offspring. In her book, she gives an extensive account of this subject to seven specialists.

J. Herbert, *La religion d'Okinawa*³⁸ (The religion of Okinawa.), lets us feel what ancestor worship can be. Okinawa (Ryu-kyu) consists of 73 islands and islets between China and Japan, of which several dozen are inhabited. The local religion is apparently very old there because there are only women known as sacred intermediaries, who are called 'noro' or 'tsukasa'. As healers they work together with doctors and supplement them. Herbert says of them: "They discover who the ancestor is who makes the offspring suffer and teach the sick how to bring peace to the ancestor. This is very common today (note: in 1975) with men or women who were killed during the war. The same goes for seafarers or fishermen who drowned. I have been cited for the case of a woman who had a sore throat. Well, she had a brother who was killed during the war. She finally discovered where he was buried. That is what she addressed to the local noro, who intervened. The woman was cured because her deceased brother was being treated". By way of speech, one could say: "She suffered from her brother".

The world of dreams

We remain in the world of the unconscious and illustrate its power. Trygve Braatoy, *Uit de praktijk van een psychiater*³⁹, (From the practice of a psychiatrist), tells the story of a married woman who thought she behaved very distant towards her husband. She had a very peculiar dream, which she entrusts to her psychiatrist. Braatoy wrote, "G. (her husband) and I are in a boat. He has a giant nail in his hand. I have to lie on the bottom of the boat and try to pull the nail in a small ring. I beg G. to stop, but he wants to go on. The nail pierces my flesh and also the boat. I am wounded. I am bleeding. The flowers that we wore on our heads fall into the water. The flowers turn into horrible women's faces. G. notices that we are sinking, but fortunately I have a large amount of putty with me to repair the boat."

The sexual symbolism of this dream is so clear that even the most dogged of Freud's opponents cannot deny it. But there is more. The wife said that the consummation of the marriage during the first wedding night caused problems and that the husband then had the audacity to notice that her predecessors were doing better. She still remembers all these peculiarities but did not see the connection between her detachment from her husband and his rough attitude at the time. When the psychiatrist makes this clear to her, she understands it and she immediately feels relieved and the fear she had felt for her husband until then, suddenly disappeared.

This dream illustrates a very applied 'mythology', expressed in a complex and as yet archaic style. He gives us an example of spontaneous, almost magical poetry. The start is very conventional: the wedding boat. Then follows the sexual symbolism, the nail and the ring. Furthermore, there is the ruin of the marriage from the beginning: the sinking of the boat. Very poetically, the misfortune takes on the form of the flowers that fall. The joy and happiness sink away in the water. And the husband's 'predecessors' get their place too. The flowers turn into terrible women's faces. The woman is the first to notice the disaster. The putty says something about the artificial situation of both spouses.

This dream clearly shows us the visual capacity of man. In images, the only language known to the unconscious, the dream wants to bring to its consciousness the sad situation of the woman's marriage. This dream does indeed imply reality, but its meaning cannot simply be traced to the assumptions and scope of hard science.

Braatoy is also interested in subconscious associations. He writes: "But if, for example, a child experiences every day that his father, when he comes home from his office, swears while eating his soup, it can happen that later in his life the child no longer likes the soup, without even knowing the real cause".

The placebo effect

The Latin term "placebo" means "I please". Emile Coué (1857/1926), a pharmacist, became acquainted with the way in which he put the power of suggestion into practice. He published *Zelfbeheersing door bewuste autosuggestie*⁴⁰. (Self-control by conscious autosuggestion). He once had a sick man in his shop who begged him for a medicine that could not be sold without a doctor's prescription. The man insisted to such a degree that Coué would sell him a bottle of distilled water and tell him extensively how effective this medicine was. A week later the man came to thank him. He was cured. Doctors know this phenomenon very well. Coué studied that experience in applied psychology. However, such a suggestion does not explain everything. The effect of the placebo method depends on who prescribes the medicine, it differs between doctors. Even with the same doctor, it works one time and the next time it doesn't. The process lacks rationalist reasoning and is therefore irrational and unpredictable. How the suggestion works is not so clear.

What is now called "positive thinking" within New-Age is a resumption of Coué's method. Let's also mention that the opposite, "negative thinking", exists. Everyone knows people who constantly complain about themselves. They always refer to their own failures or hard days. It is clear that by constantly cherishing negative thoughts, they keep a lot of ailments alive and make themselves sick by means of autosuggestion. We refer to the sentences in the ABC-theory (2.3.). Freud once wrote a work titled "Die flucht in die Krankheit", (The flight into the disease). It's possible that negative thinking can show itself in that way.

We also mention Sandra Blakeslee, *Guérir grâce aux Placebos*⁴¹ (Healing with Placebos). We think about the placebo effect in such detail because it illustrates the power of the 'spirit', of the 'mental life' in a particularly clear way. Blakeslee mentions. We are in 1957. M. Wright had been described by the doctors in Long Beach (California) as a heavy cancer sufferer. With tumors the size of an orange, he had a few days to live. But he learns that scientists had discovered 'krebiozen', a very powerful drug, against cancer. He begged him to administer it. Dr. Philip West, his doctor, eventually gave in. One Friday afternoon, he received the desired injection. The following Monday, a stunned doctor found his patient. He was healthy and out of bed, laughing with the nurses. The tumors had vanished into thin air. Two months later, M. Wright reads medical texts that claimed that it was a quack remedy. His cancer reappeared a little later. "Don't believe what you've read in the newspapers", says West, who then administered a dose of what he called "a new, twice as strong and improved version of the drug". It was, in fact, water. The tumors disappeared again. Mr. Wright radiated health for two months. When he later read a final report stating that krebiozen was "worth nothing," he died two days later. So much for Blakeslee.

How can such facts be indicated? Some Doctors who know the history of Mr. Wright reject them as "one of those bizarre stories that scientific medicine can't explain". After all,

the very idea that a patient's belief can make an ill-fated disease disappear is 'bizarre'. However, some scientists are beginning to take the power of the placebo effect seriously and are discovering the biological mechanisms that cause the quasi-miraculous effects of the placebo.

Studies consistently confirm the importance of "these lies that heal", as Anne Harrington, Harvard University's historian of sciences, puts it. Like real medicines, they can cause secondary effects such as itching, diarrhea, disgust.... They can also alter heart rate, blood pressure, digestion, erection and skin quality. Such facts can be neglected or investigated. Only this last interpretation is the real scientific one.

A measurable neurobiological and physiological change

In the documentary of BBC 2, *The Power of Placebo*⁴², scientists discuss the use of placebos. For example, fake surgeries were carried out on broken vertebrae to relieve back pain. Patients who under local anesthesia underwent this sham operation were given positive suggestions about the successful outcome of this surgical procedure. The conclusion was that the fake treatment was as effective as an actual operation. The question immediately arises as to whether something actually happens in the body and, if so, what it is.

It is known that there is less oxygen in the air at high altitude. That's why mountaineers can use extra oxygen in bottles. This oxygen ensures that a specific neurotransmitter, NPG2, is produced in the brain, so that with less pain, more muscle work can be done. A hiker near the Matterhorn, who had muscle aches if he didn't have extra oxygen, was given a bottle that, without his knowledge, contained no oxygen at all. Afterwards it turned out that he had completed the entire mountain trip without any muscle aches. Can this result be explained purely psychologically as a form of imagination? Or is there more going on? In order to get more clarity about this, a brain scan was taken from this man. This showed that his brain, without that extra oxygen, would also have produced the same neurotransmitter. The man's expectation had caused a measurable neurobiological and physiological change. This clearly points in the direction of a bond between body and mind. However, the researchers point out the limitations of the use of placebos. For example, it is said that they do not cure a broken leg or reduce a tumor. However, Wright's experience, which we have mentioned above, suggests the opposite. He did cure his cancer and his tumors were gone.

Because they remain "lies" that lead to healing, and people don't like to cheat on patients, it was decided at Harvard University to set up an experiment in which the patients were told the truth beforehand. "Look, we're not going to give you your trusted pills for a few weeks now, but a placebo, and we want to know how you're going to react to it. Even then it turned out that those who took a placebo were better off than those who didn't use a fake pill. If this experiment was stopped after three weeks, the old symptoms of the patients would reappear. A patient told her that she was hopelessly looking for her placebo, but that no one was allowed to sell it to her anymore. The experiment, which had been approved by the US government, was over. After all, fake pills are not an officially recognized drug and should therefore no longer be prescribed.

The researchers added that placebos are more effective when the doctor has a good and empathetic attitude towards his or her patients and when he or she radiates great confidence. Non-western cultures will immediately associate such a charisma with a kind of subtle, beneficent radiance emanating from the healer and capable of accelerating healing to a significant degree. Of course, the patient can mobilize positive thoughts and thus energies that

help to heal. If we continue to think about this, we can see in all of this an indication that many alternative healing methods may well have a real value that goes far beyond the boundaries of hard medical science.

Max Heindel (1865/1919) writes in his book *De cosmogonie der roze kruisers*⁴³ (The Cosmogony of Rosicrucian's) that suggestion has an effect on the higher, thinner bodies, something that has an effect on the biologic body. He says that successful doctors make use of suggestion as a means of supporting medicine. The more a doctor can give his or her patient faith and hope, the sooner the disease will disappear. We will go deeper into the vision of many philosophical and religious movements that claim that man possesses a number of subtle bodies in addition to his biological body (9.2.2.).

A posthypnotic order

People can “fool themselves”. They ‘rationalize’. They give a reason to justify their behavior rationally. But in some cases it is not the real, underlying reason. For example, let's mention what the literature calls the “posthypnotic command”. Cohen, *Psychologie als Science-Fiction*⁴⁴, (Psychology as Science-Fiction), illustrates. During a hypnosis show, a woman is instructed, after her hypnosis, to thank those present at the end of the show for their attention. Hours later and seemingly long out of hypnosis and completely herself again, the woman suddenly carries out this order at the end of the evening. The hypnotist asks her why she does this. The answer is: “Somebody has to thank those present!” And she does this when she has no idea of the real reason. It is well known that you can tell a lot about hypnotized people, for example that distilled water tastes so bad that it can't be drunk.

Reincarnation.

The English seer J. Grant (1907/1981), as a supporter of reincarnation or re-incorporation, pointed out in her book *Meer dan één leven*⁴⁵, (Many lifetimes), that traumas suffered in a previous existence can have an effect in the present life. She tells the story of a man who was allergic to feathers. The event took place during the Second World War, when finding food was a daily problem. J. Grant gave a visitor a slaughtered turkey on a certain day. Normally this would be a very welcome gift. However, the man did not succeed in accepting the turkey. He felt a deadly fear come to him. Joan Grant concentrated and ‘saw’ the cause of this fear on another level of reality. The man, she says, had been badly wounded in a previous life on a battlefield. His friends could not have given him the “coup de grace” to put an end to his misery.

Still alive he got shredded to pieces by vultures, until he finally died. ‘Something’ in him had ‘learned’ that touching feathers is tantamount to dying. That same ‘something’ inside his soul, wanted to avoid a repetition of such a calamity. In his present incarnation the man had no conscious memory of this event, but his subconscious knew the lesson all too well: “if you want to live, stay away from feathers”. When Joan Grant told him what she saw as the cause, the man got very upset, revived the whole thing again, but now very consciously and with all the painful emotions of that time. Afterwards he understood what caused the compulsion in him. And that disproved the chain of “cause and effect”, as a result of which his allergy to feathers disappeared. Grant concludes her story by saying that the man, on his way back to London, couldn't help himself to open the packaged turkey on the train and caress the feathers.

If one takes reincarnation seriously, there is a logical connection between the event on the battlefield in a previous life, and the current allergy to feathers. From a nominalist point of view, the theme of reincarnation is, of course, no more than a foolish fiction.

Subliminal messages

We'll stay with the unconscious and the subconscious. Let's consult J.P. Régimbal, *Le rock 'n roll, (viol de la conscience par les messages sublimineaux⁴⁶)*, (Rock'n roll, (rape of consciousness by subliminal messages)). In the 1980s, there was a great deal to do about the so-called subliminal messages. These are messages, hidden in some pieces of music, that would not be perceived consciously, but unconsciously. It is remarkable that these messages are pronounced in reverse. They aren't noticed by listening consciously subconsciously. If one wants to be able to listen to these messages clearly, one has to play the music in reverse. Which is, for example, possible with an old tape recorder that still has loose coils. Among the bizarre sounds that can be heard then, one hears specific sentences. According to Régimbal, such messages can be found in a number of songs. For example in the fragment from the song 'Stairways to heaven' by Led Zeppelin (3rd strophe): "There is a feeling I get when I look to the West. And my spirit is crying for leaving. In my thoughts I have seen rings of smoke through the trees. And the voices of those who stand looking". This strophe contains the subliminal message: "I've got to live for Satan". In the album 'Killers' of the group 'Queen', in the song "Another one bites the dust", one hears 'reversed' sound: "Start to smoke marijuana". In the song 'Authem' by the group 'Rush', the message with reversed listening is: "Oh Satan.... you are the one who is shining... walls of Satan.... walls of sacrifice... I know you are the one I love".

Needless to say, this makes no sense from a nominalist point of view. The fact that people are influenced unconsciously and subconsciously in this way can seem very unbelievable to many of our contemporaries. After all, our culture is very fond of rationalist reason, of the social engineering and autonomy of one's own life. So that one can hardly understand that there can be such a thing as unconscious or subconscious influence in man. That, of course, is everyone's democratic right. The ultimate question is whether this corresponds to reality. From the occult vision it indeed becomes a completely different story. There it is said that "the children of darkness" are much more enterprising in that magical field than "the children of light". And if such subliminal messages are indeed effective, what is still possible in that occult, magical field?

A study conducted by the United Nations⁴⁷ concludes: "The cultural implications of subliminal indoctrination is a major threat to human rights throughout the world".

Ethnopsychiatry

With regard to the unconscious and subconscious in man, we also refer to so-called ethnopsychiatry. Our Western rationalistic psychiatry, which works for us in the West (if it works!), can hardly or not at all be applied to other cultures. There it is much easier to resort to the traditional healers of one's own culture, who try to help patients with traditional means, such as conjuring up ghosts and carrying out incantations. In many cases, this means that patients claim to be much better served by their healers than by (some of) our psychiatrists. The latter would all too easily want to eliminate the consequences of a problem, for example through pharmaceutical prescriptions for tranquilizers, without tackling the root cause of the problem.

At least, that is what, among others, Daryush Shaygan, *Le regard mutilé, Pays traditionnels face à la modernité⁴⁸* (The mutilated gaze, Traditional countries facing modernity) claims.

A reader of the Swiss newspaper *Le Temps*, Thérèse Liechti, reacts with *Qu'est-ce que la maladie mentale?*⁴⁹ (What is mental illness?), to an article in her newspaper. She notes that psychiatry is very expensive. Despite unprecedented spending, the number of completely successful cures for individuals who “suffer from mental disorders” is unusually low. In 1952, the DSM (the American Bible for Psychiatry) counted 112 mental disorders. Today, it counts 374.

Tobie Nathan (1948/...), *Le sperme du diable*⁵⁰, (The devil's sperm), introduces his book as follows: “Let's be clear: Western psychiatry has not been able to secure the health of the members of traditional societies, either in their country of origin or in the country to which they have emigrated. That is a fact. But the consequences, both scientific and economic, are considerable. As things stand, more than eighty percent of the world's population resorts to traditional therapeutic techniques such as shamanism, exorcism, mantic and the ways of paranormal healing.”

Vanity that dazzles

Religion also has its unconscious and subconscious aspects. The Bible, *psalm 19 (18):12* is shy of unconsciously committing evil: “Who can discern his errors? Acquit me of hidden faults.” The “Holy Trinity” is, according to Christianity, the name for the rather mysterious bond between “three people”. First of all, God the Father, the Creator of all that exists. Then, Jesus Christ, His “son”, and finally the Holy Spirit. These ‘three-in-one’ forms, still according to Christianity, an inexhaustible source of subtle power. The unconscious and subconscious tendencies in man can surpass the conscious. In John 8: 44 Christ says to the Pharisees: “ You are from your father the devil, and you choose to do your father's desires. He was a murderer from the beginning and does not stand in the truth, because there is no truth in him. When he lies, he speaks according to his own nature, for he is a liar and the father of lies.”

Among other things, the Pharisees criticized the fact that Jesus cured a lame man on a Sabbath. For them, respecting the relevant laws, which forbid all work on that day, was more important than helping their fellow man out of his or her misery. Jesus tries to make it clear to them that, in their unbelief, they are not free. They do not realize that deep in their souls a hostile inner word resounds. Jesus continues (*Jean 8:26*): “He who sent Me is true; and the things which I heard from Him, these I speak to the world.”

In other words, in the depths of the Pharisees' souls, according to the Bible, an inspiring person - ‘a father’ - is at work, but not the Biblical God but Satan. And this while the Pharisees consciously believe they are serving God, they in fact, unconsciously or subconsciously, carry out Satan's will. It is difficult to express a more profound criticism of consciousness. This lack of self-knowledge, the totally erroneous assessment of oneself, holds a whole tragedy in itself.

Paul Diel (1893/1972), an Austrian-French psychologist and psychotherapist, talks in his *Psychologie, psychanalyse et médecine*⁵¹ (Psychology, psychoanalysis and medicine) about a form of vanity that is blinding. One is so full of oneself that one never questions one's own assumptions and practices. One “knows better” and finds every reflection superfluous. This haughty attitude prevents further inner growth. One perseveres “in a petrified way” in an “anger” which usually remains unconscious. It remains remarkable that one consciously believes that one is doing good, while unconsciously or subconsciously one does not do so at all, yes, in depth one even achieves the opposite. We will discuss this apparent contradiction further.

According to the Bible, it can be interpreted as a kind of divine judgment that gradually permeates the depths of mankind. The Pharisees can apparently make a serious mistake in estimating what they call their 'occult status': knowing the ethical level of their deeper and fundamental 'I'. Consciously they think they are doing the right thing, but unconsciously and subconsciously they are doing the wrong thing. This clearly shows that real religion is not a surface phenomenon, but a deep phenomenon, hidden in the unconscious. In biblical terms: such a religion is situated not so much in the mind but "in heart and soul". Once again, this demonstrates the need to become aware of our 'hidden' assumptions. They too, especially, are sometimes more situated on a level that is not, or hardly, conscious.

Diel states that our self-knowledge has been misled by lies that we believe to be true. Especially our vanities disturb our self-observations. Vanity, in Latin 'vanitas', means 'emptiness' and 'complacency'. The biblical book *Ecclesiastes* and also *psalm 36 (35)* warn us about this vanity, about a bias. One has a prejudice about oneself, so that one thinks of what is not there, that it is there and vice versa. This being inadequate, being less than ideal, is something one doesn't want to realize". It is an exaggerated opinion about oneself, an opinion that overestimates one's own actual qualities. Thus understood vanity is the opposite of truth, especially with regard to oneself. To the extent that man, in his worthy spirit, is affected by vanity - and no one is completely free of it - he tends to interpret his vanity value judgments as indisputable truths. And, as a result, he wants to label the behavior that originates from it as infallibly correct. Diel says that in the first place it is not the sexual strivings - as Freud puts it - that disturb our self-knowledge, but our vanity. As said, Freud saw 'eros', sex, and 'thanatos', the urge to kill, at work in the depths of mankind. Our vanity means that we are so full of ourselves, that we don't critically examine our assumptions. We really don't have to, because "we're right anyway", or so we think. A possible bias is thus hardly or not at all revealed.

This duality, the fact that people in their deeper 'I' are sometimes opposed to their 'superficial I' can also be found elsewhere, for example in S. Seligman, *Die Zauberkraft des Auges und das Berufen*⁵² (*The magic power of the eye and the calling*). This very solid work states that all cultures, from the very beginning, have clearly known that a person can be very good at being conscious and socio-cultural, while he, unconsciously, can carry the "evil eye" at heart. And unfortunately, it also radiates. Which means that, without knowing it, one can cause a lot of evil. As already mentioned, it may be clear from all this that religion is primarily a matter of the depths of our soul, less of our conscious. It isn't the case that one is disbelieving today and believing tomorrow, or the other way around. No, religion does not only concern the mind, but also the will, the emotion and especially the unconscious and subconscious depths of the soul have to do with it. We will come back to this at length.

Clairvoyance, as key to the unconscious and subconscious

From what was said about the unconscious and subconscious, our inner life seems to be a swirling world. In this world hidden influences and forgotten events want to assert themselves in one way or another. In this way they can thoroughly influence our behavior. And this, strangely enough, usually without our conscious knowledge. It takes a long and difficult self-reflection, sometimes with expert help from outside, to gain some insight and understanding. It takes a lot of attention to get a firm grip on what might harm us and to turn it around for the better. An expert help can be sought through psychological or in-depth psychological channels. Or we can go a step further and seek the advice of a mantic gifted person. In all these areas we hope to find the necessary competence and integrity. However,

experience shows that the reality in that area can be misleadingly different (2.4.) and that our hopes are more likely to remain a pious wish.

The term ‘mantic’ comes from the ancient Greek ‘mantikè technè’, the ability to act as a seer. An old Greek term that is very related to this is ‘mnèmosunè’, expanded consciousness. This is how one “sees” “everything that once was, now is, and will ever be”. One sees in the past, present and future. Not only individual facts, but above all connections between many facts. One ‘sees’ what is related to a fact, one sees the chain of cause and effect. Translating the term ‘mnèmosunè’, as usually happens, through ‘memory’ is therefore largely erroneous. Homer and Hesiod, the oldest Greek literators, invoke such an expanded consciousness. Another ancient Greek term related to this, ‘theoria’, is to discuss something in such a way that one understands the reasons for it. The paleo-Pythagoreans, the Greek philosophers who preceded Pythagoras, put the ‘theoria’ at the center of their philosophy alongside Plato. Translating into our current term ‘theory’ is only partially correct. A soldier on guard, a spy for example, does ‘theoria’. This means that he continues to ‘follow’ something, someone or whatever, in order to thoroughly know whether there is danger.

If one wants to get to know clairvoyance in a thorough sense, and wants to know the theory of it, then one has to keep an eye on what one ‘sees’, the expanded form of consciousness (mnèmosunè) and the thorough degree of perception (theoria). If not, one impoverishes a rich fact in such a way that only nonsense is left over.

That, I can’t believe!

Let us illustrate the existence of mantic talent with a text by a solid seer who denounces the blindness of many representatives of the established sciences. Here’s what Eliane Gauthier, *Voyants*⁵³ says: “In the realm of mankind, the most enlightened and cultivated minds seem to refuse the evidence on the grounds that “I don’t believe it”. Some scientists would never think of neglecting the accurate and objective observation of facts in the midst of their scientific work. And yet, with all that is “psychic”, they mock. If they are confronted with it, they lose all accuracy and condemn a-priori (understand: axiomatically and without any research, from a prejudice) something with which they are not at all familiar. If they are told that, for example, an event predicted two years ago occurred, they will become deaf or have a firm conviction about quackery. If the pyres still existed, they would condemn those who possess the gift. They would, however, anxiously avoid any investigation into the existence of this gift.” Eliane Gauthier possessed, without knowing it, the gift that happened to be revealed and confessed: “I did not believe in it, but out of curiosity I did not leave it at that”.

She writes: “According to Freud, if the dream is the royal road to the unconscious, then clairvoyance in its own way can be a road that gives access to the invisible and powerful part of ourselves. That part dominates our lives, often without us realizing it. In our deepest soul there is someone who knows more about it than we do. Is that our guardian angel or is that the demon the ancient Greeks talked about? In any case, one has to keep the silence necessary to listen to that person,” Gauthier stressed. In meditative techniques, man tries to calm his mind. In order to find out what thoughts, images or impressions spontaneously occur to him and what they are intended to explain to him. “Our unconscious wants to give us pieces and pieces of messages and it expresses itself in images and symbols” she writes. To this one can add the many sentences that our ‘inner word’ literally gives us and on which we already went into more detail when mentioning the ABC-theory. Let us remember that the letter A stood for the given data, B for our assumptions with which we approach the data and C for the final result: the given (A) as we see it (C) from our perspective (B). All people, with a sufficient

introspection, experience it and all psychotherapists conclude it: if such sentences are negative, they can cause a lot of disaster. They watched how the inner sentences are sometimes pronounced: “I’m never lucky anyway” or “Everything always goes wrong for us”. The so-called “positive thinking” wants to make positively formulated sentences penetrate the depths of the mind. For example: “I am getting better every day in every respect”. Real seers experience the need for such an awareness on a daily basis. In this way, many of the signs, symbols and scenes that emerge can be associated with each other to form a meaningful whole.

Gauthier argues that the person who ‘sees’ does nothing other than inform the person who consults, what the latter actually knows himself, but without being aware that he or she knows it. She thinks that in all of us there is a hidden place in which “everything that once was, now is, and will ever be”, can at the same time become clear to those who have access to that place, namely the clairvoyants.

According to her, the psychic has the ability to achieve objective facts by capturing the client’s conscious and unconscious or subconscious motives. These often differ from what the consulting person thinks he or she knows on the basis of what he or she finds superficially evident. Thus the client’s unconscious and subconscious appears telepathically to the seer, who understands and possibly also expresses this. It may happen that the seer does not immediately see him- or herself ready in a situation and therefore asks the client to imagine the problem again in his or her mind. If the client calls up the images again, it seems as if the seer not only sees this, but also perceives and feels more than the client himself.

Gauthier observes that such a clear perception can take place directly and without any material object. Usually, however, an infrastructure - “un support” in French - is needed to achieve the altered state of consciousness. In this situation, the seer or seeress comes into contact with the unconscious of the person asking for a consultation. One chooses the method that one considers most appropriate for oneself. This has no influence whatsoever on the nature of what the seeing person perceives. They can be cards, coffee grounds or numbers as the numerologists use them, or the rustling of the leaves or whatever. Perhaps the term ‘catalyst’ is the best way to describe the right role for the chosen method. The catalyst helps to keep the thoughts focused and sets the mantic vision in motion.

Our demon or guardian angel?

In the chapter on clairvoyance (2.2.4) we mentioned the term “religious vision”. This means that serious vision is associated with the Biblical God. “Deep in our soul there is someone who knows more about it than we do. Is that our guardian angel or is that the ‘daimon’ that ancient Greeks spoke of?” Gauthier wonders. In such a serious matter as the mantic counselling of one’s fellow man, it is necessary to be appropriately influenced. One can ask oneself alongside Gauthier whether the best advice can be gathered from the demons in “the swirling world in which so many hidden factors and forgotten events want to assert themselves in one way or another” or from our “guardian angel”.

In order not to be misled, one can appeal to a biblical form of mantic. This means that as a seer, during mantic observation, one asks the leadership of the Holy Trinity, almost constantly through prayer. One wants to get the right voice, the right inspiration and the right images, and not those of some demonic being. That this is not a vain thought has already taught us the history of the lying spirit (2.4) and will become abundantly clear later in this text.

Malaker situates the use of the pendulum in a religious context, this of course applies to the whole domain of clairvoyance and mantic in general.

We refer for example to the Bible, *Daniel 2: 20/23*. Daniel lives as a prophet and seer among non-Biblical seers, soothsayers, wizards and magicians who work under the guidance of non-Biblical gods and goddesses. Faced with an extremely serious problem, the interpretation of the king's dream, Daniel says of God: "It is He who reveals the profound and hidden things; He knows what is in the darkness, and the light dwells with Him." Daniel asks for insight in order to interpret the dream (the given) correctly (the requested) in such a way as to arrive at a correct insight (the solution). Mantic, practiced in a biblical, serious and conscientious way, wants to help people to imagine and realize their future in a positive way, and this as the Holy Trinity foresees it.

In the meantime, it may come as a surprise that we are already suggesting a connection between, on the one hand, the impulses that are "our own" and are known in our individual unconscious and subconscious souls and, on the other hand, what "is not ours" and what may be inspired by "demons" or "non-biblical gods and goddesses". In a dynamically conceived religion where subtle energies and information find their way in an unconscious and subconscious way, the strict separation between what is strictly private and what is not, cannot always be clearly delineated. We are unconsciously and subconsciously influenced by others. That was already clear in the chapter on dynamism and will become even clearer when we talk about the suggestion. We will come back to such impressions and inspirations in detail, for example when we discuss the equal that seeks the equal and the so-called "harmony of the opposites" in chapter 11.

We conclude that a lot of clues exist that confirm the influence of the unconscious and subconscious. And this not only in depth psychology, but also in spontaneous slips of the tongue or in the study of pedigrees. In the latter case, everything points to the effect of something like a "family-conscious", in which, according to some, the ancestors, in addition to their role in the past, continue to have an active effect on their offspring in the present. The placebo effect and the posthypnotic command also clearly show that man does not always know the true reasons for his behavior and is rather seldom aware of the influences he undergoes. A whole new level is the adoption of the effect of the subliminal messages or of possible connections between past lives and the present. The fact that non-western cultures are more helped with their traditional medicine than with western psychiatry, points to the not to be underestimated influence that man undergoes from the depths of his soul and his culture.

The consciousness that is so highly valued in Western culture is probably not as firmly placed on its pedestal as many a nominalist would have wished. For many, the influence of the unconscious and subconscious may ultimately be of greater importance than that of the conscious. As evident by the criticism of Jesus on the all too vain behavior of the Pharisees. The mantic also pointed to this. With regard to our theme, religion, the existence of the hidden depths of our soul and the inspiring influences that our soul undergoes for good or for evil, will be discussed in detail.

2.6. Evolution

Extensive autonomy

In the chapter on the "homo religiosus" the pairing "spirit / flesh" was mentioned (1.4.1.), related to the pairing "holy / profane". Here the term "spirit" stands for "godly life force" and "flesh" for a life deprived of it. In this case, man is faced with choices over and

over again. Does he sow in the flesh or in the spirit? His harvest will always reflect these choices. His evolution can be more straightforward, or essentially characterized by trial and error. God has indeed given man far-reaching autonomy.

Anyone who considers the actual evolution of mankind will see that, for example, violence is no stranger to it at all. As the prophet Isaiah put it in his time (*Is 24: 1/6*): “The earth is also polluted by its inhabitants, for they transgressed laws, violated statutes, broke the everlasting covenant” (note: the ten commandments, see 1.4.1). If man exceeds certain limits and turns away from God, then God says (in *Genesis 6:3*) that he no longer invests his life force in a sinful man.

Profane and sacred history

O. Willmann (1839/1920), *Geschichte des Idealismus*⁵⁴, (History of Idealism), sketches the essence of Christianity. He mentions the great moments of ‘consecrated history’ as they were called. There is sacred history that precedes the coming of Jesus and prepares for it, there is the entry of ‘salvation’ into time with the public life of Jesus, and there is the continuation of that same ‘salvation’ in eternity”. There is also a ‘historical’, a temporal, earthly or secular side.

Salvation history is first and foremost history of upbringing. God educates with a view to the future. But then it is clear that beyond the profane history we all know, there is also a sacred or consecrated history. Two forms of history and therefore also of evolution are intertwined: a visible and an invisible one. Both have points of contact. So when Yahweh speaks to the people through his prophets in concrete historical situations. “That’s how Yahweh speaks” is the explanation. That is how Yahweh makes history and leads it. Thus salvation history is created in a very strict sense. Yahweh creates the whole of reality, including man, and gives him far-reaching autonomy. By making wrong choices, man moves away from God and from His life force, to which God sends a helper: His son Jesus, born of the Virgin Mary. The Bible tells us that Jesus suffered, was crucified and was buried. Immediately after that He “descended into hell” and rose after three days. Later He ascended into heaven. After that God sends the Holy Spirit on Pentecost. Finally, Jesus will return in glory at the end of time to judge the world. These are the great similarities of sacred history with the profane.

While a human being lives through profane evolution and simply lives his life, he also evolves in a sacred way. It can be constructive or degrading, depending on the ethical qualities he realizes or neglects in life. We have an insight into our profane way of life, but hardly, if at all, into our sacred evolution. That is why it is so strange that clairvoyants do have an insight into the sacred level of their client. It may seem like a contradiction, but when viewed in this way they know us better than we know ourselves. The reality of the “descent into hell” mentioned above will be discussed in detail in the chapter on religious intermediaries and shamans (6.3.). This universal or planetary history is explained in its baselines, in St. Augustine’s work *De civitate Dei* (The State of God).

An individual sacred history

Man makes a profane and a sacred history. His deeper soul is also subject to evolution. Usually, this evolution is well hidden from the ordinary man. But sometimes ‘sacred experiences’ can occur in someone’s life. Often these are not recognized as such or their importance is only understood after an entire ripening process. For others, such experiences

are so impressive, so overwhelming and profound that they are regarded as the highlights of life and even guide and direct the whole of the rest of life.

The Bible (*Mk 8:36/37*) also points out the exceptional importance of such a contact with this 'exalted', with everything that transcends this life: "“For what does it profit a man to gain the whole world, and forfeit his soul? “For what will a man give in exchange for his soul? Jesus emphasizes it: there is no equivalent for the soul, it cannot be exchanged for anything. This pursuit of the higher is apparently so important for religious people that there is nothing in this world that can compensate for it. The constant focus on this, the awareness that this higher one flows through the lower one and overpowers it, makes that difficulties are seen and lived through in a completely different and broader perspective.

Also for St. Augustine, the great church teacher of patriarchy, all history is sacred history somewhere. He even goes much further and says that human activities, yes, the whole life of a human being is almost useless, if that life is not integrated into sacred history. Such an assertion is nonetheless a cause for reflection...

Much more can be said about this theme of evolution, both individually and collectively. We will limit ourselves here to a few introductory concepts, but will return to them in more detail in chapter 5.

The religious man 'sublimates'.

William James (1842/1910), *The varieties of religious experience*⁵⁵, elaborates on this and says that religious man, despite the many difficulties and concerns that life carries, has a feeling of happiness that transcends all this. It is directly related to a religious awareness. He says it this way: "For religion, serving "the highest" (the exalted, the holy, the divine) is never a yoke. Dull submission has left religion far behind. A readiness to accept any shading between joyful serenity and fervent joy replaced it. While the purely reasonable exhortation, typical of stoicism, for example, requires an effort on the part of the will, Christian behavior is the result of the inspiration of a higher emotion (the sense of serving the exalted) that is present without any effort on the part of the will".

James, of course, means the arrogant-stubbornly stoical effort of will. This "being happy in the absolute and the eternal" is nowhere to be found except in religion. This form of 'happiness' externally accepts evil as a form of sacrifice, but internally it knows that evil has been conquered forever. For James, it is as if the religious man, deep inside himself, experiences a different and elevated world from very close by. Almost constantly the biblical believer feels and knows that the misery of this world will never have the last word. It is certain for him: one cannot escape disappointment, not even the atheist, but the truly religious man 'sublimates' it through his contact with the sublime.

The unconscious and subconscious: summarized

Man's far-reaching autonomy means that he is constantly faced with choices in life. Actual history teaches us that ethical choices are not always correct. This has its consequences. A wrong choice may be advantageous to man in this world, but it will affect his sacred status, so that he will rather take a step backwards in his evolution. Religiously, man is indeed an inhabitant of two worlds: this world and the world "on the other side". Religions argue that the other side is much more important than this world. But that other reality remains rather hidden for the ordinary man. The religious man sees his whole life as an evolution towards the higher. He is strongly aware of the temporary and transient nature of the events on this

side and feels strengthened in his faith. He is firmly convinced that the misery of this world does not have the last word.

2.7. The sacred and what follows from it: summed up

This whole chapter treated the sacred as the foundation of all existence. Understanding the religious man presupposes an empathetic attitude and assumptions that do not deny the sacred a priori. The religious data must indeed be accepted as a reality. This leads us to religious clairvoyance and mantic. Such an attitude can open our eyes to the sometimes swirling world of the depths of our own soul and the unconscious and subconscious tendencies: our “angels and demons”. The Biblically inspired clairvoyant who wants to bring revelation, ‘apocalypse’ and order into this, will try to secure himself to the Holy Trinity by means of an almost uninterrupted prayer and will want to ensure a correct interpretation. In this way, such paranormal gifted mediators can help people in their spiritual growth as a guide and companion. Indeed, man has both a profane and a sacred history, and he even makes them. With the right choices, he does not live without obligation nor aimlessly, but betters his evolution. He does live in this world, but he always knows that he is closely linked to the sacred.

References chapter 2

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Chapter 3: The natural, the extranatural and the supernatural level of reality

3.1. A 'here', an 'above', and a 'below'.

Religion, as a study of the sacred, presupposes an empathetic attitude but also a constant and critical examination of its presuppositions. Because, in a dynamically conceived religion, the mantic, unconscious and subconscious factors exert their influence, such critical investigation does not seem at all an easy task. Man, with his conscious and unconscious side, is indeed a citizen of two worlds. One can say that he simultaneously and to a high degree consciously lives in the here and now, but also unconsciously in a mostly hidden 'elsewhere', in 'the other world'. Both worlds, however, constantly influence each other. Man leads a profane life but also a rather hidden and sacred life. The profane life and the sacred life are also evolving.

Every religion worthy of the name has at least a vague awareness of what is real, and knows that reality is 'layered'. There is, from a religious point of view, a 'here', a level of higher reality and a level of a lower reality. The 'profane' refers to life here. The 'above' or 'below' refers to the sacred and more hidden side of existence.

The Bible, *Exodus 20:4*, expresses this stratification as follows: "You shall not make for yourself an idol, or any likeness of what is in heaven above or on the earth beneath or in the water under the earth", and thus divides reality into three 'areas', which are not always strictly separated, but which are nevertheless distinct: The natural, The extranatural and the supernatural level of reality. *Philippians 2:10* also confirm this distinction: "So that at the name of Jesus every knee will bow, of those who are in heaven and on earth and under the earth".

The natural level of reality

We start with 'the natural level' or the 'here'. This is everything that, in this profane world, can be observed by everyone. This is what the nominalist and rationalist vision of reality shows us and what has a scientific basis. This interpretation was already mentioned initially in the distinction between the saint and the profane (1.4.1.).

The extranatural level of reality

This refers to the paranormal, that which is outside the 'normal'. The paranormal was common in all former cultures and is still for a large part in the present, not Western, traditional societies. With a few exceptions one could say that the practice of mantic, the art of divination is of all times and of all places. It is characteristic of the thousand-year history of mankind. A radical change in this attitude took place with the Western European 'Age of Enlightenment', which was active from the 18th century onwards and is constantly gaining in influence. Man and this world became much more central to this. Religions that focused on subtle forces and subtle creatures were more likely to be scorned. Nevertheless, the attention for mankind has continued to exist throughout history, even if this was sometimes in a more hidden way. In our time there is a renewed and open interest in all the paranormal. Let's look at the success of the movement that calls itself "New Age", and wants to update a lot of paranormal insights and magical customs of the traditional cultures.

New-Age

Let us consult *L'ère du verseau, Pourquoi tout va profondément changer*, in *L'autre monde*¹ (The Aquarian Age, Why everything will change profoundly in the other world).

Instead of giving 'learned' explanations about 'New Age', we deliberately choose a special number from a fairly well-known magazine that is typical of New Age. The main theme is the transition from one period to another. This is based on the attraction that the sun and the moon exert on the earth, but also on the movement of the earth in cosmic space. The earth rotates around its axis, which gives rise to the alternation of day and night. Furthermore, in one year the earth describes an orbit around the sun. One can imagine this orbit as the circumference of an ellipse, with the sun in one of the focal points. The plane formed by the ellipse is called the ecliptic. Now the axis of the Earth is oblique relative to the ecliptic. In its annual orbit around the sun, this gives rise to the seasons.

One can compare the rotation of the earth with a spinning top. Not only does it rotate very fast around its axis, but the top also moves and 'swells' a bit. It seems to tilt slightly from left to right. Its axis is not always perpendicular to the ground, but in turn describes a circular movement. Anyone who has ever seen a child throw a top knows that the top not only rotates around its axis, but that the top also moves and the axis constantly changes direction. This is called a precession movement. Now the earth also makes such a precession movement. As a result, her axis does not always point at the pole star but describes a circular movement, so that after many centuries other stars in the vicinity of the pole star will also be in line with the earth's axis. In other words, other stars gradually serve as 'pole stars'. A complete circular motion, going through the twelve signs of the zodiac, takes about 26000 years. Going through one sign of the zodiac takes about 2160 years. The Age of Pisces began in the year 1 of our era and would end in 2160. The Age of Aquarius follows and gradually begins. This is then astronomically the new era, the New Age, or the "Nouvel Age".

The thesis of New Age is that together with this astronomical new era also a shift in human culture would arise. This change of culture would already have begun now. In other words, here scientific astronomy is being transformed into controversial astrology. The whole issue of *L'autre monde* tries to use elements from our culture such as technology, medicine, biological communication, genetic manipulation, sciences, religions, myths and others, to make this typical astrological thesis come true.

A postmodern world

Let's say that New-Age re-activates the ancient religion from a postmodern world. The postmodern world follows the modern world and sees many downsides of our modern development. These include the acute environmental problem. Postmodern thinking has long since ceased to share the optimism of modern thinking, as well as the rather blind belief in straightforward technical progress. New Age assumes that the renewed interest in the old religion is the start of a new era.

Let us also note that 'heaven' and 'the underworld', the 'above' and the 'below', as discussed in the non-Biblical religions, also belong to the extra-natural level for the Bible. The ancient Greeks knew a distinction between heavenly and subterranean gods. High on the Olympus live the heavenly or ouranic gods, and in the underworld reside the subterranean, telluric or chthonic gods. Although for the Greeks the heavenly gods are much brighter and higher than the subterranean gods, both these 'heavenly' and the 'subterranean' inhabitants, biblically seen, belong exclusively to the outer-nature, not to the super-natural. We will explain in more detail that Christianity, for this apparently peculiar point of view, believes that it has sound reasons for doing so. Let us conclude by emphasizing that the term 'heaven' in a non-biblical sense, does not at all refer to the same atmosphere, condition or place as the same term in Christianity.

Biblical heaven is situated in the highest areas of reality, infinitely higher than the "heaven" of non-Biblical religions.

The supernatural level of reality

Already at the beginning of the first sentence in the Bible, *Genesis 1:1*, the supernatural side is expressed as: "In the beginning God created the heavens and the earth". This means that God created but still creates the whole ordered reality. He who addresses himself in prayer to the Creator of all that exists, can hardly have anyone else than this highest being in mind. Even if the one who addresses this being is not familiar with the Bible or with Christianity. Indeed, there can only be one God the supreme.

It is different with the gods who control a part of reality. They are not the creators of all that exists, but they themselves are a part of the creation. As a result, everything that presents itself as, or is worshipped as a 'god' reveals itself, in comparison with the God referred to in the Bible, as no more than yet another creature.

The word 'god' (without a capital letter) then means: 'to be gifted with a higher, powerful form of energy'. In *1 Cor. 8:4ff.* we read: "we know that there is no such thing as an idol in the world, and that there is no God but one".

Also Saint Paul, in enumerating the number of higher beings venerated by the peoples around the Mediterranean, emphasizes the immense distance between them and the God of the Bible. For although the many mythologies of the nations tell us that the heavens, the underworld and the earth are populated with many 'gods', for Christianity there is in any case only one creator, one supreme God. He was called 'Yahweh' in the Old Testament. In the New Testament one speaks about the so-called Holy Trinity. As said, this Holy Trinity refers to a rather mysterious bond between "three persons". First God the Father, the Creator of all that exists. Then, Jesus Christ, His 'son', incarnated as a man and born of a virgin, crucified, descended 'to hell', resurrected, and ascended to heaven. And finally, there is the Holy Spirit, who also descended on Pentecost. According to Christianity, these "three-in-one" forms an inexhaustible source of subtle energy. We described such a force as the dynamism of 'the holy' (2.1.).

The introductory chapters about the "homo religiosus" (1) and "the holy" (2) can therefore be placed under this "supernatural level". In what follows, we go deeper into each of the three subdivisions.

3.2. The natural level of reality

As said before, the term 'natural level' refers to the profane world, contrary to the sacred world (1.4.1.). The view that states that only the natural level is real, to the exclusion of the extra-natural and the supernatural level, is characterized, among other things, by nominalism and rationalism. We have already mentioned an ideological form of science, which considers that its domain encompasses the whole of reality, a reality which is then preferably interpreted in a purely nominalist way. As we mentioned in the chapter on the "homo religiosus", the so-called "God-is-death theology" is also nominalist in nature.

This nominalist interpretation presupposes that only that which can be experienced by everyone is real. Man gives things a name and arbitrarily determines their content. Paranormal giftedness, religion, deities, prayer, extended awareness ... become for the nominalist hard to digest data, because they escape the sensory perception.

Man as a measure of all things

In very religious Greece, such a profane attitude was rather the exception. In the works of the poet Homer, who lived in the 9th century BC and is the author of the Iliad and Odyssey, one can hardly find a page in which there is no mention of the gods.

The ancient Greek thinker Protagoras of Abdeira (-480/-410, Abdeira in Trace) had, contrary to the opinion of most of his faithful contemporaries, a nominalist view. His well-known statement is: "Man is the measure of all things". Until then, the gods were the measure of things. It was the gods who, consulted through various oracles, determined what could and could not be done, even if it was according to their own, not always conscientious jurisprudence. Thus, we see that the Greek supreme god Zeus dictates the laws to the Greeks, but that he deceives his wife Hera with female mortals and that he rapes Leda, the wife of the Spartan ruler. We will return to the double moral of such 'extra-natural' deities later, in chapter 11, in more detail. Here we limit ourselves to the 'natural' level.

If man becomes 'the norm' for judging reality, then there is no longer such a thing as an 'objective' truth, situated outside of man. Such a code of conduct, which is independent of man, can be seen, for example, in the Biblical Decalogue or the "Ten Commandments" (1.4.1.), as a summary of an ethic situated outside and above man.

Protagoras was the first to hold the view that there are two opposing views on all subjects. For example, he indicated that, in his view, there is simply no objective truth, but that there are only subjective opinions. He seriously questioned the assurances of many a Greek's existence. This was not appreciated at all in his time. Our current humanists refer to Protagoras as 'the first humanist' in world history. He did indeed advocate independent thinking, free from 'divine' influences.

Dirk Verhofstadt, *Atheïsme als basis voor de moraal*², (Atheism as a basis for morality), writes: "Yet there are rules that we all accept together, regardless of our faith. We do not kill, steal and deceive like this - and not because God asks for it - but because it is socially condemned and punished.

And yet, history and current events teach us that there are places and times, and even many of them, where all this is neither disapproved nor punished. This worldly frame of reference does not seem to be so absolute.

Inner sensation

The view of the French philosopher R. Descartes (1596/1650) is also highly nominalist. For him, the entire philosophical tradition had hardly any value. He questioned the philosophical pedestal on which our culture was built. He did not trust what was not researched by "modern reason". In his thinking he did not start from a higher reality outside of man. After all, this is not uniform and evident to everyone. He wanted as a basis what seemed to him to be indisputable and absolutely certain: the inner sensation. In his mental search for absolute certainties he found... only doubt. And from the inner experience that he doubted, he introspectively deduced his existence. He expressed it with the well-known "cogito, ergo sum"; or "je pense, donc je suis", "I think, so I'm". When I think, he said, I must exist, because if I don't exist, I just can't think. Although his doubt was not an existential doubt in its entirety, but a kind of methodical doubt in his search for absolute certainties. Indeed, our senses sometimes dare to deceive us. We can take a delusion for reality and so any doubt about our perception does not always seem unfounded. For example, a cube is perceived in perspective, while it has no perspective on its own. For example, a stick partly stuck in the water seems to be broken, whereas in fact it is not. And the place where a rainbow seems to hit the earth, is in reality never

reachable. If we want to go there anyway, the rainbow seems to move with us. We don't see the sun's rays parallel, but shine through the clouds from a very large angle, and yet they are practically parallel to each other. And if you look up between two columns, you'll see that they seem to tend towards each other. The information that our senses give us does not always correspond to the full reality. What is certain is our doubt about the information they give us.

It seems as if exploring the world from such an inner sensation, divides reality into two parts: on the one hand there is the consciousness that is so to speak trapped in the bubble of the inner perception, and on the other hand there is the sensory experienced outside world. And the world outside of us is suspected of not being what it seems. Descartes assumed that the outside world must somehow really exist because he believed that God cannot deceive us.

The question is how far such a separation between, on the one hand, the inner sensation and, on the other hand, the experience of the outside world is carried out. To doubt our ability to perceive is a very daring undertaking. Descartes knows very well what a sensory feeling of hunger and cold means and what you can do to satisfy your hunger almost immediately, or what you have to do to get it warm again. And you don't do that by musing in the bubble of your consciousness, but by actually going to the kitchen cupboard in that "supposed outside world" in search of food, and taking a warm pullover out of your wardrobe and putting it on. His doubt, as said, is rather methodical, not absolute.

Does the world exist?

The extreme nominalist apparently has a certain separation between the world of consciousness and what is outside of it. He doubts the direct contact between himself and the outside world. In this way he can torment himself by asking whether the reality around him is not fiction. He is, as it were, trapped in the bubble of his intimate consciousness and looks at the world around him as an outsider, almost as someone who is shielded in a diving bell and does not really belong to 'the world'. His consciousness does not directly affect the self-evidence of reality. It seems as if the extreme nominalist has something autistic.

In *Humo*³, Leo Apostel (1925/2009), an internationally renowned philosopher, expresses his nominalist vision in a rather poignant way: "Once God had disappeared, I had to have something in place. Actually, I'm still working on that. At the time I had a period that I thought: if God does not exist, does the world exist, do I exist? Isn't it all a dream? If you really realize that existentially, it is a horrible experience. Can I prove that this table really exists? If I had said that out loud, I would probably have been collocated. As Apostel puts it here, it looks a bit like Descartes' reasoning.

Strictly logically, the following can be added. The fact that the question arises as to whether or not the table exists, argues for its existence. If it didn't exist at all, how could you come to the question?

An unlimited reality

Do we compare this somewhat introverted attitude of the Apostle and Descartes with the cosmic ecstasy of an Eastern mystic? Gopi Krishna, *Kundalini, de evolutionaire energie in de mens*⁴ (Kundalini, the evolutionary energy in man), describes his experience: "I had an awareness from within me of an immediate contact with an intensely conscious universe, a great, indescribable immanence around me. My body, the chair in which I sat, the table in front of me, the walls of the room, the grass outside, the whole earth and the sky are all evil to me as mere phantoms in this truly all-pervading ocean of being, which - in an attempt to reproduce

the most incredible of them - was at the same time unlimited and yet did not seem larger than an infinitely small point."

One sees the two extremes: the doubt about the actual existence of L.Apostel on the one hand, and the intense experience of reality of Krishna on the other. For the mystic, the chair, the table and the whole material world are also there, but only as an extremely minimal part of an overwhelming reality.

G. Gusdorf, *Science et foi au milieu du XXe siècle*⁵, (Science and faith in the middle of the 20th century), speaks of the weakening of the ancient medieval worldview, of "the wonderful system of security". Instead, what the French thinker Pascal (1623/1662) calls "the frightening eternal silence of the boundless spaces".

E. Van den Bergh van Eysingha, *Hegel*⁶, tells the story of a certain Herr Krug who one day challenged Hegel to deduce the existence of his penholder from general and abstract principles. Hegel answers that the existence of, for example, a penholder 'proving' is meaningless because it is simply there. One sees that for Hegel the outside world is a given, not a demanded one. This gives him a much healthier view of reality than, for example, Descartes. For Descartes, the data were actually requested, just like for the Apostel: "How do I prove that the table I see is real?"

Archaic peoples would be more than surprised at the far-fetched arguments with which Western nominalist thinking tries to demonstrate that the world exists. For those ancient cultures, this is simply obvious. They see the world around them, they feel the radiance and vitality of people, animals, and nature. For them, the world is not only materially recognizable, but is also 'sacred'. The data are not only what the senses tell us about it. They do not only belong to nature, they are much more than that. They share a life force that is factual, but not experienced by everyone. Everything that exists has a natural aspect, but also an extranatural aspect, perhaps a supernatural aspect.

Sensory experience

The vision of the Scot David Hume (1711/1776) and his contemporaries, the so-called 'empiricists', for example, is also nominalist. They argue that there is nothing in reality that transcends sensory or empirical experience. Attention was paid to the analogy, the resemblance and the difference, with Descartes' thinking. For Descartes, man is an angel in a machine, a subtle being that controls a material body. He also believes in the existence of God. But this higher world is to him so powerless, so nominalists thought, that it is hardly of any significance for ordinary life.

Descartes keeps track of what he experiences directly, inwardly, namely doubt. From that doubt, from the bubble of consciousness, he tries to explore the outside world. Like Descartes, Hume also adheres to what he experiences directly. This, however, with an important difference. Hume does not depart from consciousness, but from data that can be experienced by the senses, and then tries to come to consciousness. He states that only the sensory experience is valid in order to get to know reality. He claims that there is nothing in the mind that is not first known through sensory experience. Our general concepts arise according to Hume after repeated sensory perceptions and this as a result of the abstractions our mind makes hereby. However, they are no more than a subjective construction of human thought. Therefore, they do not exist 'somewhere' objectively, in themselves, independently of man.

In a way, Hume and Descartes are each other's opposites, just as the exclusive sensory experience is opposed to the exclusive inner sensation. It is a knowing through the senses, against a knowing through the bubble of consciousness. With Immanuel Kant (1724/1804), the

top figure of German enlightenment - the Aufklärung - one can also suppose that both visions are, as it were, the two sides of the same medal and complement each other.

Considerations and thoughts

For Kant the height of knowledge indeed lies where sensory perception and intellectual knowledge are combined. Concepts and thoughts on the one hand are fed by sensory experiences but on the other hand also our sensory experience is refined by our concepts and our thoughts. These accurately steer our sensory experience and tell us what we are going to pay attention to.

Descartes, Hume and Kant therefore believe that the 'idea' that we form according to a given data, is no more than an abstraction, without any contact with another extra-natural or supernatural reality. An idea is only a name, in Latin, 'nomen', for a man-made reality. Hence one speaks of 'nominalism'.

This combination of inner sensations and sensory experiences shows that, by reasoning with logical rigor, a lot of one-sidedness and shortcomings can be brought to light. Two apparent contradictions are accepted, purified from their one-sidedness and reconciled. It can be said that they are brought to a higher level. Such an "acceptance, purification, and exaltation" will be encountered later, where it will be applied as a very effective religious practice.

The unknowable

Kant introduced us to reality through sensory experience and reasoning. Yet he believed that not all reality is known in this way. In his *Kritik der reinen Vernunft* (1781) he states that our scientific mind clearly understands what is happening within time and space, but that the phenomena as they are situated above or outside of it, are actually inaccessible to man. Of concepts such as 'God' and 'soul', he says that they are not sensually experienced, nor are they known through inner sensations. However, he is convinced of the spiritual character and immateriality of the soul. Kant will therefore conclude that a part of reality is simply unknowable for man. Even the judgments and conclusions of our mind cannot provide certainty about the real existence of the immaterial world. He therefore divides everything that exists into what is known and what is not. The latter he called the 'noömenale', the intelligible or what exists at a higher level. What we do know, he thinks, is actually in our own imagination world.

People who see in reality more than just nominalism, state that our concepts - to the extent that they are nominalist - have been stripped of their dynamism. If 'ideas' are merely subjective abstractions, and do not connect to the objective world of ideas outside and above man, then they do not share in the subtle power of life either. Johan Wolfgang von Goethe (1749/1832), the famous German philosopher and poet, and with him the entire Romantic movement as a philosophical movement, will react vehemently against the notion that 'ideas' are only cerebral and theoretical. Romanticism wants to emphasize "life in all its vitality". Goethe put it in his winged way: "Grau, mein Freund, sind alle Theorien, grün des lebens goldner Baum", "Without color, my friend, all the theories are, green is the golden tree of life". Or to put it another way: colorless is the content of every abstract concept. Colorful, however, every concrete sample from that to which the term refers".

The theory is set against life, which is typically romantic. All romantic philosophy stands or falls with the concept of 'life'. Romantics tend to view the universe holistically, as a coherent whole. They react against nominalism, which focuses on abstract concepts. However, they do not deny abstract concepts, but argue that life is much richer. That the world and life itself are much more than sensory experiences, inner sensations or abstract theories is also emphasized

by New Age in our time. Here, we also know a holistic approach to the world, as an association of all, with everything and everyone.

However, an overly far-reaching romanticism can, in turn, fall into one-sidedness. In order to understand reality, we not only need concrete things, but also understanding. Kant emphasized this. With our senses we discover the visible world, but our thinking reaches into the invisible. This is actually illustrated in some syllogisms. The two phrases bring up data, the conclusion exceeds precisely what is given. We will come back to this later in the text (11.7.).

As said before, Kant stated that what is situated outside of time and space is inaccessible to man and that concepts such as 'God' and 'soul' are therefore in essence unknowable. With this he indirectly expresses his nominalist attitude. Then it is immediately clear that he has never had a paranormal or religious experience. Kant is reluctantly opposed to all paranormal inspirations, manticism and to a religion with a dynamic approach. This leaves him with only a very poor and powerless faith. He assumes that God and the soul exist. But they no longer represent that much. For example, he did not fail to express his reservations when listening to the paranormal visions of his contemporary, the Swedish seer E. Swedenborg (1688/1722)..

The Divine Marquis

For the nominalist, only sensory experiences and inner sensations are real. Higher values mean almost nothing to him. Therefore, he sees no need to pursue or realize them in his life. With regard to the theme of 'sexuality', this is no different. For the radically nominalist marquis de Sade (1740/1814) or "le divin marquis", author of erotic literature, sex is therefore totally profane, empirical material, with which one can experiment freely.

De Sade is known as a prototype of the sadism that is named after him. After the First World War (1914/1918), from 1920 onwards, we see in the USA the sexual revolution and the term 'sex appeal' gradually appear as a desacralized and commercialized mass product around the 'stars' of the film and music industry. This continues to grow and has been more successful since 1955, with the rise of pornography, among other things.

This evolution is living proof of how brilliantly de Sade has anticipated the development of emotional life. Especially in the field of 'sex', a term that appears from the same 'enlightened' USA after 1955 to express the total freedom with regard to sexual life. Sex has penetrated - among other things in all its psychopathological forms (including sex with animals) - all levels and layers of our current 'rational' society. This alone justifies the fact that we discuss what the rationalism of "le divin marquis" actually entails and what repercussions it can have for our culture-in-crisis.

The well-known existentialist Simone de Beauvoir (1908/1986), *Faut-il brûler de Sade*^{7?}, (Should we burn de Sade?) quotes de Sade himself: "Authoritative, temperamental, without measure or purpose. In terms of moral conduct, he gave up a confused fantasy that had no equal. Atheist to the fanatical. In short: this is how I am! Kill me or take me as I am, for I will not change myself anyway." It can be seen: De Sade had a cynical self-knowledge.

A few facts: According to the minutes of the Arcueil trials, April-June 1768, the Sade "subjected" a leper, Rose Keller, to erotic floggings. He recruited a group of prostitutes to "subject these women to a number of perversions" together with his chamberlain. This led to the trials in Marseille from June to September 1772. In its castle, La Coste, in Provence, de Sade founded a polygamous sex group with homosexual relations, including minors.

His books *Les 120 jours de Sodome* (1787), (The 120 days of Sodom), *Justine ou les malheurs de la vertu* (1791), (Justine or the misfortunes of virtue), and *La philosophie dans le boudoir* (1795), (Philosophy in the boudoir) are porn. Le Petit Larousse (1972) characterizes them as follows: "Romans in which the heroes and heroines are obsessed with the tendency to torture innocent souls ('sadism'). But they are important, because they explain "la révolte d'un homme libre contre Dieu et la société"; a freeman's rebellion against God and society.

De Sade's nominalism is expressed, among other things, by the novel character Juliette, the frigid heroine: "I allow myself to be guided by no other 'light' than the light of my own reason". Let us pay attention to the metaphor of 'light', as it was used in the century of French enlightenment. Let us also pay attention to radical individualism: "only the light of my own reason". We refer to Protagoras and his statement: "man is the measure of all things". Simone de Beauvoir, in her then controversial work on the Sade, *Le deuxième sexe*⁸, (The second sex), gives him the floor: "Don't hesitate, Eugénie. The words 'virtue' and 'vice' mean only purely individual thoughts. There is no act - no matter how extraordinary you imagine it - that is a real crime. Nor is there any act that can be called a real virtue.

'Virtue' and 'vice' are for Sade only names without any objective and higher value. "God, and his ideas are dead", as Nietzsche (1.2.) put it, and so everything is allowed. In *Les 120 journées de Sodome*, le divin marquis writes, "Crime does not possess the high nobility found in virtue. But is she not exalted? Doesn't crime continuously show the characteristic of the greatest ("grandeur") and of the most exalted ("sublimité")? Is she not, therefore, greater - and will she not always be the greatest - in the face of the monotonous and effeminate charm of virtue?" The behavior of the Sade shows its nominalism that dismisses all higher, holy, inviolable realities ('ideas') as mere 'names', as hollow words. He sexually tortures his fellow men and finds reasons to justify his behavior. In the spring of 1793 he is appointed judge. But since he does nothing but acquit the accused - even his former enemies - he is arrested. His way of life was still full of scandals and provoked many reactions. Under Napoleon (1789/1821) he was locked up in an insane asylum in Charenton. He spent thirteen years of his life there and died there, insane, in 1814.

The red booklet for students

The Red Booklet for Schools, Utrecht 1970-1, 1971-8, is also nominalist. At the time of its publication it was secretly sold in many schools and had some popularity. It also denies all higher values. A sample: "When it says in the newspaper that someone has committed a moral offence, it sounds worse than it is. This is someone who has an ejaculation in an 'unusual' way. If you read the story of a voyeur, it is a man or woman who "likes to see how others 'do it'. He spies on loving couples who think they're alone. From time to time, a voyeur may be 'panicked'. It's because of the way others react to this behavior. These voyeurs no longer know what they are doing and sometimes such a situation leads to violence".

So much for this quote. We pay attention to the mercy with which the voyeur is approached. It is the others who cause him to panic. Every higher idea, ideal or value is hereby denied. The higher sense of sexuality, as the various traditions have tried to interpret it, seems to have been completely lost. In this way one builds a permissive society, which in turn prompts 'puritanism'. One might wonder whether the propositions of the red book, in our 21st century and after a lot of vengeful sexual scandals in the world press, would still be so generally accepted today.

Communism

In chapter 1.2. "What religion is not", we refer to Karl Marx who said that religion is the opium of the people. It is clear that communism is also nominalist in its orientation. Communism emphasizes the economy in which in principle everyone produces according to capacity and receives according to needs. Its spiritual fathers were Marx and Lenin (1870/1924).

St. Courtois and others, *Le livre noir du communisme*⁹ (*Crimes, terreur, répression*), (The Black Book of Communism, (Crimes, terror, repression)) was surprising in France. It was written by eleven French historians, all somewhat left, but who do not want to conceal the facts. To begin: what the 'dissident', Aleksandr Solzhenitsyn about Russia, Jean Pasqualini about China, and Pin Yathay about Cambodia have been shouting about killing people in the name of the dictatorship of the proletariat for decades from the rooftops, is more than confirmed in the book in question. Because it is based on the archives of the former communist states in such a way that even the figures could be substantiated. Solzhenitsyn, Pasqualini and Yathay were not taken seriously at the time by Western intelligentsia.

Jean-François Revel, *Communisme*¹⁰ (*85 millions de morts!*), (Communism (85 million dead!)), sums up: "Twenty million people were killed in peacetime in the USSR and by order of the state. Sixty-five million were murdered in China on the orders of MaoTse-toung, now Mao Zedong (1893/1976). He was the founder of the People's Republic of China and wrote his Red Book that programmed the Chinese cultural revolution, which began in 1966. Two million people were murdered in Cambodia, out of a total of 7.8 million inhabitants. All the result of programmed exterminations. In short, eighty-five million people were killed. With 65 million dead in China, Mao is the biggest killer of all time".

Although communism states that everything is 'matter', there has been a lot of research into the paranormal in the Soviet states. See Lynn Schroeder, *Parapsychologische ontdekkingen achter het ijzeren gordijn*¹¹, (Parapsychological discoveries behind the Iron Curtain), among others.

Three anecdotes

G. Bush, president of the USA, used to be an ambassador to Communist China. Mao, shortly before his death, was talking to him and said: "Soon I will go to heaven. I have already received my invitation from God". Knowing that, at least in the beginning, the People's Republic of China considered religion to be the opium of the people, such a statement is in contradiction with the precepts of communism.

G. Bush was at the solemn funeral of Leonid Brezhnev (1906/1982), Head of State of the USSR. " There, in the middle of the center of a totalitarian and cold state, Mrs Brezhnev stood for the last time, watching her husband. With an unmistakable gesture she bends down ... to make a sign of the cross over her husband's chest¹²".

In Stalin's legacy, a book on magic was found, which he had annotated. Apparently, he took into account that in the whole of reality there is more than just 'matter' as the axiom of communism puts it.

The 'Übermensch'

A number of more recent philosophers and philosophies also start from an exclusively nominalist basis. For example, F. Nietzsche (1844/1900) with his already mentioned assertion that God is dead. For Nietzsche, the ideal man is the 'Übermensch', a statement with which he became the philosopher of Nazism. Hitler gave the complete works of Nietzsche to Mussolini, when they met in 1942 in the Brenner Pass.

Although Nietzsche can be interpreted as nominalist, this does not apply at all to Nazism, on the contrary. In 1936, Hitler told Hermann Rauschning that the actual name of the NSDAP, (the National Socialist German Workers' Party), should have been "Magical Socialism", but that this could hardly be explained to the common people.

L. Pauwels / G. Bergier, *Le matin des magiciens*¹³, (The morning of the magicians) has many pages in which the occultism of the Nazi movement is explained. And not just superficially. But the final blow for all those who claim that occultism and racism do not go hand in hand for the Nazis, is N. Goodrick-Clarke, *The Occult Roots of Nazism*¹⁴. The author studied thoroughly and strictly scientifically the occult movements that prepared and guided Nazism and that were of decisive influence. Mystical, racist and pan-German philosophical tendencies are exposed in the work. They are still active today.

"The death of God"

J.P. Sartre (1905/1980), existentialist philosopher, elaborated on this theme. He had been a celebrated thinker for at least two generations, with international resonance. We will take a moment to consider one aspect of his very versatile personality, namely his interpretation of our profane culture. His interpretation is still topical, for it is one of the many forms of 'dismantling' or 'deconstruction' of the great philosophical and religious tradition of the West, and a way of dealing with what remains of human possibilities after that dismantling. Let us consider the book of Sartre *L'existentialisme est un humanisme*¹⁵, (Existentialism is a humanism). Sartre takes Descartes' 'cogito', the 'I think', as his point of departure, and considers man purely as an individual and then in his inner life, in 'le sens intime', in 'the intimate meaning'.

Opponents argue that this immediately undermines all human solidarity. The "Ten Commandments" as a Christian summary of eternal values are thus directly denied, so that there is no longer any objective, out-of-human justification for any behavior.

Sartre's thought is based on the premise that "with the absence of God one loses the last reason or foundation". He summarizes this in a term borrowed from the German philosopher M. Heidegger (1889/1976): 'le délaissement', 'the neglect' or being left alone. "There is no such thing as God," he said, drawing the ultimate conclusion from this "to be alone in creation".

For the morale of the classical layman, this is no problem at all. To eliminate God as the foundation of every morality is virtually harmless. According to this view, God is an unusable and demanding hypothesis. It is therefore better to drop it. In the interests of morality, a society and a civilized world require some values to be taken seriously, by agreement, after all.

Sartre, as an existentialist, does not agree with this vision, but thinks that it is very annoying that God does not exist. For in denying his existence, any possibility of putting "a thought that exists before anything else actually exists" and finding values in it, is weakened. For Sartre, 'values' are essentially preexisting values. Sartre writes, "An a-priori is impossible since there is no infinite and perfect consciousness left to think that a-priori". After all, it is not written anywhere that, for example, "the good" exists, that one must be honest, that one cannot lie.

"We are in a living space where only people exist" he says. Sartre quotes the Russian novelist F. Dostoevsky (1821/1881) where he says: "If God did not exist, everything would be allowed". However, Dostoevsky is well understood: he doesn't claim that by eliminating God, everything is actually allowed. The fellow human beings, the community, the police and the judiciary are there to restrict a godly freedom to a certain extent. Dostoevsky does say that "in principle" everything would be allowed if God, as legislator and judge, were "put in parentheses". "Well, that is precisely what existentialism is all about," notes Sartre. Indeed, if God is not there, everything is allowed. Consequently: man is 'délaisse', abandoned. He is on

his own, since he does not find, either inside or outside himself, any presuppositions to which man has a hold. He is thus not confronted with values or commands that justify his behavior. 'That', says Sartre, "I express it as follows: Man is condemned to be free". Sartre's concept of freedom is the freedom of man abandoned by God.

Contemporary materialism.

Today's materialism originated around 1960 and is represented by the American skeptical philosopher Daniel Dennett (1942°), among others. Dennett examines questions concerning consciousness, the philosophy of the mind and artificial intelligence. In the West he is known for his *Consciousness Explained*¹⁶. Dennett and his contemporaries state that we separate our ideas "like a snail's mucus". Consciousness here is reduced to an 'epiphenomenon' or an accompanying phenomenon of our brain activity.

For the Western philosophical tradition there is of course much more difference than resemblance between a snail that produces mucus and a human that develops thoughts. In the classical view, consciousness and brain function are connected, but 'consciousness' is a completely different and broader concept that does not just arise as a by-product from the functioning of the brain. It is therefore evident to the age-old tradition that mankind has a consciousness at its disposal. But here Dennett has a reversed difficulty. For him, as for anyone who sees the human brain as a perfected computer, the very existence of something like a consciousness is a problem. If the brain is no more than a complicated computer - as Dennett claims¹⁷ - how does this give rise to consciousness? How can a dead computer suddenly and of itself become a conscious living machine? Or, conversely: how can, seen from the great tradition, consciousness, the 'I' with its striking characteristics, be reduced to material processes? And if one does that, what remains of one's own consciousness as one experiences it in oneself? For Dennett and his contemporaries we are nothing more than our bodies. In fact, he thinks that if we were to download all our information on diskettes¹⁸, we could be revived millennia later.

According to him, there are no objective ethical or religious values in themselves. We construct autonomously the meaning of our existence. Nature and the universe itself are completely amoral. The existence of a higher power or a creative God is therefore superfluous.

One notices the immense gap between Dennett's materialism and the great philosophical tradition.

Gospel Stories

It may come as a surprise, but a number of believers also interpret Christianity in a nominalist way. For those who are familiar with the dynamic and subtle side of religion, it seems to be an outright contradiction. And yet, the god of Kant, for example, was powerless, but Kant hardly believed in manticism and subtle forces. For him, all this belongs to the 'noömenal', to a world that we cannot know. We also quoted R. Bultmann and K. Deurloo (1.4.4.). They worked for a religion in accordance with the needs of our rather nominalist and rationalistic zeitgeist. The miracles of Jesus, His descent to hell, resurrection and ascension, are reduced to beautiful stories without real value and can only be interpreted symbolically. After all, Bultmann, together with those who share the same ideas, asserts that these salvific facts carry too many non-modern elements that cannot be verified by the current sciences. This also applies to this vague, not scientifically verifiable concept of 'life force'. What the Gospel tells us are 'only' words, 'names', nothing more. We must - always according to this nominalist vision - translate them into modern terms, which hold out, at least in the eyes of the modern sciences.

Conceptualism

We have already seen that nominalism is based on experiences and sensations. From here we come to 'concepts', to 'ideas', with which we then continue to experiment. For the extreme nominalist, real is only the singular and experienceable. A concept is no more than a thought construction. From generalizations, that the conceptualist himself cannot deny, he says that man himself designs them. They are merely constructions of the human mind and cannot possibly exist independently, regardless of what our human mind thinks.

However, opponents of conceptualism point to the objective existence of, for example, physical laws. The pendulum had long been in compliance with a law when G. Galilei (1564/1642) discovered the connection between the pendulum motion, the length and the acceleration of the pendulum, and recorded this in the pendulum formula. He did not invent the formula, he discovered it. Similarly, the planets were already moving for an eternity according to the laws described by J. Kepler (1571/1630) in 1609. Similarly, since time immemorial, apples have fallen off the trees according to gravitational laws formulated by I. Newton (1642/1727) and supplemented by A. Einstein (1879/1955) in 1915 with his general theory of relativity. The remarkable thing about laws is indeed that they, once formulated uniformly, formulate connections of laws that exist objectively, completely outside the subjective mind of the people. In other words: even without a Galilei, a Kepler, a Newton or Einstein, yes without there being any humans, the attraction between objects will show itself in accordance with the formulas they discovered and described. Laws apply, regardless of whether someone knows about them or not. For the extreme nominalist, the fact that there are laws, completely outside the subjective consciousness of man, is therefore a problem.

The Isidians

Sir G.J. Warnock (1923/1995), a Berkeley specialist, criticized the generality of concepts in accordance with the long Anglo-Saxon nominalist tradition. He claimed that there are only singular realities. The British philosopher B. Russell did not agree at all with this extremely nominalist point of view and illustrated the nonsensicality of it by means of the story of the Isidians, a fictional and primitive tribe. He says: "Long ago there was a tribe that lived on the banks of a river. Some claim that the river was called 'Isis' and the tribal members 'Isidians'. The language of the tribe knew the words 'roach', 'trout', 'perch', and 'pike', but not the word 'fish'. A group of Isidians who had sailed further than usual down the river from their place of residence caught what we call 'salmon'. Immediately, there was a fierce debate. Some claimed it was a kind of 'pike', others that it was 'something dark and terrible'. Immediately it was ordered that everyone who mentioned it had to be thrown out of the tribe. At that moment a stranger appeared who lived on the banks of another river. He said to the Isidians: "In our language we have the word 'fish' that applies to roach, trout, bass, and pike. And also to the animal that is now causing so much disagreement here". The Isidians were indignant: "What is the use," they said, of such new words? For everything we catch in the river, we have a word in our language. Because it is always either a roach or a trout or a perch or a pike. It may be that you use words that are forbidden to us. But with us there is a law that prohibits the mentioning of useless and superfluous words, and even prohibits the mentioning of those words that you use unnecessarily. That is why we consider the word you spoke and what we do not want to say to be completely worthless". So much for Russell's biting irony about conceptual Nominalism.

The tribe other than the Isidians, who do have the word 'fish', can make 'abstractions' of 'roach', 'trout', 'perch', 'pike'. To say that a new fish is "a fish". The Isidians, in the absence of

the word 'fish', must speak of "a non-Roach, a non-trout, a non-perch or a non-Pike". As a consequence, instead of saving words, this results in a waste of words. After all, the term 'fish' summarizes many species and is much more sparing when it comes to the use of words. Warnock criticizes the fact that general concepts exist and prefers to stick to singular realities. Russell's story shows that it is much easier to have general concepts like 'fish'.

Western thinking is nominalist

R. Van Zandt, *The Metaphysical Foundations of American History*¹⁹, says that Willem van Ockham (1290/1350) had already undermined and dismantled medieval and Christian-inspired scholasticism (800/1450) and founded all modern nominalist thinking. Van Zandt continues: "There was a tidal wave of nominalism. Descartes was a nominalist. J. Locke (1632/1704), the top figure of the Anglo-Saxon Enlightenment, was a nominalist. The Irish philosopher G. Berkeley (1685/1753), the English philosopher D. Hartley (1705/1757), the Scottish philosopher D. Hume, all of whom were nominalists. G. Leibniz (1646/1716), a German philosopher and mathematician, was an extreme nominalist. Kant was a nominalist. Hegel was a nominalist but with realistic influence. Bertrand Russell (1872/1970), *History of Western Philosophy*²⁰, and Jostein Gaardner's bestseller, *De wereld van Sofie*²¹, are nominalistically written. Thus, to put it in one word, "all modern philosophy" was nominalistic. Van Zandt goes on to say that nominalism is an Anglo-Saxon philosophy par excellence. English and American thinking is completely nominalist. The light of nominalist reason is, by the way, symbolized by the American Statue of Liberty, which holds up the torch of enlightenment in New York. It has the chains at its feet that bind it, broken and brings the light of reason all over the world. For nominalism, man is indeed the measure, the norm of all that exists.

In recent literature one speaks of a 'bright' versus a 'super'. A bright swears by a scientific worldview, free from any religious belief. Supers – from 'supernatural' - are those who, contrary to the brights, believe that science does not have the last word, but that there is a reality that largely transcends our material situation.

So much for this sample with regard to the 'natural' level, in so far as it is thought to be merely profane. It is the world as it can be perceived by everyone, a world characterized by sensory experience and inner perception. For anyone who limits reality to this world, names given things are merely sounds, which, according to subjective human agreement, refer to concrete or abstract data. Such names have no connection with an objective reality that transcends this nature. Many contemporaries will recognize their vision of life and their presuppositions as the most normal thing in the world in the nominalist conception of reality described above. Our culture is indeed so permeated that the idea that other and richer conceptions of reality are possible, rather as estranging, can possibly come across as threatening. That the whole of everything that exists can also be viewed from a broader point of view, that is what we try to explain with a number of samples, first with regard to the extra-natural level, and then with regard to the supernatural level.

3.3. The extranatural level of reality

As stated at the beginning of this chapter, Christianity divides reality into three parts, which are not always strictly separated, but which are nevertheless distinct: the natural, the extra-natural and the supernatural level.

The supernatural level was discussed in the first two chapters: "the first acquaintance" and "the sacred and what follows from it". We then took a number of samples relating to the natural level in so far as it was indicated nominalistically.

We are now immersing ourselves in the world of the extranatural level, in the world that is more than 'natural', in the world that literally "goes beyond" the natural level and appears to us as paranormal. Let us take a first number of samples of non-Biblical religions. It should be noted that they are characterized by manticism and by dynamic or magical forces.

Sacred, but not necessarily ethical

So let's go deeper into what Christianity calls the 'extra-natural' level. It is the world that seems more than normal to us, that falls outside the normal, but according to the Bible does not belong to the supernatural level, not to God's high light world. It is, among other things, the world to which, according to Christianity, the many lower deities, alienated from the Biblical God, belong. An introduction to the non-Biblical religions can make us more acutely aware of the essence and the presuppositions of Christianity. Also in the many pagan religions, the sacred is the object par excellence and the subject in which we want to deepen ourselves. Nevertheless, a clarification is needed in advance.

For Christianity, the sacred, the increased power, is regarded as a very high ethical concept. Yahweh is holy in the first place. He is also the giver of life force and the creator of all that exists. In this way He is the creator of many other beings, even those who afterwards turned against His authority and went their own way. What these gods and their energies cause is also called "holy" but only in the sense of increased strength. They are not or not necessarily of a high ethical level.

The term 'holy' can be interpreted in two different ways: on the one hand the possession of a lot of energy, without actual ethics, and on the other hand also this energy, but now on a Christian and ethical level, the 'Sanctus' in Latin.

In the following we briefly discuss some non-Biblical religions, together with their 'holiness'. The reader will indeed notice that these religions are also dynamic in nature, but that a high level of ethics is sometimes hard to find.

We will deal with some aspects of santeria and macumba, two related religions in America, successively and as a sample. Next we will discuss the religion of Fang, a people in West Africa and the occult initiation of a Native American. Finally, we give a testimony of a magician of the Mennomonis, an Indian tribe in Canada.

3.3.1. Santeria

The sacred

Read Migene Gonzales-Wippler, *The santeria Experience*²². The book is more or less a model for what is essentially a non-Biblical religion. Santeria comes from West Africa (Nigeria, Benin) and is the religion of the Yoruba peoples. Many Yoruba's were taken as slaves to Cuba, Puerto Rico, Haiti, Trinidad, and Brazil. Also in Florida and New York, santeria spread. In New York alone, this religion has 300.000 followers. More than one hundred million people worldwide are said to adhere to this religion in one way or another.

Migene Gonzales-Wippler was a white anthropologist and was raised as a child by a nanny, who was a follower of santeria. Santeria is a syncretic religion: a mixture of superficial Catholicism and West African paganism. Let us pay attention to the meaning of the word 'Santer', 'holy'. Santeria means 'as far as the sacred is concerned'. As in Christianity, the sacred is the object of religion.

A deus otiosus.

That's how the santeria religion knows a supreme being called Olorun. This supreme being is not the Biblical Yahweh. For the santeria-believers, Olorun is the source of all life and

vitality. Santeria is apparently a dynamic religion. After Olorun had created this world, he considered his work to be finished and no longer cared about the cosmos and mankind. He is there, but on a distant background. This makes him a kind of fatherly god. In the history of religion one speaks of a 'deus otiosus', a god 'on holiday'. The Latin word 'otium' is opposed to 'negotium', which means activity. So he is an absent god. In the santeria religion the work is done by the orishas, a kind of divine helpers. As lower deities they control the universe and especially the fate of the people. One could compare them with the court of Yahweh, as mentioned in the Bible (*Job 1:6*). For the santeria believers, Olorun and the orishas are real, but subtle beings. The orishas are also effectively contacted during rituals. According to the believers, those who are sensitive, those who are mantically gifted, will feel their presence, possibly see them, possibly hear their words. This religion is therefore far from nominalistic or rationalistic.

Do, ut des

Gonzales-Wippler writes that people need 'ashé' to solve various life problems. They need 'ashé' to even just survive. Ashé' is the santeria word for subtle life force. Where does one get this 'ashé'? With those who own them. They are the orishas, the gods. And where do the orishas get this energy? Simply from the sacrifices they demand from the believers and which are offered to them. The gods first want to be in a favorable mood, which implies that they don't automatically live in a good relationship with the people. These sacrifices can be for example field fruits, a chicken that is sacrificed, a goat... Once sacrificed to the gods, this food is no longer eaten by anyone. In addition to their material matter, these sacrifices also possess a subtle energy, the bearer of life force. In the case of fruits, this is the radiation or aura. In the case of animals (and humans), the blood is the carrier of this subtle life force. It is this life force that the gods then appropriate themselves through the sacrifice. On the basis of their magical abilities, the gods transform part of this subtle energy thus obtained, into that kind of life force that is needed to solve the problem that is presented to them. For example, they are asked to cure a sick child, help an unemployed person find a job, clear up a cloudy love affair, find an affordable home, let it rain while facing a prolonged drought... It is clear that these are all very practical life problems and that this religion is very close to the needs of ordinary people.

In Latin there is the expression "do, ut des", "I give, that you may give". Applied here: I, the santeria-believer, give you, orisha, through a sacrifice, the necessary subtle energy, so that you, orisha, transform part of that energy and use it for the solution of my problem.

Function Gods

Communication between the Orishas and the people is done through the mediums and using divination (mantic). Also singing, performing a rite, letting oneself be possessed by these gods, are means to get in touch with the orishas. Let us remember that the Bible is averse to such ecstatic or irrational behavior (1.3.). Santeria knows this well: some mediums reach ecstasy or trance, are possessed by a god and lose their individuality and free will.

The sacrifices to the gods vary from orisha to orisha. The attributes of each orisha are taken into account. Each deity is specialized in one domain of reality. Each deity therefore has one specific function. For one problem, healing for example, one goes to that particular orisha, for another problem, for example love affairs, one turns to another deity. Christianity, too, has a similar form of division of labor: one saint is invoked for one particular type of problem, the other saint for another type of problem. For example, Saint Christopher is considered the protector of traffic and communication, and we turn to Saint Anthony when an object is lost. The historian in religion H. Usener (1834/1904) introduced in this context the term "Functionsgottheit", a divinity with a function that is unique.

For example, in the Oshun santeria the name of a particular Orisha is mentioned. Its nature or cosmic energy is found in the waters of rivers. That's why, to these religions, polluted rivers pose a religious foremost. Her specialty is eroticism, marriage, children, the abdomen, gold, artistic things, pleasures. Her attributes are the number 5, honey, mirrors, pumpkins, cakes, wine, and yellow chickens. Each sacrifice to her must contain at least one of her just listed attributes. For example, she wants a hollowed-out pumpkin stuffed with honey and olive oil.

One lets a burning wick or stone float on the oil. The flame must burn for five days - see above her number '5' -. Often the name of the 'beloved' or 'coveted' person is placed inside the pumpkin, or underneath it. These things are loaded with life force and, as such, are sacrificed because of their life force. To which Oshun responds by giving part of the energy she has herself received through sacrifices and which she transforms into the energy necessary to solve the problem that has been presented to her.

Thus the orisha YemaYa has as cosmic force or domain, the water of the ocean ("seven seas"). Her domain is femininity and motherhood. Her sacrificial attributes are the colors blue and white, her number is '7', her product is sugar cane syrup, her plant is the watermelon, her animals are ducks and female guinea fowls.

A pagan religion

In the new world a lot of religiosity, the orishas in the first place, was hidden under a façade of Catholicism. The orishas, for example, were identified with Catholic saints. For the owners of the slaves it happened that the latter behaved very catholic. To the outside world, for example, the slavegirl prayed to St. Barbara. But in fact she venerated the orisha Shango, the lord of lightning, fire and dance, who through these cosmic life forces provided life drive, masculinity, and character strength. That is precisely his 'function'. His 'attributes' are red and white, the numbers 4 and 6, apples, bananas, roosters and male sheep. Who wants to appease Shango, must take into account his desires. It is because of that, that the name 'santeria' (which means 'worship of saints') came into effect. But it is abundantly clear that the soul of the adherents is and remains fundamentally pagan.

Structure of santeria

Migene Gonzales-Wippler, defines santeria in her book as follows:

- It is a dynamic religion. The central belief of santeria is that every reality within the universe consists of a cosmic energy. This energy is called 'ashé'.

- Santeria has a belief in a supreme being. The first creator of the universe and the source of this energy or life force is a mysterious being whose yoruban name is 'Olorun'. Viewed this way, it is a monotheism, with some Catholic influence.

- However, it can also be called a polytheism. The orishas or deities are the messengers of Olorun and bearers of his ashé or energy. Each orisha represents both a force of nature and a human value.

- Magic is at the center of this religion, as it is in all dynamic religions. Through their magical powers, the orishas transform the life force, present in the sacrifices, in that kind of energy that is necessary to solve the problem that is presented.

One finds the above described ground structure; a fatherly high god next to many autonomous deities, in almost all pagan religions. Since the whole human culture is one continuous solution of problems (a given problem requires a solution), which is only possible on the basis of higher life force, religion is the foundation of the whole culture.

So far an all too short sketch of a non-Biblical religion that is gaining more and more influence today, especially under the hispanics on the new continent. Where in the Bible the Holy Trinity is central, here the orishas are central. From the point of view of Christianity, there

is a gap, indeed an abyss, between the Holy Trinity and the orishas. The Holy Trinity is situated in the supernatural level and is the donor of all life force. The orishas belong to the extra-natural and it is they who demand this vital power from their believers.

3.3.2. Macumba

The dark forces

Macumba is an "archaic" religion, related to santeria, which arrived in America, including Brazil, via African slaves from the 16th century onwards. This religion was enriched with a number of Christian influences.

We delve into S. Bramley, *Macumba, Forces noires du Brésil*²³ (Macumba, Black Forces of Brazil). Note that in the title of his book Bramley speaks of "les forces noires", "black forces", which sounds far from positive. He had a lot of conversations with "La mère Marie-Josée", which is a "Mère-des-dieux". This term is difficult to translate and is usually not translated. The term 'Mother of God', for example, hardly covers the same content. We clarify the role of a mère-des-dieux. With a séance, a medium, such as a young girl, goes into a trance. The deity - literally - takes possession of her. The medium is then no longer herself, she is obsessed by her god. According to the followers of macumba the deity then 'rides' (the French term is 'chevauché') the girl. In this culture, it is considered a great honor to be 'chosen' by such a deity. After the trance, which can last several hours, the medium is completely exhausted and has no memory whatsoever of what happened during this trance.

Y. Verbeek, *La sexualité dans la magie*²⁴, (Sexuality in magic), confirms this "being ridden" that also occurs in voodoo religion. It comes from Dahomey, today's Benin (West Africa). In Haiti, the voodoo lives on. Verbeek notes: "In the course of a voodoo rite, it happens that a woman is 'ridden' by a 'loa' (pronounced 'lwa'), an invisible spirit. The woman is enraptured and experiences a deep orgasm. The spectators then say: "She was ridden". In the local language: "she was raped".

The mère-des-dieux

She ensures the proper functioning of this trance. She herself made her task clear: "I am here to watch over the trance of our mediums. I make sure that the possession is neither superfluous nor dangerous. Sometimes the gods do not take sufficient account of their powers. I calm them down. You see, they are not as different as we are. They can be influenced by trickery, flattery, reasoning, prayers or gifts. If I also went into a trance, who would watch over our mediums?".

This is the role of the 'mother of the gods'. Apparently she needs to have a good sensitivity, a good psychological insight, but above all a strong dose of occult power or subtle energy in order to bring the 'gods' who threaten to mistreat their mediums in a way that is too dangerous, back to 'reason'. In such cultures, mère-des-dieux are therefore highly appreciated.

The mère-des-dieux continues: "There are two forms of possession: the first is violent, brutal, and therefore undesirable. The medium is thrown to the ground by her god, so I have to calm him down. The second form, the most common, is gradual and gentle". And further: "Some gods are very cheeky when they possess you. Let's take Ogum, for example. He is the god of war. If one evening he decides to behave terribly, I'm powerless. Because it is his nature to be terrible. But if a medium does not comply with our laws, I will punish her. I leave her to the acts of violence of her god, who folds her in two, throws her on the ground, or hits her head against the wall.

These subtle creatures do not take ethics very seriously and let off steam to their heart's content through their medium. In doing so, they pay little attention to the limits and possibilities of their medium. They handle the girls, who they then 'own' in an overwhelming way, with little respect. It is precisely the task of the *mère-des-dieux* to watch over this. If these lower gods go too far, she is, in a number of cases, able to point them in the right direction and call them to order.

Spirits and gods

It should also be clear that this religion, like all other religions, gives 'spirits' and 'gods' a real and objective existence. These subtle beings are for the believers as real as an ordinary fellow man, only they have a subtle body that is not felt or perceived by everyone. Christianity, for example, also has 'angels' and 'saints'. In the macumba one contacts among others the deceased ancestors who from 'the other world' are concerned with their offspring. Such an ancestor worship occurs in many places. In addition to the 'deified' ancestors, there are also gods in macumba who have existed for much longer. We will go into this in more detail.

Women as mediums

Bramley tried to have an open interview with La Mère Marie-Josée about her religion, but in her answers she initially remained very superficial. This, however, until she mantically notices that he has something to do with water and the beach. Bramley replied that, although of French nationality, he was born in Tunisia, in Africa. Then Marie-Josée exclaimed, "Then you are one of us. Our ancestors were brought here from Africa as slaves". With this, the ice suddenly broke and she openly answered Bramley's questions. What's more, Bramley is allowed to attend a 'séance', a ritual ceremony, in which the gods show themselves. He describes in detail what goes on at such a ceremony and also mentions each time the explanations and interventions of Marie-Josée, the *Mère-des-dieux*.

"Do ut ut des"

We have already mentioned the so-called "do ut des". We described it as: I, believer, provide you, deity, through a sacrifice, with the necessary subtle energy, so that you deity transform, a part of that energy, and use it for the solution of my problem. This sacrifice consists, for example, of field fruits or of the blood of a freshly slaughtered animal. Let's put it in the words of Marie-Josée: "We regularly feed these gods with herbal baths and animal sacrifices in blood. Because blood is the essential foundation of energy. All our ceremonies begin with bloody sacrifices. Blood is the bearer of all life". A number of nature-religions will continue to reason like this until they reach the extreme consequence: an even more powerful blood sacrifice is the sacrifice of a human being. "He who eats my flesh and drinks my blood possesses my vitality," they say. For many of our contemporaries, this last sentence will sound somewhat familiar to them. Even during a mass, similar words are said during the consecration. Yet the difference is sky-high. For, according to Christians, Holy Mass is a bloodless sacrifice, and the energy, the subtle life force of Jesus, is of a very high ethical standard. In the non-Biblical religions this is very different. Religion in its deeper core is apparently much more complicated than what we might suspect at first sight.

Sexual energy

We return to the macumba and its mediums. Let us note that in the 'séance' mentioned here, the subtle energy required for the sacrifice, consists for a large part of the subtle energy of the medium itself. This energy is simply stolen while 'riding'. After the séance, the medium remains physically exhausted, even fatally tired, and then needs several days to recover somewhat from

this subtle energy loss. This loss of energy has an effect on the biological body, which is particularly depleted as a result. The medium can console herself with the thought that her 'calling' gives a great deal of energy to the deity, energy of which the deity transforms a part - certainly not all - into the energy required to solve a life problem of a fellow human being. The magic of such gods consists precisely in transforming subtle energies. Through the energy of the medium, a child can be healed, a bad love affair can be improved, a man can find work again... This religion, with the help of lower deities, solves life problems no matter the cost.

The divinity itself will be inclined to want to solve human problems repeatedly, because it gives her or him the guarantee that the faithful will continue to worship her or him. So that the deity can be assured of regular sacrifices.

As said before, these sacrifices consist of field fruits, blood, or the sexual energy that the mediums provide when they are ridden. The greater the prestige and reputation of such a god, the more sacrifices he receives. And so the circle is complete. These lower gods help with practical problems, but at the same time they steal the subtle life force of the mediums, only to give what they want to share: a little energy that leads to healing, a little advice and some clairvoyance. This is the 'do ut des' of almost all natural religions.

An anthology

Let's give a small anthology of Bramley's work (o.c., 26). He writes: Suddenly a medium comes loose from the circle of dancers, a shrill cry, she staggers, seems to fall, she screams again and falls to the ground in ecstasy. She trembles over all her limbs.

(o.c., 34). "The mediums lend their bodies to the gods, (note: the Mère-des-dieux is speaking here) and in return they want to help us. They need a 'support point' in order to be able to exist. And the medium gives them that support. He rides her. The medium then has no more will, no memory, no personality. The god penetrates her, installs himself there, and it is the god you see and hear then. Receiving such a god in your body is a great honor. Yesterday, Tereshina (remark: a medium) drank four liters of alcohol. Normally she doesn't tolerate that, but she is the girl of Exu (a god), and Exu always wants to get drunk. He appreciates the cachaça (a sugar cane liqueur) and the large black cigars. He has used Tereshina's body to fulfill his desires. After the ceremony, Tereshina was no more drunk than you or me. After all, she herself had not drunk anything, it was her god who drank".

The Mère-des-dieux says that it was not the medium who drank four liters of alcohol, but her god did. It is remarkable that someone can drink so much alcohol, apparently without experiencing any harmful side-effects. For the mère-des-dieux this is no problem. After all, the medium was possessed by her god Exu. One sees that the normal biological laws are exceeded here. The mère-des-dieux continues (o.c., 61.): "To control the trance of the mediums, I pass by their naked arms with a burning candle. In a real trance, there is no burning wound anywhere. The flame hits the skin without causing the slightest pain or burn".

This statement is also surprising: a fire that does not burn seems physically impossible to us. We refer to the Bible, *Exodus 3*, where Moses watched how a thorn bush was on fire and yet did not burn (1.1.).

The Mère-des-dieux continues (o.c., 99): "Olorun is at the beginning of all things, but he is a very old god. We don't address him, he wouldn't even hear us, he's above all the human race". We had already met such an attitude at the santeria. Olorun is a "deus otiosus", a god on holiday. He created everything "in the beginning" and then withdrew.

No ethics?

All of their being, all of their behavior, shows that these gods are not so strict about ethics and that, to put it mildly, they are quite egocentric. They must be favored with sacrifices. They want to smoke cigars, drink alcohol and rape their medium. And once satisfied, they also want to solve a problem. They cause a lot of harm, but they also do something good. It's like a duality that makes you think. The Mère-des-dieux expresses this ambiguity in her own way (o.c., 194): "The god Exu may be devils, yesterday you saw him with the characteristics of a demon, but he can also be the best of all gods.

- Bramley: "How do you explain that the god Exu is both on the side of good and on the side of evil?"

- Mère-des-dieux: "But my son, good and evil are human agreements. They are values that man has created and that the gods ignore. We ask the gods to work for good or evil. But the gods are above that. Our morality is not really their concern."

In all of this, one feels the great difference with the Biblical God. First of all, Yahweh doesn't need any sacrifices at all, because He is the creator of everything that exists. He is also the giver of all energy and therefore does not need the believers to make sacrifices to Him. In return for the gift of his life force, he asks of man an ethical way of life, something that he has concisely formulated in his Decalogue or Ten Commandments.

Fire doesn't hurt the loa.

Wade Davis, *De slang en de regenboog*²⁵, (The snake and the rainbow), says that voodoo is an animism. 'Animism' refers to the belief in an omnipresent life force, specific to gods and spirits. We will explain this in more detail in chapter 8. The spirits or 'loa' each have their own specific field. Ogoun, for example, is the fireloa, Agwe the loa of the sea. Erzulia is the loa of love and Ghede is the loa of the dead. Davis also mentions that mediums in trance do not seem to be hindered by fire. We quote: "Again the spirits came. Only this time they hung over a fire at the foot of the 'poteau mitan' (note: the pillar where the loa are presented). The hounsisi was vigorously jumped. (Note: a hounsisi is a member of the society. 'Hu' stands for 'deity', 'si' stands for 'bride', a hounsisi is a 'bride' of the deity.)

Her whole body shocked, her muscles stretched and a cramp movement ran along her spine. She knelt before the fire and shouted it out in an ancient language unknown to me. Then she got up and started running around. Like a spinning top she described ever smaller circles around the poteau mitan until, still spinning, she dropped herself into the fire. She stayed there for an impossibly long time and then jumped away in a single movement, causing sparks and ashes to fly around. She landed flat on both feet, looked around the fire and screamed shrieking like a raven. Then she put her arms around the heap of glowing charcoal. With each hand she grabbed a burning piece of charcoal, knocked it together and dropped one. On the other hand she began to lick, with long, lascivious strokes of her tongue, and then she ate from the fire: she put a piece of red-hot cabbage the size of a small apple between her lips. She ran around in circles again. She raced around the poteau mitan three times, until she finally collapsed in the arms of the mambo (note: the voodoo priestess). The glowing piece of coal was still in her mouth. When the ceremony was over, a few spectators stood up to talk to Max Beauvoir (remark: a Haitian authority on voodoo religion), but I was irresistibly drawn to the fire at the foot of the poteau mitan. I felt the heat. Carefully I took a piece of coal out of the flames with two sticks of kindling and lifted it up.

"You're surprised," it sounded. When I heard the voice, I turned around and saw one of the hounsisi standing, her white dress still wet with sweat.

"Yes, it's amazing".

"The loa are strong. Therefore fire doesn't hurt their chosen medium.

After these words, she apologized and went to Beauvoir's table. Then I realized that she had spoken perfect English. It was Rachel Beauvoir (remark: Max Beauvoir's daughter). She was sixteen, and she walked as if she was still dancing.

The neoplatonist Jamblichos of Chalkis (250/333), *On the secret learning systems*, confirms that fire does not harm some when they are in a different state of consciousness: "Many people, even if they are brought into contact with fire, do not get burns. They do not notice it at all because they do not live the life of an ordinary person in this condition. Others do not feel it when they are pierced with skewers, when they hit themselves with axes in the back, or when they injure their arms with knives". Even today, we can still see such power struggles. Since ancient times these amazing signs have been known as real and unimagined 'dunameis', as signs of power or energy.

A form of slavery

J. de Brivezac, *Les sectes sexuelles sataniques*²⁶, reflects the atmosphere and axiomatics of what he calls degenerate religions: "Let's pay attention to the fact that people who have been through a rite like this once (note: for example: the mediums of the macumba) mentally (note: understand 'occult') become marked. They are mastered by this initiation and time and again they long to relive it, something that makes them religiously particularly dependent. It brings them into a form of slavery; their quiet self-determination and self-awareness is thoroughly destroyed. They became increasingly alienated from themselves without realizing it." From this point of view, it is a tragedy. One could call such a religion a neurosis, an opium, or worse. And this despite the fact that, according to the believers, a number of life problems are solved.

So far a second sketch of a non-Biblical religion.

3.3.3. The Ngil

Father Trilles was a missionary from 1892 in West Africa, where he was the first white man to stay with the Primeval Forest Pygmies. There he met the Fang, a people from Gabon, including the 'ngil', the black-magician. As a 'sorcier', sorcerer or black-mage, he is clearly distinguishable from the 'féticheur', the 'wizard', literally 'fetish man', who is a white-mage here and who is deeply honored by the population, while the ngil conjures up deep contempt.

The white-mage and the black-mage appeal to spirits and gods. They know that their occult practices only succeed thanks to the gods they invoke. That's why they pray to them regularly.

Let us mention one of his prayers, which we read in Alfonso di Nola, *La prière*²⁷ (The prayer) Such prayers clearly show that magic and religion go hand in hand.

"O you who control the power, you, spirit of the masculine energy. Thou can do everything and without thee I can do nothing, I can do nothing. I who have dedicated myself to you, I who are addicted to you, spirit, from you comes my strength, my power. Thou hast given me the gift. Spirit of power, I call upon you: "Enter mercilessly into my song. You must obey, for I have given you what you have asked for, spirit. For the sacrifice was made, sacrifice in the forest. Spirit, I am at your disposal. You are at my disposal. Come".

So much for the black-magician's prayer. We mention it here to indicate that almost all religions focus on prayer. Every autonomy, which so many theologians and religious specialists talk about, is clearly absent here. And yet it is a truly magical prayer, because it is about giving energy, male energy for that. The sacrifice that was asked, is probably a human sacrifice. In his fascinating work *Chez les Fang*²⁸, Father Trilles gives an account of the initiation of such a Ngil. Summarizing here and there, we follow the stages of such an initiation.

Let's note that the term 'fetish man' sometimes means the black magician, sometimes the white magician, and sometimes only refers to 'a sorcerer'. It is the context that usually clarifies the ethical level, which can be high or low.

A child

Every ngil has the right and the duty to choose and form its successor. He takes a ten-year-old boy and treats him as his adopted son. From then on he forms his apprentice sorcerer. He teaches him the first secrets, teaches him to speak with the tomb voice of the ngil. The child accompanies the magician on all his journeys and serves him as a nobleman. He goes before the magician, through mountain and valley, in village or jungle, with the bell ringing. Such children constantly have bad examples in front of their eyes, live in the midst of the most hideous moral destruction and in a short period of time are corrupted right down to the marrow.

For they have "seen everything" and are at home in all the abysses where human perversion descends. They are prepared to commit all crimes. Often such children have ended up on the Catholic mission. Towed by a companion, enticed by the magic of the unknown. They remained there - sometimes until baptism - by deceiving their superiors with a hypocrisy active from the depths of their souls. They have always left the mission even worse than they arrived. Trilles concluded, "Christian formation has no grip on them". This indicates that ngil formation penetrates much more deeply into the soul, into the unconscious and subconscious layers, than, for example, Christian formation. Christianity, as a higher religion, clearly touches on its limits, set by the lower religion. For Father Trilles, the story of this initiation shows how deep in the primeval layer of so many people - here by name Christians - paganism is stuck. It is as if his proclamation of the gospel and the administering of the sacraments to the converts simply goes over it without effect, almost like water over a duck. That's how tough that pagan primeval layer seems in man. As Freud clearly realized, the unconscious and subconscious will and drive is much stronger than its conscious form.

A second series of tests

Once eighteen years old, and after a long initiation, one calls for the initiation for the second series of tests. The apprentice wizard had to live in seclusion in a small hut in the jungle for a month. He was only fed the essentials, and only after sunset. He must give an account of his dreams, of the animals that appear to him, of the messages that the spirits pass on to him. All this is interpreted either to his advantage or to his disadvantage. Gradually, the candidate loses control of himself, his nervous system becomes sensitive. Terrible dreams disturb his sleep. Sometimes a candidate becomes insane. If he doesn't make it, he is poisoned and literally left to rot in the forest. Nobody talks about him afterwards.

Then follows the wasp test. His initiator looks for a nest of small hornets in the forest. Their sting is particularly painful. He locks them up in a gourd, fasts the wasps for two days, and then presses the open gourd on the chest of the inauguration. The latter shouldn't complain about the many stings he gets. Then there is the flogging test. The candidate is, around noon, placed on the bottom of a well behind the hut of the Ngil, and is cruelly beaten. In the meantime, very loud blows are heard on the tam-tams, so that the cries of pain are barely heard.

"Scene veritable hideuse", true hideous scene, according to Trilles. But now follows the main dish. One beats the initiation with long thin belts made from hippo leather so that the blood flows and the scattered pieces of meat swell up. Everyone who has already been initiated participates in the flogging heartedly.

Then follows the dance test. The master wizard gives an authoritative sign. The flogging stops. Now the half-dead candidate has to rise to control his pains and start to dance on the rhythm of the tam-tam. Then, still dancing, he has to climb a holy ladder that leads to a platform. Once there, he finally lays himself on that sacred table to rest.

After these tests of strength, he is taught the last secrets of the initiation, including the password, the means of communication for recognizing fellow initiates from afar. He also gets the right to make others initiates. We see that this black magic education permeates a much deeper human, or rather, an inhumane layer than the upbringing given by the mission, for example.

A relative

If a ngil wants to join the 'council of the old ngils' in a next step, he must propose himself. One examines his claims; one sees if there is a place available. A series of similar trials await him: seclusion in the forest but with long fasting. Again the same tests of strength but more intense than the first time. Finally comes the great day. The council of the Old Ngils, at least ten in number, meets on a day that has been 'carefully' (note: 're.ligere', which one does not neglect) chosen. After many a spell, one chooses the most auspicious day, the day that is free from any bad omen. The candidate is summoned. He has to bring a human, his victim, to the counsel of the ancients, for the last sacrifice. In any case, this victim must be chosen from his closest relatives. His mother precedes, then a young daughter or sister of the candidate. If he does not have one, he chooses a younger brother. From these people, the victim is ruthlessly chosen. Replacing a slave or a prisoner of war is forbidden. The spirit, the deity, demands pure and free blood.

The preparation for the inauguration

On that day, the ngils gather in a remote spot in the forest, often close to a well, or in the depths of a dark ravine. There they cut off a tree, an 'esôm', belonging to the family of the euphorbiaceae, up to a small man's height. The ground is levelled around the tree. The little trees that stand in the way of this are pulled out and thrown a little further into the undergrowth in order to increase their impenetrability. The undergrowth is then made completely impenetrable with thorns all around, except for a narrow path. This path is made inaccessible to any other Fang with the strongest black magic divination known to the ngils. The part of the esôm tree that remains upright is roughly hollowed out to form a chalice, a work that easily falls out due to the soft spongy tissue of the trunk. The sap of the tree, mucilaginous, reddish, and slightly garlic-like in smell, gradually emerges and fills part of the cavity. Near the tree, on the edge of the undergrowth, a hut has been built and covered with leaves. The leader of the initiators stands there upright, tattooed with white and red, painted with chalk and powder of the bass plant. He has a belt of banana fibers on which, during the dance movements on his bronzed skin, move back and forth like stretched snakes.

The singing starts. Powerful songs are constantly repeated and evoke the spirits. After a while the songs are extremely tiring. A fierce fire is lit in the hut. It intensifies the general excitement because of the great heat. The "candidate-ngil" takes his place in front of the wizard's leader. He was weakened by prolonged fasting. As food he received only the fermented liqueurs of the ava, a specimen of the labiaceae, a wild mint with a strong peppery taste and a kind of mushroom. He is quickly captivated by the mysterious side of this whole scenario. He quickly falls into hysterical behavior. Trilles says: "I have often seen the ngil in daily life. I have almost always recognized him by his bewildered, bloodshot eyes. One could hardly confuse him with anyone else."

One person less, one ngil more

"Whoever eats my flesh and drinks my blood possesses my life force". The Fang are now going to put this into practice. The sun has been setting for hours. At the full moon, one song follows another. The victim is brought in. She was tied to the esôm tree, hollowed out in the shape of a chalice, with her carotid arteries just above the chalice. Everyone takes a seat in a circle around the victim. The songs, songs of death, are resumed. They transcend the young woman's cries of fear and despair. Still tied up, she is already at her third lunar night in the jungle. With her brother, the future ngil, she has already spent two nights in the forest. She was raped by him every time - we apologize for the scratchy accuracy -. With his sperm in her body and with the light bite at the bottom of her neck she is 'ready'.

The dazed and desperate victim lets herself behave like an animal that has had her throat slit. Then the moment has come. The leader of the ngils indicates that the veins are sufficiently swollen. Especially for the sacrifice, the curved knife was consecrated. The candidate makes a long, deep circular incision around the victim's head. He has to do this without any help from others. His hand must not shake. His gaze must be accurate. The incision must end exactly where it started. A little later the blood gushes, first with a ray, then drop by drop. Nothing should fall outside the chalice. The wizard mixes the blood and the slimy esôm juice into a foamy red liqueur. The group shouts and dances fiercely and exuberantly around. A little later, the victim has stopped bleeding. The head hangs there, powerless, the veins are empty. The ties that strapped the victim are cut. A little later the young woman has found her freedom in death.

All of them are now approaching, each in turn, drawing on the disgusting brew. Everyone, in order, drinks with long sips, while the others together repeat the fate-defining cry: "A gnou méki méki mébiang! A fôla né biang! Evalèga!"

Trilles says that "biang" here means the black-magic "fetish" with all kinds of secondary meanings such as consecrated medicine and divination. There he also says that 'èvalèga' means 'remember', a word that the fetish user pronounces when he needs his fetish, in distress or in any other situation. He addresses this word to the spirit to whom he has sacrificed the blood soul of a victim in order to conclude a pact or agreement with him. The cry can be freely translated as: "He drinks the blood and the medicine! He mixes strength and destiny! He participated," or "Remember! Remember".

Now follows the second part of the ritual of the blood soul. Finally, the esôm chalice is completely emptied. After the last drop has disappeared, the cup is filled with dry wood. Then the bled-out body of the young woman is placed on the esôm trunk. A fire is lit. The meat cracks and splits under the influence of heat. The fat that falls into droplets feeds the hearth. In turn, the back and chest are exposed to the effects of the fire. Get to work now! The feast of hell is ready. The victim is done, burned out. The meat is cut into pieces, the limbs are separated from the torso. Everyone gets their share. The grounded bones crack between teeth. The flesh is weakening. Everything is eaten on the spot. Nothing is allowed to remain. Everything should be destroyed! And, when the first rays of sunshine turn the sky red, a big fire at the festival site will make the last traces of the drama disappear. There is one human less, one ngil more.

If, by chance, someone passes by, he will withdraw with dismay. As a mute witnesses to the crime, a black burnt tree trunk, the well-trodden herb and a collapsed hut will immediately make clear to him what happened there. The ngils passed by there! Woe to him who understands their mysteries, their secret rites, who even dares to speak about them or ridicules their power!

Wild spirits

Trilles: "I have often witnessed facts that prove to me that the ngils have secrets that we do not yet know and the effects of which seem astonishing to us, such as a stab to the body, without any injury, making their blood flow according to their will, or withdrawing from the laws of gravity. (o.c., 196).

For Trilles it is certain that the ngil has at least one human sacrifice on his inaugural conscience. "The young woman has found her freedom in death," he says. From a black magical point of view this is very much the question. The ngil radically submits his victim to his authority through torture and rape. Then he takes her to the "other world" by killing her. He made her go through hell on earth. She will also suffer from hell in the afterlife, where he will keep her prisoner. Thus the sacrificed souls of the victims will accompany him day and night. Although they are invisible to the ordinary eye, they're in his vicinity. Those who are clairvoyant will notice them in their immediate surroundings, in their dark and calamitous aura. Now, from the other world, they have become his serving spirits, as unscrupulous as he is. That is the basis of his magical position of power. This shows how the black magic of the ngil in West Africa literally lives from and is influenced by the world of the dead day in and day out. His magic literally mobilizes the deceased in a brutal way. The Bible speaks of the world of the dead as the 'sjeol', the underworld, in which Jesus, with his redeeming message, descended 'to hell' after his death on the cross and before his resurrection. We will come back to this in more detail.

With regard to his magical position of power, let's mention the following newspaper article. *Nigeriaanse vrouwen psychisch afhankelijk gemaakt via voodoo in prostitutie*²⁹ (Nigerian women made mentally dependent through voodoo in prostitution). "A man and his Nigerian wife have been bringing Nigerian women to our country for months, forcing them into window and street prostitution. The victims were made psychologically dependent by Voodoo conspiracies. The young women were forced to give up plucks of head and pubic hair, toenails and fingernails, and blood. Spiritual incantations were carried out by a voodoo priest in Nigeria, according to a spokesman. The impact of these rituals on women and their families is so great that they completely submit to those who force them to do so. In Africa, voodoo is part of everyday life and has deep cultural and religious roots".

The noble savage?

How far removed are we from the ideas of J.J. Rousseau (1712/1798), French-Swiss philosopher, and his 'noble savage' with the initiation of the ngil. In 1755, he wrote his "*Discours sur l'origine et les fondements de l'inégalité parmi les hommes*", (Discourses on the origins and foundations of inequality among men). In it he states that man is good by nature, in a primitive state such as a "bon sauvage" (noble savage), and prior to any upbringing. He gets bad from experiences in society. In his "*Emile ou de l'éducation*", (Emile or about education) among other things, Rousseau described his ideas for upbringing. However, this did not prevent him from taking his five illegitimate babies to a foundling home and having them brought up there. He confessed: " I didn't even keep the date of their birth. ".

Anyone who shares Rousseau's opinion can, for example, delve into a work such as Lucien Malson, *Les enfants sauvages*³⁰ (The wild children). The book tells the story of "Le sauvage de l'Aveyron", (The wild child of Aveyron) an approximately twelve year old "wild" child who was discovered in 1799 in Aveyron, southern France, and apparently from a very young age and until the moment of his discovery and "capture", grew up among the wolves. He walked on

all four limbs like a wolf, cried like a wolf, sniffed at objects like a wolf, ate like a wolf and was, once back among the people, no longer capable of simple human communication or learning (the French) language. A doctor, Jean Itard, tried to raise Victor, as the child was called because it reacted to the sound of 'o'. However, after five years of intensive work without much result, Itard wondered disappointed whether it would not have been better for the child if it had been able to continue living in the wild.

In all this one can wonder whether glorifying a "primitive state, prior to any upbringing" is not more the product of an alien dream than of a serious reflection. Every person with common sense and even a minimal form of empathy immediately feels the profound tragedy in the life of this child, of every child that grows up, devoid of any contact with human society.

3.3.4. The life goal of a young Indian Halt! You can't go any higher!

Th. Achelis, *Die Religionen der Naturvölker im Umriss*³¹, (The religions of the primitive peoples in outline), mentions the life goal of a young Indian. The Indian tells the story. Grandfather took me by the hand. He took me deep into the forest. He looked for a tall pine tree and made it a resting place for me. We cut twigs and woven them into the pine branches. There I had to lie down. Grandfather said: "Under no circumstances should you eat or drink, pick berries, or even lick up rainwater. Under no circumstances should you leave your resting place, you should always lie still. I had to wait patiently day and night for things to happen. The first three or four fast days were terrible. I couldn't sleep at night because of the hunger and thirst. But I mastered this. On the fifth day I no longer felt a burden. Then I fell into a dreamy state and slept. My soul was released and lucid. (Remark: the young Indian experiences an out-of-body experience or astral projection", in which his subtle body is separated from his physical body. We will return in more detail to this theme, the "astral projection" in Chapter 6).

The first nights there was nothing. Everything lay in deep silence. But on the eighth night I suddenly heard a murmur and wind through the branches. It was as if a heavy bear or moose were approaching through the bushes and forests. A great fear struck me. I had the impression that there were so many animals that I wanted to run away. The one who came to me, however, saw through my thoughts and my fear. He asked, "Why are you afraid, my son?" I replied, "Now I'm not afraid anymore. He returned, "What are you doing here?" I said again, "To fast. "What is the purpose of fasting?" he wanted to know. "In order to gain life force and to know the course of my life," I explained. "That's right," he decided. "Everything coincides perfectly with what is happening for you elsewhere. It is precisely this night that people have been thinking about you and your salvation. I have come to tell you that, as far as you are concerned, the Council's decision was very favorable. My task is to invite you in such a way that you can find out for yourself. Come and follow me.

The spirit hovered in front of me, eastward. I followed him. After a long time we came to a mountain top. There was a wigwam. We entered it. The wigwam was very large and full of creatures. There was an extraordinary council meeting going on. Four men were sitting together. One of the four men said: "Rise higher up!" He pointed to the railing of the stone seat behind me. I saw that it reached very high and climbed up, higher and higher. I came to a place where four elderly people with white hair were sitting in the open air. Above them was a dazzling shiny dome. I felt so light that I wanted to rise even higher. "Stop! You can't go any higher," that's how it sounded. "There are already plenty of clean and great things for you! Look around here. Here you will find all the good gifts of God. Health, vitality, longevity and all the creatures of nature. Bring this box of medicines with you, it serves to prevent diseases. Make use of it in

case of need. If you get into trouble, remember this ecstasy. Think of us and of everything you see here. Pray to us, we will help you and assist you with the Lord of Life. You will become a formidable hunter and you will meet all the prey. Your time here is over. Go back now. Don't forget anything that has been said to you. Those who sit here will remember you. We are all your guardian spirits. We will pray for you. The young Indian descended into his body and woke up. He was still lying in his resting place, tired and with his body stiffened. So much for Achelis.

At first glance, this was a beautiful story for young children. But those who are familiar with such 'stories' knows that the young Indian had an out-of-body experience, followed by an initiation to become a shaman. After this 'dream' the Indian is no longer the same person as before. He now has a lot more occult energy or subtle life force, and the help of higher beings and ancestors to cope with his own life problems, those of the tribe and to help his people survive in difficult circumstances. The whole 'dream' tells the story of an occult rite, a kind of hidden reality. But those who are familiar with such 'stories' know that there is indeed a reality of a higher order involved. However, it is clear that they do not meet the criteria of "hard science" to be recognized as such.

R. Montandon, *Messages de l'au-delà*³², (Messages from the Hereafter), provides us a similar testimony and gives the floor to W. Johnson, a Protestant missionary. On Mackinac Island, an island in Lake Huron, he knew the magician Wau-chus-co. This Indian told the missionary that, according to the customs of his tribe, at a very young age he was forced by the tribal elders to fast for ten consecutive days. The more his body weakened, the stronger his spirit became. Then, in a vision, he embraced the entire vast land that belonged to his tribe, after which a higher spirit made himself known, offered help and urged the young Indian to seek this help effectively in difficult times. Wau-chus-co says that during the rest of his life he repeatedly called on the help of this spirit to see his tribe's problems clearly - which is a form of revelation or apocalyptic - and to remedy them. The words that this spirit then spoke could also be heard by others. However, Wau-chus-co was the only one who understood its meaning.

And another thing: it seems contradictory to fast, to gain life force. Both Indians want to come into contact with the energies and spirits of their ancestors. If the organic body is deprived of food, the subtle body will emerge faster and higher during the sleep of the organic body. It wants to compensate for the lack of life force caused by fasting by obtaining subtle energies from the cosmos when the subtle body leaves the biological body. From an occult point of view, this is precisely the function of sleep. And it was precisely to do these energies that the Indians did it. The conviction that a person has subtle bodies is further discussed (9.2.2.).

You can't go any higher

"Halt, you can't go any higher" is how the guardian spirits commanded the young Indian. G. Van der Zeeuw, *Helderziendheid in ruimte en tijd*³³, (Clairvoyance in space and time), notes that a person who undergoes an out-of-body experience can never rise higher than his or her ethical level allows. However, going lower is always possible because every human being has experienced it during its long evolution that includes many lives. (The theory of reincarnation will be discussed in more detail). Van der Zeeuw, who speaks from his own experience as a mantic gifted man, says that most people are located with their astral bodies in these lower regions. So they are not there with their biological bodies, but a clairvoyant can perceive their actions and thoughts in these lower areas. He continues: "For many souls who are on earth as human beings, life on earth, given the height of their souls - perhaps we should say: given the lowliness of their souls - is a true paradise."

If they succeed in reincarnating, they leave a particularly unfortunate atmosphere and their suffering suddenly becomes much more bearable. They can hide in their beautiful instrument, in their material body and nobody (except for sensitives and clairvoyants) sees their demonically twisted soul. They can only be recognized by the result of their actions (but even then it's not always easy). In contrast to this, earthly life is not very pleasant for a spirit that has come from higher regions for its task on earth. He has basically descended to hell, he misses the love for one another and is not understood by the others. He has a very difficult time, and the unconscious desire for something beautiful, which he has lost, continues to haunt him as an unknown homesickness.

3.3.5. The Mennomonis, an Indian tribe in Canada ***White and black magic***

We now consider the testimony of someone who still knew a society where the life force was central and where people were familiar with magic and were aware of subtle forces. Not only the lonely magician or witch of today, but the whole community believed in it. This social perspective is important, but an exclusively sociological explanation of magic does not do the magical reality justice by a long shot. With regard to the importance of this social aspect, we refer for an example to the Bible, *Mark 6:5*, where Jesus spoke in the Nazareth synagogue on the Sabbath. Mark mentions that many listeners were annoyed by Jesus: "And He could do no miracle there except that He laid His hands on a few sick people and healed them".

Our text is from I. Bertrand, *La sorcellerie*³⁴ (Witchcraft). The author himself quotes a Gougenot des mousseaux, *magie au XIXe siècle*, (Magic in the 19th century), someone who personally met the missionary whom we let speak.

Cruel animals

We are in the midst of the Mennomonis, an Indian people. The missionary said that in every tribe the chief has a name: "evil healer" or "poisoner". He works under the inspiration of evil 'Manitou's', of evil spirits. The white magician or the good healer treats ailments on the basis of his ability in the field of plants (note: phytotherapy). He limits himself to the use of the life force, of the herbs. The black magician however, assembles powders, potions and magical mixtures in the remains of the most cruel predators. In the skin of a wild cat or a grey bear, among other things, a magician keeps the ingredients that serve as his magic means. Why in their mortal remains? Because these remains have been loaded by contact magic with the life forces of predators, in which the cruelty is already contained.

As a result, the black-mage shows 'predatory' behavior much more easily. The type of life force also determines the morale. In order to be able to perform his rite well, the magician dresses himself. He or she wants to impress those who are not dressed up. If he wants to practice his black magic, he dresses himself with the skins of the most cruel animals. Their furs serve as his clothes for rituals.

The evil healer is someone who provokes both fear and disdain. On the other hand: the Indians establish that the death of such a person is almost always violent and full of misfortune. They take refuge in him only in emergencies. After all, from time to time he gives the indisputable signs in favor of a power that is extra-natural. It is believed that fighting an evil can best be done with the help of another and even greater evil. The greatest evil is that in a magical battle the strongest black magician conquers the evil of the weakest black magician.

A magical 'liturgy'

The missionary told him, "As soon as the black magician makes a supplication to his angry Manitou or his angry spirit, he rushes into his tent and locks himself up. Over time, he sang a monotonous song and repeated his magic formulas endlessly. When the magical adaptation is about to succeed, one hears something like the fall of a heavy object. One also hears a trembling and stuttering voice. Finally, the heavy, fifteen-foot-high tent is tilted. Sometimes to the left, sometimes to the right. Sometimes it seems to tip over. At that moment mysterious conversations take place between the evil healer and the demon who answers the call." Here one notices the very businesslike sense of 'efficiency' with the magician. He is very well aware that prayer and supplication have an effect. So much for the background. And now the facts.

Love magic

The magician shows two figurines or wooden dolls. With the Indians they are called 'love magic'. The missionary continues: "On several occasions I was an eyewitness to the frightening effects". The figurines are about two inches long and depict men and women. They are tied together and connected at the back to a bag of textile, which is stuffed with ingredients. When the angry healer used this magical remedy to arouse erotic feelings in the heart of the Indian woman, I saw her, seized by an erotic primal urge. She ran like an arrow out of a bow to follow men in the woods for days on end. I'm not talking about a one-off event. I repeatedly deplored this hateful type of possession".

Breaking the ice.

This expression is a metonymy for mastering all weather. The missionary is speaking. "At the end of winter, the tribe brought many furs to the banks of the river. There they were loaded into canoes in order to sail to their final destination. Some years however, the river appeared to be quite frozen: ice of six to eight feet thick. And all this despite the fact that they had been counting on the thaw. The Indian trade route was completely blocked. A critical and painful moment for our unfortunate 'savages' (remark: in the first modern times, "the civilized world" spoke of other, mainly archaic, cultures, in terms of 'savages'). But it was a triumphal day for the evil healer", says the missionary, and he continues: "In such circumstances, the tribe hesitates between its good character and solving the emergency through evil means. In the end, they turned to the black magician: "Come! Quickly! Get started! And summon your Manitou". The average Indian knows that the black magician prays. "The man in whose heart it was night immediately appealed to his Manitou. If he was heard, the storm would immediately appear from the depths of the sky. One hears a shuffle and a bellowing. The ice breaks. The ice chunks are dragged along with the current. They weaken. The river is navigable". One sees: an evil, the frozen river which makes trade impossible, is counteracted with a greater evil, the consulting of a stronger black magician.

So much for the account of the 'love magic' and 'breaking the ice'. The missionary witness who, as a Biblical believer, had learned not to believe in all kinds of magic, described what he saw. We mention this to show that a Catholic missionary will not be so inclined to take the magic of the 'savages' seriously. But, like so many missionaries, if they want and dare to confess, our missionary has experienced it. The magic of the 'nations', the 'pagans', do things in time that frighten the missionaries.

So much for the dynamic side of this religion, because it is religion: it involves beings and subtle energies. The nominalist and rationalist view of reality will, of course, label all this as a foolish superstition.

3.3.6. After a first meeting

So much for a first introduction to some extra-biblical religions. An empathetic attitude might make us feel that there is 'something' going on with such religions. There is strength in it. There is 'holiness', or to use the words of Bertholet (1.3.), "Heiligkeit bedeutet gesteigerte Kraftgeladenheit", "Sanctity means increased power", here in the non-biblical sense of the word, involved.

The laws of physics are like a shield.

For the nominalist and rationalist views it is clear: there are no invisible beings and the influence that people undergo in such a trance is purely psychological in nature. Other cultures may have a different mentality and different assumptions, but there are natural explanations for this. Those who seek more than natural explanations, those who seek extraterrestrial or supernatural explanations behind them, reduce their thinking to a medieval and outdated level and are actually centuries behind. Modern and postmodern man will clearly and emphatically distance himself from such a way of thinking. For him or her, the actual results of the various religions are merely a coincidence of circumstances. That is all.

From a nominalist point of view, it becomes even more unbelievable when, with regard to the macumba, the mère-des-dieux, for example, says that the medium Tereshina drank four liters of alcohol without experiencing any detrimental effect. Let's repeat the words of the Mère-des-dieux: "Normally Tereshina doesn't tolerate that, but she is a girl of the god Exu and Exu always wants to get drunk". The claim that a medium in trance does not burn herself when a burning candle is held against her naked arms also arouses surprise and disbelief. Once again paraphrasing Sterley, one could say that "the laws of physics surround us like a nominalistic shield behind which we only perceive what we can explain with our 'vernunft', with our modern, Western reason". This nominalist attitude will be put to the test in the further discussion of the various religions. In the first place we want to listen to what the believers have to say to us. We try to empathize with their axioms and only then, not before, draw our conclusions.

An authoritarian tone

It is also astonishing that the medium, once in a trance, is no longer herself and then has no memory whatsoever of what happened during the trance. The Bible does not at all define religion as an ecstatic or irrational behavior as it is often imagined. But apparently this is not the case for the santeria and macumba. On the contrary, the behavior of the medium is ecstatic and irrational.

For the medium, her quiet self-determination is hard to find, her own powers of observation and reasoning are simply non-existent. Yes, it becomes an outright form of slavery. The biblical man who wants to see his religion largely logically justified, will make a serious reservation here. Such a religion is indeed for him as 'opium'. Once again, we hear the authoritarian tone of the Mère-des-dieux who says: "If a medium does not comply with our laws, I dare, in order to punish her, leave her to the acts of violence of her god, who folds her in two, throws her on the ground or hits her head against the wall". And as far as their authoritarian attitude is concerned, the gods are certainly not inferior to the Mère-des-dieux, for she persecutes: "Ogum is the god of war. If one evening he decides to behave terribly, I am powerless, because it is his nature to be terrible."

"Above good and evil"

With regard to the ethical values of this religion, let's give the floor back to the mère-des-dieux: "But my son, good and evil, are human agreements. They are values that man has created

and that the gods disregard. We ask the gods to work for good or evil. But the gods are above that. Our morality does not really concern them".

The lack of higher values cannot be expressed more clearly. Not only the gods have no conscience, but also the *mère-des-dieux* does not take ethics very seriously. She states: "We ask the gods to work for good or evil". So even tasks that involve evil are asked of the gods. "The gods are above good and evil," she explained. One can ask oneself how one can put oneself above good and evil. One can be indifferent to any ethical choice, then one is excluded. But whether the total lack of ethics would represent a higher value in the whole of reality is highly unlikely. Perhaps one feels here that the Biblical religion does not without thorough reasons speak of a supernatural force, as distinct from an extra-natural one; where conscience and a conscientious behavior are important requirements.

We have the impression of hearing Nietzsche's words through the words of the Mother of God. In his *Jenseits von Gut und Böse*, he states that there is no good or evil in itself, but that these are the creations of man and therefore only interpretations of reality. He even wrote of people without a conscience: "They have the courage that all strong spirits have, namely, to be aware of their immorality". It is not only about immorality, but Nietzsche also wants to justify that kind of behavior. It has to do with 'courage', and is typical of 'strong spirits', he emphasized. How far we are from the biblical Decalogue here.

In this context, we sometimes hear some people declare that there is no absolute truth, but that there are only relative opinions. A statement with which those who speak in this way clearly express their nominalist vision. From traditional logic, however, the answer to this is that the general laws of logic ("what is, is", and "what is so, is so") have an absoluteness from which one cannot escape. And with a strict logical reasoning, there is still something to be done. If the statement "there is no truth" is true, then there is truth, namely this statement itself. We want what we say with that sentence to be true. Anyone who claims, therefore, that there is no truth is clearly at odds with himself.

The Black Sorcerer

After reading Father Trilles' text, it is also clear that the Ngil, the black-magician of Fang, has no ethics at all: "Such children constantly have "bad examples" before their eyes, living in the midst of the most hideous destruction. They are willing to commit all crimes. Christian formation has no control over them". This is how Father Trilles complained. At the initiation of the Ngil, a relative was repeatedly raped, then murdered, roasted, and eaten. The black-magician's overwhelming grip on his victim and the profound hypnotic, and even magical, humiliation that she suffered in the process meant that, after her death, her spirit literally remained in the hands of the magician. She is then, in the subtle world, the accomplice of his assignments. Hence he has his occult power. At least, that's how the Fang put it, and with them many others. Trilles often witnessed amazing facts. We will come back to such powerful achievements in detail. However, if one knows how the black magician acquired his power, there is a great dark side to every form of admiration for his ability: there is blood on his hands. His formation was accompanied by a great deal of human suffering.

However, as a mitigating circumstance, it can be said that the tribe must survive anyway. When the life of the people themselves is threatened, they turn to evil in case of emergency, in order to preserve a higher good. An evil, the downfall of a people, is fought with another and stronger evil. This showed us the story of "the man in whose heart it is night" when the ice was broken. The fact that his magic can also seize the quiet self-determination and overwhelm

people in an authoritarian way is clear from the testimony to the story of the love wanderings, in which the victim's free will, her right to self-determination, was severely violated. Indeed, a recurring feature of many samples of these non-biblical religions is the fact that hardly any account is taken of respect for the free will of believers.

The layers of reality

The story of the young Indian's dream of life illustrates the layers of reality. He was not allowed to go any higher. It is clear that "the man in whose heart it is night", on an ethical level, is much "lower". This layeredness will be discussed in detail in what follows. In the meantime, it may become clear from the various samples and testimonies that for religious people, the essence of a dynamic religion has a magical and occult side. It may also be clear that every nominalism axiomatically shuts itself off from that other world and its magic.

3.4. The supernatural level of reality

After we have discussed the natural and the extra-natural level, we go into the supernatural. According to Christianity, this represents the highest form of reality. It brings us straight to holiness in its biblical and very ethical sense, as the most sublime foundation of all existence.

The Holy Trinity

According to the believer, The Holy Trinity is at the center of biblical life and is very close to him or her in all daily concerns. She is ready - even if the believer doesn't ask for anything yet - to intervene in solving problems. This is the conviction of the following pages. In the Bible we repeatedly find the expression: "to consult God". Life can indeed be defined as a set of problems that require a solution. But we are missing, sometimes in a striking way, the necessary and sufficient data. Yet God the Father, the Son and the Holy Spirit know our concerns. Therefore we are never alone. Even if we were abandoned by everyone, we can still contact them directly. This is the strength of Christian prayer.

Understanding the Bible in a logical way.

Modern and postmodern science studies the Bible mainly in a historical way. It applies the requirements of historiography to its texts. First and foremost, the Bible can be viewed logically. 'Logic' is the science of the right way of thinking.

Logic is interested in the question of whether and how what is said, is related to reality. For example, the text below about the adulterous woman in *John 8:1/11* - historically speaking - couldn't have been written by John, but the content is - logically speaking - consistent with the rest of the Gospel of John and with the rest of the Bible. Let's look at the text.

But Jesus went to the Mount of Olives. Early in the morning He came again into the temple, and all the people were coming to Him; and He sat down and began to teach them. The scribes and the Pharisees brought a woman caught in adultery, and having set her in the center of the court, they said to Him, "Teacher, this woman has been caught in adultery, in the very act. "Now in the Law Moses commanded us to stone such women; what then do You say?" They were saying this, testing Him, so that they might have grounds for accusing Him. But Jesus stooped down and with His finger wrote on the ground. But when they persisted in asking Him, He straightened up, and said to them: "He who is without sin among you, let him be the first to throw a stone at her." Again He stooped down and wrote on the ground. When they heard it, they began to go out one by one, beginning with the older ones, and He was left alone, and the woman, where she was, in the center of the court. Straightening up, Jesus said to her, "Woman, where are they? Did no one condemn you?" She said, "No one, Lord." And Jesus said, "I do not condemn you, either. Go. From now on sin no more."

Basic Insights

The basic couple "flesh / spirit" forms the profound logical coherence of the great mass of biblical texts. It has already been mentioned in the distinction between the holy and the profane (1.4.1). The couple "the gates of hell / the holy city" is logically connected with "flesh / spirit". The same goes for "destruction / life". Those who pay attention to this do not lose themselves in the multitude of biblical texts.

Thus we read about "the gates of hell" and "the holy city" in *Matt. 16:18*: "I also say to you that you are Peter, and upon this rock I will build My church; and the gates of Hades will not overpower it".

And *Matt. 27:53*, after Jesus' death by crucifixion and his descent to hell, mentions: "The tombs were opened, and many bodies of the saints who had fallen asleep were raised; and coming out of the tombs after His resurrection they entered the holy city and appeared to many".

1 *Peter 3:18/20*; summarize: "For Christ also died for sins once for all, the just for the unjust, so that He might bring us to God, having been put to death in the flesh, but made alive in the spirit; in which also He went and made proclamation to the spirits now in prison, who once were disobedient, when the patience of God kept waiting", and in 2 *Peter 2:4* we read; "For if God did not spare angels when they sinned, but cast them into hell and committed them to pits of darkness, reserved for judgment".

John 5: 25 says it in his own way: "Truly, truly, I say to you, an hour is coming and now is, when the dead (note: those who heard the divine voice but neglected it) will hear the voice of the Son of God, and those who hear will live". The "dead" now hear the voice of Jesus". This explains his descent to hell, where 'life' is a kind of deadly existence rather than a real life. Christ is only fully understood in the light of this contradiction "flesh / spirit".

The couple "destruction / life" can be deduced from *Galatians 6:7*: "Do not be deceived, God is not mocked; for whatever a man sows, this he will also reap". Understand: man can sow only in the poorness of "the flesh", or he can sow "in the riches of spirit". His harvest will reflect this choice.

The voice of God

One day, Moses calls it out: "Are you jealous for my sake? Would that all the LORD'S people were prophets, that the LORD would put His Spirit upon them!" (*Numbers 11:29*). Well, the characteristic of a prophet is the fact that he hears God's voice. The voice of God is first of all what is called "the voice of conscience". It is, according to *Rom 2:14*, characteristic of all people. However, it can be heard as an "inner voice" clearer and brighter than a voice of conscience, but with essentially the same message. The Decalogue, the Ten Commandments, as a folk summary of an ethical code of conduct, is the masterpiece of the whole Bible and is ultimately decisive. An unscrupulous man has a conscience, but neglects it, as is testified in *Numbers 14:22*: "Surely all the men who have seen My glory and My signs which I performed in Egypt and in the wilderness, yet have put Me to the test these ten times and have not listened to My voice". As a result, he lowers from 'spirit' to 'flesh' and, weakened as he is, it becomes more difficult to cope with many of the dangerous temptations of this world.

Let us repeat the contents of the Decalogue briefly. The first three commandments concern the divine, the Holy Trinity, to be venerated in thoughts, words and deeds as the basis of culture.

The fourth commandment expresses the respect of parents and children for each other. Then follow the commandments that focus on respect for life in all its variations (5), sexuality (6,9), property (7,10) and truth (8). In our modern and postmodern times, one might be tempted to relativize the value of these ten commandments. Yet they form the basis for a mutual respect between people, even in our time, which so easily speaks of one's neighbor with contempt.

"Consulting God"

This expression can be found explicitly in the Bible, both in the Old and the New Testaments. Life can be defined as a series of problems that need to be solved. This was clearly expressed in the non-biblical religions, where a problem was presented to the gods with the request to provide a solution for it. Well, Christianity states that the Holy Trinity, the center of the whole Bible, is very precise about our daily concerns. The Father, the Son, the Holy Spirit - even if we do not ask for anything - are involved, if only because, sometimes we insinuatingly lack the necessary and sufficient information. By consulting God in prayer, we are never alone, not even in the midst of the desert: even though we have been abandoned by everyone, we can 'consult' God directly without a mediator. This conviction, at least, dominates Christianity in its dynamic view.

Dynamism

We'll mention it again. In religious science, 'dynamism' means the proposition that a religion is essentially a matter of energy, of vital power. 'Dunamis' (Ancient Greek), in Latin 'virtus', stands for 'energy'. In *Luke 8:46* : Jesus said, "Someone did touch Me, for I was aware that power had gone out of Me." Jesus speaks of "a power" emanating from him when he cured the woman who was suffering from bloodshed.

Since *Genesis 6:3*, in which Yahweh says: "My Spirit shall not strive with man forever, because he also is flesh", the Bible has set two levels of energy first, according to the "flesh / spirit" couple. The destiny of man and his biotope depends essentially on this couple. Prayer confirmed this: in *Mat. 26: 40-41*, in Gethsemane, Jesus came to the disciples and found them sleeping, and said to Peter, "So, you men could not keep watch with Me for one hour? Keep watching and praying that you may not enter into temptation; the spirit is willing, but the flesh is weak." Strength and prayer go hand in hand, just as the absence of prayer leads to weakness. Through this basic couple "flesh / spirit" Jesus clarifies himself.

The cynical judge

The purpose of biblical life is to enter into a new covenant: the uninterrupted and intimate contact of God through prayer. Something that is sometimes remarkably lacking in our days. In *Luke 18: 1f.* we read how Jesus, with a parable, illustrates to us the necessity of persevering prayer.

"In a certain city there was a judge who did not fear God and did not respect man. "There was a widow in that city, and she kept coming to him, saying, 'Give me legal protection from my opponent.' "For a while he was unwilling; but afterward he said to himself, 'Even though I do not fear God nor respect man, yet because this widow bothers me, I will give her legal protection, otherwise by continually coming she will wear me out.' "And the Lord said, "Hear what the unrighteous judge said; now, will not God bring about justice for His elect who cry to Him day and night, and will He delay long over them? "I tell you that He will bring about justice for them quickly. However, when the Son of Man comes, will He find faith on the earth?"

Jesus argues a fortiori: "If already, in order not to be bored endlessly by the tough widow, the shame-free judge grants a good, how much more - out of love for his creatures - will God provide goods?". The need to consult God in prayer is explained by the fact that the praying

person acquires God's 'spirit', God's life force, which enables him to cope with the problems, and indeed the challenges, that earthly existence brings along. While he who is 'flesh', who lives without God's Spirit, without God's high energy, ultimately remains substandard. By praying one withdraws life force from God, which is necessary to be able to handle a problem.

Biblical miracles

These have already been mentioned (1.4.3). An inventory: the Bible, the New Testament, tells of 32 miracles of which 15 physical healings, concerning the most diverse ailments, the 'eternal miseries' of mankind: cripples, the limping, the mute, the deaf, someone with a withered hand. Six incantations or exorcisms, revivals of the dead or resurrections: Lazarus, the son of Naim's widow, the daughter of Jairus, and Jesus' own resurrection. There are also the miracles where nature is controlled: transforming water into wine, miraculous fishing, two bread multiplications, walking on water and quieting a storm. That these miracles also have a magical process-like character, can be deduced from this, for example: in the healing of the blind-born (*John 9/1-14*) Jesus does certain magical, and therefore power-charged acts: praying to his Father, spitting on the earth (saliva, like all bodily fluids, contains the life force of the owner par excellence), making mire, rubbing this on the eyes of the blind person, ordering the blind person to wash his eyes at the Siloé pond. *Mark 7:33* tells that Jesus, with His saliva, touched the tongue of a man who was mute, so that he could talk again immediately afterwards. Think also of *2 Kings 4:8/37v.* where the prophet Eliseus (Elisha) brings a deceased child back to life. "He prayed to Yahweh, laid himself out on the dead child, eye to eye, mouth to mouth, hands on the boy's hands. So he remained bent over him until the flesh got warm. Then he walked back and forth in the house. He bent over the boy again, up to seven times. The soul of the child came back, it revived." It is clear that through these actions, life force always passes from healer to victim.

Jesus himself says (*Mk 16: 17/18*) that "These signs will accompany those who have believed: in My name they will cast out demons, they will speak with new tongues; they will pick up serpents, and if they drink any deadly poison, it will not hurt them; they will lay hands on the sick, and they will recover."

The Bible, *Acts of the Apostles*, 28,5 says indeed that the apostle Paul is bitten by a serpent without suffering any harm. Unfortunately, Saint Augustine, who dies in 430, observes that these gifts were practically extinct in his time. Our culture has apparently lost a great deal of its inner strength in this respect.

3.5. The natural, the extra-natural and the supernatural level: in short

Christianity divides all that is real into three inseparable but distinguishable areas: the natural, the extra-natural and the supernatural level. For the nominalist-minded man, only the natural level exists. There is nothing that transcends this level. There are no objective 'concepts', 'ideas' or 'forms of being' anywhere in a higher situated world and independent of subjective thinking. Man is left to himself, he is free. However, this freedom implies that he must invent and live up to his own ethical standards.

Of course, the natural level also exists for the various religions of the extra-natural level, but it is permeated by what goes on outside this nature. Gods, creatures, ancestors, they are all in direct contact, in connection with what is happening in nature, yes they are causally connected with it. For religious man, nature is not conceivable without the many beings of the extra-natural or the supernatural level. The whole of profane life is permeated with it, yes, it has a dimension in the sacred. We can't imagine one without the other.

Our samples of a number of non-biblical religions testify to this. We also found many indications that the gods of the non-biblical religions do not always act conscientiously. Sometimes they do good, other times they do evil. They don't seem to know the difference all the time, or don't always care about it. If they grant favors to the people, they hardly do so or not at all without getting something in its place in the form of some kind of sacrifice. This sacrifice then provides them with the necessary subtle life force to bring a given and a demand to an appropriate solution. This means that such religions on the one hand meet the practical needs of many believers, but on the other hand that they require some reservations because of their dubious ethics.

This is completely different for the supernatural level. There Yahweh, the Supreme Being in the Old Testament, or the Holy Trinity in the New Testament, adheres very strictly to the Decalogue or the Ten Commandments. The Biblical God does not ask for life force in the form of sacrifices either, for He Himself is the origin, the Creator and the giver of all life force. He does, however, ask his creatures for a conscientious living. In this sense, there is an abyss between the ethics of the Bible and the absence or fickle use of ethics in the non-biblical religions. For Christians, too, there is a constant link between the natural and the supernatural level. In everything that happens to him in his daily life, he always knows - or has to know - how to behave through these higher ideas.

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Chapter 4: Mantic and magic (I)

In the foregoing we started from the assumption that there is a natural level, an extra-natural or paranormal level, and a supernatural or divine level in the biblical sense. In logic we speak of their "existence", then we can ask ourselves further questions about their "essence" and discover "how they exist", find out how they really are.

Our assumptions must then be such that they indeed allow us to be open not only to the profane, but also to the sacred side. This brings us again to a number of reflections on the paranormal, which we would like to elaborate here.

Many mantically gifted people claim that the basis of reality is a kind of fine dust. Whoever experiences this substance in one way or another, has the capacity for clairvoyance. Whoever can also work with this fine substance and transform it, is a magician.

The three main themes of this chapter are : What is real (4.1.), the paranormal perception (4.2.), and finally the theme 'magic' (4.3.).

4.1. What is real?

A thought experiment

When asked what is real, we will go into the next experiment. By way of agreement, we can make it clear that something exists only if we can see it. If someone tells us that they have heard something, this falls outside our definition of what we consider to be real. Our axiomatic, which is limited to our exclusively visual method of perception, does not allow us to determine what is outside the visible. Perhaps after some time and by means of indirect methods of observation it would still be possible to find, for example, some clues in favor of the existence of sounds. People who claim to experience this could be called 'hearers'. They will then seem to us to be psychic. Perhaps not everyone would take them seriously at first.

Persistent rumors that sounds also exist, make us hesitate to question our visual perception method as the only way to get to know reality. And gradually, after many clues, after many questions and answers, after intense emotional discussions, the circumstances force us to revise our axioms.

We then make a different and, by our standards, very broad agreement: not only sounds, but everything that we experience with any one of the five senses, has real value and is therefore 'something'. We make a strong case for really achieving everything that is "true" and for finally grasping all reality in this way. Nothing, nothing at all, falls outside this perception, we believe. We look forward for being the initiators and witnesses of such a great revolution in our knowledge. With a certain degree of satisfaction, we gradually build up a very solid and well-founded picture of reality. The general support with which this world view is received and repeatedly confirmed by the scientific community constantly strengthens our conviction that our assumptions are indeed the right ones. And those who still criticize this, we can be sure that they are out of it. .

And what turns out to be? Some people indeed dare to question our findings. They claim that each of our senses, only lets known that part of what exists, to which it is attuned. But if our five senses capture all, really all of reality, remains very much the question. It is an unproven assumption. For suppose that some people indeed have a still unknown sixth sense? What would they perceive then? Would they then also determine other aspects of what is 'real'? That brings us back to a form of paranormal perception. And the misery is that we then again have to question our already so broad assumptions. It seems as if a person has to give up his so laboriously acquired certainties once more. Easy it is not.

Fridtjof Nansen, the well-known polar explorer, *Onder de Eskimo's*¹, (Among the Eskimos), writes about the view of the Innuït: "The soul is only visible to a certain sense, that only people with special gifts possess". How's that for only five senses? And Nansen is far from being the only one to mention this. So many other cultures also bear witness to an extra sense. Also a lot of people in our own culture, at least if they get the right to speak and don't fear to be ridiculed, claim to have had a penetrating paranormal experience at some point in their lives.

A conclusive and well-founded answer to 'what is real' does indeed seem far from simple. Reality may have been given, do it justice and let it be what it really is, is still quite a challenge.

The spectrum

Let's illustrate what is real with what in physics is called the "electromagnetic spectrum". Depending on the frequency of the waves, one speaks successively of sound waves, radio waves, radar waves, infrared radiation, visible light, ultraviolet radiation, X-rays and gamma radiation. For example, waves with a wavelength between 100 000 meters and 1 000 000 meters are audible to human hearing. Waves between 280 and 780 nanometers in length - 1 nanometer is one billionth of a meter - show themselves in the visible light as the colors of the rainbow: from red (780 nanometers), over orange, yellow, green, indigo to violet (380 nanometers). Other wavelengths are not directly perceptible but can be detected by various measuring instruments. And perhaps one day man will come up with instruments that extend the boundaries of our perception, so that the existence of even greater and even smaller wavelengths can be demonstrated. If we were to start from the premise that only what our senses tell us directly, is real, only a tiny part of the electromagnetic spectrum, only the visible and the audible, would be observed. With our classical senses we clearly do not reach 'all' reality.

The newspaper *Le temps* of 2 May 2012, 35, writes that some of the photographs of nebulae and galaxies taken by the Hubble telescope are indeed astonishing. Yet they are only 'real' to a certain extent. The way in which they are colored is the result of mutual agreements, made to represent space objects. The form in which these nebulae show themselves has to do with the technique used to perceive them. We see the Crab Nebula in the form of a clock when it is photographed with x-rays, as an irregular shape with an ordinary optical observation and as a very capricious pattern through an infrared viewer. This illustrates that the answer to the question "what is real?" is not so simple. What appears is partly determined by the method of observation or the technique used, and the theory that goes with it.

The whole reality

Let's take another example. We fish with a landing net in the sea. We agree that only what we find in it, 'exists'. But then such an existence depends on the size of the meshes in the net. The larger the meshes, the less 'reality' we find and the smaller the meshes, the more we penetrate 'everything that exists anyway'. In the end, we could extend our assumptions so that we use a net without meshes, so that nothing escapes us anymore. Such a very broad definition of what is real is found precisely in the ontology, the doctrine of the "being" of all things. There our 'net' encompasses the whole of reality. A wish, a dream, a nonsensical statement, a thought, an empty collection... of each individual we can say that it is something, and that is why, according to the doctrine of being, it is "a reality". The object of ontology - ontology is another name for the science of 'being' - is indeed unrestricted.

In a way it brings us back to the ABC-theory (2.2.). 'A' stands for the whole of reality. The 'B' contains our assumptions and 'C', finally, is that part of the whole of reality which manifests

itself under those conditions. Similarly, Sterly stated: "Our representations surround us like a shield behind which we only perceive what we can explain with our modern, Western reason". Our axioms influence our perception. In other words, other axioms gradually expose other aspects of reality. Once formed, preconceived ideas of reality lead a hard and inflexible life, even, and above all, without our knowledge, unconsciously. There, it becomes much more difficult to find them, to become aware of them, and if necessary, to adapt them back to reality.

But the requirement is also not minus: to examine a vision of life in terms of its real value, and to adapt our vision if necessary. The ideal situation would be that our 'B' is of such a nature that 'C' reflects what is given in 'A'. We spoke earlier about the mirror man (2.3.). In this way the image we have of reality corresponds to that reality itself.

How real is science?

Referring to the example of the landing net, we can slightly rewrite the question "how real is science?" as: "What are the loopholes of the net of science?" In other words, when is something scientific, or what are the premises of science? For example, science must be susceptible to research by 'the scientific community'.

The different scientific experiments should preferably be repeatable and, taken under the same circumstances, lead to the same results. A phenomenon acquires a scientific status when other researchers reach identical conclusions in identical circumstances. These strict criteria ensure that what is scientifically recognized, is sound and well-founded, and that it is possible to build on it. It is clear, however, that its field does not cover the whole of reality, but only that part of everything that does not slip through its loopholes and which responds to its assumptions. Science that acknowledges this, we stated (1.4.1.), is aware of its methodical limits. It is said that such an attitude is consistent with a truly scientific spirit.

A form of 'science' that only - we emphasize here the limitation, the exclusive - gives the exclusive right to exist to what corresponds to its axioms must first of all prove that, with its limited presuppositions, it does indeed cover the whole of reality. In other words, it must be able to prove that its scientific model is the only one and that it encompasses all reality. But how to prove such a presupposition? How to prove in a scientific way that science possesses the only valid form of knowledge? This seems to be a circular reasoning: what can be proved is already presupposed to be known.

Our traditional senses inform us about that part of reality to which they are each individually attuned. But what can we rely on to claim that all these parts together comprise the totality of reality and that nothing falls outside of it? That requires a viewpoint that transcends that of our senses. Any 'proof' based solely on our sensory perceptions is therefore insufficient. Anyone who axiomatically states in advance that our senses grasp all reality, concludes of course that there is no reality beyond our sensory knowledge. But that is thinking in a loop. It seems clear that with finite axioms infinity cannot be grasped.

One hears it repeatedly: some scientist speaks out about a remarkable healing or a paranormal event and declares quite frankly that it has no scientific status. Of course he is right about this. Paranormal events do not have a scientific status. But that is not the last word that can be said of it. The real question is whether science encompasses all reality: you, scientist, first prove that your model of science is the only model that reaches reality and all reality, including the paranormal. As long as that proof is not provided, your statement is just an opinion, among others.

Science doesn't cover everything.

For example, what scientific evidence can a scientist provide to show that his or her partner loves him or her? And yet that is the foundation of a good relationship. Most of our assurances of existence are of a non-scientific nature. For example, a child can grow up with the conviction that his parents love him and that his father and mother love each other, without this being proven in a truly scientific way. How do we prove that one can judge by scientific means whether God and the soul exist, whether or not mantic testimonies are true?

If a scientist claims that clairvoyance has no scientific basis, then he is more than right. Indeed, mantic has no scientific pretensions and cannot satisfy the axiomatic of science. However, if a scientist claims that mantic or clairvoyance does not exist because it has no scientific basis, he makes a methodical mistake. Science judges whether something is scientific or not, whether it meets the axiomatic of science. Science does not judge whether or not it exists in the whole of reality. If science nevertheless pronounces an ontological judgement, it makes an unreal leap and falls into an ideology, into 'a method' that wrongly considers itself to be the only valid one. In short: science is extremely precise but limited. It does not cover the whole of reality, but only a part of it.

We read A. Chalmers, (1939/...), British philosopher, *Wat heet wetenschap?*², (De wetenschap is niet noodzakelijk superieur aan andere gebieden), (What is called science?, Science is not necessarily superior to other fields). He is talking about the scientific doctrine of the Austrian philosopher and science theorist P. Feyerabend (1924/1994). Feyerabend rightly complains that defenders of science believe that science is superior to other forms of knowledge, without sufficiently investigating those other forms. The most superficial research and the most dishonest arguments are interpreted as a sufficient reason not to go into them. According to Feyerabend, magic, for example in the form of astrology or voodoo, can also contain valid knowledge. He states that scientific knowledge is not necessarily more solid than non-scientific knowledge.

It then of course depends on how one defines science - broad or narrow - to claim that magic is or is not part of it. According to the scientific axiom, cited above, magic is clearly not a science in the strict sense.

George Sarton, (1884/1956) world-renowned Belgian chemist, science theorist and author of *The history of the sciences*, states, as already mentioned (2.2.), when examining Galilei's biography, that this great pioneer of modern science refused to even investigate the moon's influence on the tides. And this out of fear that the astrology, which he had rejected, could be confirmed as a result. To which Sarton replied: "Such a thing is no better than superstition". As we know, the tides are indeed caused by the position of the moon.

K. Hübner, *Die Wahrheit des Mythos*³, (The truth of the myth) writes: "Modern science is not the superior of myth, neither in the field of truthfulness, nor in the field of rationality. (Note: the term 'myth' here means a sacred story with real value, and this in relation to religion, magic or mysticism. We will come back to this in 5.1.2). Both start from assumptions that are equally unprovable. The myth is as logically coherent as the worldview of science. The explanatory capacity of the myth is even more holistic, more comprehensive than that of modern science. The myth can also explain so-called accidental events, thanks to an appeal to 'occult' or hidden events". Esoterically speaking, the myth says that which can only be listened to by the initiated without danger.

Father Damien

In the margins of Father Damien's canonization, a cancer patient claimed to have been cured spontaneously after having prayed to him. A medical scientist stated on TV that it is scientifically nonsense that praying could lead to healing and that any claim to this effect will be rejected in any medical journal.

Again the same remarks apply as above. Given the extremely strict axioms of science, this statement is correct. Indeed, the hypotheses of science do not allow us to conclude causally that it is possible to say prayers to cure a disease. The real question again is whether healing should be denied in the whole of reality. If science would do so, it must provide conclusive scientific proof that it is also impossible outside the realm of science. This proof has not been provided to date. The possibility that factors other than scientific ones are at work is therefore not excluded in advance.

*Test gezondheid*⁴ (Test health) writes about "prayer and health" the following: "In the medical news of last issue, we summarized an American study, which should show that praying for a sick person contributes to his recovery, even if the sick person does not know that someone is praying for him. We have received a number of reactions from readers who feel that we are falling back into superstition and who blame us for a lack of critical thinking. Professor Verraes (University of Ghent) also states that one can contest on the basis of very reasonable arguments that this American study proves anything at all. These "very reasonable arguments" are not mentioned in *Test Health*.

It is clear that for a nominalist view of reality, a link between "prayer and recovery", cannot exist and labels it as superstition and as a lack of critical sense.

In the newspaper *De standaard*⁵ (5/11/2012) we read a similar story. On the occasion of a dispute with one of its employees, the Catholic University of Leuven states: "Anyone working at a university must endorse the standards of scientific work. Anyone who runs a website stating that you can cure a congenital heart defect by the laying on of hands does not belong to a scientific institution".

Given its axiomatic nature, science can only emphasize the unscientific nature of the laying on of hands. But this does not alter the fact that factors other than scientific ones may be at work. How can science make an assessment of processes that lie outside its preconceptions and outside its domain? If it does so anyway, it crosses its borders and becomes an ideology. In its axiomatic reasoning, this would mean that all the paranormal, all the religious forces, all the laying on of hands and all the magic would simply be denied. What remains of Jesus' miracles, of his suffering and death, his descent to hell, his resurrection and ascension if the standards of scientific work have to be endorsed here too? What remains of the many testimonies of the magic of nations? Many believers will say that what remains of 'religion' is no more than a psychological and sociological event without the slightest contact with a higher reality. Many patristic and scholastic thinkers will speak of betrayal and contradiction: they will deeply regret that it is precisely a Catholic university that seriously undermines Christian thought. And perhaps they would much rather refer to *Matthew 7:15/20* where the evangelist talks about the only principle of logic that Jesus has recommended: "You will know them by their fruits".

Those who claim to lay their hands, who heal people by unscientific means, let them do their work serenely. And then let us judge them according to the results they have achieved.

With a worldview that leaves room for a hylical pluralism and a dynamic view of life, the boundaries of hard science are largely exceeded. For our Western culture, however, questioning its all too materialistic assumptions remains a very difficult task.

Falsification

Karl Popper, (1902/1994), the famous science theorist, believes much more in falsification, in a test with a negative result, than in verification. In his *Logik der Forschung*⁶, (Logic of Research), he writes that the natural sciences do not consist of a firm and certain knowledge, but of bold hypotheses. His thesis: "If a claim is 'falsifiable' or refutable on its weaknesses, then it is scientific". The term 'falsifiable' does not mean 'false' but 'refutable'. Science is never more than the science of a moment. Ten years ago it was not what it is today, and in ten years' time it will look different from what it is today. It is reduced, on the one hand, to theories that strongly resist criticism and over time are better approaches to truth than others and, on the other hand, to the reports of the tests of those theories. Here the degree of certainty is reduced to a critical minimum.

Any falsification, any evidence showing that a premise was wrong, can also be regarded as progress in the field of knowledge. At least we know how not to deal with it in the future. Contrary to the classical rational triumphalism that thought it could prove everything, people are now much more aware of a 'fallibilism', of a fallibility.

C.S. Peirce (2.3.) was also aware of this. That is why he mentioned as the main characteristic of scientificity an "external permanency", situated outside and independent of our opinion. Discussion, yes, testing, with refutation as well, but in the long run, the objective reality permeates.

Let us illustrate the importance of falsification with the following curious message. In the course of 1990, *The New England Journal of Medicine* devoted an article to hydergine. Until August 1990, hydergine was the eleventh most prescribed drug in the world. It was on the market for 20 years. In the USA, it was even the only permitted drug for Alzheimer sufferers who needed it to treat a number of symptoms (including amnesia).

After it had been used for so long, it was tested on 80 subjects. One group was administered hydergine, another group received a placebo. Neither doctors nor patients knew who had received which. It then turned out that those who had been given hydergine were decaying faster than those who had been given a placebo. For the researchers at The University of Colorado's medical faculty, the result was a pure mystery: for twenty years, doctors administered hydergine without apparently paying attention to the 'falsification', or rather to the 'falsifications' (plural), in the belief that the drug 'works'. It is hard to understand how the company carried out the tests before marketing hydergine. Not without the propaganda of the doctors, - propaganda that apparently only focused on the 'verifications' and neglected the 'falsifications'. An incident like the one with the hydergine shows that Karl Popper's falsificationism is based on facts.

Heretics!

In the chapter on the assumptions (2.3.) we mentioned the far-reaching incomprehension experienced by some scientists in their scientific work. In these circles, too, people do not always react with external sustainability, but sometimes think in a straightforward, idiosyncratic or preferable way.

We refer for example to J. Margolis, *Ces savants excommuniés*⁷ (These excommunicated scientists). Let us limit ourselves to a sample from a translation of an article published in the *Sunday Times*.

"Before their theory was accepted, L. Pasteur (1822/1895), the founder of microbiology, and A. Einstein (1879/1955), known for his theory of relativity, were dismissed as "dangerous deviations". When the inventor Th. Edison (1847/1931) showed his electric lamp, he was accused of 'mystification' (deception). The brothers Wilbur (1867/1912) and Orville (1871/1948) Wright, who for the first time in history had made a motorized flight with a self-built aircraft, were not even believed for two years "because science had ruled that a machine, if it weighs more than the air, cannot fly". When the geographer Alfred Wegener (1880/1930), presented the theory of the 'drift' of the fixed lands, the movement that the continents make towards each other, he was made a laughing stock. So much for The Sunday Times.

The newspaper *De standaard*⁸ of 6 November 2013 focuses on the newly discovered ligament in the knee, discovered by Steven Claes. In an article titled: "How could they have looked beyond this for so long?" Claes says about this: "Initially we had trouble selling our find, certainly not to the establishment. To our frustration, the large orthopedic journals did not want to publish our research report. Then we used the tricks of social media and posted a video ...". A well-known figure in the football world once said that something is only 'real' when it has been on TV. Apparently, some members of the establishment don't really go into a research report until they are forced to do so from the outside. And everyone can add to this list many examples for themselves.

In a television series '*Heretic*' (BBC 2) designed by T. Edwards, the question was asked: How should respected scientific institutions react when renowned scientists defend revolutionary theories? The series shows six 'heretics' who accidentally discovered a new truth that was at odds with established scientific opinions. These 'heretics' were therefore expelled from that environment.

J. Maddox, physicist and editor-in-chief of *Nature magazine*, responds as follows: "Ruprecht Sheldrake, who hypothesized the morphogenetic fields in his *A New Science of Life*, replaces science with magic. Such a thing can be condemned with the same terms as those used by the popes when sentencing Galileo, for the same reasons: it is heresy".

And L. Wolpert, professor of medical biology, says: "It's an absurd series! The way in which the broadcasts were presented made me rage. I categorically opposed this series."

It is more than amazing to hear such a language. But it reveals a mentality among "those who know" in scientific circles. It's as if a Maddox hasn't progressed any further since Galilei's conviction. Let's note that: Maddox himself emphasizes clearly that Sheldrake only presents his concept of "morphogenetic field" as a hypothesis, hence as a yet unknown truth. The term "morphogenetic field" means what follows. Once somewhere on earth a biological being was able to cross a border and introduce something new, it is established that in other places in the world creatures of the same kind show the same crossing more easily and this without direct physical contact with the groundbreaking being. In concrete terms, if animals in Toronto take a certain amount of time to learn something new, then similar animals in Sydney will not take as long to learn the same thing afterwards. The fact that this was only a hypothesis should have encouraged Maddox to be cautious.

Are we supposed to believe in paranormal phenomena?

If, within the world of scientists and philosophers, one thing is fiercely controversial, then it is paranormal 'science'. People often say 'parapsychology'; however, it is much better to speak of 'paranormology', because paranormal phenomena are parapsychical, parachemic, parabio-logical, parapsychological, parasociological, etc.

It can be assumed that only the experimental method as it has been developed in natural science is the only valid way of acquiring knowledge. If one wants to study paranormal phenomena in this way, one does not start from the phenomena themselves, but from a scientific axiom which is not attuned to them. Then of course one has no contact with the non-scientific, paranormal object to be studied. But how can one make meaningful statements about that which one does not know and actually does not want to investigate?

We quote one text among many. "Should one believe in paranormal phenomena? In order to clarify the matter once and for all, scientists from all countries are multiplying experiments without any prejudice. But they have never seen the slightest extraterrestrial reality, in spite of their open-mindedness." The extract comes from : *Science et vie* (Science and life) 959 (1997: August), 56. The number is also a special number: *Paranormal. La grande explosion (enquête aux frontières de la science)*. (Paranormal. The big explosion, survey at the frontiers of science). The magazine admits that the paranormal has been a great success for several decades. Especially New Age (see 3.1.) has to pay for it of course: New Age is a line that opposes an overly materialistic and rational world view and wants to reintroduce a number of old philosophies. This 'new religion' - without a church - is characterized by the idea that spirit, body, matter, the earth and the universe make up a single 'Entity' - we translate as 'reality'.

It is abundantly clear that *Science et vie's* absolute judgment, as expressed above about the paranormal, rests only on models of the natural sciences and the humanities, and are not equal to the paranormal object that they study. In other words, the criteria used by a number of scientists to judge the reality of the paranormal are such that in fact even the smallest paranormal phenomenon can never come through as a paranormal. The experiments are set up in such a way that they only confirm the axiomatics of actual, established science.

A fictitious dialogue

A believer (B.) is in conversation with a scientist (S.)

B. - You have a scientific attitude?

S. - Indeed, you don't fool me, I like hard evidence.

B. - And does science give those certainties?

S. - You can be sure of that.

B. - How do you operate ?

S. - I check the facts, then I put forward hypotheses and try to prove them.

B. - So you believe that everything that happens has a reason?

S. - That's right: everything has its sufficient reason.

B. - Why do you say such a thing?

S. - Because it is.

B. - How do you know?

S. - Because of the axiom of reason itself, which says that everything has a reason.

B. - What is your sufficient reasoning to rely on that axiom?

S. - That same axiom again.

B. - So you accept it without being able to prove it?

S. - Actually, yes, it is an axiom, an assumption. No need to prove something like that. It speaks for itself.

B. - I understand. In order to prove that reason axiom, you should already appeal to it.

S. - That's right.

B. - A circular reasoning, then?

S. - Yes, actually, a bit like a dog running after its tail.

B. - So you assume, you believe in a manner of speaking, that the axiom is evident?

S. - Yes, actually it is.

B. - But then is your conviction based on a belief?

S. - Yes, now that you mention it. You can put it that way.

B. - So you can't really prove your point of view scientifically?

S. - No, not really.

B. - Well, my religious belief is also based on faith. I can't prove it scientifically either.

S. - You don't say! How do you operate ?

B. - Well, I check the facts, then I put forward hypotheses and I try to prove them.

So much for this fictional dialogue. Both, the scientist and the believer, examine the facts here, put hypotheses first and try to prove them. Both their methods appeal to logical reasoning and are therefore rational. Yet there is a difference. The scientist wants a proof with strict scientific and general validity. This is of course an ideal, but not always achievable. Experimental science denies itself access to experiments other than public experiments because of its ultra-rigid information system. The believer will already be satisfied when he comes to a certain conviction, to a belief, through individual clues, through perception or sensation. Such a conviction may be valid for him personally, but it is certainly not universally acceptable.

"If only everyone could be a prophet (note: seer at that high level)", Moses already sighed in his time (see 2.4). Then everyone could hear the voice of God, then it would become universally acceptable and everyone would be convinced of its real value. This high vision, however, is the result of a long and difficult development together with a very thorough ethical way of life.

The Christmas story

Let's take the story of the birth of Jesus as an example of such a non-universal belief (*Matt 2:1/12*). First, we give the following text.

"Now after Jesus was born in Bethlehem of Judea in the days of Herod the king, magi from the east arrived in Jerusalem, saying, "Where is He who has been born King of the Jews? For we saw His star in the east and have come to worship Him." When Herod the king heard this, he was troubled, and all Jerusalem with him. Gathering together all the chief priests and scribes of the people, he inquired of them where the Messiah was to be born. They said to him, "In Bethlehem of Judea; for this is what has been written by the prophet: `and you, Bethlehem, land of Judah, are by no means least among the leaders of Judah; For out of you shall come forth a ruler Who will shepherd my people Israel.' "Then Herod secretly called the magi and determined from them the exact time the star appeared. And he sent them to Bethlehem and said, "Go and search carefully for the Child; and when you have found Him, report to me, so that I too may come and worship Him." After hearing the king, they went their way; and the star, which they had seen in the east, went on before them until it came and stood over the place where the Child was. When they saw the star, they rejoiced exceedingly with great joy. After coming into the house they saw the Child with Mary His mother; and they fell to the ground and worshiped Him. Then, opening their treasures, they presented to Him gifts of gold, frankincense, and myrrh. And having been warned by God in a dream not to return to Herod, the magi left for their own country by another way."

So much for this gospel text.

Hypotheses and proofs

"The magicians came from the east" says the Bible text. This is about the Medes, an ancient people in present-day Iran, around Ecbatana. Magicians were considered to be wise men. Wisdom in these archaic cultures means: gifted with a deeper insight, which is based on paranormal forces. *La Bible de Jérusalem*⁹, says that the star was "un astre miraculeux", "a miraculous astronomical (of 'celestial') object/body" of which it would be pointless to seek a scientific explanation. Then we try to find a non-scientific explanation. Let's first read about this in *Luke 9:28 ff.* He mentions the transformation of Jesus (see 1.4.2.), in which His clothes became radiantly white. Jesus then showed his glorified body. Usually this is hidden by the biological body. Whoever has the necessary sensitivity or clairvoyance, will have felt or seen an immense shining radiance when seeing Jesus' body.

Let us remember that the Bible sees reality as layered. One can imagine that "the light", when it "descends" from heaven, the Biblical supernatural level, to the natural level, the earth, at the birth of Jesus, must be accompanied by an immense subtle brilliance and power. The "incarnatio Dei, hominis deificatio", the incarnation of God leads to the deification of man, is already beginning here. The Byzantine liturgy states that from then on everything - people and even animals, nature and all of creation - is bathed in an intense light. Still following this axiomatic, it does not seem impossible that the magicians, as mantically gifted, as seers, perceived something of that light at the birth of Jesus.

It is said that the appearance of Bethlehem's star can be 'explained' as a conjunction, a coinciding of two planets. But then it had to be visible to everyone. In our modern days, astronomers have searched for such a coinciding of two planets, around the beginning of our era, in order to calculate the correct date of birth of Jesus. This whole reasoning assumes that the magicians, who were astronomers after all and were considered academics in their time (*Isaiah. 47:13, Dan 2:2*), would simply not notice that two planets, seen from the earth, gradually converge, seemingly coincide, and then disperse again. This assumption does not seem so likely. We refer e.g. to Thales of Milete who had predicted the solar eclipse of 28 May -585 and who had derived his astronomical knowledge from the Babylonian science. Astronomy at that time was not that ignorant. By the way, anyone who follows the motion of the celestial bodies for one night will notice that all stars in the northern hemisphere, because of the rotation of the earth, seem to rotate in circles around the pole star, while the planets follow very different orbits.

Let us call the star of Bethlehem, therefore, "a miraculous star", and return to the mantic experience. The magicians 'see' a star that appears. This eidetic experience, in the inner eye (not in the subjective imagination, see below) is also accompanied by an interpretation. The star is the sign that a king of the Jews was born, together with the assignment to look for him. On the basis of this experience, the three magicians undertake a journey. And the confirmation of their hypothesis is not lacking. For example, the prophetic writings of the Jews mention something like "the birth of a king over Israel". Also the eidetic experience, seeing the star, occurs a second time to their joy.

Matt 2:9 says that the star stood still above the place where the child was. This also shows that this is more than just an ordinary experience. This star shows them the way. Suppose it were an ordinary, and not a 'miraculous' star, where in the world would you have to go, for example, to stay under a star? Real stars are far too big and infinitely far away from us. It is impossible to say that at a certain place you are 'under' that one star, and that if you go a little further, you wouldn't be under it anymore. If you have a certain star in mind near the zenith, then you are always 'under' it in a very spacious environment.

In the end, finding the stable, Mary and the child, confirms in a sensory way what was once assumed to be extrasensory. The journey of the magicians thus has the character of an experiment. On the basis of a first observation, the mantic vision of the star, with its interpretation in their writings: the birth of a king, the magicians decide to take the risk of the journey. And once that journey has been completed, they find the confirmation of their assumption. On their return they are also warned in "a dream" not to go back to Herod so that he does not know where the child was born. Herod will, according to the Bible, shortly afterwards have all children under the age of two, in and around Bethlehem, killed (*Mat. 2:13*).

An experimental structure

With this story and explanation, we wanted to show that the three magicians do work logically, but start from different hypotheses than those of hard science. The text of Matthew is instructive for the rationally-minded man, the man who argues; after all, it illustrates the experimental structure of an outgrowing sacred experience. The mages did justice to the information, which is admittedly mantic, and sought out the reasons for it. A paranormal intuition, an inspiration, is tested by means of a hypothesis, a self-invented experience. Religiously speaking, it is a gradual process in which man, in all his pitiful insignificance, is more and more captured by the Spirit of God.

Also in the healing of the woman who suffered from blood flow (*Luke 8:43*), we find a similar experimental structure. The Bible mentions that the people wanted to touch Jesus, "for there was a power emanating from Him which healed all". The woman assumes this hypothesis. In logical language one speaks of an assumption, a hypothesis or abduction. The woman deduces (in logical language this is called a 'deduction') from this, that she only has to touch the hem of His garment, because His clothes share in that power. She also effectively carries out the 'experiment' (in logical language: an 'induction') with as a result her instant healing (the verification).

The same can be said of the healing of the blind-born (*Mark 8:22-25*). Here too the experimental structure of healing is shown. For the first time Jesus puts saliva on the eyes of the blind man and lays his hands on him, after which the blind man says that he sees the people as trees. Jesus knows that with this, healing has not yet been fully achieved, and lays up his hands again, gives him more subtle energy, until the blind person sees clearly. In short: abduction, deduction, induction; on the basis of an assumption (abduction), to come up with an experiment (deduction) and then to test (induction) it for its real value. We will come back to this in the chapter on Mantics and Magic II (7).

Faith and strength

Let us also note that according to the Biblical text above, two conditions must be fulfilled. On the one hand there must be a strength, but on the other hand there must also be faith in that strength; the confidence that that strength will be effective. This belief makes the woman open her aura so that the subtle force can - literally - penetrate. Those who do not believe will to a large extent shut themselves off from such an effect. Those who only believe in a nominalistic way, but not in dynamistic forces, do not achieve the expected result either. The subtle force is subject to the ideas that are cherished. This will become apparent later in this text. The fact that ideas play a decisive role in the processes of sanctification is evident, as already mentioned, for example in *Mk 6:5*, where Jesus could hardly perform miracles because people did not believe in Him. We read: Jesus said to them, "A prophet is not without honor except in his hometown and among his own relatives and in his own household." And He could do no miracle there

except that He laid His hands on a few sick people and healed them. And He wondered at their unbelief.

Moreover, if someone only thinks of the miracle and does not respond to Jesus' message, he does not understand its profound meaning. The miracle is essentially of no use to him. Again, this shows the divisive and judgmental nature of Jesus' doctrine. It also means that the universal nature of the natural sciences is absent here, in order to guarantee the radical freedom of the spectator.

Does he have the will to accept Jesus' message or does he continue to resist? This is the profound difference between scientific observation and hard experimentation on the one hand, and intuition, clairvoyance, religious observation and the possibility of paranormal experimentation on the other. Faith is not a science, as scientific as it may seem. It is much more than science, and also different.

De Groot, *De Bijbel over het wonder*¹⁰, (The Bible about the miracle), says that the miracle is not only the confirmation and affirmation of a priest's "profession", but an essential moment in evangelical preaching. In other words, doctrine and miracle go hand in hand. Anyone who preaches without a minimum of signs of a miraculous nature will remain below the level of the evangelical requirements of the proclamation. Even more: he who rejects miracles as myths is therefore in direct conflict with God's action in Jesus. However, we notice that it is not given to every believer to perform miracles. This gift belongs only to those who are very special and inspired by the Spirit of God. The inner coherence between the doctrine and its applicability is evident not only in Jesus' teaching and miracles, but also in many testimonies of pagan religions, among others, to the extent that they are "magical" and "dynamic". We will come back to this in more detail in Chapter 7.

The axiom of reason

Together with the axiom of identity, the axiom of reason is the "foundation" of all rationality and rationalisms. As already mentioned, the axiom of identity has two forms: "what is, is" and "what is so, is so". The repetition of the main sentence is not superfluous, on the contrary, it affirms that what is perceived is confirmed in all honesty. In this way, the conscientious man does justice to what really exists. The dishonest man doesn't do that. The one who lies, for example, does not let "what is" flourish, but reduces it to what it "is not". Either he leaves "what is so", not "to be so", but reduces it to "what is not so". The axiom of reason says: "Everything has a reason". If A is the reason for B, then B is understandable, justifiable. For example: if an iceberg and a ship cross paths at the same time, the collision can be justified. Anyone who wants to prove these two axioms needs to use them to complete their proof. This brings us to the strange situation that, in order to be able to prove them, we must first put them forward. This, however, gives an endless circular reasoning.

Apparently, "reason" cannot justify itself rationally. This was illustrated by the fictitious dialogue above. In other words: before reason can be used, an 'origin' is required, and that is an 'irrational' decision that precedes it and that is not based on reason. One can call it a belief, an intuition, an evidence or a direct experience. Because such a decision precedes reason, there is no final foundation and, in any case, it remains "an irrational act of faith". All that remains is a sort of 'existential' solution: 'to continue with merely provisional, no definite or very final certainties'. Neither natural science nor religion prove their point of departure in a uniform and hard scientific manner.

Faith or axioms?

It is sometimes said that science is based on 'axioms' and religion on 'faith'. One might as well say it the other way around: science is based on 'faith', and religion on 'axioms'. Both terms have the same meaning here. Neither religion nor science can really prove their premise scientifically. In the tradition of Zenon of Elea, (+/- - 450) the ancient Greek philosopher and founder of eristics, a kind of logical method of discussion, we can say: "You, adept of hard science, as well as I who am open to paranormal and religious experiences, neither of us demonstrates the exclusive validity of our respective starting points. Therefore, we have nothing to blame each other for. Zenon of Elea was the pupil of the Greek philosopher Parmenides of Elea. Parmenides claimed that "that which exists" was immutable.

Herakleitos and his contemporaries, however, stated that "that which exists" is subject to constant change. In order to join his teacher, Zenon adopted the opinion of his opponents and devised some experiments that led to a contradiction, from which the inaccuracy of the proposition of Parmenides' opponents had to emerge. In other words: "If I, Zenon, take your thesis as a starting point, I will encounter inconsistencies and contradictions in my reasoning. Therefore, your premise cannot be accurate. Zenons' conclusion: "Neither you nor I can prove our starting points in an undeniable way". In conversations in which different opinions are expressed or in discussions, it is not bad to keep Zenons' conclusion in mind.

In summary

The answer to the question of what really is, seems far from simple. Each sense gives us only a different aspect, a different approach to a part of reality. But whether "all that exists" is known by this, remains very much to be seen.

Science does not escape this limitation. It too has only a partial view of the whole of reality. It is thus finite, only because of its axiomatic which demands that experiments should preferably be repeatable and that the scientific community should come to similar findings in similar circumstances. Everyone also knows that tomorrow's science will be different from today's science. Science is in constant evolution.

In the last decades of the twentieth century, the US has counted the number of all different sciences. They came to 1180 recognized sciences. And there are still regular additions. There is no one who controls that anymore. Scientists, too, accept a lot on authority, or we say on 'faith', from others. It can hardly be otherwise. It is claimed that they do not examine 95% of the things they accept themselves and that they are not able to do so either. They accept this on the basis of testimonies. Usually, they themselves are experts in a small domain of reality, in which they are particularly specialized. A humorous boutade states that a specialist is someone who knows increasingly more about an ever-smaller terrain, until he finally knows everything about nothing. In all seriousness, let's take every methodical science to heart. If medical science, to give just one example, did not have its current level, many of those who are now reading this text would probably not have made it this far .

Science argues, puts forward hypotheses and devises experiments to verify the accuracy of these hypotheses. But that is also what a healthy form of mantic or religion does. She, too, puts forward hypotheses on the basis of experiences or sensations, which she, if possible, tries to investigate. We wanted to illustrate this with the story of the Christmas star.. Mantic, however, has different and broader assumptions than hard science. But that is also why in many cases it is subject to a greater reservation. Strict logical reasoning remains an important requirement

here as well, especially in fact. Let's particularly remember the supporting words of Zenon: "Nor you, nor I, provide the decisive proof of what we say".

What is always clear, however, are the data, the phenomena themselves. One can discuss an interpretation; one can approach data from different visions, but one thing is not in dispute: these are "the facts that do not lie". Those who do not address this issue, who reject them because they do not fit into their own presuppositions of reality, commit a methodical error and reduce "what is" to "what is not". That is the way of ideology, and not, to use Peirce's word, of "external permanency" (2.3.),

Here are some testimonials from people who claim to have had a paranormal experience.

4.2. Paranormal perception: mantic

4.2.1. Seeing' and 'hearing' in a mantic way

Religious clairvoyance

This theme was already mentioned (1.4.4.) when a high and biblical form of clairvoyance was attributed to the prophets and to Jesus. It was also stated in 2.4. that such paranormal perceptions can manifest themselves through dreams, voices or images. In principle, every human being possesses a form of mantic and this through the conscience that 'speaks', at least in so far as this ability is not repressed or suppressed. Think, for example, of the remorse and repentance felt after a crime. We further emphasized that religious clairvoyance without constant contact with God becomes an unreliable affair. One can then indeed get too much under the influence of unreliable beings. To such an extent that one is 'seized' and is no longer oneself, which can lead to uncontrolled ecstatic or irrational behavior. Such a loss of self-determination and free will showed us the mediums of santeria and macumba.

A differential

Just as religious clairvoyance (1.4.4.) knows degrees (a dream, a voice, a "face to face" conversation), so too does paranormal perception in general: there is first of all the 'sensitive', then the rather ordinary seer, finally the seer in friendship with God.

C. von Reichenbach (1788/1869), German scientist and philosopher, wrote *Der sensitive Mensch*¹¹ (The sensitive person). It is one of the first methodical works in which the 'sensitive' type of man is described. We will explain.

'Sensitive' is, first of all, the one who feels more than the common person and who also feels people, things and processes more intense and even different. For example, a sensitive person cannot sit on just any chair in the church. On some chairs he feels very uncomfortable. He experiences what is still 'sticking' to the chair from the previous user. He can also feel the effect of the subtle energies that are generated during a mass. If sensitives are in a crowded church or a theater, they will at all costs try to obtain a corner chair. This place can be much less oppressive. A number of people indeed have an appearance, a radiation that is very heavy for a sensitive person. But the reverse is also true: for example, they feel comfortable in the presence of people who radiate a sense of well-being.

A clairvoyant will, in addition to the sensitive sensations mentioned above, also see 'things, processes' in the imagination. If necessary, one hears an inner voice. In the imagination, a reality from the outside forces itself on the seer, and this precisely in a visual language. Psychologists and psychiatrists like to call this 'associations' or 'hallucinations', but according to the seers this does not take into account the true origin of this 'seeing', which lies outside the seer himself.

If you read Homeros's *Odyssee*¹² VI, 403, for example, you will hear how the hero Odysseus receives the plant called 'moly' from the god Hermes. Homer writes: "Black is the root, white the flower, like milk. The gods call this plant "moly". With this plant Odysseus can protect himself against the sexual magic of the sorceress Kirke (Lat.: Circe). The reader who does not have the 'talent' of the mantic perception, only 'thinks' what Homer has written about it. Anyone who also 'sees' mantically and keeps Homer's text in their consciousness, immediately sees, within their own psyche, the image of a black carrot that, without a stem, blooms directly in a white flower, something that refers to an ancient phallic symbol. Both observations, the normal and the paranormal, can now be further interpreted. A first (neo)platonian tradition takes such paranormal perceptions seriously and places them in an 'extra-natural' or 'different' world. The (proto)sophist, the modern or the 'enlightened' interpretation refers such non-scientific observations to the realm of 'hallucinations' or fabrications, and believes that they are worth no further consideration.

A stronger degree of clairvoyance also consists in sensing or seeing the so-called "judgment of God". The seer in friendship with God, states that those who 'see' at that level are directly confronted with the atmosphere of God's judgment. If God or his envoy, under whose authority what is 'seen' falls, does not want to see it according to its truth and salvation or calamity, this will not succeed either. We will come back to this last form later.

Let us take, in what follows, some samples of mantic as they can show themselves to the rather profane sensitive or seer.

The inner eye

I'm working in the kitchen, suddenly 'in my mind' the image of someone shows up. I wonder, half distracted, what that would mean. Until I meet that person a few hours later in the street. Only then does my conscious side understand what that 'omen' means.

"In my mind the image of someone shows up". One does not confuse such an image with imagination.

People who have sufficient sensitivity know that extra-natural and supernatural realities come through in their inner eye. Which is the instrument to perceive these things. They make a sharp distinction between this inner eye on the one hand and 'imagination' on the other. The latter is about a self-perpetuating creation of data without any real contact with an objective reality outside themselves.

Joan Grant, *Meer dan één leven*¹³, (Many lifetimes) puts it this way: "Finally, through practice, I learned how to distinguish between the apparent and the actual, between a thought form that I had created myself, such as the thought form of chess players regarding the position of the pieces when they are playing without looking at the chessboard, and a scene that had its own objective reality. To take an example: if I saw two men 'walking' through a courtyard, one with a red and the other with a green tunic, and I could change the color of the tunics or even swap the tunics with Scottish kilts, then it was no more than an imagination. If the scene couldn't be changed, no matter how hard I tried, I accepted its validity as an inner eye or a third eye image."

One sees: although no scientific objectivity is achieved here, Grant makes a clear distinction between the images she 'sees'. On the one hand there is an imaginative and subjective 'seeing' for her, in which she can imagine anything at will. But on the other hand, she also has an objective 'seeing'. Impressions that do not come from one's own fantasy, force

themselves upon her, and 'project' themselves, they transform themselves 'into images'. Just as a dream can make a reality clear through images.

Grant is not able to change these visual impressions the way she wants to. Seers argue that such 'images' continue to show themselves in the same way if this concentrated 'vision' is taken up again at a later time.

Although experienced inwardly, these images are independent of the consciousness and continue to exist in a sustainable manner. In this sense, these experiences certainly have no scientific validity, but, to say it with Peirce's words, they do have a form of "external permanency", (2.3.) of external durability, not subject to arbitrariness. There are many degrees of clairvoyance. It can start very modestly. A sample.

A hunch

In the course of the night, a mother suddenly wakes up anxiously. She goes to look at her child and notices that it has trouble breathing. The subtle body of the mother is like a sponge: it captures, absorbs what is active in the ethereal, the subtle world. Hence the sudden changes in mood, such as the mother's fear. The information takes the form of a subtle cloud that comes into contact with the unconscious. Many animals can also become anxious shortly before a catastrophe occurs.

An observation

The dowser runs with his rod, dowsing down a terrain, until suddenly the rod is released by an unconscious muscle movement at a certain place. Through his subtle body he experiences that there is water in the ground "in this place". The rod strengthens this unconscious muscle movement. This is what is called "divination", it is through the unconscious that the subtle body "sees clearly" or "feels clearly".

Marlo Morgan, *Australië op blote voeten*¹⁴, (Australia barefoot), describes her contacts with the Aborigines. They could find water in the desert in places where there was no moisture. Sometimes they would lie in the sand and hear water underneath, at other times they would put their hands with the palm down on the ground and feel if there was water present. Then they would stick long, hollow reed stems into the earth, suckle on them and make a small well. They saw that there was water in the distance by looking at the vapor produced by the heat and they could even smell and feel it in the wind. They could find a plant that was ripe to be harvested without pulling it out of the ground. They moved their hands above the plants and said: it grows, but is not ripe yet. They explained it as a natural ability to work with a dowsing rod, an ability that is basically given to every human being.

"Because in my society," continues Marlo Morgan, university professor in the US, "it was not encouraged to rely on your own intuition, and because it was even considered to be something paranormal, even devilish, I (note: at the Aborigines in Australia) had to be taught to use that natural ability. Finally, I knew how to ask plants if they were up to the honor of being used for the purpose for which they were intended. First I asked permission from the universe and then I went over the plant with my hand. Sometimes I felt warmth and sometimes my fingers seemed to make involuntary, shocking movements when I held them above ripe vegetation.

So much for Morgan. The difference with our desacralized and industrialized agricultural and cattle breeding methods is ... immense.

An internal condition

"And in that indivisible moment when one sees a human being for the first time, I have absorbed him completely into me, for good. At the same time, something happened in me. There a satisfaction came upon me as an internal joy, as if something were saying within me: "This is the human being that has been waiting for you". And I knew immediately that he was a good and wise person. What is the reason for this? Where does this strange internal certainty come from, that I was not mistaken in a man I first saw?" Thus writes the Flemish author Ernest Claes (1885/1968), *Voor de open poort*¹⁵ (In front of the open gate). One can see that sensitivity can show itself in a very simple way. We can also call it an intuition. Many people feel and know from the first contact that they click with some people but that interaction with others will be much more difficult.

Minimal impressions, maximum sensation

Let's note that sensitivity has nothing to do with some form of mental instability. We all know people who can't stand the slightest pressure that life imposes on them, which makes them 'lose it' or makes them depressed. This is not what it is about at all. In all this, we rather imagine people, healthy of mind and body, comfortable in their own skin, but who sometimes get more impressions that go deeper than the impressions of the common man. It seems as if they have an extra organ, a sixth sense with which they perceive seemingly minimal impressions in a, sometimes, maximal way. A lot of (domestic) animals also appear to have such a sixth sense. Phoebe Payne, *Sluimerende vermogens in de mens*¹⁶, (Dormant abilities in man), writes: "For a sensitive person, a warm greeting from a friend resembles the unexpected jumping of a dam, an angry mood from someone is like a tornado, in which you wander around like a leaf.

Let's then take a number of samples relating to a stronger form of clairvoyance.

A stream of words

O. Willmann, *Geschiede des idealismus*¹⁷ (History of idealism) quotes Filon of Alexandria (-30/+45). He says: "I don't hesitate to say what has happened to me countless times. I often wanted to write down my thoughts. Although I saw them very sharply, I still felt that my mind was infertile and stuck, so that I had no choice but to postpone my work for a while and I had the impression that I was trapped in null and void opinions. But at the same time I was amazed at the power of what is in the mind. For at other times I began with an empty mind and came to a breakthrough. It seemed as if the thoughts, numerous as snowflakes or seeds, were invisibly descending. Something like a divine power grabbed me and inspired me. I no longer knew where I was, who was with me, who I was, what I said, or what I wrote. Then a stream of words was at my disposal with a pleasant clarity, a sharp gaze, and a clear command of what I had to write down. It seemed as if the inner eye could then see everything with the greatest clarity."

Geometric figures

Elisabeth Haich, *Inwijding*¹⁸ (Initiation), writes: In the winter I started taking piano lessons. When I played the different pieces of music, I had the feeling that the music contained exactly the same figures as those that Uncle Toni made out of cardboard. He called it "geometric figures". I played a piano piece from which only small dice were slung away. There was also a piece of music, which was pointy everywhere and from these points small bullets jumped up high. When I went for a walk with my mother in the city park, I admired the large fountain, because in the main beam of the fountain, I saw fairies and gnomes jumping, dancing and spinning around. And I saw that the dance of the water in the fountain was also music.

I didn't hear this music with my ears, I saw it. I knew it was music. For me, that was all normal. But when I first heard other children playing in the music academy, I was amazed. Didn't they hear that they were hurting the geometrical figures that were hidden in the music? The teacher said: "They don't play in time". As if their hearts weren't beating rhythmically. Didn't they hear it when they were off key ? Yuck! It was terrible when they missed the beat . Then I could cry out, it hurt so much and they didn't even notice it. Then I looked at these children curiously and thought to myself: don't they have ears? How is it possible! Aren't the other children like me? I thought that every child and every human being saw and heard as I did. Gradually, however, I had to experience that most children and people have very different eyes and ears and that they therefore regarded me as a miraculous creature. And I remained lonely and became more and more lonely.

Famous tests of chairs

We read Gerard Croiset (1909/1980), *Croiset Paragnost, autobiografie van Gerard Croiset*¹⁹. (Croiset Paragnost, autobiography of Gerard Croiset). This Dutch seer gave lectures on clairvoyance for years. Even before his lecture began, usually the day before, he repeatedly provided information about the person who would sit on a specific chair during the upcoming lecture. During the explanation, this information was then tested against reality. The results were, to put it mildly, highly remarkable. A quote: "In fact, this tension has always remained during the twenty-six years in which we conducted many hundreds of these tests. I started preparing my seat tests the day before. My statements were noted down by someone who was present. Others were also able to confirm what I said. In doing so, I always made sure that I mentioned at least fourteen different details, which were easy to trace. Slowly but surely, a self-correcting working method was built up. This system would later be improved with the help of the official scientists. The first test according to this method took place in the Amstelhotel in Hengelo.

The afternoon before, I had clairvoyantly seen Wesselinck's sawmill in the Enschedestraat. I also saw a villa. On the other side of the road was a ditch with a hedge and behind it a house. Between the hedge and the ditch, I saw a man of whom I gave a precise description. He knelt down and had an unconscious woman in his arms. Her scarce clothes were translucent white.

In the evening, a man sat on the designated chair, who fully met my description. He confirmed that he lived in the villa next to the sawmill and that his wife had had an accident a few days ago. As she rested in the afternoon, she suddenly remembered that there was an urgent message she had forgotten. She got up immediately, put on a rope to cover her nightgown and, still overcome with sleep, quickly crossed the street. She was hit by a car, thrown across the ditch and landed at the hedge. Her husband, who had just driven home on a bicycle, had seen the accident happen and had kept his unconscious wife on his arms until the ambulance arrived.

Our Father

In his book *Helderziendheid in ruimte en tijd*²⁰, (Clairvoyance in space and time), Van der Zeeuw writes an illustration of his clairvoyance, which follows.

One evening, in a room where about 400 people were present, I demonstrated some psychometric (note: paranormal) experiments. I had several hundred photographs, objects, notes and envelopes in front of me on the table. After going through a few objects, I grabbed a blank envelope from the pile, which was open, and took out a blank card. I started: "Ladies and gentlemen, I have a blank card here. I will not yet ask who it belongs to and for what purpose it has been handed in. It seems to me that this is a test or an experiment. Although I understand that you prefer to hear personal things, there is something that attracts me here. I will therefore tell you the images that arise to me."

During this speech my diaphragm of eyes changed and for me several images were projected, in which I was very emotional. I was at Notre-Dame in Paris, where I saw a priest on the pulpit in prayer. The next image was of the Cathedral in Milan, with also a priest. Then followed the Sacré-Coeur, the Cathedral of Cologne and many other churches. In each church there was a priest or vicar on the pulpit, hands up in prayer, and I "heard" in various languages the "Our Father, who art in Heaven". As I announced this to the audience, my voice must have sounded rather emotional. It was very quiet and the tension was tangible. I asked who this

envelope belonged to and whether the meaning of the images had anything to do with it. A gentleman stood up in the Chamber and said: 'That envelope is mine. What you are saying is unbelievable. The small stain, which you may have seen, on the otherwise blank card, is a microphotograph of the 'Our Father'.

A terracotta jug

We read in A. Puharich, *Les états seconds*²¹, (The second states) "Etats seconds" means "paranormal states". As a scientist Puharich tried to come to a biological theory. Let's consider what he says about Peter Hurkos (1911/1988). Hurkos was once a sailor and house painter. In 1941, after a serious accident, he discovered that he was mantically gifted. He is the author of *Psychic* (1961). In 1958 he was presented a sealed box with 'something' in it. We summarize his 'findings'. 1. It broke. An explosion. 2. A long time ago. I hear a foreign language. It is very old. 3. It has something to do with water. I don't know what it is. 4. I see a dark color. 5. It is not linear; it is irregular. 6. It has the shape of saw teeth. Very sharp. 7. Three people have had it in their possession. I am sure that Ducasse did not buy it. It was given to him. 8. It was restored. 9. It is a souvenir. I'm sure the owner of this cylinder is dead. But it is not Ducasse. He is doing well".

The review: The late Dr. St. Smith (Univ. of Washington) donated the object to Dr. Ducasse (Univ. of Brown). Ducasse entrusted it to Mr. Loring in a hermetically sealed package to test P. Hurkos' gift. It was a terracotta jar. Broken but glued together. Originating from the ruins of Pompeii that was buried under the ashes of the Vesuvius in 79.

A wizard predicts.

Teernstra J., *Schetsen en verhalen uit Afrika*²², (Sketches and stories from Africa), let Father Trilles speak. He is visiting the village of Okala, where the chief, a sorcerer, predicts the future. Trilles is not very interested, but still the wizard calls him.

- And you, white man, don't you want to know what's in store for you soon?"
- Dear friend", I said, "I don't care about the future: it belongs to God. You can read in the future, you say, can you see in the past?"

- "Sure".

- "Do you want to look at my past?"

- "Yes, please".

- "What did I do before I became a missionary?"

With a telling smile he stirred up the fire a bit and blew over it three times in different directions. He started to call on his spirit again with tunes that I could not catch. (Note: this is his form of prayer). Then he held a small mirror above the pot of water that was on the fire so that vapor would form on it. Then he pulled the mirror away and looked at the vapor on it, which slowly disappeared again. The vapor left behind a capricious pattern of intertwined, winding lines. The wizard looked at them with attention.

- You carried weapons, you were a soldier".

- "How long?"

- "That long."

- "And before I became a soldier?"

The same ceremony was repeated.

- "You read many books, you wrote, you were with many children in the same house."

- "Do you see the house?"

- "I see it, it's very big".

- "Do you see my bed standing?"

- "Yes, in that and that place;"

- "How many brothers and sisters do I have?"

- "This many".
- "How many children do my sisters have?"
- "This many".

All these answers were perfectly correct.

- "What is my mother doing right now?"
- "She weeps";
- "And my father?"
- "Your father? He is lying in a large coffin under the ground. He is dead."
- "Ho Ho, my friend, this time you have guessed wrong. Less than two weeks ago I received A letter from him".
- "He is dead".

I left. I had had enough. And I also had a frightening premonition.

A week later, when I arrived at my mission, I found the sad news that my father was dead.

So much for this testimony.

The yellow smoke box

Some mantic statements have a cryptic form and only become apparent over time. Let's demonstrate this with an example that we take from Attilio Gatti, *Mensen en dieren in Afrika*²³ (People and animals in Africa) and that we summarize somewhat. Gatti (1896/1969) was an Italian ethnologist and for years an explorer on behalf of the Italian government. In the first half of the last century, he travelled to sub-Saharan Africa. At that time, many African cultures were still authentic and not yet 'contaminated' by European civilization. Gatti's descriptions are therefore unique, original documents.

Here is his testimony. Gatti had lost his golden cigarette case somewhere in the land of Xhosa. (Note: The Xhosa are a people in South Africa. Among others Nelson Mandela was a Xhosa.) His African travel companions called it his "yellow smoke box". He was rather attached to it and thought of awarding the finder with ten dollars. He hadn't talked to anyone about this yet. He had sent three boys to his previous camp to find his cigarette case there, but he had not heard any news from them.

And then there is the following: the young warrior Nomazindo, was in love with a fellow tribeswoman. However, her father demanded five cows as a dowry. Nomazindo only had three and couldn't think of a way to get two more cows. Although a cow only cost three dollars, it was a very large sum for him. Gatti quickly calculated that Nomazindo would have to work for at least a year. Reason enough for Nomazindo to consult the priestess Twadekili and ask her for advice.

Twadekili threw the leopard's bones three times in a row, looked at the pattern thus formed and said that the problem was very simple. She continued: "Cows are not only born of cows, and riches do not come from inheritance alone. Not even from long, steady labor." It was as if she knew that Gatti himself had already calculated how long Nomazindo would have to work for it. "Three warriors will come," she continued, "who have empty hands and are tired and gloomy. Wait a while, because in their failure lies the happiness of another. And these are the cows that will bring peace to two loving hearts." Then Twadekili disappeared into her hut.

Neither Gatti nor Nomazindo understood her words. Gatti did understand that Twadekili had just predicted that his boys would come back empty-handed. And indeed, half an hour later they arrived and told Gatti that their search for his cigarette case had not yielded anything. Now

Gatti wanted to ask Twadekili for advice. What exactly did she mean with the words "in their failure lies the happiness of another"? Just when Gatti came to her hut, she stepped outside, sat down and without saying a word she started to throw the bones again.

Gatti sat next to her. He again tried to imagine where he was and what he was doing when he had lit his last cigarette and had put the container back in his pocket. He was determined to bring back to memory any detail that had escaped him. In doing so, he constantly had the impression that Twadekili was "looking into his thoughts". A little later she said: "I see you, you are going in the direction of the rising sun. You are looking for something. You make six times ten steps, then another four. What you desire lies in the place where three trees stand in a row. It is a branch that you seek. You cut it with your pocket knife."

Gatti couldn't believe his ears. Everything she said was right. "You are sitting on a stone," continued Twadekili. "To clean the branch and cut out a stick. Then you bow to the right and to the left, to receive the food and drink that your men have brought you. It was indeed all in line with what had happened. "I see your box lying there," continued Twadekili, "it slides on the grass, under a stone shaped like a snake's head. Nomazindo will go there and find the yellow smoke box. And of the rich reward, which your boys didn't deserve, you will give two thirds to Nomazindo and one third to your boys. And they will be satisfied. And Nomazindo will be able to marry."

Gatti was speechless. Nomazindo wanted to start looking right away. So Gatti left with him to the camp site where he was a week ago and where he last used his cigarette case. Once there, Nomazindo stepped in the direction of the rising sun, made six times ten steps, then four more, and immediately saw the place where three trees are standing in a row. And there was also the stone on which Gatti had sat, which really looked like the head of a serpent. However, Gatti did not find his cigarette case. "Twadekili made a mistake," he said, disappointed. Nomazindo's cheerful answer was: "Twadekili is never mistaken". He asked Gatti to help lift the big stone. And underneath was the cigarette case, twinkling.

So much for this testimony. Let's note that Gatti tries to remember what he did when he last used his cigarette case, and that it was as if Twadekili could see his thoughts with him. Those who are familiar with clairvoyance know that seers sometimes ask their client to keep a certain situation in mind.

In a way, they "see" what their client "puts forward" in his mind. In fact, they will sometimes point out details that have escaped their client and that are important. It is as if the client, in his contemplation, projects a film in front of him, and those who are sufficiently mantically gifted, can follow this film and see things that the client has not noticed.

An internal voice

Socrates (-470/-399), one of the great philosophers with Plato and Aristotle, made a great impression in Athens because of the truthfulness of his life. He often walked around the market where he appealed to the people and tried to bring them to reflection, by his so-called "Socratic questioning". It was a question-and-answer game in which he pretended to know nothing, but by means of specific questions he cornered his opponent, thus trying to make him think and gain a better insight. He was always concerned about the salvation of his fellow man and never accepted money for his teaching. Yet he was sentenced by the government to drink the poison cup. He was very much opposed to the so-called sophists, wisdom teachers, who allowed themselves to be well paid for their services and who did not always act conscientiously. Rather,

their concern was to use rhetoric and persuasion to prove them right. Some of our contemporary lawyers still operate true to this malicious philosophy.

According to the Greek writer Xenophon²⁴ (-430/-355), Socrates had a 'daimon', an internal voice that was heard in a paranormal way. The Greek word 'daimon' does not stand for what we understand by a 'demon', a 'devil', but for a kind of divine advisor. Plato²⁵ lets Socrates speak about this: "As you have heard me explain many times and in many places, something divine, like a daimon, comes to me. This is a voice that has accompanied me since my childhood, a voice that sometimes prevents me from doing what I would like to do, but that never encourages me to do anything. In other words, throughout his whole life, Socrates has heard an inner voice that says that, according to Plato, it only gives preoccupying guidelines, and according to Xenophon, it is also encouraging. Thus, Socrates' daimon did not want Socrates, once accused in court, to defend himself.

What is striking is that Socrates kept his quiet self-determination at these inspirations. He was not controlled, possessed by that voice, but remains in control of it. This, for example, contrasts sharply with the impulses of the mediums of the macumba (3.3.2.) or even of the Greek Pythia, the oracle priestess of the god Apollo at Delphi, who is out of it and afterwards has almost no memory of her 'possession'.

If one consults the literature in question, it appears that there are many people who claim to hear a kind of internal voice that speaks to them with clear words. A. Poulain²⁶ notes that, for example, Saint Theresa of Avila testifies to this: "The inner words are perfectly clear, the soul hears them in a much clearer way than if they were audible through the senses". Pinard de la Bullaye²⁷ stated that hearing an inner voice in religious circles is a frequent phenomenon, and that it is therefore indisputable as a phenomenon. What's more, even perfectly normal people claim to hear such a voice. Of course, mentally disturbed people can also hear such words. This is what the Bible calls "the distinction of spirits". Based on the result, one can determine the value of such inspirations.

Hearing voices

Ingrid De Bie, *Stemmen horen*²⁸, (Hearing Voices), writes about the work of Prof Romme and his employees, at the State University of Limburg, Belgium. Since 1989 they have been studying and helping people, including children, who claim to hear voices. Romme tells us that his family doctor is a sailor. He said that he heard voices when he was alone at sea for forty-eight hours and that it seems as if you are really talking to someone. De Bie says that two percent of all people hear voices. Only a minority of them are really sick or mentally disturbed. It started with a patient who was very troubled by voices and who was not satisfied with the way "psychiatry" responded to them. These voices were then seen by everyone in "psychiatry," including me, De Bie continues, as a disease symptom. A patient rightly said, "It's possible. But "that disease" itself doesn't bother me. But living with "those voices is impossible. And the drugs don't help." Prof. Romme adds: "If a patient really hears voices, I have to admit that I don't know anything about it. It is possible that others who also hear voices will understand you better than I do". Romme then organizes a meeting: "If all these people hear voices and they recognize it together, we can say that it's imagination, but that doesn't help those people". In other words, science can deny its existence, but the patients remain stuck with it and are not helped. On the one hand one sees "rationalistic disbelief", on the other hand "direct perception".

A consultation

Let us consider a text by an excellent seer: Julia Pancrazi, *La voyance en héritage*²⁹ (Clairvoyance as a legacy). The title already shows that the gift of seeing goes back to the writer's family tree. Pancrazi shows her first performance, as an apprentice clairvoyant, led by her mother, whose family tree in the field of clairvoyance dates back to 1851. The story boils down to a short phenomenology of 'seeing'. Her mother, Clémence, receives one of her 'faithful' clients and tells the story. "She is about thirty-five years old. A beautiful young woman. She entered my mother's office, full of self-confidence. I understand that she's been in consultation several times. Suddenly she notices me, Julia. I sit still in my corner. She stands still and looks at me in amazement. But my mother has already closed the door: "I introduce you to my daughter, Julia. I am teaching her my profession, and I thought that it would not bother you if she attended our consultation. The client looked at me with a maternal glance: "Isn't she a little young?" she simply said. "At the time, I started even earlier than she did," my mother replied. "Don't worry, she can hear everything," added my mother, as someone who felt a little complicit.

Note: learning to 'see', in this case being a card reader, never comes from books. It is a work of tradition that passes on the ability "from hand to hand", from living person to living person. Theorizing will come naturally and in any case afterwards. This is said for the intent of those who think that it is only a matter of reason. It is true that there are some who first study a handbook and want to practice being a seer on the basis of that 'study'. This is only possible when, together with this 'study', one or more beings inspire the seer. We listen again to Pancrazi.

The consultation: "Before starting, my mother changes a few inconspicuous sentences with the client. About her life, about the time in which we live, about the events.

Note: This introductory conversation is used to initiate the subtle contact.

The consultation starts in a charged silence. After a few moments, both women have already forgotten me. I am still standing, a few meters away, hoping not to disturb her concentration by a sound or a gesture.

Note: In the deep silence one can understand the sacred character of the work. For it is an 'adaptation' or 'operation'. The clairvoyant works through an infrastructure, 'le support', here the system of cards, on the situation or the fate of the client. Which system, which 'support' is used, is not so important. It is a tool for concentration. Seeing clearly is seeing destiny, it's a kind of apocalyptic.

"My mother puts her set of cards on the table. The client immediately divides it into four carefully measured piles. My mother moves one aside, takes the first one, takes the first three cards and lays them, one after the other, very quietly in front of her. Silence still prevails. The client does not move. Her hand, wearing a black glove, rests on the table. After a brief look at the three cards, the young woman looks at my mother's face with a prying gaze. My mother seems to be elsewhere. Yet she has a smile on her face. She does not want people to find out that she is in full concentration. "Above all, do not show that you are having a hard time, that you are making an effort," she said repeatedly.

Note: In the concentrated state, inspiration can come through.

"With an alienating voice she starts to speak. The tone is soft. With care she chooses her words, and says short sentences with very precisely measured content. She moves from family

to money business. If the tension is too great, she adds a warm or pleasant word that relaxes the client.

Note: Nominalistic people think that 'seeing', is vague. For a good seer, the opposite is the case. If there is a place where one works with, what the ancient Greeks call "akribeai", precision and accuracy, then it is during a seer's séance. After all, commitment is the honor of the seer to correctly interpret destiny. Every mistake diminishes his or her authority.

A twist

The consultation has been going on for half an hour now. So far, nothing out of the ordinary has happened. "As I recommended, you went to see a doctor," said my mother. "Indeed. But the doctor thought I was fine". I pay attention to the client. While she answered like this, she relaxed unnoticed. As if she had come just to give that answer, as if the rest had no importance. But when I look at my mother, I am shocked: she is extremely oppressed. But the client doesn't see it."

Now pay close attention to what the daughter, seer in the making, does to gain contact with the client and her fate, because this exposes the structure of the 'mania' or concentration well. "Suddenly I also experience something abnormal. Because, in my corner, I too had not remained passive. I cleared my mind." Since the beginning of the consultation I have tried to catch the 'waves' ('les ondes') that this woman sent out - she was someone I had never met before.

Note: Natural science also talks about 'waves' or 'vibrations'. The term is also used in occult circles to refer to what someone radiates. It is a matter of agreement. That's all. You don't have to look for something physical in it. The term "contact through paranormal ways" is probably better.

A problem

There is indeed a problem. My mother stands up quietly, apologizes and with a nod of her head she asks me to follow her. Once outside the cabinet, she begins to turn around without saying a word. She presses her fist against her mouth and murmurs a few words that I cannot understand. Suddenly, she stopped: "What do you think?" she asked me brutally. I was paralyzed, because it was not my mother who turned to me, but the seer, 'la clairvoyante' in full concentration. She wanted my judgment. I must not be mistaken! I hesitate for a moment. Then I dare say: "I have the impression that this woman is ill. Not very ill. But in any case, ill". My mother did not move a muscle. Her eyes have grown into two black but twinkling points that go right through me. "You're right, let's go," she says. That's all. When she takes her seat again, she almost looks happy. The change between the short moment outside the cabinet where she was walking back and forth in fierce internal struggles and the moment when she speaks with her reassuring voice, strikes me as astonishing.

Once again she delves into the cards. The young woman waits right across from her. The so-called family worries with which my mother apologized a moment ago before leaving the cabinet (in a pleasant tone, by the way) mean that the woman does not suspect anything. My mother looked up: "And yet I think that the opinion of a second doctor would be desirable. Oh, I don't see anything very serious.. And yet: the perception I had during our previous consultation has not completely disappeared". "The young woman, worried and also disappointed, asked, "You are convinced that it is really necessary. My mother, in a reassuring tone: "By doing so, you don't risk anything! Two opinions are better than one". The young woman looked at her for a moment. There was a brief staring contest between the client and the seer. "Good. I will do it as you say". "But apart from that, your card looks excellent," says my mother, picking up

the cards and in a tone as if the young woman sitting in front of her was her daughter. This one, in turn, laughs confidentially. "At least until now, you have never made a mistake. I wouldn't feel well if I didn't follow your advice. "Thank you," says my mother, who stands up and guides her through the door.

Note: One hears the seer speak of 'perception'. It is an observation by identification. By intentionally focusing on the client and her possible problems. Not by identifying oneself with the client as such, but with the client as far as she represents problems, the seer penetrates her and her situation, as it were. But this contact gives the clairvoyant a picture of the client and her problems (family, family, health, finances, etc.).

We continue the story. "Once the door was closed, I immediately saw my mother come back. Her facial expression had changed again. No more softness. Her gaze was hard. She nervously grabbed the cards. "Well," she says, without even looking at me. "I'm sure she's sick," I reply. "Of course!" she says. A few days later, the young woman rings the doorbell. I open the door. I feel that she is nervous, tormented and prey to great worries. Hardly does she greet me. "Is your mother at home?". "Of course. But you did not ask for a consultation. "I know. I know. But I would just like to say one word". My mother appeared a few minutes later. The young woman took my mother by the hand: "I wanted to thank you. I went to see another doctor. He suggested analyses that the previous doctor did not deem necessary. Today I received the results. He discovered a small tumor on the right breast. He said that they were going to operate on me. To which my mother replied, "Now I'm comfortable with it. But you will see: everything is going very well. In your cards, I saw something that was going well."

So much for this excerpt. It is not too easy to say that so-called 'irrational' methods, which cannot be understood with the axiomata of science, are nonsense! The first doctor saw nothing. The seer saw something! But the diagnosis of the first differs from the diagnosis of the second. Let us decide to be open-minded and accept that there is more than one way to approach what is 'real'.

The concentration

Pancrazi recounts (o.c., 22). Our cards are the projection of our giftedness, which was passed on from one gender to another. They are the cards of my grandmother and my mother. Because of the thousands of times they have been used, the figures on the cards have been partially erased. The cards are also no longer rectangular but irregularly oval.

they've been in use for over a century, and that's why they're so badly deformed and worn out. We call this "notre support" (note: our substructure or infrastructure). Now pay attention to what the author says: "These cards are only a means to capture our concentration, to channel it and to immediately create the time it takes "pour capter le fluide que chacun émet", "to capture the fluid that everyone radiates". In other words, the penetration into the client's soul is facilitated by means of "un support", a foundation. But the actual penetrating to the mantic seeing, to the world soul (material) lies in the concentration (mania). For this reason, the seer must, for example, isolate herself from the family atmosphere and relax after a consultation and scatter the thoughts a little.

As for her concentration, the author says (c.c., 27): "Too many people think that they 'see' immediately, without preparation. This is impossible. The concentration and the ability to control this concentration, concerning the 'seeing', are decisive. Once out of this situation you don't 'see' anything anymore and you become a normal person". What does happen in between

are the warnings, the premonitions and that lasts. In other words: the mantic vision is suppressed as a consultation, but not as a way of life.

Dowsing

Fr. Kallenberg, *Offenbarungen des siderischen Pendels*³⁰, (Revelations of the sidereal pendulum) he describes the subtle theory of the pendulum and divination in general.

Dowsing means that one somehow tries to feel this subtle material or energy. Kallenberg writes that man unconsciously receives both 'earthly' and 'heavenly' energies and that some people can pass them on, after having well processed them more or less themselves. Whether the seer consults cards, or a glass ball, coffee grounds, a pendulum, the rustling of the trees, staring into water or whatever, that is not so essential, it is a kind of infrastructure that is rather irrelevant. It is not about this, but about the concentration of attention and the focus on the fine matter of the soul. The infrastructure used is a means of concentration. Once we have made progress in this area, we will ultimately no longer need these resources. One can therefore concentrate and 'see' oneself, without that infrastructure.

The cards, for example, are merely an incentive to show the problem. Incidentally, it is possible that the cards indicate the opposite of what there is. The cards give lemmas, provisional hypotheses, which put the seer on the right track. One does not learn this from the books, but must be passed on from living person to living person. This dowsing also distinguishes itself from the rather passive passing on of images or intuitions. The dowsing person is active, concentrates and constantly seeks.

The limits of revelation

Pancrazi continues (o.c., 55): "The limits of revealing depend on the person sitting in front of you, on the power he or she radiates". According to the author, this means that each consultation is in fact a situation of latent or obvious confrontation in which two fluids are confronted with each other. It is indeed a fact that seers just kneel down because the person sitting in front of them is more powerful in the occult area and subdues the seer. Something that confuses the consultation. A seer is an extremely vulnerable being: some clients do not realize how much they make the seer suffer with a problem. Being a seer is an extremely exhausting skill, especially for the heart. I even think that if many women in my family tree had a sudden death, this was due to the exhaustion of the state of concentration by going through it so many times" (o.c. 172).

Note: In Haiti, for example, it turns out that many houngans - magicians of the voodoo - become insane towards the end of their lives. This is another effect of exhaustion in terms of life force. They have so much evil fluid in and around them without being able to purify it that their life force, their so-called 'kundalini' - we'll come back to this - sinks into all kinds of wild energies. Which can manifest itself on the conscious level in some psychiatric ailment.

Clients who are too skeptical also increase the problem. Pancrazi says about this, o.c., 171: "The only problem these clients have is that they are much more exhaustive than the others. Simply because they erect a wall between their fluid and ours. As a result, they have to be 'gauged' continuously, while fighting. The concentration must be twice as high. Such a consultation is then survived as completely exhausted creatures".

Note: If the exhaustion becomes too great, the concentration will go wrong and the content will risk making mistakes. As a result, skeptics triumph and say, "You see! It's nothing," forgetting that it's their own unbelief that makes the consultation fail, and so they turn around

in a vicious circle. In order to penetrate to the soul, one must 'believe' that it exists and that it contains information that can be 'seen' or 'felt' by the clairvoyant. It is only with this axiom that we open ourselves to the subtle domain.

4.2.2. Subtle matter as the basis of manticism

The subtle matter in history

As an axiom par excellence, everything that exists is impregnated with a fluid or a subtle matter that is invisible to ordinary people. All archaic, ancient and classical cultures knew (and still know) this. Ancient Egyptian culture knew it as "maät", in the east it is called "prana". Ancient philosophy called it "virtus"; the Bible knows it as "Ruah"; as one of the many forms of the Holy Spirit. Esoteric schools speak of "etheric" and "astral" matter. This subtle material is particularly characteristic for "spiritual beings", "gods" and "goddesses". In some places, this fine material accumulates more strongly than in others. In the Bible, for example, for Moses, Mount Sinai (Exodus 3:14) and the burning bush in which the Lord appeared, were holy places. For a Muslim, the al-Mashid al-Haram mosque in Mecca, the mosque with the Kaaba, is the holiest place in the world. However, this fine substance is not recognized by science.

Although the subject of subtle matter is no longer mentioned in contemporary Western philosophies, it was one of the most important themes for the founders of our philosophy: the ancient Greeks. This is indeed the case for the so-called pre-socratiques, the collective name of the philosophers who preceded Socrates (-469/-399). As a teacher, Socrates had, among other students, the famous Plato. The Pre-Socratics wondered what the essential basis, the essence of all existence, is. This is not about the matter that anyone can perceive, but about the subtle matter, which is at the base of all material reality as we know it.

Thales of Milète (-642/-545) stated that this primary substance resembles water because, like water, it is liquid. Whoever interprets this in our current biological sense, which often happens, does not do justice to fluidic reality.

Anaximander of Milète (-610/-547), affirmed that the subtle matter of any existence is an 'apeiron' (Lat. In.finitum), is undetermined, has no form but takes all forms.

Anaximines of Milète (-588/-524), assumed that the origin of everything was "aër", air, soul, "psuchè", as the clairvoyant see it, as breath, fog, smoke, or as the wind.

For Herakleitos of Ephesus (-540/-480), the essence of everything was as mobile as fire.

Each of these pre-socratiques answered this question in their own way. They had to be, to some extent, clairvoyants to acquire such insight. Their views differed from those of the time, and did not take into account tradition or generally accepted opinion. They observe and reason independently. They no longer relied on some kind of divine inspiration like Homeros and many others before them.

Many other cultures are also familiar with this phenomenon. In China, "Chi kung" is a method by which one tries to act on the body by means of the "chi" or subtle life force. In the West, Paracelsus (1493/1541) spoke of an "animal fluid". The Melanesians called it "mana", the Iroquois, an Indian tribe from North America, called it "orenda" and the Dakota Indians knew it as "wakanda". For the Malagasy inhabitants, the former Madagascar, the basis of all existence was called "hasina". Apparently, they are different names for the same reality.

A hylic pluralism

Nowadays, people speak of a belief in "hylic pluralism". *Hulè* is the Greek term for 'matter' and 'pluralism' refers to 'a multitude'. Hylic pluralism therefore represents a multitude of types of matter. In addition to, or beyond the physical matter that everyone can determine, there are also other more subtle forms of matter and materiality according to this vision. This fine matter, it is believed, is not only the foundation of all existence, but is also the basis of the paranormal, the religious and the occult. In the background, it plays a decisive role in the life of every human being in terms of health and happiness. Those who have plenty of it, succeed in life, those who do not have enough, have nothing but misfortune.

The so-called sensitive people claim to feel this fine substance. The perception of this fine substance is called "clairvoyance". Moreover, if we can "manipulate" it, "transform" it, then we are a sorcerer. . Sorcerers claim that they can influence people's health for the best or the worst, but also that they can reverse a person's fate, the course of his or her life. In so-called white magic, this happens for good, in black magic, for evil (3.3.5.). Linguistically, the word "occult" means "what is hidden". Because ordinary people cannot feel, see, interpret or manipulate this fine material, unlike sensitivities, seers or sorcerers, all this remains hidden for them. That's why we're talking about "occult sciences".

A hidden reality?

J. J. Poortman (1896/1970), *Ochêma, geschiedenis en zin van het hylisch pluralisme*³¹, (Ochêma, history and meaning of hylic pluralism) states that in addition to the "ordinary" substance of the natural sciences, there is also a multitude of finer forms of matter and materiality. Poortman was a professor at the University of Leiden in the Netherlands. In his book, he develops the concept of matter in the different cultures of the world and states that in the history of humanity, we are constantly confronted with the idea that in addition to the coarse matter of the exact sciences, other finer forms of matter exist.

Such a belief in multiple materiality also seems to be common in all past and present non-Western cultures. Yet, complains Poortman, this theme has been and continues to be kept secret in our culture, when there is often every reason to mention it. G.R.S. Mead (1863/1933), *The subtle body in western tradition*³², says that the belief in the existence of a fine substance is "one of the oldest persuasions of mankind".

Man has many bodies.

The "witch of Endor", who invoked the subtle body of the prophet Samuel from the kingdom of the dead, as well as the accounts of Jesus' transformation and resurrection (1:4:2), clearly show us that the Bible, in addition to the biological body, also assigns man a subtle body.

The Mechelse catechismus (the old catechism of the Archdiocese of Mechelen, Belgium) mentions in response to the question: "What is man? "Man is a reasonable creature (remark: a creature of God endowed with reason), composed of an immortal soul and a mortal body".

In the Catechism of 1868, 52, we read: "How is the body of Christ since its resurrection?" And the answer is: "Miraculous, zealous, fast and subtle, invisible, immortal and more exquisite than the bodies of the blessed after the resurrection". In the so-called "small catechism" of 1852, 39, a simpler edition for ordinary people, we find this question: "How will the bodies of pious or holy men appear in the resurrection? And the answer is: "Very clear and bright, light, subtle and invisible". We would like to draw attention to the word 'subtle' as a synonym for 'fine material', which is used here.

When the apostles gather behind closed doors after Jesus' death and resurrection (*Joh. 20:26*), He suddenly comes into their midst. His subtle body is not hindered by the 'coarse' material of the door or wall.

In the Bible, Saint Paul mentions: *1 Cor. 15:40*: "There are heavenly bodies and earthly bodies". It thus expresses an ancient theme that is known in all non-rationalist cultures. In *Luke 9:28 ff.* (1.4.2.) we read: "Some eight days after these sayings, He took along Peter and John and James, and went up on the mountain to pray. And while He was praying, the appearance of His face became different, and His clothing became white and gleaming."

This shows us that the body of Christ can change shape (with his clothes) and that this "glorified" body is usually hidden by the biological body. Although it is not physically or biologically perceptible under ordinary circumstances, this glorified body is, according to testimonies, just as real.

Kabbalah, a Jewish occult system, distinguishes three components in a human being. First of all, there is the material body, which is made up of matter as science knows it. Then comes the astral body, which is subtle. The name 'astral' is linked to 'astra', star. There was an analogy between this body and the idea that the dust from stars and other celestial bodies was of a higher and finer nature. We also spoke of "ethereal" matter, the fine matter that we thought the "ether", the space between the stars, was filled with. Some schools claim that the astral substance is finer than the ethereal substance. In addition to the material body and the subtle body, Kabbalah also attributed to man a spiritual, immaterial and divine soul.

The apostle Paul, when he talks about the resurrection of the dead in *1 Cor 15*, also makes a distinction between three distinct bodies in man. In addition to the ordinary biological body, there is also the 'other' body, which in turn is twofold. Paul on the one hand speaks of a 'soma psuchikon', in ancient Greek: 'soma' means 'body' and 'psyche', 'soul', and 'ikon' means 'image'. Literally we get: "the image of the body of the soul". And on the other hand, Paul mentions a 'soma pneumatikon', in Greek: 'soma-neuma-eikon'. 'Soma' meaning 'body'; pneuma, meaning 'spirit', and 'ikon' derives from 'eikōn' meaning image. Literally, 'the spiritual body image'. The 'soma psuchikon', is a body of life of lower rank, compared with the 'soma pneumatikon', or 'spiritual corpus', the higher spiritual body. The term 'spiritual' here refers to the divine principle that is present in man. We see the analogy between Paul's division and that of Kabbalah.

Alexandra David-Neel (1868-1869), *Magic and mystery in Tibet*³³, also writes that for Tibetans, man possesses a series of subtle bodies. G. Meijling, *De aura*³⁴, (the aura), Dion Fortune, *Psychische zelfverdediging*³⁵, (Occult Self-Defense), Ch. Leadbeater *De chakra's*³⁶, (The chakras), Allan Kardec, *L' Obsession*³⁷ and R. Montandon, *Maison et lieux hantés*³⁸, (Haunted House and Places), speak the same way.

G. Van der Zeeuw, *Helderziendheid in ruimte en tijd*³⁹, (Clairvoyance in space and time), says that a man is a complicated being and that he has several bodies at his disposal: the coarse earthly matter, the etheric double which is of a slightly finer substance, then the astral body which consists of an even finer matter and finally the spark, the soul, the eternal, which is intangible.

Primitives have always attributed many souls to man. W. Davis, *De slang en de regenboog*⁴⁰, (The snake and the rainbow), explains the plural of bodies in a human being in

voodoo-religion. Voodoo comes from Dahomey, now Benin (West Africa). In Haiti, voodoo still exists. According to this religion, man's soul is multiple: the Haitian divides in his language, Creole, which is a derivative of the French language, the different subtle bodies of man as follows:

1. The "n' âme", i. e. the soul in so far as it forms the biological body. After death, this soul slowly penetrates the earth.
2. The "z' étoile", the good star, is the soul insofar as it is a vestige of a previous life.
3. The "ti bon ange", "ti", according to the French bastard word 'petit', 'little', - "the little good angel", is the soul insofar as it is the source of individuality, will and character.
4. The "gros bon ange", the "great good angel" is the soul to the extent that it is bathed in the global cosmic energy.

According to voodoo, the "ti bon ange" is the target of black magic. This is all the more understandable as the little good angel comes out of the body easily. Sorcerers claim that a man, magically stripped of his "little good angel", loses all humanity and becomes an automaton, only good for example for forced labor in sugar cane plantations. It is for this reason, it is said, that these zombies are magically 'formed'.

These few samples show that many cultures are convinced that man has many subtle bodies. Moreover, their structure is far from simple. According to voodoo, what makes us most human is the little good angel. The Bible keeps it to the "individual soul".

In this pluralistic hylic vision, man's biological body is surrounded by a series of subtle bodies or auras, increasingly rarefied towards the outside. As already mentioned, some argue that these different auras can be perceived and even seen in a clairvoyant way.

Herakleitos of Ephesus left us *extract n° 45*: "The limits of the soul, as we move forward, are nowhere to be found, even if we go everywhere: it has such a deep mind". This philosopher, for whom reality is like an "ever burning fire", has apparently realized that the aura of the soul, which is like a fire to him, goes far beyond the visible and tangible biological body. We refer to the aura of Abisjag van Sjoenem, which encompassed the entire palace. (1.4.3.).

The image of man, seen from a religious and occult point of view, is threefold. With our incorporeal and immortal soul, we are at the level of divine wisdom. With our subtle soul bodies, we are placed in the subtle world. And with our biological body we belong to the material world.

A cord made of subtle material

A. de Rochas (1837/1914) was a leading French researcher and became known for his experiments on the radiation of the subtle body or human aura, reincarnation and paranormal phenomena. He was head of the "Ecole Polytechnique de Paris", the Polytechnic school of Paris, but was forced to resign because of his interest in occult phenomena. Let us quote from his book, *L'extériorisation de la sensibilité*⁴¹ (The externalization of sensitivity).

"After the magnetization (note: of the subject, by a qualified magnetizer, someone who can transmit additional subtle energy) the double or astral body. The astral body is then about one meter above the subject.

It is a so-called decorporation, an "an out-of-body experience" or "near-death experience" (NDE), during which one experiences the sensation of floating outside the biological body in a

finer body. This subtle body remains connected with the biological body through an umbilical cord. Although the natural sciences speak of a hallucination, the phenomenon is known everywhere. The visionaries tell us that every human being has an out-of-body experience during sleep. The subtle body then floats just above the biological body.

It is a life-threatening danger to break this cord (note: according to this point of view, biological death consists precisely in breaking this cord). This subtle body can move according to the will of the magnetizer, and it can also move the limbs of this body at will. (Note: this subtle body looks like the biological body). If this ghost is injured, it has an impact on the biological body. "I was able to establish," continues de Rochas, "that injuries to the subtle thumb, for example, by puncturing it with a needle, are not only felt by the subject, but that these injuries appear immediately and until they bleed on the corresponding thumb of the biological body.

The Bible also mentions this umbilical cord or silver cord in *Ecclesiastes 12:6-7*: "Remember Him before the silver cord is broken and the golden bowl is crushed, the pitcher by the well is shattered and the wheel at the cistern is crushed; then the dust will return to the earth as it was, and the spirit will return to God who gave it". For the Bible, it is clear that if God takes "the breath of the soul", then man dies.

The etheric and the astral body

Ch. Lancelin, *La vie posthume*⁴² (Posthumous life), is interested in the double ghost of man. Lancelin was a student of de Rochas.

In 1893, de Rochas magnetized a test subject intensely and for a long time. He writes the following. "Gradually, the awakening consciousness is transformed into death in appearance. If the person's skin is gently squeezed, he no longer feels it. Gradually, his memory also disappeared. He only remains aware of the magnetizer and what he is looking for. A moldy body forms, concentric around the biological body of the test subject. This is the beginning of an exteriorization or an out-of-body experience.

A first shadow is formed.

The ordinary perception of the subject disappears, while leaving the memory of the language used. If the subject is not far from the hypnotist, he shares his power of perception. In the meantime, other shadow bodies are forming around his biological body. The subject no longer knows who he is and no longer remembers anything about his life. He only cares about the hypnotist. The only observations the subject still has, are those of the magnetizer. Even if it's from a distance. To the right of the subject's biological body emerges a bluish cloud, to the left a reddish cloud. As the magnetization continues, the two clouds intermingle.

This usually occurs to the left of the subject, condenses more and more and gradually takes the form of the subject. This body is connected to the biological body by means of a thin material cord. He who is clairvoyant, "sees", or "feels" this shadow. If a third person would hold his own hand in the shadow of the magnetized person, he would feel his hand getting very cold. The subject's biological body reacts to a pinch inflicted on this shadow?" The Frenchman Hector Durville (1849/1923) had similar experiences and came to the same conclusions as de Rochas: the first shadow on the left is blue, the shadow on the right is rather orange. With continuous magnetization, the two shadows flow together and gradually form a single shape. Durville declared in 1909 that the additional magnetization of the subject leads to nothing, unless the magnetizer runs out. Durville had the idea of directly magnetizing the form itself.

A second shadow is formed.

This creates a second shadow from the first shadow already present. While the first shadow gradually loses its original color and slowly becomes darker, a second less vivid, light blue shadow develops. Gradually, it becomes more luminous. This shadow also remains connected to the first by a silver cord, just as the first remains connected to the biological body by a cord. A pinch in both ghosts shows that the first ghost has become numb. The subject reacts with his body to a pinch in the second ghost. The first shadow, the vital soul of the biological body, can only move in the immediate vicinity of this biological body. Its cord is not elastic enough. But when the second shadow is sent away, the first shadow enters the biological body again. According to Durville, the first shadow corresponds to what is called the "jiva" in India. We are also talking about the etheric double. von Reichenbach (1788/1869), a German philosopher and scientist, called it the "odic body".

The second shadow corresponds to what others, for centuries, have called the "astral soul". Durville, like others, adheres to the expression "astral body". The first body of the soul, the ethereal double, is mortal and gradually decomposes after death. The second body-soul, the astral soul, is immortal. Thus, a deceased person can continue to wander in this astral body. The two bodies also differ in that the astral soul penetrates much deeper into objects that are touched

The radiance of the hand

Phoebe Payne, *Sluimerende vermogens in de mens*⁴³, (Man's dormant abilities), writes about the radiance of the hand: "Many can see it by bringing the fingertips of both hands closer together in the dark and then slowly separating them, thus allowing a nebulous growth to be seen that passes from one hand to another. This can be seen more easily on a dark background. This subtle double body is generally in the form of a fine, misty substance, which completely envelops the common physical body and is generally silver-grey in color."

The part of the aura that is near the material body and partially penetrates it, is generally called the double. This is perceived by many, who have little more than normal vision, as a grey, flaky mass. This is particularly visible around the head and hands. Sometimes, we see the outer, brighter part of the aura, while the rather dark band of the double appears as an empty space. The ethereal aura manifests itself as a silver-grey fog, radiating directly out of the body and it is easiest to see at extreme points such as the head, fingertips and toes. Many people can see it under certain circumstances, for example by holding hands on a black background in dim light. When we look at this aura in detail, it is very fine and complex, composed and divided into several layers with their own delicate colors and special characteristics."

Similar descriptions can be found in Barbara Brennan, *Licht op de aura*⁴⁴ (Light on the aura). "Usually, the lighter blue rays come from the tips of fingers, toes and head. Most people are able to "see" the rays coming from their fingertips after a few minutes. To see the aura, you need "night eyes", the way you look when you walk in the dark: you notice that you see things better if you don't look at them directly. The photosensitive cells of the retina of the eyes are made up of rods and cones. The cones are for the day, to see the bright colors, the rods are much more sensitive to lower light levels, that's what you use while looking at night, and you have to use them then."

Many psychics also claim that if they are in a dark room for a few hours, they will see all objects light up in this total darkness. For example, the aura of the right hand is rather blue, while the left hand emits a yellow-red light.

Kirlian photography

Jean Lerède, *Qu'est-ce que c'est la suggestologie*⁴⁵? (What is suggestology?) writes about this form of photography: "Since 1949 and thanks to the camera developed by the Russian S.Kirlian (1898/1978), the Soviets managed to capture the aura and its surprising changes in the photographs, first in black and white, then in color. In May 1975, we had the privilege of attending the first International Congress of Western Parapsychology and Suggestion in Los Angeles. Dr. Thelma Moss, from the University of California, showed us about a hundred amazing photographs of auras in color. We were also shown a color film made at the University of California Neuropsychiatric Institute. This film poignantly showed the uninterrupted flow of energy from every object, plant, animal and human body. It also emerges from the documents presented at the congress and the explanations given that the color, shape and coherence of the aura are in direct agreement with the consciousness. Fear, anguish, joy, calm, anger, hatred, benevolence and love, all these feelings can now be photographed.

In the wake of the Kirlians, Soviet specialists confirmed that all plants, animals and humans have not only a biological body composed of atoms but also a double body or "energetic body" composed of 'bioplasm', a name for the subtle material of the body of the soul. With regard to the extracorporeal soul or the subtle body, the halos of saints are surprisingly similar to the auras that sensitive people still see today. Carl von Reichenbach also highlights this in his book *Der sensitive Mensch*⁴⁶ (The sensitive man). Walter Kilner (1847/1920), an English doctor, known for his book *The Human Atmosphere*⁴⁷, confirms Reichenbach's conclusions. Kilner discovered that human auras can be more easily seen behind glass screens rubbed with dicyanine, a tar derivative.

4.2.3. Eidetic paranormal perception

A "clairvoyance" in the imagination

In his *Iliad*, Homeros mentions the blind seer Tiresias. At first glance, this seems to be a contradiction. How can you 'see' if you are blind? In fact, it is no longer an 'optical' vision through the eyes, but a form of 'eidetic' vision. What is remarkable is that we then claim to see "through the forehead", approximately between the two eyes. We are talking about the "third eye", the "inner eye" or the "soul eye" that is located there. It is also the place of the so-called front chakra, which will be discussed later. Tenhaeff also mentions that a blind girl in his circle of acquaintances was psychic. Ursula Burkhard, a German born blind, writes in her book *Karlik, Begegnungen mit einem Elementarwesen*⁴⁸ (Karlik, encounters with an elementary being) about her 'vision' in the other world. The blind, who have had an out-of-body experience, also claim to be able to see their surroundings in this state, through their 'third eye'.

The German abbess Hildegard von Bingen⁴⁹ (1098/1179), canonized in 2012, could, as she herself said, see and hear from within what was hidden from others. She describes several times how she sees miraculous visions and hears words, "not with the eyes and ears of the body, but with the eyes and ears of the inner being". She does not receive the visions she has in a dream state, neither asleep nor in a state of exaltation, but clearly awake, in full consciousness and with a clear mind.

I saw everything in the room!

Elisabeth Haich, *Inwijding*⁵⁰, (Initiation), tells that she 'sees', with her eyes closed while she was lying in bed next to her husband. "Once, I had a wonderful experience. However, this did not happen at work, but in the evening, just before I fell asleep. Our beds were next to each

other and we both used to read before going to bed. That evening, we also read. After a while, I felt tired and said, "I'm sleepy, good night. I turned off the lamp on the bedside table, lay down and closed my eyes to go to sleep.

Yes, I closed them, and yet I saw everything in the room. And I saw how my husband turned a few more pages. I quickly opened my eyes to see if he was leafing through the book, or if it was all just my imagination. But he kept going! I closed my eyes again and yet I saw everything. Surprised, I sat on the bed and looked around with my eyes closed; I saw everything very clearly! But strangely enough, I didn't see things in three dimensions, but everything was transparent and flat, like a negative in a photo. It was like an X-ray, but much clearer. For example, I saw my sewing machine through the wooden hood, and through the closed door, I saw the paintings on the wall in the room next to ours.

I saw the clothes in the closet and all my messy stuff in the desk drawer. My husband looked at me with astonishment for a while, as I turned my head from left to right, with my eyes closed, then asked me what I was doing. I enthusiastically replied that I see everything with my eyes closed. He became curious and did several tests with me. He asked me if I could see how many fingers he was holding up, that sort of things. I saw his skeleton inside his body, but also his organs, all in a row. It was a little horrible, but my sense of humor took over and I had to laugh very hard because it looked so transparent and funny.

In J. Grant, *Meer dan één leven*⁵¹, (More than One Life), we find such similar indications. She writes: "I didn't see with my eyes, but through my forehead. It may sound strange, but it's the simplest way to describe the feeling."

See the aura

A. Brennan, *Licht op de aura*⁵², (Light on the aura), writes: "First trained in physical research, I was rather skeptical when I started to see the energetic phenomena around the human bodies. But because the phenomena kept happening, even when I closed my eyes to make them disappear, or when I got up and walked around the room, I started to observe them more closely.

Tenhaeff, *Magnetisme*⁵³, (Magnetism), states: "Thus, when the eyes close, the sight of the human being disappears, but not the sight of the subtle body ('leibhaftige') that perceives or 'sees' the aura. Seeing the aura here is another vision than seeing through the eyes."

In P. Payne's work, *Sluimerende vermogens in de mens*⁵⁴, (the sleeping powers of man), we read: "I see the inside of my body, all the parts seem transparent to me, so to speak. It's as if light and heat flowed through it. I see blood flowing through my veins, and when something is wrong with my body, I notice it immediately."

A. Teilard, *Ervaringen van dromen en visioenen van het generzijds*⁵⁵, (Experiences of dreams and visions of the afterlife), also describes a form of 'seeing' so remarkably: "Indira had not only premonitory dreams and visions, but also pronounced psychic gifts. This is how she read the letters she and Philippe received through the envelopes, and described in detail the photographs they contained.

W. Gmelig, *De aura, uitstraling van mens, dier en plant*⁵⁶, (the aura, the emanation of man, animal and plant), says that he and his brother have the same clairvoyant gift. He writes: He and I were just children when we watched the auras. However, at that time, we were still far from seeing complete auras. We saw only a thin grey band around each human figure and we

lived for a long time under the assumption that all the other people saw exactly the same thing as we did. Over time, the view of the aura has slowly expanded. Not only did we see a wide band, but we started to see an ovoid shell that started about a decimeter above our heads and in which all kinds of colors were visible. These colors were not static. In fact, we saw small colored particles that often passed at high speed, sometimes even so that the colors appeared to us again as white light.

One more step and we noticed that some colors seemed to belong to some people. It was only much later that I discovered that such an aura is actually much more complicated than what I have painted so far. Gradually, I discovered that each aura is composed of seven different layers, each with its own function. In the aura, we found a kind of junction in seven different places, the chakras, which we can compare to the nerve junctions of our normal physical body. These chakras are perceived by clairvoyants as funnels with very fast rotation. A disease, for example, becomes visible in the aura as a deviation from normal color and accumulation around the focus of the disease, while mental problems also cause abnormalities in the aura in a different way. A large number of people are not psychic. Without exception, they have an aura in the form of an egg-shaped shell that they cannot consciously open to receive thoughts from the outside. However, a spontaneous way of receiving is still possible. In mediums, however, the crown chakra is often open. This means that it is much easier for them than for others to absorb the energy cells from the outside and consciously regulate them. For their spiritual development, this is of course a long-term advantage, but in the early stages of their development, it may be a temporary disadvantage because they do not always understand external influences and are not always able to support them.

G. Van der Zeeuw, *Helderziendheid in ruimte en tijd*⁵⁷, (Clairvoyance in space and time) writes: "When we look at the people on this side (note: Van der Zeeuw is in an externalized, off-body state), we will notice that everyone is in an ovoid whole, which extends from 0.5 to 1 m outside the biological body. Inside, it looks like a multicolored blood circulation, the outer layer is hard like glass and transparent. Emotions make the outside as weak as wax. The aura is like a prison for the soul, but also a security. Even if the aura is invisible to ordinary people, it can sometimes be seen in very emotional situations.

Beauty... and misery

P. Payne, *Sluimerende vermogens in de mens*⁵⁸, (Dormant capabilities in man), continues: "I have never known a moment when the visible world has not revealed its reflections to me in other worlds. I remember very well that, when I was still a child, my great interest in flowers was not only related to their beauty, but also to the way their wheels turned, in the different forms that emanated from them, some of which appeared as a bright and fluffy vapor, while others shone like a fountain of small sparks. I quickly learned to associate their delicious scent with these flowers, from which a column of silver smoke emerges.

Similarly, my pleasure in playing with animals was caused by the fun of experimenting with the different effects that the caress and grabbing of that sensitive "something" around them, produced. From the first years of my life, I had no idea that not everyone had the same contact. Over time, my adaptation to my personal environment has become more and more difficult. To this was added the constant misery of perceiving all people's thoughts and even more so all their feelings as something objective, even if they were generally not even aware of it. My school years were a nightmare as I constantly observed all the moods approaching me, like a series of attacks in color and form, both from teachers and children.

Sensitivity: a differential

Pieter Langendijk, *Gevoelige mensen en hun problemen*⁵⁹, (Sensitive people and their problems), divided people into a number of categories based on his experiences and this according to a growing sensitivity.

- People feel nothing or claims not to be bothered by anything . Usually, these people feel their own bodies very badly.

- Sometimes you feel inexplicably tired, for example in department stores, hospitals, meetings, visits or conversations with someone. Sometimes this also happens after a phone call. Sometimes there is no apparent cause, which can be related to the fact that we think of someone or that someone else - with problems - thinks of us.

- We feel tired and we understand that it is related to a certain situation, to a phone call or because a certain tired or sick person thinks of us or because we think of such a person ourselves.

- In addition to fatigue, there are also vague pains and tensions, such as chest pressure, back pain, head pressure, etc..

- It is very clear that some muscles or organs are hurting. These pains are clearly defined and localized.

- You can consciously listen to someone and discover the physical pain or emotional problems they are experiencing. This can be done with a person who is visibly present, who is elsewhere, or who has died.

- You can feel the vibrations of objects such as a ring, an image, a chair, a bed, a book... You can feel the vibrations hanging in the buildings or in a place where something happened such as an accident, murder, argument, war... You can feel the deceased in the space where you are or around the people who come to visit you... You can feel the vibration that comes from medicine, plants or objects.

- You can align to someone as to how they felt in the past or as to how they will feel in the future. This last capacity is rare.

- You can feel the true being, the core of someone; the level of spiritual development, the learning process they go through, you can understand the hidden purpose of a disease. You can probe a previous life of someone or yourself.

- We are in contact with our own deepest being or with the source of all life. If you want to come into contact with your own deepest being, you also need to be very sensitive, be very calm inside and be able to bring your own thoughts and feelings to rest.

So much for a number of surveys in terms of paranormal perception. As we know, from a strictly nominalist point of view, the real value of mantic is denied. For the nominalist, clairvoyance and clairsaudience do not exist and there is no subtle matter at all.

Let's summarize a little. Dealing with the extra-natural level of existence requires being open to the paranormal. Such a clairvoyance seeing can be very modest, for example by receiving an intuition. We also found surveys that show not only a sensitive feeling, but also the existence of a clairvoyance and a clairsaudience. The basis of this mantic is the belief in the existence of a subtle matter.

Such a belief in "hylic pluralism" or multiple materiality was and is still common in many cultures. Only our Western and Anglo-Saxon nominalist culture is an exception to this rule. In the aura of all living beings, this fine substance is present in a more concentrated way, as well as in the different auras that surround the physical body of man.

Through the so-called Kirlian photography, among other things, there would be clues about the existence of such a fine substance. Another non-optical form of clear perception is through imagination. Some psychics claim to see impressions of the outside world with their eyes closed. These impressions are much deeper. The eidetic vision shows that the human aura is quite complicated and reveals to the clairvoyants a large part of the health, emotion, personal history and unconscious and subconscious evolution of the targeted man. From this point of view, for a gifted psychic human being, the human being is an open book. It can be said that the clairvoyant knows the target man better than he knows himself.

4.3. Acting in a paranormal way: magic

In addition to clairvoyance, there is also the possibility, as mentioned above, to actively interact with this subtle material. So, we're in the field of magic. In this preliminary introduction, we will discuss the magic suggestion and also mention some testimonies of magical experiences, magical healings and a magical effect on the weather.

4.3.1. Suggestion

Suggesting is persuasion. It could be compared to a form of eloquence. With this difference, however, that an attempt is made to convince the suggested person of something, without him or her noticing. We work magically, energetically, subtly on someone's unconscious and subconscious. Let's give some witnesses below.

Telegrams

Dion Fortune, (Violet Mary Firth, 1890/1946), an English occultist, gives the floor to a certain Taverner in his book: *De geheimen van dr. Taverner*⁶⁰ (Dr. Taverner's secrets). Dr. Taverner, in conversation with Miss Halam says: "Some people send telegrams if they want to say something to someone else, but not me: I send thoughts, because I am sure they will be heard. You can neglect a telegram, but someone listens to a thought, because they think it comes from themselves. However, this is only possible if the person receiving the message does not, of course, suspect that he or she is receiving a suggestion. Because then that person could do exactly the opposite of what is expected of them." Miss Halam looked at him with astonishment and asked him: "Is such a thing possible? I find it hard to believe."

Taverner smiled for a moment, then said: "Do you see the red geraniums to the left of the garden path? Well, pay attention, I'll ask your mother to go pick one." The girl and I look at the woman who knew nothing about it while Taverner focused his attention on her. When they arrived at the geraniums, she turned around and picked one of them... "Hey, lady," Taverner said to her, "What are you doing with our geraniums over there?" "Oh, sorry," she shouted, "I gave in to a sudden hunch, I think." Taverner waved at her and, turning to the girl, he said, "Not all thoughts arise in the brain she imagines. We constantly give ourselves subconscious suggestions and influence others without knowing it, and if someone who knows the power of thought and trains his ability to think to use that power, there is not much he cannot do."

Gmelig and Gijsen, *De aura, uitstraling van mens, dier, plant en steen*⁶¹, (The aura, the emanation of man, animal, plant and stone), refers to the chakras, specific places on the subtle body of the human being, through which the fine energy can be absorbed and released. Gmelig and Gijsen write: "The first function of the chakras is to absorb energy from the outside world, the second function is actually even more important because through the chakras we also receive the thoughts of others and these thoughts end up in our own consciousness, where we take them for our own". It is also understood that people who belong to a group of like-minded

people can be particularly strongly influenced by the group and can also experience the thoughts that prevail in that group as their own individual thoughts.

A stronger will than mine

J. Bois, *La télépathie*,⁶² (Telepathy), says that telepathy "can control someone's will" and thus comes close to mental suggestion. Thus he mentions such an experience of the well-known German poet von Goethe (1749/1832). Goethe, in love with a girl, walks one evening underneath her window and notices shadows through the shiny curtains. Disappointed, he returned to the dark street, full of envy that he was not part of the company. Little by little, his imagination began to run wild. He stretches his will and thinks with strength and tearful eyes to the girl who - he thought - has forgotten him. Suddenly, he turns around. He sees her coming to him on the street. It was her "in the flesh", but without a headscarf. She was trembling. "So it's you! I was sure I'd meet you! I had to see you. I couldn't stay in my room anymore. I came down because a will, stronger than mine, dragged me here." She fell into his arms.

In his love and marriage novel *Wahlverandtschaften* (1809), Goethe wrote: "A soul can also, by its mere presence, have a strong effect on another soul. Often, as I walked with a friend and an idea came to mind, that friend started talking about that idea.

D. Logan, *America Bewitched*⁶³ tells the story. "Vaughn (note: a university student) has participated in all kinds of alternative experiments, including hypnosis. Indeed, he was not an attractive figure, on the contrary. He was very ugly and yet it was clear that he had an attraction for girls - his classmates. When asked about this, the girls replied that they did not really know. "What made them go out with him? "He simply drew them to him". So the girls were surprised when they suddenly discovered that they were in Vaughn's room after midnight. They didn't remember how they got there. Several students said they woke up at night, dressed, went to Vaughn's room and spent the night with him. They added that he was pretending to wait for them. He was looking for girls of all ages to put them in a kind of magnetic sleep and "share their life force". In the midst of the satanic world, the axiom of women's vitality is well known.

With regard to magical gifts, some men refer to themselves as the "greats of the earth", and openly boast of having had sexual intercourse with several hundred women in their lifetime. From a magical point of view, it can be an occult initiation. As we will explain later (13.2.4), in sexual intercourse, both partners' aura merge into a common aura and there is an exchange of subtle matter or soul matter. Since ethics in this type of man are generally distant, such initiations are not very enriching, quite the contrary. It is tragic that some women, from the depths of their unconscious souls, aspire to such servile submission. Their situation of "being straddled" can be somewhat compared to that of the mediums of santeria (3.3.1.) and macumba (3.3.2.). What should be an exchange, a mutual enrichment, is here rather like a theft: the man gives almost nothing here, but steals from the woman the great majority of her occult life force, which gradually manifests itself in her through misfortunes and disappointments of all kinds. And this is precisely because of the absence of occult life force. We also refer here to the "Witches' Sabbath" (11.3.2.).

C. Wilson, *Het occulte*⁶⁴ (The occult), recounts that a friend of the English occultist G. Mathers had taken a walk with him. On a sheep pasture, Mathers said, "Watch the sheep, I'll imagine that I'm a ram," with the exceptional result that the sheep started running after him. In addition, Wilson mentions that the English poet W. Yeats ran into a servant when he thought he had hurt his arm. He had already imagined walking with his arm in a cast. When he returned home, his host said to him: "The girl told us you were walking with your arm in a sling".

The transfer of a thought

E. Haich, *Inwijding*⁶⁵, (Initiation), writes on this subject as follows. I imagined transferring a thought in such a way that my husband would think of something and that thought would somehow appear in my head. So I was expecting a thought that didn't come from me. So it didn't occur to me that thoughts we think are ours can also come from elsewhere. To my amazement, something completely different happened that I really wasn't prepared for. When I stood there with my husband and waited for him to think, I felt very clearly - I've 'seen' it - that a current, a beam eight to ten centimeters in diameter, came out of his belly and wrapped around my body like a lasso, also at about belly level. I had the impression that this stream was of a very fine material. After this current clearly captured me, it pulled me in a certain direction, so I had to take a step in that direction. Then the current pulled me further and further away. If I took a step in the wrong direction, it clearly pulled me back and pushed me in the right direction. That's how we got to the window. There, my husband's materialized will paralyzed me.

Then there was another surprising thing: my free arm, which hung itself as usual, suddenly rose and became weightless. It seemed to me that the mass flowing from my husband's solar plexus was supporting my arm. Then this mass pushed my hand forward, so that my nose accidentally touched the window pane. At the same time, the mass left my body, arms and head, and I was able to move freely again. We looked at each other and we were both very excited.

I was amazed by the new experience, especially by the fact that the human will flows as matter out of the human solar plexus and deposits in some form on or around the other human, encloses it like an octopus and is even able to lift its weight. This "matter" gave the impression that they were myriads of small grains of mist like the Milky Way in the sky and that all these grains flowed in a direction in closer connection with each other.

My husband was also excited because he didn't understand how it was possible for me to do everything he thought, I could - walk to the window, raise the curtain and look out the windows - like a robot. I told him that from his solar plexus came a current that I felt like matter.

It also happened to me that during an experiment, I could not see through someone else's will. It was then impossible for me to realize what he had in mind. So this mass was very heavy on my chest. Then I had trouble breathing and had to moan and support myself as if I was dying. Then I asked my husband to focus better. As soon as I became aware of his will and put it into practice, I breathed freely and effortlessly, the pressure suddenly stopped. What I have experienced through these experiences has confirmed my conviction that, in many cases, asthma is nothing more than someone else's invisible will, which is felt as an oppressive burden on the sick person. This invisible and unrealized will can unconsciously cause illness.

Haig emphasizes the importance of concentration of thoughts. Working as if by magic requires a strict and constantly sharpened logical thinking. The data and questions must be very clear to the magician. To the extent that we also want to involve subtle beings, they must also understand very clearly what is expected of them. If necessary, this is explained to them by means of a ritual in which their task is carefully described. This leads us to a form of influence and argumentation.

The importance of rhetoric

Th. Van Baaren, *Doolhof der goden*⁶⁶ (Labyrinth of the Gods), gives a number of examples of magical statements, perhaps with a rhetorical aspect. For example, a Papua of the Trobian

Islands spends a lot of magic to build its sailboat. On the one hand, he knows very well that a canoe must meet all the natural requirements, because a poorly built canoe will not prove useful not even with all the magic in the world. But on the other hand, he performs some rituals to make the canoe a success. In this way, the boat must be spared from falls and collisions, it must be efficient in its use, and if you go fishing with it, it must give a rich harvest.

Alaskan Eskimos dance ritually to make the fishing successful. They call upon the deities and spirits who can freely respond to a supplication. The results are therefore not applied mechanically at all.

Van Baaren points out that in many cases, magic is a kind of demonstration, a kind of rhetorical theory, as the following Japanese custom shows. If a fire breaks out, it is of course extinguished and a bowl of water is poured over the flames, for example. But with this we also want to give superior beings an image that can control the extinction of fire. We persuade them not only in our thoughts, not only in words, but also in deeds and by ritually and visually showing what we want. Thus, this form of magic is not contrary to religion, but is an essential element of it.

K. H. De Jong, *De zwarte magie*⁶⁷, (Black Magic), refers to a certain L. Frobenius, who witnessed a very characteristic incident that is told in *Das unbekannte Africa* (Unknown Africa). In 1905, during a discovery trip to Congo, he had one evening asked the hunters of a dwarf tribe to kill an antelope. They said it was only possible the next day, because they only make their preparations at sunrise. Frobenius, hidden in a bush, saw how they worked. In the early morning, one of them drew something in the sand with his finger. As soon as the sunrays hit the drawing, an arrow was shot at it. After the hunters left, Frobenius discovered a drawing of an antelope on the ground, in whose neck the arrow was stuck. In the afternoon, the males brought an antelope, struck by an arrow in the carotid artery.

Attilio Gatti, *Mensen en dieren in Afrika*⁶⁸ (People and Animals in Africa) gives a similar example, which he himself witnessed. After months of trying in vain to catch an antelope with the help of pygmies, these inhabitants of the virgin forest simulated a short but successful fight, which ended with the imaginary capture of a young antelope, which was placed at Gatti's feet. The pygmies expected Gatti to play "the game", which he did. At the end of the ceremony, Gatti thanked all the hunters for the good catch. He wrote in his diary that evening: "I was sure that tomorrow everything would go exactly as the ceremony had planned and that our expedition would finally be successful". The next day, a young antelope was captured alive. That evening, Gatti concluded his diary with these words: "That's how it was done, and in every detail".

It seems that the played representation of the hunt, as if by magic, records what we really want to achieve. Even today, such practices, especially in the midst of black magic, are still common.

The Romanian Jacob-Levi Moreno (1889/1974) is known in the United States as the founder of psychodrama. In his *Gruppenpsychotherapie und Psychodrama*⁶⁹, (Group Psychotherapy and Psychodrama) he mentions the following. On the west coast of California, an apparently dying pomo-Indian was brought into the village. Immediately, the shaman appeared with his assistants to heal the Indian. First, the shaman informed himself. The man who introduced the 'patient' said he had met a gobbler. The apparently dying Indian had never seen anything like it before.

The shaman withdrew and prepared himself. Then he came back and, with his assistants, he described the situation, he played it as if it were a scene in a theatre, he described the situation caused by the shock, and this in every detail. The shaman, surrounded by a reassuring tribal group, played the role of the gobbler. He walked around the 'sick' person, like a bird that wildly flaps its wings. However, there was one important difference. The shaman did it in such a way that the patient could gradually see that a turkey was harmless and that fearing the animal was unfounded. The result: the man is completely "cured". Such methods exist in all archaic cultures. Resemblance and association play a major role. We see the powerful suggestion, the non-verbal rhetoric of the shaman and at the same time the reassuring behavior of the whole community.

So much for these testimonies and examples of rhetoric and suggestions. We now describe some magical experiences that have a clear impact on the material world.

4.3.2. Magical Experiences

A frog

We read in H. Gris, W. Dick, *Les nouveaux sorciers du Kremlin*⁷⁰. (The New Wizards of the Kremlin). Nina Kulagina was a medium from Leningrad, now St. Petersburg. By focusing strongly, she was able to change the position and shape of physical objects. She managed to attract the energy around her. On March 10, 1970, under scientifically controlled circumstances, she succeeded in preventing a frog's heart from beating. Thanks to her great efforts, her own heartbeat reached 180 per minute. The scientists also found that the electric field around her body had been reduced to half its normal size.

A compass

*Les phénomènes inexplicables*⁷¹, (The unexplained phenomena), mentioned the following experience from Kulagina. On the table lies a compass. She holds her hands twenty centimeters above and stretches her fingers. Then she starts a strange task, because as she looks at the compass with great concentration, her muscles start to stiffen and deep folds appear on her tense face. After a few minutes sweat appears on her forehead, it is as if the compass needle obeyed the soul dust emanating from this woman. The needle starts to vibrate. Nina keeps her hands above the compass and uses them to make some circular movements. Apparently, the needle is no longer affected by the earth's magnetic force field, but seems to obey Nina's movements. Soon after the needle rotates around its axis. A Russian documentary, shot in 1967, shows Nina Kulagina's exceptional achievements. With her energy, Nina can float a ping-pong ball in the air and move a crumb of bread. And she can also move matches remotely. All this gave her a heart attack. Her husband spoke of a "victim of science" and regrets that she gave the best of herself for senseless experiments to an unbelieving science.

W. Tenhaeff, *Magnetiseurs, Somnabules en gebedsgenezers*⁷², (Magnetizers, Somnambulists and religious healers), also talks about an acquaintance who, in a shop window, could turn a designated compass on request. Tenhaeff writes: "He took us to the next street, where he showed us two optical stores and asked us to choose one. After making our choice, he took us to the large window of the chosen store. There, we saw glass plates arranged in stages. On one of these shelves were a few compasses. Mr. A. asked us to point out a compass and be careful. A moment later, we saw that the compass needle we had indicated was beginning to turn. At our request, he repeated this test several times. His wife, who was not present, had a great aversion to these tests.

Note: The fact that his wife has an aversion to this speaks for itself. As we will see later (13.3.1.), a man partly lives of his wife's occult energy. Such experiences require a lot of this energy, and it is at the expense of its energy. Husband and wife are through marriage, occultly connected. It is suspected that when the husband returns home after completing such experiences, his wife will suddenly feel very tired.

The cursor

P. Atwater, *Kinderen van het nieuwe millenium*⁷³, (Children of the new millennium) writes: "Scientists at the Ministry of Health have discovered that there are people who know how to use the power of their thoughts to move the cursor on a computer screen".

A branch collapses, a monkey falls.

C. Dedet (1.4.1.), was an explorer and timber merchant in southern Gabon, Africa, at the beginning of the last century. In his book *La mémoire du fleuve*⁷⁴, (The memory of the river), he reflects a conversation between the village chief Moundouli and himself. Moundouli asks him, "Do you want me to make a branch drop ?" Dedet: "I'm very intrigued by this." A short distance from the village, we head towards a baobab (remark: a kind of tree) which is already partly petrified. At the beginning of the savannah, there are similar trees. I chose the tree myself. Moundouli stands about fifty meters in front of the tree and points to it. He indicates the branch. A few seconds later, everyone holds their breath. Suddenly, a crackling sound, up there, the jump from the dry wood. The branch indicated by Moundouli fell to the ground before us.

The *Volkenkundige Encyclopedie*⁷⁵ (The Ethnographic Encyclopedia) mentions that A. Schweitzer (1875/1965), the famous Swiss doctor who founded his hospital in Lambarene, Gabon, also witnessed a similar event. In his diary, he writes that a tribal chief could bend and break a tree branch from a distance.

Dedet continues: "Intrigued by this success, I wish the village chief good luck and tell him that I would like to see his experience renewed, but now by dropping a monkey sitting in a tree. He ensured me he could do this. On a high branch, we see a baboon. Moundouli is pointing again. The small animal remains motionless for a few long minutes. As if paralyzed, the baboon seems to lose its balance. For a moment, it stays in the air, then collapses in front of our feet like a falling nut."

So much for Dedet's testimony. On the occasion of this magical achievement by the village chief, he wrote: "When the ceremony ended, I felt very tired. I was about to pass out. The event must, I suppose, endanger all of man's energy." We draw attention to this statement. It is not unimportant. We refer to the man who turned a compass and his wife's aversion to such experiences. We will later come back to the fatigue felt by those present at such experiences.

The stolen ring

R. Menzel, *Geleerden op avontuur*⁷⁶, (Scientists on an adventure), describes a so-called 'dematerialization' and a subsequent 'materialization'. Dematerialization means that ordinary matter is transformed into subtle matter and thus becomes invisible to the ordinary eye. So an object seems to disappear. Materialization is the opposite process: an invisible object becomes materially visible again. It is then as if it emerged from nowhere.

The fact that phenomena such as materialization and dematerialization would actually exist may seem incredible to many. Yet physics has something similar. We refer to Einstein's well-known formula $E = mc^2$; the energy gain is equal to the mass loss, multiplied by the square of

the speed of light. In other words, this formula indicates that mass can be converted into energy and vice versa. It is used in nuclear power plants and nuclear weapons.

The materialization can also be explained by the following thought experience. What air is to a person can be compared with water to a fish. We each live in an intermediate matter and do not constantly realize that it always surrounds us. Let's heat the water a little and add a few large grains of sugar or salt. If fish were able to withstand this, they would indeed see the grains fall, but they would also see them gradually melt. For them it seems that the grains are becoming dematerialized. If the water subsequently cools, these grains crystallize again. For the fish, it's like they came out of nowhere. The same is true for air that cools and in which water condenses or in which, in nature - and apparently out of nowhere - mist and fog begin to form. If the temperature increases, the fog dissolves again in the air. It is simply a physical law. A magician, however, will say that he too converts energy into matter, or vice versa. And that this process also complies with the laws. However, they are not of a physical nature.

After this explanation, we will give the floor back to Menzel. He writes the following. "A Cyantse lama told them a completely incomprehensible fact, which they could not control. A Tibetan dignitary had lost a valuable ring. He had begged a witch yogi to return this irreplaceable heritage to him or to tell him where it was. The yogi stretched a thread between his hands, entered a trance and through the extreme concentration of all his senses discovered the stolen jewel inside a thief's tent near Lhasa. After an incredible effort, which transformed his face into that of a corpse and made him sweat all over his body, he then dematerialized. He separated his spiritual self from his body. Free from all earthly limitations and thus free from the laws of space and time, he sought out the nomad's place of residence and took the ring. After going through the life-threatening experience of coming back into his body, the ring hung on the wire between his hands. During these twenty minutes between spiritualization and "corporatization" (note: dematerialization and materialization), the magician had lost a lot of weight. As soon as he finished his task, he fell into a very deep sleep." So much for Menzel's testimony.

So far some samples showing that, according to testimonies, magic leads to verifiable results in the material world. Now let's give some testimonies of magical medical interventions.

4.3.3. Healings

A thorn

J. Lantier, *La cité magique*⁷⁷ (The Magic City), tells the story. A man hunting in the desert gets pricked in his buttocks by a long black thorn. Back home, he tries to remove it, but the thorn penetrates even deeper, causing painful inflammation. The man goes to Mora, a town in Cameroon, to consult a healer. The healer asks him to stand against a tree. Then the healer begins to move his hands with a soft and light manner over the leg, from top to bottom. After about ten minutes, the healer begins to express incantations in an incomprehensible language. He then places his lips on the patient's buttocks and makes movements with his arms as if he wanted to fly. For a few minutes, he repeats the downward and upward movements with his hands on the leg, then claps his hands and spits on the ground three times. To my great surprise, I see the thorn coming out by itself and falling to the ground as if an invisible pliers was pulling it out. The healer grabs the thorn and without saying a word, he gives it to the patient and asks for his salary. The man takes the thorn, takes a few steps, bends his leg, checks if everything is fine and pays. I admit I was stunned, but I didn't want to show it.

A cardiac surgery

We take Attilio Gatti's, *Mystiek Afrika*⁷⁸ (Mystical Africa). We have already mentioned this author. He is also the author of *Mensen en dieren in Afrika* (People and Animals in Africa) with the history of the yellow smoke box (4.2.1.). Many African cultures of its time were still authentic and not yet 'contaminated' by European civilization. Gatti's descriptions are therefore unique and original documents. He tells the following story.

Four men were carrying a 12-year-old child who, because of a chewing disease, was transformed into a horrible skeleton. The boy was carefully placed on three boxes next to the sheikh's prayer cloth. The drum had become an irresistible madness. Sheikh Abd-el-Khadek approached the child and made hypnotic movements with his hands on the child's forehead and eyes. Meanwhile, he whispered a prayer, loud enough for me to hear a few words: "Allah, death, heart and life". These words are repeated several times. The boy's body stiffened before our eyes. He became so stiff that he remained tense when one of the sheikh's assistants pulled the middle crate out of from under him. The body was only supported under the head and feet. Between the folds of his bernoes, his coat, the sheikh took a large Berber knife with a silver handle. Then everything went fast. My eyes could barely record what they saw.

I now write exactly what will stay in my memory forever. It all happened at a distance of 20 feet from me. The beating of the drums and the howling of the flute suddenly reduced. The silence that followed was breathtaking. With a quick and precise cut of the knife, the sheikh opened the boy's body. From the abdominal cavity to the throat. It gave the impression that a piece of fabric had been torn in half. Blood spurted out of the cut. At that moment, the drums were thundering again. Shaking and shocking, the sheikh's hands disappeared into the cavity of the body that had been opened. A muffled scream sounds beside me, full of terror and panic like I have never heard before in my life. But I couldn't take my eyes off the sheikh and this motionless, bleeding body on the crates. The sheikh's narrow, brown hands came out of the wound. They wrapped something reddish, which was still attached to the body with some purple 'strings'.

When the drums were silent, there was again this frightening silence. The sheikh was now praying aloud, pointing his face to the sky. Meanwhile, he caressed and massaged the little heart. I don't know how long it took. I was deaf and paralyzed, only my eyes could see. Then the hands, with their precious contents, returned to the wound. They groped and felt inside, and a little later, they came out empty again. They then moved quickly and enchantingly over the wound, again and again. The blood stopped flowing. The cut closed again. The drums made a deafening noise again. The horrible wound closed up more and more.

The boy woke up. He had huge, surprised eyes, without fear or pain. He rubbed them and looked at the sheikh. I don't know what he saw in those eyes, but suddenly a warm and grateful smile slipped on his face. He got up, looked around him, and stared in front of him. And just as everyone was holding their breath for what was about to happen, that oldest and sweetest word "mother" sounded strident, like all twelve-year-olds can pronounce it. It has touched all hearts. Then the boy ran like an antelope to a veiled woman, the only one in the square among the hundreds of men, and threw himself into her arms, which embraced him tightly. I saw him leave and I was moved. I clearly saw the scar on his chest, from his lower abdomen to his throat. Then the world went on living. The music has gone out. The spectators sat like statues, exhausted, dusty and sweaty. They looked into the space with absent eyes. I moved my limbs. It hurt me, as if my blood had stopped for hours, days, years or centuries. A throbbing headache

hit me behind the eyes. Underneath the crates was a pool of blood. And on the carpet, alone in the square, Sheikh Abd-el-Khadek knelt down, deathly exhausted . So much for that short story.

We refer to the remarkable paranormal healing, but also to the content of the last paragraph: "The spectators sat like statues, exhausted. I moved my limbs. It hurt as if my blood had stopped for hours, days, years or centuries. I had a headache."

Not only is the sheikh exhausted, but passers-by seem to have lost a lot of their energy in favor of this magical tour de force.

A 'pokto' shows his power.

Let's read E.R. Huc, *Souvenirs d'un voyage dans la Tartarie, le Thibet et la Chine pendant les années 1844,1845 en 1846*⁷⁹ (Memories of a trip to Tartary, Tibet and China during the years 1844,1845 in 1846). The Lazarists (missionaries) Evariste Huc and Joseph Gabet undertake a long journey to Mongolia, Tibet and China. At the time, it was a particularly bold undertaking. Tibet was a country forbidden to foreigners, who were mercilessly killed there. The two Lazarists went there incognito. You will find below the story of one of their experiences.

"Yes, tomorrow is a great day. A Lama-Pokto will then show his power. He will kill himself, but not die." We immediately understood the ceremony that brought all these Ordos-Tatars together. A lama was cutting himself in the stomach, remove his intestines, place them in front of him and put them back in their place so that he could heal himself and become as before. Such a spectacle, however repugnant and horrible it may be, is very common in Tartar lama monasteries.

The 'pokto' who will show his power, as the Tartars say, prepares for this great action by fasting and praying for a long time. During all this time, he must avoid any human contact and remain absolutely silent. When the fixed day has arrived, all the pilgrims gather in the monastery square. A large altar was erected just in front of the temple door. Then the Pokto appears. In the jubilant crowd, he sits on the altar, takes a large knife from his belt and brings it to his knees. Around him, there is a whole circle of lamas. They make the most terrible invocations, which are part of this terrible ceremony. As the prayer continues, the Pokto begins to tremble more and more all over his whole body, and gradually this tremor turns into furious convulsions. Soon the lamas lose all restraint, their voices sound madly, their singing is messy and driven out, after all, their prayer is nothing more than a wild howl.

Suddenly, the Pokto throws away the fabric in which he was wrapped, tears off his belt, grabs the sacred knife and opens his belly from top to bottom. Blood spatters in all directions; for this horrible spectacle , the crowd throws itself to the ground. Questions are asked to the savages, about the most hidden things, about future events, about the fate of certain people. The pokto answers all these questions, and his words are accepted by all as God's sermons.

When the pious curiosity of the pilgrims is satisfied, the lamas begin to pray again, now calm and majestic. The pokto, with his right hand, collects the blood from his wound, brings it to his mouth, blows it three times and throws it into the air with a fierce cry. Then he rubs over his belly and everything goes back to the way it was before. Nothing is left of the diabolical operation. Except that he's mortally tired. The pokto turns his cloth over, prays very gently for a while and everything is over. The crowd is leaving the square. The most pious approach the bloody altar from which the great saint has just risen. They come to look at him and kneel before him. These terrible ceremonies often take place in the lamaseries of Tartary and Tibet. We

believe that all these facts cannot be interpreted as deception. Everything we have heard and seen among the pagan peoples has given us the conviction that the devil plays a major role in it.”

So much for the missionaries' testimony. Huc used a few words to express his opinion on what had happened: "repugnant, horrible, savage, diabolical...". It reflects his preconceived ideas as a missionary who is not familiar with these practices. From the Tibetan point of view, however, we can talk about a very high level of magic. Advising people in such a farsighted way on the difficult issues of life and helping them with their problems, it is difficult to say that it is "diabolical".

It should be noted that the ‘pokto’ prepares for a long time by fasting and praying, avoiding any human contact and keeping the most absolute silence. Anyone who knows the Bible will immediately think of Jesus' forty-day fast in the desert.

"Soon all lamas will lose their temperance," we read. This reminds us a little of the possession of mediums in religions such as macumba and santeria (3.3.).

O Wirth, *Genezing door oplegging der handen*⁸⁰ (Healing by laying on hands), says that Indian wizards can put themselves in a state of artificial ecstasy and hurt themselves terribly.

They recover immediately. They dance and, while dancing, inflict wounds on the chest, face and arms. At the end of the dance, they stop the blood by squeezing the wounds while murmuring prayers.

Finally, it is worth mentioning Huc's statement: "The lama Pokto will kill himself, without dying". It means he cuts his stomach, then closes it again. For Westerners, it is difficult to assume that such a magical act implies reality. We also refer to J. Marques Rivière, *Tantrik Yoga, Hindu and Tibetan*⁸¹ (Tantric Yoga, Hindu and Tibetan), where he speaks of magical Tantric practices and literally writes: "The resurrection of a dead man is a natural thing in China". Rivière almost mentions here in passing what seems to us to be an incredible miracle. Our culture is very skeptical of such an assertion. Rivière also repeats this magical act in his book *À l'Ombre des monastères Thibétains*⁸², (At the Shade of the Tibetan Monasteries), where he writes: "I saw one day my lama Ramot'ché raise a dead man".

A complicated leg fracture

Marlo Morgan (4.2.1.), *Australië op blote voeten*⁸³ (Australia barefoot), describes a cure. One of the aborigines, named the great hunter, made an unhappy fall and broke his leg. A healer helps him. Let's summarize all this.

The great stone hunter was walking on a ledge, when the ground suddenly sank under him and he fell from the rock onto a rocky plateau, almost seven meters below. When he was lying on a flat rock, we could see that he was seriously injured. He had suffered a complicated fracture between his right knee and ankle. About two inches of bone pierced through the skin, like an ugly tusk. (...). The healer moved his hands back and forth along the injured leg, a few centimeters away, in a fluid movement, first parallel, then with one hand up and down and the other in the opposite direction.

Everyone's healing comes from within. The healer explained that the upward and downward movement of the hands on the conscious place, without touching it, was used to indicate the original shape of the injured leg. This would prevent swelling during the healing

period. The healer helped the bone's memory to remember what it looked like in a healthy state. The impact that occurred when it broke in half was eliminated and removed from the position it had been in for more than 30 years. The healer 'talked' to the bone. Then the three protagonists of this drama began: the healer at the feet of the wounded, the second healer, a woman, kneeling beside him, and the patient himself, lying on his back, at the same time to speak as if he were saying a prayer. The healer held the ankle in both hands. He didn't really seem to touch or pull his foot. The second healer did the same thing to the knee. Their words were spoken or sung in a rhythmic way.

Then came a moment when they raised their voices and shouted something at the same time. They must have applied some kind of popping, although I couldn't see that they were actually pulling. The bone just slipped into the hole it came out of. The healer held the frayed skin together and made a gesture to the second healer, who has now begun to loosen the strange, long hollow pipe she always carried with her. The healer put something mysterious in the pipe. There was no bandage, splint, suture or crutches. The next morning, the great stone hunter (note: the patient) got up and walked with us. He didn't even limp. The ritual they had performed, they told me, was intended to reduce the pressure on the bone and prevent swelling. It worked. In five days, everything had disappeared. Only a few very fine scars could be observed where the bone had protruded. The writer Morgan also says (o.c. 181): "In the conviction of the aborigines, all diseases and ills have a spiritual origin and serve as a first step towards a higher goal".

The whole book appears to be very credible and a lived through report. It's amazing that the writer starts with: "This book is a work of fiction, inspired by my experience in Australia. It is up to the reader to receive its message through my story." Its history is so consistent with what is found in other archaic cultures that the reason for its reservation can also be found elsewhere. She is an American doctor. Perhaps she fears being excluded by a number of nominalist-thinking colleagues if she believes in such "absurdities". It reminds us a little of Torey Haden, the child psychologist, who, because of her reputation, initially did not want to engage in paranormal hypotheses (2.3.). In her environment, Morgan could also be labelled as a "heretic", as we have already illustrated (4.1.).

So much for these medical testimonies. Let's mention a few other magical influences, this time concerning the weather.

4.3.4. Weather magicians

Breaking the ice

In the third chapter (3.3.5.), we gave the floor to a missionary about how the black magician of an Indian tribe broke the ice of a river so that the Indians could still transport their animal skins by canoe.

J. Marques Rivière writes in his book *À l'ombre des monastères Thibétains*⁸⁴ (In the shade of the Tibetan monasteries), mentioned above: "It is customary in Tibet to ask a lama to make it rain or hail. I once saw my master from Lhasa unleashing a hurricane".

A. David-Neel, *Magic and mystery in Tibet*⁸⁵, says: "This one is a ngagspa (note: a magician). He can heal people and animals or make them sick, even from a distance. He can cause rain and hail, or stop precipitation.

In 2002, *Le temps*⁸⁶ reports that the Nepalese are trying to seduce the rain goddess. The newspaper wrote: "About two hundred women farmers in southwestern Nepal went to work naked in their fields on Sundays to perform a ritual that should bring rain to end the prolonged drought. This ritual, commonly known in India and Nepal, is intended to appease Indra, the

Hindu rain goddess." Apparently, according to popular belief, this goddess is sometimes more fickle and can be influenced by sexual rituals. We will come back to this in detail (11.3.2.).

The Bible, *Mark. 4:37-42*, also mentions Jesus' control of nature: "

And there arose a fierce gale of wind, and the waves were breaking over the boat so much that the boat was already filling up. Jesus Himself was in the stern, asleep on the cushion; and they woke Him and said to Him, "Teacher, do You not care that we are perishing?" And He got up and rebuked the wind and said to the sea, "Hush, be still." And the wind died down and it became perfectly calm. And He said to them, "Why are you afraid? How is it that you have no faith?" They became very much afraid and said to one another, "Who then is this, that even the wind and the sea obey Him?"

So much for some testimonials of suggestions and magical experiences.

4.4. Mantic and Magic I: In short

The reality is threefold: there is the natural, the extra-natural and the supernatural level. We were wondering what the place of science was in all this. It is mainly located in the natural environment. The extra-natural and the supernatural lead us to the paranormal. This requires sufficient open mindedness so that our axioms allow us to know not only the secular world but also the sacred world. An empathetic attitude, a logical examination of the facts on the one hand, and many testimonies on the other hand, are good requirements in this regard.

A number of clairvoyance and magic surveys also testify here to the real value of the supra-natural. A necessary condition for all this is the existence of a fluid, a fine substance, a subtle matter. Almost all cultures of all times and places knew it (and know it). The great exception remains our contemporary nominalist culture. The seers and magicians claim that everything that exists is filled with such fine dust. It manifests itself in a more condensed form in the different auras of stones, plants, animals, humans and even in processes. We have concluded this chapter with an overview of the different degrees in which mantic and magical perception can be expressed.

Finally, we also paid attention to a number of magical experiences. A number of samples related to suggestion, while a number of others can be identified in a material way.

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Chapter 5: Evolution

The stratification of reality means that there is a lower and an upper level. This automatically leads to the thought of an evolution and, hopefully, an increase from "lower" to "higher", not the other way around. This evolution can be seen both in its profane and sacred aspects. We will first examine the profane, scientific evolution, and then its sacred side: evolution from the theory of ideas.

The previous chapter was subdivided into the mantic and the magic. Mantic refers to paranormal perception, clairvoyance and sharpens our attention to knowing the unconscious and unconscious evolution of man. The magical evolution then refers to the paranormal action: the so-called occult initiations. This classification can also be found here.

Immediately, the three main themes of this chapter are automatically presented. First of all, there is the evolution that can be both profane and sacred (5.1.). Then we broaden the concept of "evolution" both to the unconscious and subconscious side of man, but we also broaden it over time. We study what precedes birth, but also what follows death. We also discuss what is called "reincarnation". Of course, paranormal perception (5.2.) plays a significant role here. And if we want to intervene in a magical way in the evolution that encompasses many lives, then this brings us to the chapter "occult initiations" (5.3.). Magicians say that those who have been initiated once, always remain initiated. In principle, the consequences of such an initiation are final. This 'seal' is then carried for better or for worse, through the whole of subsequent evolution.

5.1. Evolution: profane and sacred

This theme has already been introduced when it was said that man knows both secular and sacred evolution (2.6.). Let us suppose, with the religious man, that there is a sacred that can be experienced, that it is the basis of all existence and that it carries within it higher energies. This presupposes that we move to a higher level with the passage of time. So we are immersing ourselves in a little history. We first discuss the profane side of evolution, then the sacred side.

5.1.1. The profane evolution

The clock of the universe

The history of the universe covers about 15 billion years. It's hard to imagine. A human life is too short to count to one billion. When a person is 33 years old, the heart has beaten about a billion times. Seventeen billion years ago, there was an unimaginable explosion of a gigantic amount of matter. Since then, galaxies have been moving away from us at an unimaginable speed. An average galaxy like our Milky Way contains about a hundred thousand billion stars. There are more galaxies than there are people. There are more stars in the Universe than there are grains of sand on our Earth. Such a star is our sun.

Einstein thought that the Universe had never known a beginning and that it had always been largely as it is today. Our Flemish priest Georges Lemaître (1894/1966), *The Primitive Atom*, had already taken a stand in 1927 against Einstein's Steady-state or stable model of the universe. According to Lemaître, the universe was created by a gigantic explosion, a "big bang". It is for this reason that he was mockingly welcomed in 1960 in Pasadena by the famous astronomer Fred Hoyle with the sentence: "This is the big-bang man". The hypothesis of this big-bang, is now generally accepted.

The "Big Bang"

In the 1920s, astronomer E. Hubble (1889/1953) studied the spectrum of stars. A spectrum is obtained by sending a narrow beam of light through a prism, for example. The light beam is deflected, dissected and widened into a prism, and shows a band of different colors. Something

similar happens when a rainbow is formed. There, many raindrops work like small prisms and analyze the sunlight in its many constituent colors.

In 1929, Hubble discovered that all the galaxies moving away from us, turn red in their visual spectrum. This can be compared to the Doppler effect for sound: an approaching siren sounds higher than a siren moving away from us. For example, the light that moves away from us has a different color spectrum than the light that comes towards us. The "redshift", the change of color to red, shows that the universe is getting bigger and bigger. Imagine a balloon inflated with confetti glued on it. Imagine that each piece of confetti represents a galaxy. As the balloon expands, the pieces of confetti move further and further away from each other.

In 1965, A. Panzas and R. Wilson were able to experimentally prove the residual or fossil radiation. Their measurements revealed that radiation can be detected on the earth's surface. They thought it was coming from the ground and they took their measurements again at a higher altitude. To their amazement, they found that the radiation was more intense. So it didn't come from the earth, but from all-around space. This residual radiation testifies to the fact that the beginning of the Universe was indeed created by a "big bang". Panzas and Wilson were awarded the Nobel Prize for something they discovered by chance. And Georges Lemaître lived just long enough to see his theory confirmed experimentally.

*Wikipedia*¹, the encyclopedia on the Internet, mentions the so-called cosmic calendar. It is a time scale in which the elapsed age of the universe is converted into a calendar year. The big bang took place exactly on January 1st at midnight (00.00.00. hours). On this scale, our solar system was formed on September 9. Life on earth was born on September 30. The first dinosaurs appeared on December 24, the first flowers on December 27 and the first primates on December 30. On December 31 at 10:30 p. m., the first humans appeared. The history of modern man took place in the last 10 seconds of the cosmic year. The Middle Ages began a little over a second before the end of the cosmic year. On this time scale, the average lifetime of humans is about 0.05 seconds. This scale was made popular by the American astronomer Carl Sagan (1934/1996).

The clock of the earth

P. Bergsoe, *Astronomie voor iedereen*² (Astronomy for All), describes the evolution of the earth as follows: these two concepts of time, biological and astronomical, you can compare with a thick book. The book must be large, for example a part of an encyclopedia with a thousand small printed pages. We imagine that this book contains the history of the earth from the beginning to the present day. We can now have a fairly accurate idea of the age of the earth: more than four billion years. We believe that the book is composed in such a way that equal periods of time are given equal space. Where will we find something familiar? The first 800 pages should be reviewed before mentioning the oldest fossils. We cannot tell you when life was born, but we can tell you that it existed seven hundred million years ago. It is of course a pity that we do not know what the book says about the first three billion years. That would be interesting. There is enough room for a history of biological development, as long or longer than the one we already know and which has been crowned by the appearance of ourselves - the "homo sapiens". In the last sixth part of the book - about on page 875 - we come to all geological periods, which contain preserved traces of living beings. It describes the Cambrian, Carboniferous, Cretaceous and Tertiary periods and the rest.

But what about our own time? If we mean by this the history of the last hundred years, we are not very lucky to find anything, because in the book, 80,000 years go on one line, on average

5000 years in a word and 1000 years in a letter. This means that the origin of the human race lies somewhere in the last ten lines of the book. The last ice age and the Stone Age begin with the last four words. For a narrative of the whole history of humanity, in terms of time, when the buildings have been erected and only the ruins of which can now be admired, we must be at the last word of the book. We find our own time in the last letter of this last word. We are ourselves, with our whole technical era, compressed in the last point. This is the size of nature's clock. That's how short human life is.

The Grand Canyon

The undeniable fact of evolution can be seen, for example, in the Grand Canyon, a wide and deep gorge in Arizona (United States), formed by the Colorado River. Measurements show that every 1000 years the river drains the gorge 16 cm deeper. The entire plateau is increasingly pushed upwards by the tensions of the earth's crust, allowing the river to sink deeper and deeper. In some places, the gorge has a depth of 1600 meters. The Grand Canyon is therefore indisputable proof of longstanding geological evolution. According to measurements, some rocks are about 2 billion years old. Other research shows that the earth is about 4 billion years old. The earth has an impressive and very long evolution.

Charles Darwin

The evolution of nature has not only geological but also biological indications. It can also be determined by using fossils and hereditary changes. J.B. de Lamarck (1744/ 1829), a French biologist, states that the evolution occurred through mutations in the form of jumps. In 'The origin of species by means of natural selection' (1859), Ch. Darwin (1809/1882) advocates a very progressive development and natural selection. The most suitable life form has a better chance of survival. Darwin stated that the lower life forms gradually gave birth to the higher forms. His discoveries include the results of his geological (the study of the history of the earth), paleontological (the study of fossil remains of past life) and botanical (the study of plants) research on the Galapagos Islands (east of Ecuador, South America, in the Pacific Ocean), in 1837-1839. The theory of evolution affirms that plants, animals and humans have evolved from more primitive life forms through natural selection, through a struggle for life. This theory has made a lot of noise in Victorian England, among other places. It was difficult to imagine that man was related to the monkey. In a number of cartoons, Darwin was depicted as a monkey with a human face.

The idea of evolution was first of all in contradiction with a literal interpretation of the book Genesis, the first book of the Bible, which says that God created the earth in only seven days. In addition, man and monkey are said to be related and both came from common ancestors, due to natural mechanisms. Not by some kind of divine intervention. Given the anatomical affinity of today's humans with the greatest apes: chimpanzees and gorillas, their origins can also be found in Africa. The famous Richard Lakey, among others, has researched this subject in the gullies of Tanzania, where very old human fossils are still found. Since then, evolutionary theory has undergone important developments, including new knowledge in molecular genetics and molecular biology. Man clearly has an undeniable and very long evolution.

P. Bastiaansen, *De bezem van Richard Dawkins*³, (Richard Dawkins' broom), is critical of R. Dawkins, *Unweaving the Rainbow*⁴. Dawkins (1941/...) is a professor at Oxford, evolutionary biologist and popular-scientific writer. He defends Darwin's theory of evolution, which he believes adequately explains life without divine intervention. He is an outspoken atheist and mocks mercilessly believers, supporters of New Age and of the paranormal as infantile people. For him, between heaven and earth, there is only what the purely physical

sciences establish. His work is intended to be "the broom" that sweeps away everything that is not scientific, off the table.

Dawkins supporters claim that his books have greatly contributed to "breaking down religious myths and highlighting the importance of Darwin⁵".

Bastiaansen does not accept that Dawkins does not take issues outside the natural sciences seriously. For example, on the problem of death. Dawkins became dogmatic, lacking tolerance and respect and is irritating by using the "Oxford tone". We have already spoken of an ideological form of science (1.4.1.) that considers its field as the whole of reality. This ideological vision of science is opposed to a methodical form, aware of its limitations.

The English cosmologist Stephen Hawking (1942/2019) also says that stories of a heaven or a life after death are only fairy tales for those who are afraid of dying. "There is nothing at all after death," says this cosmologist and physicist in an interview with The Guardian. "I consider the brain as a computer. It also stops when one of its parts is broken. And there is no afterlife for computers that are broken, whatever fearful people may claim," says Hawking. Dawkins and Hawking clearly place themselves with such statements in the ideological form of science.

Man, biologically pinpointed

We carry something from our entire biological evolution, starting from the very beginning of life to our present situation, we store it in our genes. An unborn baby passes through some of these "atavistic" or "hereditary" stages in an accelerated way. For example, a newly human embryo is not very different from a fish or mammal. Some biologists argue that current technology can stop the evolutionary growth of a rat embryo, for example. The animal to be is not really a rat but an animal that precedes the rat from an evolutionary point of view. The embryos, which are not yet fully developed, will then be left to mature. In this way, a more primitive form of rat life is obtained. In other words, we could bring back to life a distant ancestor of the current rat. Experiments in this direction are underway in a number of laboratories.

Through an astonishing series of specializations, the human embryo becomes a human being, a full member of the "homo sapiens", the "wise man". And to complete the list of its origins: 200.000 years ago, modern man evolved in Africa as a species of the homo genus, which in turn evolved from the family Hominidae or humanoids. The latter belongs to the order of primates, mammalian classes, the tribe of chordata or vertebrates, as part of the kingdom of animals. Or in the opposite order: the human being can be better biologically pinpointed and defined as follows: animal, vertebrate, mammal, primate, anthropoid, human being.

Astronomical, geological and biological evolution is generally considered an undeniable material fact.

Life: a qualitative leap or a gradual transition?

For centuries, it was believed that life would naturally come from the inanimate. One speaks of a "generatio spontanea", a spontaneous coming to life. The French chemist and biologist Louis Pasteur (1822/1895) proved that life does not originate from dead matter. He is the founder of microbiology and tried to refute the secular idea that there was a gradual transition between dead matter and living matter. And successfully. Since then, the entire scientific world has been convinced that inorganic nature and organic nature are separated by a gap.

However, recent molecular biology has weakened the theory of a qualitative leap from non-living to living and does not seem to exclude a newly conceived "generatio spontanea", so that a gradual transition can be considered to have taken place. For example, American biologist and chemist Stanley Miller (1930/2007) has proven that organic compounds can be created by simple inorganic processes. He exposed the gases to ultraviolet rays and electric shocks, obtaining amino acids, the building blocks of life. Something that happened in 'nature' about four billion years ago. In addition, the American chemist Kary Mullis (1944/...) discovered in 1983 how to multiply DNA pieces indefinitely. DNA or deoxyribonucleic acid is a fundamental substance of all life. These two experiments, among others, show that chemical processes control life to some extent. There is a boundary between what lives and what does not, but it is no longer as clear as Pasteur once said. We have no idea where and how it should be understood (of 'grasped'), as a qualitative leap or as a gradual transition, it is not clear.

Life contains much more than just "genes".

In the evolution of man as a biological being, some place a strong emphasis on hereditary predisposition. This is the case, for example, in Nazi circles. It is believed that some races are better than others, which can lead to the glorification of a kind of 'Übermensch' and a form of racism. One example is ethnic cleansing and the destruction of rejected people in concentration camps. Others minimize these hereditary predispositions and emphasize the influence of the environment. They argue that human behavior is mainly determined by their surroundings, education and the social environment.

The tumultuous development of genetics and the penetration into the structure of the human genome in recent decades have once again drawn attention to the importance of hereditary predisposition. As we know, the gene carries the hereditary properties within each cell nucleus. All the genes in the individual's chromosome constitute the structure of the genome. In some biological centers, there is a craze in the field of genetics. We want to 'explain' almost everything with the action of genes. For example, some behavioral biologists argue that IQ, homosexuality, aggression, criminal behavior, alcoholism predisposition, depression and schizophrenia, among other things, are genetically determined. Human behavior is therefore mainly determined by genes. This can lead to a form of fatalism. People claim to be powerless, because it's in their own genes.

A. Vos, *Paresseux, malchanceux, gourmands, cessez d'accuser vos gènes*⁶, (Lazy, unlucky, greedy, stop blaming your genes), deplores a number of erroneous and misleading reports on this subject. For example, a 1995 press release indicated that a gene had been discovered that makes male flies (*Drosophila melanogaster*) homosexual and that a long DNA sequence, chromosome 11, is more easily found in curious people. Italian television even reported in 1997 that researchers had found a bad luck gene. However, serious scientists point out that genetic traits are not the result of a single gene, but the result of a combination of thousands of genes sometimes. With regard to behavior, it is obvious that, if genes play a role, they explain far from everything. The social environment, education and individual history all play a major role. Thus, it is clear to many that growth towards a conscientious person requires much more than just genes that simply continue to evolve biologically.

H. Ponchelet, *Plantes (Et pourtant elles s'adaptent)*⁷ (Plants (And yet they adapt)), reports on several experiments conducted at the University of Rouen. There, it has been shown that flax adapts particularly well to a new environment. Even so, the same plants that grew in different environments were incorrectly classified as other subspecies. The botanists were simply misled by the different views. Ponchelet argues that the gene is not the absolute autocrat.

The environment also has a very clear influence. Plants develop according to the properties of their chromosomes, but their development depends even more on the signals they receive from the environment. We can ask ourselves the following question: if plants are able to do this, what prevents us from assuming that this also applies to animals and humans? An animal and a human being may therefore also be able to find an appropriate and meaningful response from environmental stimuli. But such a living interaction transcends whatever hereditary material is present in genes .

5.1.2. The sacred evolution

Myths of creation

After profane evolution, we focus our attention on the sacred. Almost all religions in the world have their creation stories as an 'explanation' of the origin of everything that 'exists', perhaps to justify a number of religious practices.

A Pygmy myth

P. Schebesta, *Oorsprong van de godsdienst*⁸, (The Origin of Religion), writes: "The prehistoric myths that paint us how the highest being gave or offered immortality to people are widely dispersed. They also tell us how the first people with the creator were on a confidential basis and lived in a paradisiacal state. This only lasted until they violated a command of the highest being. There was a transgression, a mistake, that led the creator to retreat and inflict illness, suffering and death on the people.

For a concrete example Schebesta writes about a Pygmy myth : God created, with the help of the moon, the first man, Baatsi, and put him on earth. He kneaded his clay body, wrapped it in a skin and poured blood into it (note: as a symbol of life force). When Baatsi began to breathe, God whispered in his ear: "You will bear children who will populate the forest. But teach your children my commandment and make sure they also teach their children: you can eat from all the trees, but not from the tofu tree. Baatsi produced many children, taught them the commandment of God, then withdrew to heaven with God (note: a 'deus otiosus', see 3.3.1.). The people have kept the Baatsi tradition. One day, however, a pregnant woman, seized by an irresistible appetite, longed for the beautiful fruit of tofu. Her husband tried to make her feel different, but she continued to beg with such passion that her husband finally broke into the forest and picked a fruit in secret. Quickly, he peeled them and, on the way, carefully put away the peelings so as not to be betrayed. But the moon (note: the eye of God who sees everything) had seen it. She transmitted it to God: "The man you created has transgressed your commandment. He ate tofu. God was so angry that he punished this disobedience with death. So much for this myth.

Biblical creation

Also in Genesis, -'genesis' means 'emergence' - the first book of the Bible, we read a creation story, which we present here in short form. It begins with the words "In the beginning God created heaven and earth". The creation is told in seven days. So God created light on the first day, on the second day He separated the sky from the earth. On the third day He separated the water from the earth, and on the earth He grew all kinds of crops. On the fourth day He created the starry sky, on the fifth day He populated the seas with fish and the earth and the sky with all kinds of birds. On the sixth day, the other animals and man were up. God said: "Let Us make man in Our image, according to Our likeness". So, the creation was complete. And on the seventh day, God rested. Then, the Bible speaks of the fall of Adam and Eve, where Eve, seduced by the snake, also ate forbidden fruit. That's how and why they were driven out of paradise.

It is remarkable that the myths of different cultures, such as the Pygmy myth and the story of the fall in the Bible, can still show so much similarity.

Creationism

It may be surprising that some people deny the scientific fact - and the facts do not lie - of evolution. Creationism, among others, denies this evolution. Creationism is the most religiously inspired view that the universe and the earth, with all life on it, were created by an act of a 'creator'. This creation is considered a relatively sudden and unique material event. This means that we believe in the direct creation of material realities "in this world", denying a progressive evolution as science shows.

Thus, from creationism, in addition to the creation history described in *Genesis*, a number of other biblical texts can be interpreted to the letter. We read in Joshua, one of the books of the Old Testament (10:12/13):

"Then Joshua spoke to the Lord in the day when the Lord delivered up the Amorites before the sons of Israel, and he said in the sight of Israel, "O sun, stand still at Gibeon, and O moon in the valley of Aijalon. "So the sun stood still, and the moon stopped, Until the nation avenged themselves of their enemies. Is it not written in the book of Jashar? And the sun stopped in the middle of the sky and did not hasten to go down for about a whole day."

Genesis 6:9; 25:9 and 37:2 also give a so-called genealogical list, a list of successive generations from Adam to Abraham. From this list, some have tried to calculate the age of the earth. If the number of generations of creation in Christ is known and also the average time it takes to form a new generation, then the multiplication is rapid. It was concluded that conscious creation could only have taken place a few thousand years ago.

A controversy

The divergence in opinion between the supporters of evolutionary theory and those of creationism persists to this day. A number of professors argue that creationism is not a scientific issue and therefore cannot be taught during science classes. Supporters of creationism question Darwin's theory of evolution and believe that God created the earth. Scientists do not think this is possible. They point out that they are not opposed to religion, but that there must be a clear distinction between science and faith. They say that it is not possible to mention creationism in science lessons. The profs are reacting after the Council of Europe has adopted, with great difficulty, a resolution on the dangers of creationism. The resolution opposes the teaching of creationism, both as a science subject and within any other discipline, except religion. There have been many protests against the Council of Europe's initiative, particularly from countries where religion still plays a major role, such as Poland and Italy. But Flanders also has its supporters of creationism. In the United States, for example, the debate on this subject is booming.

A myth

Myths are the eternal source from which the universe, the world and humanity come. A myth is an aspect of archaic or ancient wisdom. It is a sacred story about an exemplary divine act, located "in principio", "in the beginning" that is, before the real history of humanity begins.

The model represented in the myth is charged with subtle energy, 'sacredness' and the believer who imitates it, shares his mysterious power. This is why they are often described and have been portrayed as an 'eternal' source of energy. A specific divine act takes place in a global and religious context, sacramentally presented and illustrated in history itself.

Whoever, for example, sows in imitation of a divine salvation provider, who once -'in principio', at the beginning - introduced a saving plant, participates in the 'sacredness' generated by this plant (participation) and will increase his chances of a successful harvest. Every time

you sow, you employ the specific myth. Each sowing is therefore considered as an application of the "general rule", which is in reality what this myth is all about.

Each myth gives a higher meaning to many acts of daily life. The purpose of myth is to legitimize and justify institutions, customs and social actions, precisely by referring to an original past and its own history.

Those who live the myth in practical faith ("living faith, not dead faith"), are convinced that the future is partly determined, 'founded' by this imitation and participation.

When it is said "in the beginning", 'beginning' means a super-temporary origin, which continues to exist before, during and after its repetition in daily life. Our older generation is still familiar with the so-called "holy" or "sacred" history which summarizes the riches of salvation. In this respect, the Holy Trinity is the great 'origin' that encompasses everything. It was "in the beginning", it is also "now" and "will always be", as the great "beginning", as the origin and therefore also the foundation. This is expressed over and over again in the familiar: "Glory to the Father, and to the Son, and to the Holy Spirit, Both now and always, and unto the ages of ages. Amen."

All the daily actions of the faithful - if, as we have already mentioned, put into a living faith, not a dead faith - are an imitation of the act of creation of the Holy Trinity, and immediately a participation in it. This gives our lives a deeper and higher meaning. This is how all sacred history is founded.

Without an understanding of the essence of 'sacredness', understood as a determinable force of the 'other world', the myth is meaningless. It is therefore at the center of archaic religion and occultism. This is also the main problem, because since ancient Greek philosophy, 'rationality' has been understood as the persistence of reason, the relationship of logos, based on sensory experience, the dominant aspect of our thinking and our lives. Whoever thus reduces mythical data to the purely human aspect, or simply considers them as personifications of natural forces, is, according to ancient wisdom, lacking in its real value. The starting point then becomes human projections and symbolizations. The myth is reduced to what it is not. In this way, we do not go beyond our own assumptions, in which the real fact: the "real, irreducibly mythical" is not even understood. In the words of Saint Augustine: "Bene curunt sed extra viam"; we walk well, but next to the racecourse. We think outside of reality .

For example, it is clear in the Bible that God created light on the first day, and only on the fourth day the starry sky, and therefore also the sun, that the author of this story does not give a real account and therefore could not have any scientific intentions. The whole story is a "myth", not a "fantasized" story, but, as has been said, a story that deals with the energies and forces of the "other world" to explain the realities, customs and beliefs "in this world". The myth of creation sacredly 'explains' the origin of the world.

The myth of the origin of a plant or human being tells us how the plant or human being came to life. The same applies to the myth of death, fire, an institution or an agricultural technique. An event occurs in mythical time, which creates something new in secular time. Anyone who sees the myth as distinct from its magical setting, misinterprets it.

The American religious historian Mircea Eliade (1907/1986), *La poursuite de l'absolu*⁹, (The Pursuit of the Absolute), explains. "Everything that has been done in the past, whether it was agriculture or industry, or if we wanted to heal someone, had as a model the creation of the world. The question has always been how the world came into being with everything in it. This is not only in theory, but also in its practical applications.

In Tibet, for example, a Lama doctor began to heal a patient by first reciting the myth of creation, then the myth of the origin of the disease, and finally the myth of the first shaman who cured the disease in question. Thus, the patient is at the beginning of time, even before the material creation itself. In this way, the traditional healer does not really perform a 'repair', because he has no model, no myth, for that very reason. He ensures a good result for each problem by recreating the world, so to speak, from the beginning. So much for Eliade.

Let's compare this way of working with making a program operational again on a computer that has been infected with a virus. The most effective remedy is not to restore the program but to reinstall it completely. A number of prayers also speak in this sense. Let us precede the last chapter on the supernatural and prayer (3.3.) and refer to the prayer of the Fathers of the Eastern Church. They speak as if the Incarnation of Jesus in the womb of Mary ipso facto glorified all creation retroactively from the very beginning, today, to an infinite future, unless one refuses this offer of supernatural life force.

Paul Ricoeur, *Finitude et culpabilité*¹⁰, (Finitude and Guilt), he says it like this: "Today, the history of religion does not understand myth as a fictional explanation of an event through images and a fantasized narrative, but as a story of traditional value. The myth refers to events that took place at the beginning of time and are intended to establish, justify and actualize a ritual use. The myth explains and gives man his place in this world.

Because modern and postmodern man no longer feels attracted by the concepts of "mythical time" and "mythical place", he no longer finds an explanation of events or a justification for rituals through myths.

The theme of the so-called demythologization (1.4.4.) is precisely to rid the myth of its etiology, its mythical genesis. But it also loses its explanatory (and energetic) value. It no longer justifies the existence of the world or traditional rituals and makes this man lose his link with the sacred. The "re.ligere" then becomes a "nec.ligere": what cannot be neglected is no longer taken into account. In this way, the myth loses all its subtle energy and is literally refuted.

Anyone who denies the sacred world from a nominalist point of view will find the myths absurd, of course. Darwin believed that many fortuitous factors play a decisive role in evolution. For religious, it is of course very different: for them, life is the result of a deliberate creation. This is why we are looking at what is called 'coincidence'.

Coincidence

The fact that coincidence would play a major role in life is accepted by a number of people, but strongly refuted by others. Let us talk a little bit about this issue. Let's start with an example. A train travelling at an average speed of 100 km/h will an hour later be 100 km removed from its starting point, giving it had a normal journey. This is predictable and not a coincidence at all. Let's extend this simple example with a second example. Imagine a block of ice that breaks of a glacier at the North Pole and begins to drift into the ocean. Now, if we know all the necessary and sufficient data, we can calculate this trajectory from the time the glacier breaks until it melts completely. We take into account its weight, the direction of the wind, the salinity of the water, the temperature of the ice, the water, the air, the flow of the water, the rotation of the earth, the position of the moon,...

With the iceberg, let's also consider a ship, leaving for example in Southampton, on April 15, 1912, and call it 'Titanic'. It is also possible to calculate the route of this oceanic giant if we again know all the possible factors: engine power, water currents, weather conditions, the continuous position of the rudder, the route to follow from departure to final destination, etc. The ship's collision with the iceberg can be described as a coincidence. We do so because, from

our limited point of view, it seems to be a real coincidence. It is true that we do not know all the necessary data.

Speaking from an objective and omnipotent point of view, all this data plays a role, but this is beyond our knowledge. Anyone who would have access to all this information, which is rarely given to a human being, will notice that the collision must have occurred. That is why, in the whole of reality, it is no coincidence that it ended in a catastrophe, but it is a necessity. Just as the train was supposed to arrive on time in the first example. We call this collision a coincidence, however, because from our limited point of view, we do not know all the necessary and sufficient conditions that led to the collision. To call it 'a coincidence' seems to be our interpretation, a combination of circumstances that are unknown to us, but it is essentially a predetermined process. Objectively seen, ontologically, in the whole of the interpreted reality, chance does therefore, not exist.

In practical terms, however, there are so many elements, known and unknown, that affect us and influence our way of being and our actions. Genetic, environmental, psychological and many unconscious and even subconscious factors give direction to our lives. We have already discussed this (2.5). Our genes and heredity play a role, as does the environment in which we grow up. "Wild children" (3.3.3.) are the tragic witnesses of a life without human contact. There are many influences that we ourselves cause, but that we also endure due to others. So much happens without us knowing it consciously, so that many things in life appear to us as coincidences.

For Darwin, the share of chance in the theory of evolution was very large, but a religious man, in the development of various forms of life, sees a sacred intervention. Higher than secular realities are at work here for him. And this leads us smoothly to our next theme: the so-called platonic ideas. More about that in what follows.

The principle of sufficient reason

The Titanic disaster seems to us to be a coincidence because we do not know the course of the iceberg. However, if we become aware of a complex event, we realize that it is no longer a coincidence, but a necessity. In the whole of reality, it then becomes a determined process: "it must end like this". As already mentioned, our limited human knowledge is generally totally insufficient to know and predict these processes in all their particularities.

Let us also illustrate this principle of sufficient reason as follows. A person climbs on a rock, hits a stone that rolls down, and much lower, collides with a second stone. Both stones are suffering the event in a rather passive way. But look, this first stone rolls a little further and ends on top of a budding plant. However, this plant will react very differently as did the falling stone and will try to grow beside the stone. The sufficient reason to change the direction of growth, or we say: the determinism that this plant now shows, is no longer a 'physical' determinism as in the case of the shifted stone, but rather a 'biological', 'vegetable' determinism.

The fact that a plant reacts differently to the stone is also perceptible in its relationship to gravity. A stone falls, a plant grows against gravity. Let's go back to the falling stone. It can also hit an animal because of its fall. This animal could anticipate with a flight reflex. This could be called 'determined' behavior, but the animal still reacts very differently from the stone or the plant. Lastly, the stone that falls can also end up on a human being. And he or she will react differently again.

This clearly shows that the 'freedom' of living beings, plants, animals and humans is not a 'wild' freedom. You don't just do something for no reason. Every reaction has a story. Any so-called "free" act is related to a reason. We react to something or someone in a certain way, out of fear, to avoid danger, out of obligation, out of habit, because we love (or do not love) someone,... These are all reasons or motives for acting. An act of "pure freedom", an act that has no reason, simply does not exist. Everything has its reason and this is expressed by the principle of sufficient reason.

We go a little further in our reasoning and pay attention to the structure of a story. If you have at least two successive events that are close in time, then you have a story.

Let us take another sentence: "A person climbs on a rock and hits a stone that rolls and falls on another stone, a plant or a human being". This sentence tells us a short story. The principle of reason or sufficient reason says that if a story is to be significant or rational, the next step in the omen must have a reason. The reason a stone rolls down is because of the omen, because the climber hits it.

The previous history of the man - the climbing - and the previous history of the stone - being hit - form this very brief story.

We can now turn this story into a fairy tale. We get something like: "He climbed the rock, bumped into a stone and look, suddenly this stone turned into a beautiful princess". It is abundantly clear: it is not because the stone is struck that it suddenly turns into a princess. The impact of the stone is not a sufficient reason or ground for this. Princesses are not born out of stones, elsewhere pumpkins do not become carriages, frogs do not become princes, ... But in a fairy tale it is allowed, fairy tales can contain irrational elements.

Now, a number of famous scientists, such as *J. Monod*¹¹, claim that life was created entirely by chance from dead matter. At first, there was only dead matter. And from this dead matter, life emerges as by itself. But then 'life' has no reason to exist and Monod's story about the origin of life has a structure similar to that of a fairy tale. In 'wild' freedom, without sufficient reason, a stone turns into a princess. In 'wild' freedom, completely without reason, dead matter is transformed into living matter, into animated matter.

When Monod, Darwin and many others claim that life came about by chance, their story has a structure similar to that of the princess emerging from a stone, for example. Doesn't the story of the origin of the cosmos, as nominalist science teaches us, resemble a great fairy tale - even if one tries to base it on 'scientific reasons'?

For these philosophers, evolution is based on chance, but religious people see a sacred intervention in the development of various forms of life. Other higher realities are at work here. These are located outside and above the dead matter. But the fact that the dead matter would come to life seems to belong more to the world of fairy tales. We will come back to this in more detail. A first report of this 'higher' that animates all life, we can already find in Plato and his ideas. Let us explain this in the following.

The myth of the cave

We are referring to Plato, (-427/-347), the greatest philosopher of the West and his book *The State*, which contains the famous myth of the cave. At the heart of this myth is the contrast between the perishable world in which man finds himself, and the imperishable world of the timeless, absolute and unchangeable ideas. Such 'ideas' or 'forms' represent the essences of all that exists. In other words: all that exists in the material world is an extremely defective representation of his or her higher concept. Let's summarize this myth.

"In a cave, there are prisoners who are chained in such a way that they can only see the wall at the back of the cave. An intense light coming from outside the cave, illuminates this wall. Just before the cave entrance, people pass by with all kinds of objects. The prisoners only see the projections of this show on the wall at the back of the cave and think that these shadows are the real reality. When a prisoner breaks his chains and turns around, he can now look at the light as well. At first, this will blind him. Little by little, his eyes will get used to the new situation and he will increasingly notice the difference between the shadows he previously thought were the only reality, and the much richer reality outside the cave.

Platonic ideas

To label this world as a kingdom of shadows, Plato must have somehow known a reality that goes far beyond daily life. He saw, to say it with his words, the resemblance and association between the idea of the shadows, this earthly reality, on the one hand, and this higher reality outside our world, on the other hand, which causes the shadow's depiction. We could call this overwhelming world, which creates shadows of "everything that exists", the world of platonic ideas. Seen from this angle, an idea, in the traditional platonic sense, is not at all a human concept, but represents the deepest being of all that exists. If ever you behold this idea, gold and splendor and the most beautiful boys and young people will seem like nothing to you", said Plato.

Apparently, he himself felt some of these ideas, he 'saw' them, so that he then expressed a certain talent for clairvoyance. For him, ideas, in the sense of the word, are divine somewhere, because earthly things are built according to an extraterrestrial and eternal model or example. Moreover, this model animates the distinguished things with a subtle life force so that they become a reflection of this extraterrestrial model. Without these models and the energy they contain, the material world simply could not exist. In this regard, we could say that everything - including man - is built according to these ideas.

H. von Glasenapp, *De niet-Christelijke godsdiensten*¹², (Non-Christian Religions) writes that the Eskimos, like many Indians, Samoyeds and Finns, claim that every living being, and every object, has a subtle image or a shadow, an intangible image.

What was, what is, what will be

Everything that is realized or 'constituted', already exists beforehand in this world of ideas. This is why Platonic ideas are called "pre-constitutive", that is, they exist before material things exist. Because they are not only there before things exist, but also because they constantly give life to things that already exist. They are not only pre-constitutive, but also constitutive. Their effect was not only felt "in the beginning", but is still being felt today, now, and just as much in the future. An idea "was, is and will be". The world of platonic ideas is eternal.

Think of a circle, for example. Every earthly image of a circle is imperfect and a flawed representation of the idea of a 'circle' that really exists, but in a transcendental world. Thus, a tangible mineral is a finite and poor realization of the idea of 'mineral', which refers to all real and possible minerals, as a summary and ideal of them.

Or we can think of the idea of a "snowdrop". This forms all the examples of terrestrial snowdrops in his image. Although all snowdrops differ from each other and are a material and therefore defective representation of the idea of a "snowdrop", we recognize them as such because they refer to the same model, the same Platonic idea.

Or if do we have a horse in mind? In Plato's vision, each horse or group of horses is summarized in the idea 'horse'. This idea alone, unique, includes and refers to all possible

horses. For example, when a horse is conceived in its mother's womb, the idea 'horse' has an active structuring effect for all possible horses.

The idea of marriage is therefore also universal. This means that all possible marriages are summarized. The idea of marriage is an ideal, flawless, successful and happy. It's one of those lovers are looking for themselves. But the marriages are not the idea itself but an image of that idea. The idea itself is never exhausted because it contains an infinite number of possibilities, and exceeds all individual examples. Plato is right to say that the idea is captured by the mind and the image by the imagination or the senses. That is the platonic theory of ideas.

An idea was, is, and will be for eternity. As already mentioned, a similar expression, which confirms the eternity of the other world and its ideas, can be found, for example, in the following ecclesiastical formulation, which will be very familiar to many elderly people among us: "As it was in the beginning, and now, and always, and into the ages of ages".

The noble yoke

We probably know the ancient proverb: "like (the original) is known by like (the model)". Thus the eye is able to know the sun by carrying the purest form of the sun among all the senses. In other words, the visibility of the sun, on the one hand, and the vision of the eyes, on the other hand, are in harmony. We have already said that each sensory organ shows only that part of reality to which it is attributed (4.1.1.). Two animals carrying the same yoke, for the plough or the cart, are called 'pair'. What is visible, through sight, can also be called a yoke, a two-person team, a couple of horses.

Plato also uses this metaphorical term to clarify the orientation of our soul with its mind towards reality. Our mind is like our sight; reality is then that which is visible for our mind. "Spirit" and "what exists" are like a yoke or a pair in their unity. It is an example of harmony or amalgamation, here as "being in harmony with each other". Throughout the material example in which the idea is contained, we grasp something of the immaterial platonic idea itself. Through the material circle, the concrete snowdrop and the horse visible to us, our mind understands, yes, 'sees' the idea of 'circle', 'snowdrop' and 'horse'. The objective idea is like a light that informs us, like a kind of intuition that helps us to understand. The constant presence of this light in us means that we can know things. Something in us is essentially the same as what is outside of us. This is how the saying goes: "Like is known by like". In Latin, it is written "similia similibus".

Plato, *Der Siebente Brief*⁴³, (The Seventh Letter), uses the term "metaphysics of light" in this context. It refers to "the noble soul of man". It is this part of man that does not seek the sensory side of what exists, but rather the "essential being". According to Plato, this effort includes real education. He says that in a number of people this relationship between the soul and this high light has existed since birth. But if this is not the case - which often happens - then according to him, there is not much to do with such a person at the moment. The church father St. Augustine later said of these people: "Bene curunt sed extra viam"; "they run well, but out of the way".

Reference is made here to pre-Socratics (4.2.2.). They stated that everything that exists is impregnated with an extremely fine and invisible substance. The foundation of all existence was material to them. They were not yet familiar with the concept of "radical immateriality". Later, Pythagoras and Plato developed this statement and affirmed that the basis of all reality is immaterial. In fact, they teach that all existence exists in unity, truth and goodness.

The essential foundation of everything that exists is "in unity" because at this high level of reality it shows unity and this because of similarity and association. It is 'truth' because it

contains an objective truth and is completely independent of any subjective consideration. After all, existence is 'good' because it is subject to positive evaluations. Negatively expressed: everything that exists is not absurd, not meaningless, but precious, in any case.

From a religious point of view, we see that there is a common thread between Greek philosophy and the coming of Christ and the image of God in the New Testament. Hellenic thinkers form a necessary link in this: the foundation of existence is more than coarse matter, it is more than fine matter, yes, it is even completely immaterial and has such characteristics as unity, truth and goodness, qualities which in Christianity are attributed to the highest being that exists, to God.

The thoughts of God

Later, Albinos de Smurna (+/- 100/170) taught that Platonic ideas are God's thoughts, and that they are therefore divine. Everything that exists has its "divine idea", and with it also its "divinity". If we see a tree, then we know that in the spirit of God this tree already exists "from all eternity". Without these divine examples, the material world simply could not exist. What is visible is invisible in the Spirit of God from eternity. The Bible, *Hebrews 11:3*, also expresses this thought: "By faith we understand that the worlds were prepared by the word of God, so that what is seen was not made out of things which are visible".

This text is explained in a footnote in the Jerusalem Bible: " Before their creation, realities existed in God, from whom everything proceeds". In other words, ideas are linked to God, who naturally takes them seriously in his creation. The gravity of God-given concepts makes them sacred or inviolable. God creates the world according to his ideas, in an orderly manner and according to objective concepts. He, as a conscientious being, therefore places this sacredness and inviolability in all his creation. We notice the Platonic thought, which is now Christianized.

The essence or the 'forms' of things

G. Bolland, *W.F. Hegel's Encyclopädie der philosophischen Wissenschaften*¹⁴, (W.F. Hegel's Encyclopedia of the Philosophical Sciences), says in a platonic spirit: "The concept of a thing is what lives in that thing and what does what the thing really 'is'. A given 'understanding' means that one immediately becomes aware of the understanding it has". Another term for "the concept of things" is their own 'forma', the 'form' or essence.

What has a 'form' therefore also has its own particular identity, namely the domain of the whole reality to which it applies. For Plato, ideas, the intelligible forms, are pre-existing to any material reality and possess a subtle life force. Albinos considered them as autonomous ideas of God, ruling over a specific domain of reality. This is how Albinos founded Christian idealism: the philosophy that underlines that everything that exists, already exists, in the spirit of God. Hence, the ideas or intelligible forms are divine.

Seen from this angle, the distance between these ideas, the 'forms' or models, on the one hand, and the various gods of the many religions, on the other hand, is in principle not so great. Each idea represents and is linked to a divinity, a being that dominates the field of reality to which this particular idea refers. And this, whether or not in obedience to the highest Creator, God.

The patristics (33/800), the philosophy of the 'patres', the fathers of the church, but also the medieval scholasticism (800/1450), the philosophy of the ecclesiastical theologians taught in the 'schola', in the monastic schools, will take up the fundamental idea of Plato and Albinos.

Also for these two philosophical ideologies, ideas, the intelligible forms, are God's thoughts. Therefore they are also created by Him. Such an immaterial idea materializes a subtle

"form of thought", which in turn is a model for the coarse material form. In this vision, it is the mind that builds the body. Not the other way around. Man has a body, but that is not him. In essence, he is an immaterial soul.

For the nominalist, there are no objective concepts.

Once the 'formae' (plural of "forma") are defined as objective and inviolable concepts that constitute the sanctity of reality, then it is also possible to describe more clearly what exactly distinguishes nominalism from platonic idealism.

The inviolability of sacredness means, precisely, that it is possible to violate this sacred form, but that they must not be violated at all. But it is precisely a choice left to the autonomous individual in nominalism. As long as our culture is limited to individual opinions, it has no ontological basis. Ontology implies, among other things, that reality creates perception. Our opinions must be in harmony with reality. This was also Peirce's great concern when he talked about external permanency. But for the profane man, reality does not have its own essence. In nominalism, it is precisely opinion that creates reality. Opinion defines morality. There are no objective realities. What is real? Only what we assume is real. We are the only ones who decide that. For nominal thinking, "formae" are medieval and outdated concepts. The nominalist man judges autonomously what exists and what does not exist, and for him there is no generally valid and objective reality.

In an atheist world where God does not exist, there is also no normative effect of the sacredness of things. There is no God, no holiness, and therefore no objective standard outside of man. "If God does not exist, then anything is possible," says an extreme nominalism (3.2.). Things do not have an idealist form for the nominalist. Then man himself can judge the seriousness and holiness in things, or rather, the lack of seriousness and holiness. For the nominalist, concepts are only names, subjective thoughts, that can be filled out as he wishes.

The primitive plant

Rudolf Steiner (1861/1925), *Goethes Weltanschauung*¹⁵, (Goethe's World View) begins his book with a conversation between W. von Goethe (1749/1832) and F. Schiller (1759/1805), two German classical poets. Their conversation was about the primitive plant. Under Schiller's watch, Goethe drew a plant sketch with his characteristic pencil strokes. "Such a plant must exist, he said, from what else could I determine that such a form is a plant, if not all plants have been created according to a particular pattern? Schiller looked at the form and said: "It's not experience, it's an idea". Goethe replied: "I appreciate having ideas without knowing them and that I can even see them with my own eyes". Schiller continues: "How can an experience be represented by an idea? Because the particularity of an idea is that it can never coincide with an experience. For Goethe, there is no point in saying that something is not in line with the idea. A thing can only be something that is produced by the idea. Even if it is a distorted representation, if necessary. The idea appears to him in the same way that the sensory world appears to his physical eyes. What is perceived with the senses, without being shone by the light of the ideas, is a false world.

How do the idea and the sensory world meet? This question is superfluous for Goethe. He is convinced that nature works according to well-defined ideas, just as man is guided by an idea in what he does. Goethe imagines all of nature as imbued with ideas. The manifestations of concrete things differ because the idea is more or less represented. The true nature of life is only revealed through a higher form of seeing. Seeing with the physical eyes gives an insight into the senses and matter. Seeing with "the eyes of the mind" leads to seeing the processes in human

consciousness, to perceiving the world of thought, feeling and desire. So much for Goethe's vision. In this conversation between Goethe and Schiller, we can clearly recognize the description of the theory of platonic ideas.

If ideas have an effect on material processes, this seems to be the opposite of a nominalist conception of evolution, in which coincidence plays a much more important role. However, we find in life, as it develops and manifests itself, many things that do not seem to be random, but rather show useful, rather conscious intentions. So there is also something to say about that.

Targeting by nature

Genetics, anatomy, physiology or psychology also have deliberate processes. A damaged or inferior gene is generally recessive, non-dominant. If a person's bile is surgically removed, the stomach supports this function. If an injury occurs, the body does not react 'coincidentally' but in an intelligent way so that the injury can heal. If a person lives under unsustainable stress, psychological mechanisms that aim for survival occur. This can be called 'nature', which does its healing work, but it does not seem so nominalist, because then a certain 'higher intelligence' is attributed to this nature. Plato spoke of the 'forma' or the objective idea.

The patristic and scholastic spoke of a 'form of being' that works by itself. From this perspective, it can be said that the whole history of creation in a mythical language speaks of how God, with his occult life force, places the different forms of being - in his image and likeness - in his creation. Thus, the idea of a 'man' or 'monkey' or whatever exists, already objectively somewhere in the other world, before the material world came to life, before there was even a single human being on earth. This material world is evolving, very slowly. But very gradually, over millions of years, these ideas, these concepts that serve as models, are realized from the "other world" into the material world. The concepts are therefore a model of what is happening in this world. This was the basis of the platonic theory of ideas as we have tried to describe them above.

Soloviev

Vladimir Soloviev (1853/1900), a Russian Orthodox Christian philosopher, in *La justification du bien*¹⁶, (The Justification of the Good), expresses this opinion. First of all, Soloviev, along with the biologists of his time, observes that the evolution of life species is a scientifically undeniable fact. As an axiom, he further assumes that something lower, more primitive, never spontaneously, on its own, can produce something higher. To assume that something higher emerges from something lower - we refer to what has already been said about the principle of reason or sufficient foundation, and to the fairy tale where this principle is not respected - would mean, for example, that free letters are thrown and fall on the ground in such a way that they form a meaningful text on a particular subject. Such a text can only be created if there is already a superior idea that someone communicates through letters and words. This text is therefore not the result of a coincidence, but of intelligent work.

In other words: from $a + b$, I can get a or b , or $a + b$, but from a alone I can only get a , never b . If the lower, in terms of its biological structure and course, is only the lower, without showing any trace of the higher, then the higher cannot be drawn from it.

To claim that the lowest creates the highest, which is, after all, to create something from nothing, is to replace the fact of evolution with logical nonsense. Here the "post hoc; ergo propter hoc", "after this, therefore because of this", does not apply. Just because over time, something comes after something else, doesn't mean it didn't exist before. The highest, richest and most real types of existence, ideas, are already there before the lower forms are realized in the material world, although these higher forms manifest themselves in time only after the lower forms.

What evolution does, however, is to produce material conditions or a favorable environment for the higher type to appear or manifest itself. From this point of view, showing a new type of existence is, in a certain sense, a new creation.

Soloviev sees from ideas or forms of being, specific to the other world, a number of evolutionary levels of consciousness emerge in this world: a stone, a plant, an animal, a human being, a deified man. Stone exists as an inorganic being. Stone and all inorganic nature form the material basis of the evolutionary aspect of life in the form of the plant. The plant exists and lives. The animal lives and is conscious of its life. Man understands the meaning of life on the basis of ideas. God's children participate in his supernatural life and actively realize the meaning of existence. This means that they try to live according to the perfect conscientious order in all things until the end of time, until the end of the world.

Soloviev says that the historical appearance of Christ as God is inextricably linked to the whole evolution of the world. To deny the reality of this event would be to collapse the meaning and destiny of the universe. Those who study the fathers of the Church of Eastern Greece know that the cosmic perspective in which Soloviev places Christ as a historical figure comes directly from the patristic. For the fathers of the Church, Jesus was certainly the little man killed on the cross, but he was also the cosmic judge of the living and the dead, as Paul and John show: immensely humiliated but just as immensely glorified through divine vitality. For a long time, God has been keeping the perfected end result in mind and is building it step by step.

This is Soloviev's characterization of evolutionary levels in brief. Not only the universe is expanding, but apparently also individual consciousness. The biblical idea of creation is that all forms of being, all ideas, are created by God. The same is true of this form of being called 'evolution'. God creates the whole of evolution, whose factuality can never be invoked as an argument against the creative concept of the Bible.

From this perspective, it can be said that the whole history of creation in a mythical language speaks of how God, with his occult life force, places the various forms of being into his creation and gradually realizes them in the material world. Like *Genesis 1; 26* says, "Let Us make man in Our image, according to Our likeness" .

This idealistic thought is also found, for example, in *the Jerusalem Bible*, which precedes the book Esther: "God does not outwardly manifest his power and yet he directs events". For the believer, creation is therefore an idealistic process in constant evolution that takes place in the material world. He sees no contradiction between biological evolution and a biblical creation. On the contrary, the two visions complement each other harmoniously.

The evidence with which a true Platonic Christian like Soloviev integrates the theory of evolution into his thinking shows the religious man that Darwinians and their followers, who still dare to claim "that they do not believe in God because they adhere to the theory of evolution", do not understand much of religion. The American philosopher D. Dennett, among others, states in an interview¹⁷ about the award of the Erasmus Prize in 2012 that the doctrine of evolution threatens people with a traditional vision.

The same is true for those who see the theory of evolution as a danger to their faith. Anyone who, in the name of an idiosyncratic interpretation of the Bible, contests the theory of evolution, or who, in the name of an idiosyncratic interpretation of science, contests the theological interpretation, confuses the areas in which the two interpretations develop. The theory of evolution and the belief in creation do not contradict each other but complement each other.

Let us conclude by saying that those who, as is still the case today, try to play evolution against the idea of creation, according to Soloviev and his contemporaries, assume a false and fundamentally laughable idea of "creation".

5.1.3. Life as spiritual growth

Making the right choices

In addition to evolution, considered from the point of view of science and the theory of ideas, we can also see the life of man, between birth and death, as an evolution. It is obvious that a person also evolves in his lifetime. Parents, fellow men, educators, psychologists, social workers, religious, and even society as a whole are, or should all be, concerned about guiding a human being into adulthood. But adults themselves can also make ethical choices that can guide their evolution for better or worse.

G. Van der Zeeuw, *Helderziendheid in ruimte en tijd*¹⁸ (Clairvoyance in space and time), as a clairvoyant, mainly observes the latter. He writes: "Since the ethical consciousness of the average man is not so high, he will usually choose the wrong path, even after being warned. It is not always necessary to address a clairvoyant for such a warning. You feel them in yourself, but you also have to listen to them." Van der Zeeuw apparently means that in most cases, man knows exactly what the right ethical choice is, but that he does not always listen to his conscience and thus misses many good opportunities. And we read later in his book: "So we can move faster, by choosing the right direction directly, but it can also take a long time for a 'lesson' to be learned if we always choose the wrong direction".

In addition to the choices a person can make consciously, there are also many things that surprise them, and from which 'lessons' are drawn.

Life is not free from trouble for anyone. It is a fact, however, that some people have more to deal with than others. Yet hardly anyone really consciously and willingly asks for difficulties.

A brilliant diamond

And yet, the experience of suffering also seems to force us to reflect, and our setbacks would also be our great educators. This thesis by Elisabeth Kübler-Ross, among others, is expressed in her book *Over de dood en het leven daarna*¹⁹, (On death and life after), where she writes: "In all suffering lies the root of growth. Growth is the only reason we exist on earth. You cannot achieve spiritual growth by sitting in a beautiful flower garden and asking a servant to serve you the most delicious food. We grow up when we are sick, when we suffer, when we have to suffer a painful loss." And we also read: "When you end up in a crusher - expressed symbolically - like a stone, it is up to you to decide whether you are totally crushed by it or whether you come out like a brilliant diamond. By supervising your life, you will not blame God for your fate, but you will recognize that you yourself have been your worst enemy. You must blame yourself for not having taken so many opportunities to grow. When your house burned down or your child died, your husband was injured or you had a stroke, you had countless opportunities to grow to such an extent that you have not yet learned." So much for Kübler-Ross' text. Such a language seems a little strange to us. It is certainly not for everyone to see the passage of so many different difficulties as an opportunity for growth. In a word, it is a remarkable form of positive thinking. Ordinary people would much prefer to be spared from all this.

Life as a mission

Rabindranath Tagore (1861/1941), a mythical poet, also left us a form of positive thinking. He says it like this: "I slept and dreamed that life was joy. When I woke up, I saw that life is a

task. I went to work, and this task became a joy. In other words, the fact of our daily life, with all its misfortunes, great and small, is interpreted as something good, something precious. And in such a way that the task, given and requested, is really solved. Especially towards the future - the future is the great lemma or the unknown - we think, for example, 'positively' at the heart of "New Age",

We are trying to convince ourselves that the events of the future will have a favorable outcome. This goes against all possible current negativisms and nihilisms, all pessimistic ideas. The German philosopher F.W. Foerster (1889/1966) stated that "only heaven is able to withstand earth", which means that to be able to face the problems of life, you need something that goes far beyond the things of the world. An opinion that can be perfectly in line with the theory of Platonic ideas, as well as with many positive-minded religions. The Bible speaks of God's educational role in and through the life of the individual.

No pleasant and carefree life?

K.O. Schmidt, *Wij leven niet slechts éénmaal*²⁰, (We do not live once), writes: "As paradoxical as it may seem at first sight, it is true that no one is born against his will. Indeed, in the light of the investigation of fate, each life manifests itself as the continuation of our infinite spectacle of life, of which we ourselves are the author, the director and the editor-in-chief.

Schmidt therefore affirms that something in the depths of our soul is trying to choose what will give us the most opportunities for spiritual growth. It is not, preferably, a life that runs smoothly, but a life that faces many difficulties in forcing man to learn his 'lessons' and thus grow into a form of consciousness, wisdom and determination. But, paradoxically, these criteria of the soul - for us here and now, for the most part unconscious - are very different from the conscious criteria that we would conveniently choose for a successful, healthy, pleasant and above all carefree life.

We are referring here to the story of the soldier called 'Er', as Plato noted at the end of his book *The State*. This soldier was apparently killed in a fight. After about ten days, he regained consciousness and told what he had experienced in the other world. The judges over there told him that his time to die had not yet come, but that once he returned to earth, he had to tell people what he had seen in his situation outside of his biological body. Essentially, upon his return, he brought the message that people who had led an ethical life were rewarded for doing so after they die. However, those who had committed serious misconduct were also given a very severe sentence and were exiled in a kind of underground world.

This initiation of Er can be compared somewhat with the lucid dream of a young Indian, the dream of the magician Wau-chus-co (3.3.4.) or with what happened during the near-death-experience of the Indian Black Elk, which will be discussed later in the text (6.3.).

In his book *Le code caché de votre destin*²¹, (The Hidden Code of Your Destiny), J. Hillman discusses the myth of Er and Plato's explanations. According to Plato, every human being, before being born, has an 'entity' that accompanies him to draw the new earthly life that awaits him. The main lines of this life are determined in consultation with the person who will be born.

Hillman mentions that according to the platonic Plotinus (205/270), before our birth, we choose our own body, but also the place and circumstances of our birth and even our parents. In this sense, we are the embodiment of the opinion we have formed of ourselves beforehand. Even if during our lifetime, it turns out that we would not be at all satisfied with our choices. But then we judge on the basis of very different criteria specific to this side of life.

Thus, we no longer see the deeper, let us say occult, reasons for the choices that our deep soul has made for us. And these choices - now unconscious - correspond to what we need for our spiritual growth. Yet, these reasons are erased from our memories at birth. However, the

entity that accompanies us throughout our lives has not forgotten them and encourages us, from the bottom of our hearts, to carry them out repeatedly. In this way, we can see the importance of the ethical level of this entity that accompanies us throughout our life on earth.

Hence the importance of questioning ourselves about our hidden assumptions, our vocation, what is happening to us and our failures, in short, the essence of our existence. There are certainly important life lessons to be learned from this. If necessary, we should try to go against the perhaps too low trends of this entity. For if it is indeed a lack of ethics, one may wonder whether we have never made the wrong choices in our long evolution over several lives, or whether it is an evil that is measured against us and that, to strengthen us, we must try to overcome this in our present existence.

Throughout history, this entity that accompanies us has received many names. The Romans spoke of individual genius, the Greeks called it our personal daimon. Plato himself confined himself to a 'paradeigm', a model of man's destiny. The neo-Platonic speak of an 'ochema', a vehicle of consciousness or one of the auras that surround us. The Bible sees him as an accompanying angel, a guardian angel. Today, we hear names like: providence, the sixth sense, the instinct of preservation or chance. We see that a life philosophy is shown, through the naming of the conception.

Names that are in line with the great Western tradition have attention for the other world and the subtle entities that are part of it. Contemporary material worldviews prefer to stick to a desacralised 'instinct' or a mere 'coincidental event'.

Max Heindel writes in his book *De cosmogonie der rozekruisers* (The Cosmogony of the Rosicrucians) that the purpose of life is not happiness, but experience. "Grief and pain are the masters who do very well with us, while the joys of life are only fleeting. The Bible, *Rom 5:3*, mentions a similar thought, where Paul says: "we also exult in our tribulations, knowing that tribulation brings about perseverance".

We are referring to Natascha Kampusch, *Haar verhaal*²². (Her story). As we know, Natascha was kidnapped in 1998 and imprisoned in a cellar. Only eight and a half years later, on August 24, 2006, she was able to escape the horror. Four years later, she said, "Anyone else would have gone crazy, but I didn't want to break. It made me stronger. The only thing I regret is not being able to look the perpetrator in the eye." As we know, after her escape, he committed suicide. The interview shows how Natascha does not see herself as a victim at the end, but she says that the real victim is her kidnapper. With remarkable psychological maturity, she sees how he remained an attention-deprived child, a frustrated and immature person.

It even allows her to forgive him every day for his misdeeds, so that, according to her, she is not filled with venomous hatred. In a way, she studied for years, under extremely difficult circumstances, the disturbed soul of her kidnapper, his weaknesses and his dual personality. Despite her physical captivity, the interview shows that she remained psychologically the strongest. About how to cope, to survive such a form of tyranny is also mentioned in the next excerpt.

Small egregious tyrants

Calos Castaneda (1925/1998), a famous American author of Peruvian origin, describes his experiences with the magician Don Juan Matus in the book *Het innerlijke vuur*²³, (The inner fire), in which he tells us about this inner growth and the chance you will have to face what he calls "a small egregious tyrant". Such a tyrant is someone who makes your life difficult in every possible way and from whom any sensible person wants to be released immediately.

Let us talk about this unusual vision of Castaneda: "My benefactor, the magician Don Juan, said that the warrior (remark: Don Juan considers anyone who mobilizes his will to resist a tyrant, a warrior) who comes across a small egregious tyrant, is lucky. He meant that if you meet one on your way, you can say you're lucky. Because if you don't, you have to go out and find such a tyrant, and that is more difficult. He explained that one of the greatest achievements of the former visionaries was a construction that he called "progress in three phases". Because they understood how man works, they came to the indisputable conclusion that if seers can stand up to small tyrants, they can certainly face the unknown (note: the dangerous world on the other side of reality) with impunity. In such a way that they can even bear the presence of the unknowable (understand: the extra-natural with its "demons" of all kinds). We know that nothing can control a warrior's mind as much as the challenge he faces in the face of impossible people in positions of power. Only in these circumstances can warriors acquire the sobriety and calmness necessary to withstand the pressure of the unknowable.

To this, Castaneda replied: "I did not agree with him at all. I said that in my opinion, tyrants can only make their victims powerless or as inhuman as they are. I noted that many studies have been conducted on the effects of physical and psychological torture on these victims."

"The difference is what you just said, Don Juan replied. "They are 'victims', not 'warriors'. So much for this remarkable text by Castaneda.

When you think about it, you realize that Kübler-Ross' vision is reaffirmed here. According to both, learning to cope with life's difficulties has a great formative value. Castaneda extends all this to the "other world". He maintains that overcoming the difficulties of this world also strengthens you in possible confrontations with beings from the other world. According to Castaneda, and with him many others, everyone sees the other world at the moment of death. But sensitivities, visionaries and magicians, he says, are already confronted with this 'vision' during their earthly life.

A nominalist view of reality obviously sees things from a completely different point of view. One may wonder what the point of being 'educated' at the end of one's life is when the price to pay for it is a life full of setbacks. Especially when death ends everything. So it can be said that it would be much better not to have any training, and therefore no retreat of any kind.

This view of life sometimes leads to a deeply rooted form of pessimism, especially when there are persistent setbacks. It seems that modernization "breaks" something of the courage of life in the soul of the profane and contemporary man. The idealistic vision sees this differently because it affirms that there is always an existence after death. From this perspective, life is much more than events that are limited to the time between birth and death. In this way, many archaic cultures also keep their distance from this pessimism. Even with great difficulty, many of them keep their joie de vivre. Let us illustrate this with the following testimony.

The uninterrupted courage of life

Attilio Gatti, *Mensen en dieren in Afrika*²⁴, (People and Animals in Africa), describes to us what uninterrupted courage is, through a letter from a Black African who had served him as a boy on his ethnological missions in the service of governments in sub-Saharan Africa. Gatti, a keen connoisseur of the 'soul' of the archaic man, had to urgently abandon his stay in Rwanda when the Second World War broke out in 1939. He sent one of his boys home, who later, full of primitive affection, told him his fate. Let us give the text of the letter below.

To the good master of yesteryear, of his boy, whose name is Bombo and whom he called the 'ever-scaring'. I wish you health, peace and prosperity. This letter is not to ask for your help, but to give you joyful news. The groundnut harvest is good. There are many wild animals. Children grow up. The women are fine, even if one of them was sick. When the drums first

spoke at night, they said that the angry white men and the yellow men who were angry from afar had gone to war against the Belgians, the French, the Americans and others, who are their friends.

One of the women was sick, the eldest. But the drums have spoken again. They said that the enemies tortured and even killed men and women of mercy, and also those who healed wounds and buried the dead. Even these men and women of God, like those who taught me to worship the true God, to read the written word and to write it with my own hands. One of the women was sick and in great pain. The others sighed and cried a lot. But my feet took me away from the village. My heart carried me to the place where the soldiers had their camp. There, the white healer was practicing his magic. He examined my eyes and ears. He hit me on the chest. He stuck needles in my arms, loaded with the white man's medication. And here I was a soldier! I was a soldier, and they made me walk, turn around and stay still. Until the white man, Lieutenant, gave me a gun that belonged to the white men of the government, but now belongs to me to clean, polish and carry for several hours. Then I learned to put my cheek on it, close one eye and look into a small hole with the other and press with my index finger. And behold, the gun gave thunder, and my heart trembled with terror, and my shoulder was numb with pain. But... the bullet had lodged in the middle of a piece of round paper.

Then the white man, Lieutenant, said: "And now we go far north and shoot bullets, no longer in round pieces of paper, but in the hearts of the wicked enemies of the good people". And I was filled with fear, because my mother didn't make me bold or brave.

After many moons of travel, the white man, Lieutenant, says: "Soldiers, the enemies are here!" And one of them, invisible, raised his rifle against the white man's lieutenant. But I heard the movement and knew where he was in an ambush, and first I put a bullet in his heart. And, although I was still shaking with fear, I was made corporal.

"Because my ears were good." Then, another day, I saw that the white lieutenant was about to fall into a strange trap. Then my feet ran in front of him and my hands exposed the trap and pulled it out. And the fall made a big thunder with a lightning bolt in it. And I was terribly shocked. But everything was fine, because I was the only one hurt. And the white lieutenant is not dead, but can continue to fight evil enemies. Then the white man came to the hospital himself. And they all remained silent and attentive. And I was weak because of blood loss, sleep and fear. But he only came to pin a medal on my chest. "Because my eyes were good."

When he had fixed the medal, he said, "Now you are healed. Go back to your village and become chief. Which is a great honor and a good thing. But I couldn't talk. Instead, I laughed and laughed. And the white man, the colonel, said, "Why are you laughing, like a big chimpanzee?" And I said, "Because the needle went through the fabric and my chest tickled. Then the white man, colonel, laughed. Everyone else laughed. Everyone was laughing, like a big chimpanzee. Even though I didn't tickle their breasts with a medal needle. Ha! It was a big joke! And now I'm back home. And my older wife is fine. The groundnut harvest is also good. And I wish you the same. Your faithful boy, Bombo."

Gatti adds that on the back of the second page of the letter in question, there were still a few lines, "in the same laborious writing". Gatti had trouble reading them, but when he deciphered the poorly written text, his breath got stuck in his throat. Gatti read: "These words are mine, but not the writing. Because both my hands are no longer with me. The trap took them away with its thunder. But it doesn't mind, because now there are other men who write, work and hunt for me. And everything is fine. Because the fall also took my eyes off me. But my ears are still good."

This primitive prose is a masterful model of what the American philosopher Josiah Royce (1855/1916) calls 'fidelity', devotion. This primitive, without his knowledge ("my mother made me neither bold nor courageous"), became a 'brave' man. But in a primitive way. The courage of his life contrasts sharply with the modern self-criticism that we hear more and more among some of our fellow human beings. It is as if modernization 'breaks' something of the unshakeable courage of life, peculiar to primitives, in the souls of some contemporaries.

The religious man transcends difficulties.

William James speaks of a feeling of happiness that transcends the difficulties of life (2.6.): For religion, serving "the highest" (the high, the sacred, the divine) is never a yoke. Religion has left the boring submission far behind. It is replaced by a willingness to accept any nuance between joyful serenity and fervent joy. This "happiness in the absolute and the eternal" is found nowhere else but in religion. This form of 'happiness' externally accepts evil as a kind of sacrifice, but internally it knows that evil has been defeated forever. The Bible (*Mark 8:36/37*) also underlines the exceptional importance of this contact with the "exalted", and with all that transcends this life: "For what does it profit a man to gain the whole world, and forfeit his soul? For what will a man give in exchange for his soul?" Jesus emphasizes it: there is no equivalent for the soul; it cannot be exchanged for nothing. This search for the sublime is apparently so important for the religious man that there is nothing in this world that can prevail over it. The constant emphasis on this point, the awareness that this higher level flows through the lower level, yes, can dominate it, means that difficulties are perceived and experienced from a completely different and broader perspective.

In a nutshell

Let us summarize what has been said about profane and sacred evolution. According to many indications, the material world was created about 15 billion years ago with a gigantic boom, the "big bang" and, as a result, the universe is still expanding. The earth's clock has been ticking for four billion years. For as long as it has, life on our blue planet has been developing gradually in a very varied way. In his theory of evolution, Darwin argues that plants, animals and humans have evolved from more primitive life forms through natural selection. From the sacred world, it is added that this evolution is far from being fortuitous, but that through material forms of existence, immaterial ideas, the different forms of being or "formae", very gradually become reality. The theory of evolution and biblical creation are therefore perfectly reconcilable.

In addition to evolution, seen from the scientific angle and from the world viewpoint of platonic ideas as thoughts of God, man can influence his own individual evolution for the better or for the worse. This will of course depend on the choices he makes in his life and how he tries to deal with the difficulties that everyone faces. In all this, religious man feels strengthened by the idea that evil has already been essentially overcome and that the real reality is in a higher form of existence.

From the nominalist point of view, which denies the existence of the higher world of ideas, chance continues to play a major role in the whole of evolution, as well as in individual human existence.

5.2. The unconscious and subconscious evolution in man

The fact that man has an unconscious and subconscious depth of soul has already been mentioned in the second chapter (2.5.) where we have discussed the psychology of depths, the family sub-consciousness, the placebo effect, the posthypnotic command and the so-called subliminal messages. We also mentioned the fact that non-Western cultures prefer their traditional medicine to Western psychiatry. We have pointed out that the influence of

unconscious and subconscious life can be greater than that of the conscious. What follows will largely confirm that our knowledge of ourselves, so to speak, is in fact limited to a layer of varnish and that we rarely know what is happening in the depths of our soul.

5.2.1. The regression

Forgotten memories

Many events of the past, such as childhood, may have remained unconscious or subconscious. The unconscious is what we never really knew. The subconscious mind is what was once in consciousness, but has been forgotten or repressed. Yet both still have an influence on how we think and behave. Sometimes a lot of this can be brought back to consciousness. There are techniques to remember it through concentration. This can also be done by hypnosis, for example. Because the hypnotist is thus allowed to dominate with his will, the will of the hypnotized, many people are opposed to being hypnotized. The question is whether, after hypnosis, the person is completely himself again. The existence of a kind of post-hypnotic command (2.5.) raises serious doubts on this.

If we can remember experiences and events from an earlier phase of our current life, we speak of "regression". A number of therapies use it to identify the causes, for example, of current psychological or physical problems and, if possible, to cure them. People in such a regressive state say that they remember events that have been forgotten since they were very young, sometimes their birth, their stay in their mother's womb, even their own conception.

5.2.2. Reincarnation

Beyond death

J. Grant testified about a man who was allergic to feathers (2.5.). She placed the cause of it in a previous life, when the man was seriously wounded on the battlefield and the vultures had started their macabre work early. 'Something' in the man had remembered that touching feathers leads to death, and that 'something' in him wanted to avoid this by making him allergic to feathers in his present life. How serious is the reincarnation hypothesis? Let us return to our theme of 'regression'.

As has been said, some claim to remember their conception. If they go back even further in time, some of them claim to live an existence "in another world", without a physical body. And when borders are pushed even further, one sees images and events that seem to concern past lives. Such experiences have been made by M. Lund in Uppsala, Sweden, or by J. Grant in England. This is how Mr. Bernstein wrote his bestseller *A la recherche de Bridey Murphy*²⁵ (In Search of Bridey Murphy), in which a certain Virginia Tighe from Colorado, USA, tells us in 1952 and under hypnosis that in 1806, in an earlier life, she was born in Ireland under the name Bridey Murphey.

Michael Newton, an American hypnotist and author of a number of books on regression in past lives and time between two lives, also recounts such an experience in his *Journey of souls*²⁶. On 28 September 2009, he was broadcasted on a Dutch-speaking radio station. He said that he remains a scientist, but because his career, given his advanced age, is now over, he no longer attaches importance to losing his scientific name by carrying out such experiments. He assured that he did not want the information he had collected to be lost. As a visionary, J. Grant has also published a number of autobiographies of some of her own reincorporations into various cultures. If you can go back very far in your own past, the question arises irrevocably: "how and where did we start?"

A growing awareness

Joan Grant, *Meer dan één leven*²⁷, (Many lifetimes), tells us how she expresses her very broad vision of life: "At that time, I had acquired enough empirical (note : 'clairvoyant') experience to perceive the main outlines of the individual's progress during the first four stages of his evolution. It starts with enough energy to organize a single molecule. As his energy increases and his consciousness begins to expand, he needs more complex forms to express this expansion. After the individual has become too mature to be contained by the mineral phase of existence, he enters the vegetative realm and then, through a series of incarnations in various specimens of the animal, he evolves towards his first incarnation as a member of the homo sapiens race: as a human being. During his first lives as a human being, his entire personality is incarnated, so that he has more or less the same abilities and perceptions, whether he incarnates accidentally or not. But as his consciousness widens, it becomes too broad to be contained within the limits of a single personality.

Grant gives a possible answer to the question of how and where we started our evolution. First, it is about consciousness, not about a physical body. At first, our consciousness was so minimal that it was contained in a single molecule, to be 'embodied' in a stone after a tremendous growing. If our consciousness were to become too widespread again, then we would experience a vegetable existence several times. With an even greater consciousness, we incarnated several times as an animal, to finally begin as a very primitive human with a series of incarnations as a human being.

Like Soloviev, Grant also speaks of a mineral, vegetative and animal phase before incarnating as a human being. As mentioned above, Soloviev (5.1.2.) adds a new evolution towards "a deified man". Both also see evolution in the first place as a growing consciousness. The many biological bodies express this consciousness, but are only its "vehicles", which are "thrown away" at the end of each existence. The biblical seers affirm that the distance between a monkey, as the most evolved animal, and a modal man is smaller than the distance between this man and a deified man. The modal man then apparently still has a long way to go in his quest for a broader and higher consciousness.

And this: with his vision that the ultimate goal of human evolution lies in the deification of man, Soloviev reveals himself to be a disciple of Pythagoras. Pythagoras also believed that the soul of man goes through a series of incarnations, until it succeeds in freeing itself from all the influences of corporality. He who leads an ethical life is always reborn in an ever higher form of existence until he no longer reincarnates. However, those who behave in a criminal manner descend to a lower form of existence.

The experience of many lives

It remains a remarkable fact that this full consciousness, which is spreading more and more through the long evolution of man, is almost completely obscured in most people with each new incarnation. Because few people remember a previous existence. It seems that at the beginning of a new incarnation, we have forgotten all our previous experiences and that we must repeat them, that we must relearn our "lesson". This brutal statement is for many a serious objection to taking the reincarnation hypothesis seriously.

In this context, D. Fortune, *Esoteric Philosophy of love and marriage*²⁸, distinguishes between 'the personality' as the unity of an incarnation, and 'the individuality', as the unity of a much broader evolution. After this life, what the person in question has achieved in his or her life is transmitted to the individuality, which is constantly enriched by the newly acquired experiences. With what we already know about the composition of man, we could call this

‘individuality’ with the voodoo term "the little good angel" (4.2.2.), the soul insofar as it is the source of individuality. According to the visionaries and magicians, the little angel remains the ever-incarnated ‘nucleus’ that contains the memories of all past lives.

In the story of the man who was allergic to feathers, we called it ‘something’ in the man who ‘knew’ that touching feathers can lead to death.

Van der Zeeuw, *Helderziendheid in ruimte en tijd*²⁹, (Clairvoyance in space and time), says that in the long term, a person can transfer a lot of information to his consciousness in the sphere of the ether (note: to this "something", to the subtle body, the little angel or the individuality) when one is outside the normal consciousness, in trance.

For example, Edgar Cayce (1877/1945) was probably America's greatest seer in the last century. He wrote, among other things, *On Prophecy*³⁰. By profession he was only a photographer, but if he entered in ‘trance’, understand, if he had the information of his "little angel", he could make a faultless diagnosis of the patients and in addition he could indicate the right medicine.

We find a similar story in W. Tenhaeff, *Magnetiseurs, somnambules, en gebedsgenezers*³¹. (Magnetizers, sleepwalkers, and healers through prayer). He quotes a certain A. De Puységur (1751/1825) from whom he writes: "The latter was a student of Mesmer, the famous magnetizer. One day, an acquaintance, Victor Rasse, immediately after the magnetizer began his treatment, fell backwards into his chair into a deep sleep, although he was able to answer the questions he was asked. Rasse said that his stomach was very inflamed and that he also seemed to be able to name the medications that should be used for his stomach aches. A few minutes after that conversation, Rasse woke up without remembering what had happened. The treatment given was faithfully applied and according to Puységur, Rasse was completely cured. This incident gave Puységur the opportunity to put Rasse in contact with the patients, to examine whether, in his state of "magnetic somnambulism" (as Puységur called the state of somnambulism in which his patient found himself), he was also able to describe the diseases of others and indicate the means to be used against them. The experiment was successful.

Among the ancient Greeks, among others, this was a fixed method. People came with their aches and pains to an underground sanctuary to... sleep there. And they did so until they themselves, or the mediums who were always there, experienced paranormal dreams that defined the disease, and at the same time recorded the therapy.

J. Grant, *Meer dan één leven*³², (Many lifetimes), also mentions that she dictated her book, *Gevleugelde farao*, (Winged Pharaoh,) in many ‘episodes’ in trance, whereas at the time someone could simply record it in steno. Once out of her trance, she didn't know what she had said herself and she was always very curious about the continuation of her own experiences from a previous life in Egypt.

O. Wirth, *Genezing door oplegging der handen*³³ (Healing through the imposition of hands), also mentions that a young woman, in her sleep, gave information about her state of health.

One can continue to complement such examples. They show that a person in trance, externalized, can have a broader consciousness than if he or she only remains with his or her daily consciousness. The trance consciousness apparently far exceeds the normal consciousness. In this way, our little angel has much more knowledge about ourselves and our past destinies than we do about ourselves. In other words: our unconscious and subconscious depths of soul are largely unknown to us. We only know this thin layer of varnish, which we consciously know and what we call “the knowledge of ourselves”. What our little angel represents is essentially what we have already called our "occult status". Few people have the

slightest sense of their own hidden depth of soul. We will come back to this later. Jesus expressed to the Pharisees the existence of their "occult status" in a painful way for them when He said that they were only whitewashed tombs (2.5.) outside with a beautiful appearance, but inside with rotten bones. And this while the Pharisees believe that they are correctly observing the laws.

Not always a positive development

After these testimonies, we will go a little further into the theme of 'reincarnation'. The idea of evolution is central here. To say it with a metaphor, one's first reincarnation are the first steps on a difficult journey. During this incarnation he needs to build his own road. If he dies, the road is only partly finished. When he comes back, there is already a piece of his road ready, which can be continued at an accelerated pace, to the place where this road ended. This also explains, for example, the talents that sometimes very young people already possess. Then the laborious work to extend the road begins anew, until death stops the progress again. Then there will be another incarnation. And so on and so forth. This is of course a positive development. Anyone who looks at and studies the real history of humanity can imagine that, to remain in this imagery, many roads are partly broken again. In this way, life sometimes resembles an endless series of battles, both individual and collective. Occasionally, someone can destroy in a lifetime, which has been built in a number of previous lives with great difficulty. A lot of things will have to be rebuilt at that time. According to this vision, people can already be overwhelmed by an 'inheritance' from the moment of their conception and the image of childish innocence, for example, is not always correct in this way.

For example, think of "The Omen", an American film from 1976. The film deals with the prediction of the arrival of the antichrist. Let's summarize briefly. The newborn baby of Robert, a high-ranking diplomat, dies. His wife Catherine is not yet aware of his death. In order to avoid much grief, Robert decides to adopt a newborn without her knowledge. This baby, Damien, was born at six o'clock on the sixth day of the sixth month. These three sixes refer to "the beast" (666) in *Revelation*, the last book of the Bible, dealing with the last judgment. During Damien's youth, all kinds of strange and frightening things happened, including Catherine's murder. Robert finally understood that there is a lot of evil in Damien, and wants to prevent him from putting this evil into practice. That's why he decides to kill his son. However, as soon as he seems to be able to succeed, the police will shoot him. The President of the U.S. is present at his funeral. He adopts Robert's son, which gives Damien a lot of power. With Damien's sinister smile, the film ends. Thanks to him, evil will be able to continue in this world without being disturbed.

J. Grant, *Meer dan één leven*, (Many lifetimes), says that as a new grandmother, she visited a maternity hospital and had a very unpleasant clairvoyant impression of a certain newly born child. She writes: "The next baby, born that night, was an extremely evil man who watched me from an infant's body, so angry that I felt like I was going to do humanity a favor by throwing him out of the window."

Man's relationship with plants and animals

"Halt, you can't go any higher", that's what was told to the young Indian at his inauguration (3.3.4.). A person who undergoes an out-of-body experience can never rise higher and perceive more than the spiritual height he possesses himself. The height can always be lower because every human being has experienced it during his long evolution. That's how Van der Zeeuw puts it. From an atavistic point of view, in our biological evolution, there is something animal

and even vegetable in our genes and in the depths of our soul. We come back to the question: "how and where did I start?"

J. Zafiropulo, *Empedocle d' Agrigente*³⁴, (Empedocles of Agrigento), says that Empedocles (-492/-432, Greek philosopher), affirmed that he was already born as a boy and a girl, and even as a plant, bird and fish". And in Hans Nouma's book, *Het dier in de werelddogsdiensten*³⁵, (The animal in the world's religions), we read: Buddhism professes the close affinity of the plant, animal and man. The three forms of life that merge into each other in the cycle of reincarnations together form the complex whole called 'life'. Before Buddha appeared on earth as Prince Siddhartha and this - according to himself - after 530 incarnations, he had repeatedly shown himself in the form of an animal. For example, he was born 18 times monkey, 11 times deer, 10 times lion, 8 times wild duck, 6 times snipe, 6 times elephant, etc. So much for that quote. It's difficult not to lose count. This remarkable relationship between humans and animals will be discussed in more detail later in the text in the chapter "About humans and animals" (10).

Why did I deserve this?

Belief in reincarnation, especially when it comes to incarnations in earlier life forms such as animals, remains a difficult assumption for ordinary people to digest because they don't feel it and remember almost nothing of it. Especially the idea that crimes from a previous life can still have consequences in today's life remains difficult to believe.

Consider the following experience: a person causes a collision and commits a hit and run. He was found by the judicial authorities and arrested a few days later. If this person suffered from a severe form of amnesia, he could say on the day of his arrest: "I didn't do anything today, and you're coming to get me. It's not fair." We could now, still in the hypothesis of reincarnation, replace each new day of a life with a complete new incarnation. The morning of such a day is then birth, the evening is the death. Night is then a stay "in the other world". The next day, it's a whole new life, and so on. For example, we could have made a serious mistake in a previous life or be overwhelmed by a form of serious evil from a third party, someone who, for example, threw a black curse at us. We would then be confronted with the consequences of our faux pas that overwhelms us in one (or more) of the following lives, and not necessarily the subsequent life. In our "ignorance", we could then say, from our point of view and in a similar way, "Why did I deserve it? It's not fair!"

If, then, we can be convinced that 'something' in us ever did wrong, then that is something quite different from when, in a previous existence, a fellow human being did us evil for which we would now suffer the consequences. "All this is very unfair," some shout. "It is an opportunity to learn and to strengthen against considerable evil," others console us. The existence of what Don Juan calls the "little tyrants" (5.1.3.) also clearly shows, among other things, that life in this world is not without danger. It is right to protect oneself against this that man should call upon superior and powerful beings. Religion is precisely the resistance against the threats that life poses to people, the threats that want to dominate them, if not devour them. And what she refuses is that those threats determine his life. As Hocking said (1.4.1.). If we are threatened, help from above is possible. If we make a mistake, there is such a thing as penance and forgiveness.

However, a competent clairvoyant will discover the common thread throughout our many lives and may also communicate it. Why this cautious reservation? Because it is not always wise for a person to know the whole truth about himself too early. He may discover very

unpleasant things about his past actions, at a stage where he can barely or not yet bear them. And then it is very difficult to continue to live with this "original sin" or "karma". A person may think he is born innocent. Authorized visionaries sometimes think very differently about this. The fact that we exist as human beings on earth, some say, means that there is perhaps still something to be done about it. And if you have encountered everything here, then, in principle, you are no longer reborn on earth, but you evolve further elsewhere, at a higher level of reality.

A logical structure

According to competent seers, a number of problems in our current situation can find their origin in an error from a previous existence. We can talk about a law where we reap what we sow. Some of the problems of the past can be solved in today's life. The logical structure of such a method is as follows: if we accept the hypothesis of reincarnation for a certain problem, we can deduce an experience that can eventually lead to its solution. Let us therefore carry out this experiment effectively and see if it leads to verification or falsification. And if such a hypothesis does lead to the solution of a problem, where other methods would fail, then, according to its supporters, it pleads for its authenticity and real value. A nominalist scientist would shiver by this and yet a lot of rationality and logic is at stake. P. Langendijk, among others, has written extensively on reincarnation and cause-and-effect relationships. See for example his *Leerproblemen en vorige levens* (learning problems and past lives), *Seksuele problemen en vorige levens* (Sexual problems and past lives) and *Concentratiekamp- en oorlogservaringen* (Experiences in concentration camps and war).

A. van Enkhuizen was also active in this field. In *Relatieproblemen en vorige levens*, (Relationship problems and past lives), she also demonstrates this law on sowing and reaping with a number of practical examples. People have 'sown' disaster in one or more past lives and are reaping the unenviable fruits of the present. Fortunately, and we want to emphasize this, the good things of past lives can also be reflected in a current life. So there is no problem here, quite the contrary.

If we look more closely at reincarnation, and this chain: cause and effect, we find a certain number of 'models', or recurrent situations. For example, a person who died in a fire may be terrified by fire in another life. Claustrophobia, for example, can be the result of being buried alive in a previous existence. Some seriously claim that they can show the grave in an old cemetery, where their body from an earlier incarnation rests.

Reincarnation and the Bible

For the average man, the belief in reincarnation or reincorporation may seem absurd. Yet it is common in many cultures and occult movements. The Bible mentions it indirectly, for example, where the healing of the blind is mentioned (*John 9:2ff*). The Jews ask Christ: "'Rabbi, who sinned, this man or his parents, that he would be born blind?'" If this passus is representative of the mentality of the time, it shows that Jews believed at least in an existence that precedes current life, an existence that can also have repercussions in the present. Jesus replied: "It was neither that this man sinned, nor his parents; but it was so that the works of God might be displayed in him". The followers of the doctrine of reincarnation conclude from this evasive answer that Jesus does not really disapprove of the doctrine of reincarnation. He has had ample opportunity to do so here. Maybe he didn't want to talk about it publicly.

As for John the Baptist, the Jews also wonder if he is Elijah (*John 1:19 ff.*). "This is the testimony of John, when the Jews sent to him priests and Levites from Jerusalem to ask him,

"Who are you?" And he confessed "I am not the Christ." They asked him, "What then? Are you Elijah?" And he *said, "I am not." "Are you the Prophet?" And he answered, "No."

In other words: The Jews ask him if he is a (rebirth of a) prophet who died a long time ago.

In *Marcus 6:14* we read: King Herod heard of Jesus, for his name was known, and they said, "John the Baptist is risen from the dead. That is why these forces are active in Him." But others said, "It's Elijah," and others said, "He's a prophet like the other prophets." When Herod heard this, he said, "This John, whom I had beheaded, is risen from the dead."

And *Mt 16:13/14* mentions that Jesus asked his disciples: "Now when Jesus came into the district of Caesarea Philippi, He was asking His disciples, "Who do people say that the Son of Man is?" And they said, "Some say John the Baptist; and others, Elijah; but still others, Jeremiah, or one of the prophets." But these too were already dead.

The Second Council

K.O. Schmidt, *Wij leven niet slechts éénmaal*³⁶, (We do not live only once), says that the Second Council of Constantinople, convened in 553 by the Byzantine Emperor Justinian, qualified the doctrine of reincarnation as heresy by a majority of votes. One can point out the following objection: there is no need to vote on whether or not a certain proposition is true. It simply has to be examined. Furthermore, the Vatican has never formally ruled out reincarnation. A number of ecclesiastical authorities have even openly declared themselves in favor of the possibility of reincarnation. This is the case of the Belgian Archbishop D. Mercier (1851/1926), who was one of the driving forces of neo-scholastic philosophy. Much of the Bible can be interpreted in favor of reincarnation, according to reincarnation followers. It is therefore not clear, they say, why the biblical tradition cannot accept that a resurrected body can be reincarnated in a subtle way, since it is already present in our present biological body as an apostasy of God.

Reincarnation: a fact?

Reincarnation is taken seriously by many cultures. A National Geographic documentary follows young children in India who claim to remember places and people from a very recent past life. National Geographic follows them on their journey to these places and people... and the facts confirm their stories. Children find their way to places where they have not yet been in their current lives and recognize 'parents' they have not met in their current lives.

The testimony of *Shanti Devi*³⁷ is well known. Around 1930, Shanti Devi (1926/1987), four years old, claimed that she had already lived in India and that she still remembered it very well. She told her current parents that her real home was actually in Mathura, a place about 150 km from her current home. She said she still knew many people, family members and places there. She was reportedly married as Lugdi Devi to the merchant Kedar Nath and died ten days after the birth of her son. Mathura was the home of a merchant, Kedar Nath, who became a widower nine years ago, ten days after his wife, Lugdi Devi, gave birth to a son. When this caught Mahatma Gandhi's attention, the head of the Indian nationalists, he opened an investigation. The conclusion was that Shanti Devi was indeed a reincarnation of Lugdi Devi.

Many famous people have also expressed their faith in reincarnation. We mention Pythagoras, Plato, Giordano Bruno, Paracelsus, Cyrano de Bergerac, G. Leibniz, Hume, Voltaire, Schopenhauer, Cardinal Mercier, Edgar Allan Poe, Ralph Waldo Emerson, Humprey Davy, Henry Ford, Buddha, Schiller, W. von Goethe, G. Lessing, F. Nietzsche, R. Wagner, Shirley Maclaine, etc. A number of visionaries and magicians today make it clear that reincarnation has not been a hypothesis for them for a long time, but rather an established fact.

This is how J. Grant, *Gevleugelde farao*³⁸, (Winged Pharaoh), autobiographically describes an earlier life in ancient Egypt. Very poetically, she directs her book: "When it was time for me to return to earth, a messenger of supreme life told me that I would be reborn in Keme. And those who would form my new body would welcome me. For once, we had been united, and the bonds between us were those of love and not of hatred, which are the two sons who unite men on earth most strongly. And as a brother, I would have someone with whom I had been on this great journey for a long time. When all this was communicated to me, the anguish felt by all those who had to leave their true homes, for the sake of another day's journey into the land of the mists, were relieved, for I would have friends in my exile.". And she concludes the book with: "Then, like a ray of sunlight piercing the clouds, I left this dark land of tears and pain to walk with my dear companions in the light.

There are many good indications that justify the existence of reincarnation as a hypothesis. It is of course up to the reader to define his own point of view. With Zenon van Elea, we can say that it is not scientifically possible to prove that such a thing as reincarnation exists. But neither has convincing scientific evidence been provided that it does not exist. The two statements: "Scientifically speaking reincarnation exists", or vice versa: "Scientifically speaking reincarnation does not exist" are logical unproven and therefore invalid statements. Let's leave it at "a hypothesis". This means that life, from birth to death, could be a link in a much broader evolution that took place long before birth and extends far beyond death. It is remarkable to see how some of the ardent supporters of Darwin's evolution despise those who believe in creationism, while refusing, with the same bias, to learn about reincarnation in any way.

A testimony: Shirley Maclaine

This American actress (1934/...) and leading figure of the New Age said in an interview published in the weekly *Flair*³⁹ that she remembers many of her past lives. She writes: "Sometimes I was a man, sometimes a woman. I remember very well the feeling of having lived on Atlantis, you know, the continent that disappeared into the ocean. I was a man, a great teacher, and I loved my wife very much. It was at the end of Atlantic civilization and we were overwhelmed by huge tidal waves. I was terrified and because it seemed so terrible to drown, I ended my life. What I remember is that I felt as if my soul was floating above the water and that I had seen a huge tidal wave take all my loved ones with me.

In her book *l'Amour foudre*⁴⁰ (Love at first sight), she says that the British actor Peter Sellers (1925/1980), the main actor in the famous Pink Panther films, was convinced that he had lived before. She says: One day, when we were on the set of the film "Being There", he told me that he often had the impression that he himself had been these characters in another time.

- I asked him: "Do you want to tell me that when you play, you are supported by the experiences you have had in your previous lives? Peters' face suddenly lit up.

- You know, there are not many people I can talk to about these things, he says, "because they all think I'm crazy.

- Yes, I replied, I know. I have this feeling myself.

Elsewhere in her book (o.c. 70), she writes that Jesus seemed to be a fascinating person to her, but that his teachings and miracles did not directly affect her. She says that He did many good things but continues: "Yet I did not consider Him as the son of God". With this, it is clear that she, as a leading figure of the New Age, is located at the extra-natural level, and not at the supernatural.

A testimony: Loretta Lynn

This American country singer (1932/...), says in *Joepie*⁴¹ magazine to believe in reincarnation and sees it as the reason for existence on earth. She claims that the actress Sissy Spacek (1949/...), who plays a role in the film *Coal Miner's Daughter*, was her sister in a previous earthly life. She also remembers a life as a poor woman who had to take care of a sick man and triplets, a life where she was the wife of an Indian chief, and one where she was a rich female dancer. She says she is helped in her life by the spirit of her friend Patsy Cline, who was killed in a plane crash in 1963. This friend's spirit led her to become a country singer.

To summarize this section on the unconscious and subconscious evolution of man. The belief in the reincarnation or reincorporation is almost as old as man himself. It was common in many archaic, ancient and classical cultures. Nowadays, this theme has come back on the agenda thanks to so-called regression therapies, which gave subjects images of earlier stages of life. It was, for example, their childhood, their birth, an interval in another world, or lives spent on earth. Through many incarnations, man would acquire a greater consciousness.

A number of experts argue that the evolution of a human being goes through a long evolution, successively as a mineral, plant and animal, and ultimately leads to existence as a human being. Soloviev and with him the Bible, see in the ultimate goal of evolution the deification of man. Throughout history, many celebrities have expressed their faith in the doctrine of reincarnation. By believing in reincarnation, the lack of knowledge of this subject is poignantly revealed in modal man, as well as the depths of his soul and his so-called "occult status", which are generally inaccessible to him.

5.3 Occult Inaugurations

The "sacred" is central

The term 'initiation' is used, for example, for student baptisms. In a more general sense, it is only after having been the subject of a folk or traditional use that one belongs to the group. They are no longer 'beginners' but full members. For example, in the novel *Klinkaart* (1954) by the Flemish writer Piet van Aken, a 12-year-old girl is 'initiated' on her first day of work in a brick factory. She gets a little clay rubbed between her legs and is then raped by her boss. From that moment on, she was part of the group. As humiliating as it may seem, it does not pursue an occult goal. What follows does not concern these forms of social initiation at all.

Spiritual initiation, in the occult sense of the term, is linked to a rather sudden inflow of subtle energy. The 'sacred' is central to it, as an increased vital force. The term 'sacred' is generally used in its non-biblical and neutral sense.

The growing awareness

Because at the time of a positive initiation, energy is always carried by 'beings', such initiation leads to a form of expansion of consciousness and contact with subtle beings. Initiation rites can be quite complicated and, to use the term voodoo, concern first of all the little angel. However, it should be remembered that the rites of voodoo rather lowered man to the level of an animal. As already mentioned, the little angel represents individuality through the different incarnations.

In ancient times, bliss was very varied. Sometimes observing inferior but energetic and rather wild beings, other times being witness to superior beings who could better control themselves.

The Greeks spoke of the telluric gods, at home in the depths of earth, and the Uranic gods who inhabit the celestial spaces. For example, the Titans belong to the primitive telluric layer of the Greek divine world. They are indeed "wild energy" gods. The youngest was Cronos, from

which came the last layer of deities of the Greek pantheon, the Olympic deities or the gods of the luminous world, who were better able to control themselves, although still fundamentally very "titanic".

The many different mysterious religions of antiquity, in which people were initiated, have as their common theme the subtle survival of man after death and the resurrection of life. It was thought that during the course of earthly life, conditions could be created for a desirable future, which consisted on the one hand of a happy stay in the afterlife and on the other hand of a better reincarnation on earth. Not everyone had the qualities required to be initiated. Mysteries have always had great authority in antiquity and in a restricted circle. Because the initiation had to take the oath of secrecy during its initiation, not much is known about it. What we do know is that sex life and fertility were at the heart of this process. Violation of this oath was punishable by the death penalty.

The Greek Mysteries

Plato, in his dialogue *Faidros*, gives us an overview. He knows there are degenerate ways of achieving ecstasy or 'mania'. But here, he discusses his precious forms. His thesis is as follows: "It is a fact that among all that is good for us, the greatest goods are those that come to us through ecstasy, which turn out to be a gift of the divinity precisely because of this".

According to Plato, the one who is contacted by a high and precious divinity does not behave at all like a 'possessed', as we have seen in the trance mediums of santeria and macumba, among others. Socrates (4.2.1.) thus knew that he was inspired and guided by a 'daimon' or an inner voice, which warned him of the dangers. According to Plato, in a state of 'mania', of divine ecstasy, a god or goddess reveals himself more easily, because in this state, daily consciousness is more or less extinguished in a human being. He is still there and is accepted as he is, but purified of his defects and elevated to a higher level. And it is precisely because of this information given by a divine being. Plato called it a 'detour' from this earth and its limits, in order to make way for a broader awareness of reality. This can also be called the increase or expansion of the mind.

At Jamblichos de Chalkis (250/333), a neoplatonist, *Over de geheime leerstelsels*⁴², (About secret learning systems), we read: "The situation of ecstasy is not only an excitement, but an elevation to a higher level and a transition to something more perfect. If the initiations in this ecstasy are brought into contact with the fire, then many will not have burns. In this situation, they do not live the life of an ordinary person. We refer to the rituals of santeria and macumba (3.3.2.). "Others don't feel it when they are pierced with skewers, when they hit themselves with axes in the back or when they injure their arms with knives." Today, we can still see these such tours de force. Since ancient times, they have been known as real and unimaginable signs of power or energy.

Religions such as Santeria and Macumba show that even the lower deities can 'obsess' and hold man in their grip. People usually don't know who or what motivates them.

In his *Phaidoon*, Socrates says on this subject: "We humans can be in a kind of captivity and we must free ourselves from it" and "we humans are then a possession of the gods".

An initiation by the witches' dance.

However, a number of religions also have higher forms of initiation. We read Michaela Denis, *Un léopard sur les genoux*⁴³. (A leopard on his knees). The author had participated in an initiation dance in Central Africa. Afterwards, she said: "I was sure I would never be the same again as before the initiation. The old muganga (remark: magician), the 'healer', to be distinguished from the 'mshut', the unscrupulous magician or witch, concludes: "Look: now you have become one of us and that forever. There are many nations on earth. But those who are

like us, are few in number. We have given you a special power and a special force (note: dynamism). It won't make you bad, because you'll never take advantage of it. You will work, but not for your own plantations. You will not work for your own children, because you will not have any. But you will work for all children, because all children are "your children". You will not work for yourself, but for all of us." The author replied: "I really love people. I really like animals. I love all races. The women - it was an all-female company - seemed satisfied. They gave signs of approval, as if they had always known what my profession of faith would be.

The author concludes: Since this exceptional adventure, many years have passed. Sometimes I realize the power the old woman was talking about, usually in difficult times. This power gives me peace and strength. I cherish more and more the desire to help others and I hope I have done so - on a very small scale. This power attracts animals to me and dispels any fear in their presence. I am absolutely convinced of this. But to the many people who asked me about the secret of my relationship with animals, I answered: Love. In fact, it is a love that has been strengthened by this power. The fact that an initiation by the intervention of some black African women, would mean something, will probably be considered ridiculous.

And yet! Thanks to this initiation, I have received proof that, behind the ruthless and dismissive face of this world, there is a higher reality. Negro-African women?". And yet! I believe that their faith, their way of approaching and reaching power, is part of a general human effort to find precious life in all its beauty and truth. In their minds, these women are united with the most generous and farsighted men and women who have ever existed. Moreover: I believe in a global consciousness that black Africans are called "roho" or soul. The power to do good springs from this soul of the world. This power extends from century to century and from people to people. (...). It is often very well defined and positive for people who are not overshadowed by the problems of civilization. (...). This is how all spiritual enlightenment, whatever the religious form, proceeds. The witches' dance (note: the initiation dance) is only a ceremony to extend power. This dance is linked to all other forms of high experience. So much for Michaela Denis.

Initiation groups

Now we move on to a completely different type of initiation: The Bavarian Illuminations. This order was founded in 1776 by Anglican Bishop Albert, Lutheran Adam Weishaupt and scientist Benjamin Franklin (1748-1830). It is said that this order is anarchist, that it tries in a hidden way to rule over all economic, political, military and religious issues at a global level. Benjamin Franklin was an American scientist, inventor of the lightning rod, politician and co-author of the American declaration of independence. You can see his portrait on the hundred-dollar bill.

It should be noted that the declaration of independence is inspired by the idea of the Enlightenment of the 18th century, which states that man is free from his "immutability" and the "coercion" that religions have imposed on him for centuries. It is man, and not divinity, who - in an extremely nominalist way - is the bearer of the light of reason, symbolized by the torch of the Statue of Liberty in New York, a gift from an equally enlightened France to the United States.

Franklin is therefore both co-founder of an occult order, working with subtle forces, and at the same time co-inventor of the nominalist axiomatic of Anglo-Saxon culture. Such contradictions are usually hidden, but if you look for them, you will find them in a number of world leaders with the regularity of the ticking of a clock. The contradiction can be clear:

people say that reality is nominalist, while behind the scenes they get involved in the occult forces.

The order 'Skulls and bones', a secret society of Yale University (U.S.A.), evolved from the illuminati. In an interview in which President Bush Jr. was asked about his membership of the order, he replied that it was too secret to discuss. In addition to Bush, the association has many other personalities who are particularly influential in politics and economic life. The emblem of this order consists of a skull and, below it, two intersecting bones and the number 322. The latter refers to the Bible, the book of *Genesis 3:22*, which reads: Then the Lord God said, "Behold, the man has become like one of Us, knowing good and evil; and now, he might stretch out his hand, and take also from the tree of life, and eat, and live forever". The question is whether the members of this order actually extend their hands and want to act autonomously in relation to the supernatural.

The Hermetic Order: Order of the Golden Dawn was also founded in 1887 as part of the Illuminati, by W. Westcott, London coroner, MacGregor Mathers, eccentric, and W. Woodman, medical doctor. She shows a deep sympathy for evil and is clearly devilishly orientated. Their members include W. B. Yeats (1923 Nobel Prize for Literature) and Bram Stoker (author of *Dracula*). Aleister Crowley (1875/1947) became a member in 1898. The latter was a notorious magician who moved from poetry to drug use and sexual magic, in search of increasing and strengthening his extra-natural power. He identified himself with the 'beast' of *Revelation*, the last book of the Bible. Hence the Luciferic, diabolical tendency. In *Revelation, 13:18* we read: "Here is wisdom. Let him who has understanding calculate the number of the beast, for the number is that of a man; and his number is six hundred and sixty-six." St. John says that 666 is the number of the beast, as a summary of all the forces against Jesus. Revelation deals with the end of time and the fall of the world.

Jean-Paul Régimbal, *Le rock 'n Roll*⁴⁴, writes about this Order of the Golden Dawn: "In his turn, Mick Jagger, (Rolling stones) also dedicated himself to Satan, under the influence of Marianne Faithfull and Anita Pallenberg. These two witches invited Kenneth Anger - himself a disciple of Aleister Crowley - to introduce Keith Richard and Mick Jagger to all the rituals of black magic. Mick Jagger was dedicated to Satan in The Order of the Golden Dawn. This is how he sees himself as the "personification of Lucifer". Three of his songs explicitly state this: "Sympathy for the Devil", "To their Satanic Majesties" and "Invocations of my Demon Brother". It is common knowledge that all the major producers of rock'n' roll music are members of a satanic church and that the vast majority of rock bands are registered as members of an evil religion. So much for Regimbal.

Such an initiation activates the energies and beings necessary to reap material success in this world. In this respect, we also refer to what has already been said on "subliminal messages" (2.5.). The examples given are very clear in terms of content, they are not elevating on the contrary. The disadvantage of all this, however, is that people find themselves in the grip of these demonic creatures, who sooner or later demand payment for services rendered. We are already referring to the chapter on what is called "the harmony of opposites" (11).

In his book on Macumba (3.3.2.), Bramley mentions among other things the way in which the gods of this religion are called. Maria-José, the mother of the gods, explains to her that each god has his own rhythm. The one who serves the "agogo", the sacred drum, strikes a certain rhythm, which evokes this very deity. The mother of both, says: "the essential is the rhythm",

"our gods are above all, sensitive to the rhythm", "neither of them can resist the call of the agogogue".

She continues: "The gods are eager for life, impatient to taste our gifts and our bodies. They are boiling with strength, and they come at us like hungry people.

Some psychics tell us that at many rock'n roll concerts, musical happenings and dance festivals, it's no different. The very loud and rhythmic music evokes many gods and inferior spirits from the other world, who influence the audience unconsciously and subconsciously. Sensitive people claim that, even if the music stops, these creatures will still hang around for some time and that the place looks very different and 'heavier' than before. For the festivalgoers themselves, and for our predominantly desecrated culture, such statements are obviously ridiculous and absurd.

So much for this summary, too brief, of information on contemporary initiatory groups. We did not want to omit to mention it to show that, according to some, behind the scenes of a nominalist axiomatics, there are many visions and methods of non-nominalist work, which we prefer not to give the light of day.

It is regrettable, in the words of D. Fortune, that "the children of darkness are much more enterprising in the subtle domain than the children of light".

Let's summarize this part. Occult initiations go beyond the purely psychological level. Man comes into contact with extra-natural influences and energies. His subtle structure is changing. Clairvoyants notice that in his depth of soul after the initiation, he is no longer the same as before. Because in many initiations the secret was, and still is, a strict duty, there is not much to say about it. In many older cultures, it was a kind of subtle death and a rebirth under better conditions. Nowadays, the objectives are not always very high. Although the main trends of our culture are nominalistic, many occult orders are very active in the magical field but in a hidden way.

5.4. The evolution: in summary

This chapter covers a number of aspects of our evolution. We know that the universe was created about 15 billion years ago and that our little earth has already reached the respectable age of 4 billion years. Our life on earth has evolved from a mineral, to a plant, to an animal and finally to a human existence. To this profane evolution is added the sacred evolution. Intangible ideas are gradually materializing into tangible forms. Likewise, individual human life has an evolution, between birth and death. Through regression, by bringing forgotten memories back to consciousness, we arrive at a series of past re-incorporations. This reincarnation hypothesis has its supporters and opponents. Another aspect of evolution would consist in what are called occult initiations, in which an evolutionary process can be accelerated. But here too, choices are possible. Not all initiations are characterized by the pursuit of a high moral level. A nominalist vision of reality adheres only to material and scientific evolution. But that doesn't cover all ground. Even in contemporary material cultures, there are sometimes hidden traces of subtle and extra-natural realities.

References chapter 5

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Chapter 6: out-of-body experiences, astral travel

For religious man, the sacred is the foundation, the ground of all existence. This sacredness can show itself as a subtle energy, as an increased strengthening force, inside all living things. Those who are sufficiently clairvoyant can perceive this sanctity in one way or another. Those who are sufficiently magical gifted can manipulate this fine matter and achieve results with it. Neither profane nor sacred, man remains a passive observer: he evolves. He has and makes history. His evolution can be favorable or unfavorable, depending on the choices he makes in life. In this way, he can steer, adjust and even speed up his evolution. He achieves this through an ethical life. Initiations can elevate man to a higher level, but it can also be reversed. This has already been explained (5.2.2.). Such initiations are of course related to processes in the subtle body. Gradually one becomes more and more aware of this. Some people also notice that the subtle body can leave the biological body. Then we talk about the so called “out-of-body experiences”. The term has already been mentioned a few times. We referred, among other things, to the subtle cord, which connects the biological and the subtle body (4.2.2.). And on this last theme, out-of-body experiences, we continue. This is the common thread that links our different chapters.

6.1. Out-of-body experiences during life

The theme of 'Out-of-body experiences' was also mentioned when we talked about the experiments of A. de Rochas (4.2.2) in which, by adding subtle energy or so-called magnetization, the subtle body was released from the biological one. Both remained connected through this subtle cord, in the Bible called "the silver cord" (*Preacher: 12.6*). The fine-material body usually hangs 75 cm to one meter above the biological body during sleep. If a person who has just fallen asleep receives a sudden shock, one sometimes feels more like he or she is falling. Sensitive people say that then the subtle body 'falls' too suddenly back into the biological one.

We have also already mentioned the so-called repercussion: an injury, inflicted on this subtle body, is reflected in the biological body. This shows that the fine-material body has a causal effect on the biological. We will come back to this later.

Many people testify to having experienced such an experience at some point in their lives. In a number of cases it struck them spontaneously and totally unexpectedly. Others can cause this in themselves consciously, willingly and repeatedly. Finally, such an experience also occurs in case an acute danger, as a result of an accident, a serious illness, or in death throes. Many people describe it as a wonderful and shining experience. A sample.

6.1.1. Out-of-body experiences without imminent danger.

There is the following testimony of Plotinus (203/269), a philosopher from the ancient world: "Often I wake up from my body, awakening to myself. I become an outsider for all things, I become present within myself. I see a beauty of a wonderful exaltation. At that moment I am sure that I am part of a higher world. The life I live then is the highest. I identify with the divine, I am in it. And, once that ultimate act has been achieved, I settle myself in it. After resting in the divine, when I lose myself in reflection and reasoning, I wonder how I could descend in this way once more, and how my soul could have ever become the inside of a body."

So much for this neo-platonic philosopher. Apparently, for Plotinus, "falling into thinking and reasoning" is an activity that does not reflect the full reality. In other words, there is a way of life that goes far beyond "thinking and reasoning". This is also how Plato had put it with his myth of the cave and his point of view on ideas (5.1.2.).

G. Van der Zeeuw, *Helderziendheid in ruimte en tijd*¹, (Clairvoyance in space and time), informs us about such an out-of-body experience, which he experienced himself and used as a conscious exercise. He writes: "I had put my body to sleep and when I left it I looked around me. I tried to look at myself (note: he wants to look at his biological body from his subtle body that then floats just above the biological body), but I didn't succeed. I just tried to grab my material body, but I couldn't do it either, because I just went through it. So I noticed that I could just walk through the bed and the walls. However, 'walking' is not a proper expression for this, because it was more like moving through an expression of will. Keep your thoughts in your power, because every thought creates forms".

People who have had such an experience say that thought is the driving force behind the movement. This is not the case with the biological body. We can think, for example, "I'm going to move my arm", but that thought is not enough. We must also do it; we must move our muscles. These are two very different things. In the out-of-body state, this is not the case. If you just think: I'm going to move my (subtle) arm, then it's already happening. If you just want to be able to turn around, this happens immediately. This is why it is so important to constantly control your thoughts in this state.

People who can't do this, people who become anxious when they get out of their body and lose their self-control, fly back and forth in an uncontrolled way. This 'flying' can be understood in the most literal way. One 'floats' through space, through the walls. One rises and falls according to what one thinks. One floats through one's own biological body, on which one has no grip in the exteriorized state and that one cannot move at all. It is a very bizarre experience.

Coming out of the out-of-body-experience sometimes makes you feel like you're falling. A lot of people who are unknowingly having an out-of-body-experience, experience this fall, just before they wake up. For a moment the two bodies have to be adjusted to each other again, before a movement with the physical body is possible. This tuning gives a number of people an intense tingling experience. The sentence "every thought creates forms", as Van der Zeeuw says, will be discussed in the next chapter (7.2.4.).

The "going through the walls" may seem bizarre, yet it is also mentioned in the Bible. Let us remember (4.2.2.) that Jesus, after his death and resurrection, was suddenly in the house where the apostles had gathered (John 20:26). The fine dust of the subtle body is not hindered by the 'coarse' dust of the door or the wall. Both types of fabric indeed differ thoroughly. We refer to the so-called "hylic pluralism" (1.4.2.).

Consciousness without brain activity

The journal Science, *Au-delà de la mort, (Où se situe la conscience ?)*² (Beyond death, (Where is the consciousness?)) reports that such an out-of-body-experiment took place under scientific conditions. Statistics tell us that at least one in ten people have had such an experience at least once in their lives, a figure that makes us think. The most important part of the Science Sector's report is presented below.

The American heart specialist Michael Sabom, who was initially very skeptical about NDE experiences (note: "NDE" stands for "near-death experience"), testifies about the removal of a vein (aneurism) in the brain of a patient, a certain Pam Reynolds. Although the patient is on the operating table for about six hours, the removal itself only takes half an hour. During this short period of time, no blood is allowed to flow through the brain and the brain is without oxygen,

with all the dangers that this entails. As is well known, there can be organ failures, if the parts of the brain that are aligned to the organs, do not get sufficient blood flow. Hypothermia is therefore used. The body is kept at 35.5°C. Only then all blood flow is stopped in the brain. The entire operation of Pam was recorded and filmed. For example, brain activity via an EEG and changes in the brain stem. All these data were then related to the story that Pam herself told when she had awakened from her 'anesthetic' and returned to normal consciousness.

She said she had been through an NDE. She had 'observed' the operation from a different consciousness and from her subtle body, which was then a few meters above her biological body. After her awakening, she remembered quite a bit that she had experienced during her operation, when her brain was inactive. What Pam 'saw' and 'heard' when she got out of her body was easy to test afterwards. For example, she 'saw' a kind of toothbrush, which was in fact the cranial drill. The conversation between the surgeon and the cardiologist was recorded. What Pam had 'heard' in the 'astral' state corresponded to this. The comparison of her story and the recordings allow her NDE to be accurately observed.

Dr. Sabom says: "The recordings show that at that time the body and the brain were without blood. We have the medical recordings of the course of the NDE at our disposal. We can study the EEG activity. We are able to check everything that happened in the biological body during the NDE. This allows us to answer questions such as: Was the NDE triggered by a crisis in the temporal lobe or by a specific electrical activity in the brain? Well, the answer is 'no'. Because the brain waves were flat and the brain stem was inactive during the NDE. The question arises: How can consciousness be in a waking state without any brain activity?"

So much for the testimony of the heart specialist. The TV station National Geographic has also dedicating a documentary to this whole incident.

This immediately leads to very penetrating questions about the relationship between consciousness and brain function. Does consciousness arise as a result of brain functioning, as a number of current materialistic views suggest? Or is the opposite the case, and was there some form of consciousness before the brain was active? And does this consciousness ensure an optimal functioning of our grey brain cells? Consciousness then is the cause, the brain is only the means, the infrastructure with which we think.

Reducing what's more to what's less

For religious people, reality is 'over-determined'. This means that when something happens, it has more than one reason. If a person just escapes a serious accident, he says he was protected by 'something' or 'someone'. A nominalist person thinks that this is just a happy coincidence, that's all. He believes that one should not look for more than is strictly necessary. The believer says the opposite and believes that the unbeliever finds less in it than is given. One can approach reality in more than one way. It is a form of ABC theory. A is the fact that occurs, B the assumptions with which one approaches reality, nominalist or religious. C is the result. Here: it was just a happy coincidence, or, no, there is more, 'something' or 'someone' has protected me.

An extreme nominalist approaches consciousness as a material brain process. If the brain works optimally, then consciousness arises automatically as a by-product.

E. Wilson, *Het fundament*³, (The foundation), gives us an extreme example of such a reduction of what is more, to what is less. For him, the basis of the whole reality is the 'hard sciences'. From this he deducts chemistry. From chemistry he deducts biology. From biology he then derives psychology and the humanities. And finally, art and culture follow from this.

From the point of view of traditional philosophy, this extreme form of nominalism is rather the world upside down. In this reductive vision, the higher is only the result of exclusively lower and material processes. In this view, humanity, love, religion... can just as well be 'explained' as mere movements of cells, neurons and atoms. That's all there is to it. However, this viewpoint is not so new. As early as 1748, J. de Lamettrie, *L'homme machine*, (The machine man) wrote that human thought, feeling and will can be traced back to purely chemical reactions in our brains. Even in our time, Verhofstadt D., *Atheïsme als basis voor de moraal*⁴, (Atheism as a basis for morality), writes with regard to our theme, the near-death experiences: "In fact, these are the side effects of morphine-like painkillers". The whole and so extensive paranormal event is 'explained away' as 'just' a chemical reaction. It should not involve a higher reality. A priori, life can only have a materialistic explanation. Verhofstadt actually says that he has never had an out-of-body experience before, and therefore they don't exist. As already mentioned (1.2.), this is a syllogism in which the premise has been concealed. This reasoning is written out: "Everything I don't experience myself, doesn't exist. Well, I don't experience any out of body experiences, therefore they just don't exist". But the statement "everything I don't experience doesn't exist" is an unproven generalization as a premise. The whole reasoning is therefore only a hypothesis, not conclusive evidence.

A far-reaching experience

Robert A. Monroe, *Uittredingen, experimenten buiten het lichaam*⁵, (Out-of-body experiments), knows this the phenomenon from his own experience. He draws attention to the fact that testimonies about Out-of-body experiments have occurred at all times and in all places. For most people it is an experience that occurs only once in lifetime. He writes that the experience of an out-of-body experiment, is often one of the most profound experiences in one's life and that it can profoundly change one's vision of life itself. This is expressed, for example, as: "I no longer believe in an immortal soul and life after death. I'm just sure that I will survive after death".

An anonymous testimony

I woke up, but I still needed some time. Do you know that feeling? A bit saying goodbye to the world of your dream and gradually making yourself ready to awaken in this world. And wonder if this is the beginning of a new working day. If so, that alarm clock is going to be annoying right away. If not, you can still lie down for a while. But that was the problem now, I didn't have the impression that I was lying down. No, it seemed to me that I was gently floating up. Just open your eyes, then you have a point of orientation and that unstable feeling will pass, I thought. So I opened my eyes, but I only saw fibers. All around me were fibers. My face was smack in the middle of them. Then I'm not in bed after all, I thought.

I tried to gradually lift my head up. I succeeded. Now I saw wooden beams to the left and right of me, with a wooden fiberboard floor on top of them. That makes you think you're still dreaming. But I couldn't be, because I was awake. I was still getting up and expected to hit the wood with my head. But look, my head just went through it. And so did my shoulders. That was amazing. And just in front of me was a pile of books on the fiberboards. I could even read the titles on the spine. Funny, I had all those books too. But mine were lying in a pile in the attic, which is just above the bedroom. And suddenly I realized it. They were my books. And I was in my attic. I just crossed the attic floor with my head and shoulders. And the fibers I first saw were the insulating materials that I had put in between the beams of the floor. But I couldn't float, could I? And if I was just hanging in the air, then the bedroom should be underneath me, shouldn't it? And the bed? That's what I wanted to see. And instantly, without having to move my muscles, my whole body turned around. I fell through the attic floor, through the beams,

the insulation and the plasterboards of the ceiling of the bedroom. And there, two meters below me, was the bed. I saw my wife lying there, and next to her... I lay. I saw the thin cord with which my biological body was connected to my subtle body. I saw the alarm clock on the bedside table. It was three minutes after three. I didn't know what was happening, wanted to get out of the situation and panicked. That's when it felt like I made an intense fall and lost consciousness...

I woke up. I knew that I had experienced something unusual. Yet it seemed as real to me as every-day reality. This was not 'just' a dream. I opened my eyes. I was lying in bed, next to my wife who continued to sleep peacefully. The alarm clock showed three hours and five minutes. So two minutes later. Don't tell me that there are no out of the body experiences. Afterward, I informed myself about this phenomenon in great in detail.

The Dalai Lama

H. Harrer, *Zeven jaar in Tibet*⁶ (Seven years in Tibet), says: "The Dalai Lama told me that he studied books describing the ancient methods of separation of body and mind. The history of Tibet tells of many saints who were able to make their minds function at a distance of hundreds of miles away while their bodies were immersed in meditation. The young Dalai Lama was convinced that through his faith and with the help of rites, he could go to distant places with his mind, for example in Samyé. When he was ready, he wanted to lead me there from Lhasa. I remember laughingly answering, "Well, Kundun, if you can, I'll be a Buddhist too."

The Dalai Lama is obviously talking about out of the body experiences. As many Westerners who think nominalistically would do, Harrer did not take the Dalai Lama seriously. The well-known film version of the book conceals this event. It reminds us a bit of the complaint of Poortman (4.2.2.), who writes that the belief in a hylic pluralism in our culture is repeatedly concealed, while there are often many reasons to mention it.

Those who have returned from the hereafter

Alexandra David-Neel, *Magic and mystery in Tibet*⁷ says. In Tibet one meets people who, after wakening from a state of lethargy for a short or longer period of time, give a description of the different places they claim to have visited. Some of them had confined themselves to a visit to inhabited areas, but others tell of wanderings in paradises, purgatory sites or in the Bardo, the intermediate sphere in which the spirit wanders after death, awaiting its reincarnation. These peculiar travelers are called 'delogs', which means "those who have come back from the hereafter". Although the stories of these delogs may differ from each other in terms of the places visited and the events, they are usually experienced as fairly pleasant.

A woman I met in a village in Tsawarong, who had been lifeless for a whole week a few years before, told me that she had been pleasantly surprised by the lightness and swiftness of her new body, which was moving at an extraordinary speed. To go to another place, she only had to want to do so. Moreover, she could walk on water, cross rivers and pass through walls. One thing was impossible for her: the cutting of a cord, a material almost intangible, that still connected her to her old body and that she clearly saw lying on her bed. This cord could be extended indefinitely, but it did bother her while changing places. "I got entangled in it," she said.

A magician who has an of out of body experience

J. Teernstra, *Schetsen en verhalen uit Afrika*⁸, (Sketches and stories from Africa), mentions the experience of Father Trilles, a magician who has an of out of body experience. Trilles was

a missionary in Gabon, West Africa. It is this same Father who gave us the description of an initiation of the ngil (3.3.3.). Teernstra's book, with many stories about black magic, still has a so-called ecclesiastical 'Imprimatur', a permission given at the time by the ecclesiastical authorities to print and publish it. It meant that the content of the book did not contain anything that was in contradiction with ecclesiastical doctrine. The fact that the book was given its imprimatur bears witness to a great openness, a broad axiom (4.1.1.), of the church at that time to the world of paranormal and magic. We give a brief account of the story of Trilles.

Ngema, the village magician, decorates himself at big celebrations with his shiny helmet and his scarlet coat of arms that we once gave him as a gift. At night, however, I was able to see him in his sorcerer's clothing, made with a mask of animal skin and with his, for me, ridiculous arrangement, which is usually sprayed with human blood. For many years he has been both chief and a famous magician. Everyone knows his power.

People come to him from 80 km or more to be healed. That's how I saw miraculous healings, which I think could be attributed to hypnosis. For Ngema, I am one of his 'friends'. He often needs me. He loves to come and talk at dusk. We often talked about his black magic and evoking spirits. One evening I invited him to go fishing with me.

- Too bad," he said, "can't you put that off for a day?"
- "For what reason? You can come with us, can't you?"
- "The Master has summoned all of us, my colleagues and myself, for tomorrow;"
- "What do you say? What master?"
- "Well, the master I say, the one who can".

I understood.

- "Well done, and which colleagues are coming?"
- Those who live in the vicinity, and beyond. Some of them come from thirty days away".
- "And where is this meeting being held?" Ngema hesitates for a moment.

"On the table land of Yemvi, near the old abandoned mine, a four day trip from here."

(Note: Ngema considers the missionary as a white magician and treats him as if he was a colleague who also deals with magic.)

Trilles was surprised:

- How can you get to a place tomorrow evening that is four days away from here? Never will you get there on time."

Ngema looked at me in bewilderment:

- "White colleague, can't the magicians travel in your country?"
- "Yes, but not like you".

- "No, certainly not like me. You know, you can come to my place for dinner tomorrow. In the evening you will see how we, black magicians, travel." That evening Ngema became very solemn.

- I'll start. As long as I'm busy, don't bother me, if your life is dear to you. For me as well as for you, every disturbance means a certain death."

If Ngema is going to Yemvi anyway, Trilles asks him, as a test, if he wants to visit his friend Eseba in Nshong. A three-day trip from here, but on the way to Yemvi, to ask Eseba if he urgently wants to bring the box with the bullets that Trilles had forgotten there. Ngema agrees. In the evening Ngema starts a number of ritual arrangements. He prepares idols and keeps a fire burning, with fragrant plants and pungent fragrant wood in it. Then he starts humming a monotonous melody. This is his prayer in honor of the spirits that have to help him. He also rubs his entire body in with a red liquid. Then he starts a slow dance around the fire, in which he also turns on his own axis, ever faster and faster. For hours. Then he stands still. From

the ceiling of the hut sounds a sharp hissing. Trilles looks up. A large snake twists down, keeps looking at Trilles and moves her poisonous tongue back and forth. Trilles understands that the snake is his 'elangel' or 'nahual' (note: about which more in 10.2.). She wraps herself around Ngema's neck and sways her head back and forth to the beat of his magic song. Afterwards he falls asleep. The snake also goes to rest. Throughout the night Trilles stays with Ngema, whose body seems to be dead all night. He is completely numb. Trilles lifts one of Ngema's eyelids. The eye is white and glassy. Trilles lifts an arm of Ngema, then a leg. They fall down again without any sign of life. A white foam appears at the corners of his mouth. Palpitations can hardly be felt. In the morning Ngema wakes up desperately. It takes a while for him to regain his full consciousness. Then he says: "There were many of us and we had a good time".

Trilles, however, is skeptical: "No, you were here all night, in a deep sleep!". Ngema: "I wasn't lying on the bed. That was just my body. But what is my body? *I* was on the plateau of Yemvi."

Three days later, Eseba arrives at the mission: "Father here are the bullets that you had asked for through Ngema." Trilles: "When did Ngema come to you?" Eseba: "Three days ago, at 9 o'clock in the evening." Trilles was surprised: "At the moment when Ngema was asleep. Did you see him?" Eseba: "No, Father, you know that we are afraid of ghosts passing by at night. Ngema knocked at my door and that's how he conveyed the message. But I didn't really 'see' him." For Trilles there was hardly any doubt: Ngema went to the celebration. His 'I' had made a journey in just a few moments that would normally take several days. His 'I' had also acted, listened and spoken there.

He was lying across the foot of my bed.

D. Fortune, *Psychische zelfverdediging*⁹, (Occult self-defense), deals with what she calls an "ethereal projection". This form of projection differs from the "astral projection" which is still material but much more subtle or finer. Both are out of the body experiences. One calls the projected, departed body, an "ethereal double", 'doppelganger' or 'phantom'.

These subtle substance is also called "ectoplasm" of 'ecto', 'outwardly' and 'plasm' a form of fine substance. Between the ethereal double and the coarse biological body a tradition situates a "first substance". In Greek they spoke of "protè hulè", in Latin of "materia prima" or "primal substance". We refer to the chapter on fine matter in history (4.4.2.). It concerns the basic material from which the ethereal and astral materials are condensed. The projected body can take various forms. It is, as the pre-Socratic emphasized, deformable, just like water, like air or like fire.

D. Fortune thus describes an out of the body experience. An advanced occultist resigns himself and after a few convulsions he is in 'trance'. He then becomes as stiff as a board. Weight loss occurs. Fortune writes: "Many times I have helped to lift someone in that out-of-body condition. I could then lift someone all by myself, because he wouldn't weigh more than a child". Where did the weight go? Fortune experienced it "in person". One of her acquaintances - her teacher in occult matters - had been ill and had been shivering with a high fever. Fortune had assisted him every night. When he had recovered sufficiently to be left alone at night, Fortune then shared the bedroom with another housemate. They slept with the window open. Fortune continues: "I fell asleep immediately. However, I couldn't have slept very long when I woke up with the sensation that a weight was pressing on my feet. It was as if a rather large dog had jumped on the bed and lay down on my feet. The full moon was shining in the room. In that light I saw the man we had left in the bed downstairs. He was lying across the foot of my

bed, seemingly in a deep sleep". He seemed to be wearing his dressing gown. His figure and his face were colorless.

Fortune wanted to tap him on the shoulder. She says: "I could not only see him but also felt his weight on my feet. When I moved for a moment, he suddenly disappeared so that I kept staring at the bed in amazement. Only then did I realize that his whole appearance had seemed too colorless and had looked more like a pencil sketch than a human being of flesh and blood". The next morning, the patient did not remember this. However, he had had confusing dreams all night.

For Fortune this was not an occult attack but rather the visit of a friend. In his weakened condition, he probably no longer had the normal control over his occult life forces. This way, he was carried away from his biological body and had instinctively sought comfort from her. This may also explain why some people complain of a 'heaviness' they experience on their body during certain nightmares. It can be a person's ethereal body during an out-of-body experiment.

It is striking that Fortune does not go into what the ill man had said, namely that he had lived through the confusing dreams of a sick person all night, which he could not describe any further. Possibly he had helped someone with an occult problem himself, or he had just met someone who had thoroughly exhausted him, so that he himself had become ill from it. It would be worthwhile to find out how Fortune felt a few days after that night. Did she get very tired? Was she depressed? That, too, may indicate a lack of vitality. Was she, in turn, perhaps also plagued by nightmares? In that case, the resignation of **her teacher** is not so innocent, because then he has sought her out in order to draw on her life force.

A multifaceted view of reality

Many people have already experienced an out-of-body experience. All of them describe it in related terms, at least in so far as they can talk about it undisturbed and without danger of being ridiculed. Which indicates the reality of it, though different from everyday life. One can keep arguing about such a consciousness-expansion, but there must be a reason somewhere for all these things, otherwise so many people wouldn't get involved. Those who deal with it claim that 'something' manifests itself as real. Even if it is something other than everyday reality. Without a multifaceted concept of reality, without a broad axiomatic, with only the axioms and powers of perception of the classical senses, one simply cannot enter this world. All materialism, all positivism, all nominalism that is merely sensualism or 'sensory belief', closes itself off beforehand. That is what some clairvoyants tell us.

An umbilical cord

As already mentioned, those who have experienced such an experiment tell us that this consciousness is carried by a 'vehicle', a body similar to the biological one, but made of a much finer substance and connected with a fine umbilical cord, just as a newborn baby is still connected to the mother. This fine-material body is visible to those who are sufficiently clairvoyant.

We have already written that the Bible mentions such an exteriorization and calls this umbilical cord the 'silver cord'. In Ecclesiastes 12.6 we read: "the silver cord breaks off, the golden bowl breaks". This breaking down means that the biological body is no longer 'animated', can no longer be supplied with life force, which immediately leads to biological death. However, the subtle body can survive without its biological 'partner'. This brings us to the next series of near-death-experiences that are experienced as a direct life-threatening event.

6.1.2. A near-death experience or NDE

Another consciousness

In circles of the paranormal sciences one hears more talk about such an NDE. A world-famous authority in this field is Elisabeth Kübler-Ross. In her book *Over de dood en het leven daarna*¹⁰ (About Death and Life Beyond), she writes, "We have studied twenty thousand cases of people around the world who had already been declared clinically dead and who were then recalled back to life. Some woke up on their own and others only after resuscitation attempts. During an operation, a lot of people get out of their bodies and then look at the course of the surgical procedure. You no longer perceive the events with your earthly consciousness, but with a new kind of perception. You record everything, even though you no longer have blood pressure, no pulse and no breathing, sometimes even when there are no more measurable brain waves. You know exactly what everyone says and thinks and how they behave". And further: "Usually such experiences take place when an encephalogram no longer gives a result or when the doctors can no longer see any signs of life. Our subtle body, in which we temporarily find ourselves and which we experience as such, is not a physical body but a finer body. During certain phases of sleep we all have such experiences, but very few people realize that".

Much has been written about the existence of fine-material and fine-material bodies, especially in works with a so-called occult or magical impact. Many philosophies also address such a delicate subject, including neo-Platonic philosophy.

I felt like I was leaving my body.

In her book *l'Amour foudre*¹¹ (Out on a limb), Shirley Maclaine lets the British actor Peter Sellers (1925/80) speak. He confided to her that he had experienced an NDE.

- "I'm afraid of this place."
- I asked him why.
- "Because I died in this place!"

I remembered that I had read in the newspaper how he had only just escaped death.

- "Dr. Kennamer saved my life", he said "and I saw him do it!"
- "Are you serious?" I said, "How?"

- I felt like I was leaving my body. I just floated out of my corpse and saw my body being driven to the hospital. Then I saw Dr. Kennamer coming. He felt my pulse and saw that I was dead. He did everything he could to get my heart beating again. Then I looked around and saw an incredibly beautiful, bright, lovely white light above me. I saw a hand through the light and I wanted to grab it. Then I heard the doctor say, "It's all right again. He has a heartbeat again!" At the same time, I heard a voice say, "It's not time yet. Go back and finish your work!"

About a year and a half later, I was sitting with a couple of friends in my apartment in Malibu. I had been travelling and didn't know that Peter had had another heart attack. We were chatting, when all of a sudden I sprung out of my chair: "Peter", I said, "Something has happened to Peter Sellers!"

Then the phone rang. It was a reporter from a newspaper who wanted to see me. (Note: Shirley pretends to be a maid and says that Mrs. Maclaine cannot be reached.)

- "I would like to hear her reaction."
- "About what?" I asked in amazement.
- I'm sorry if you haven't heard it yet, but her friend Peter Sellers has just been deceased."

I turned around. I felt how Peter was looking at me. I wanted to tell the man that he was wrong. I wanted to tell him: "You may think he's dead, but actually he only left his last body."

Of course I didn't say that. Still, I know that Peter would have loved it if I had answered that. So I said, "Shirley is not here. I'll give her the message." I quietly laid the horn down.

- My friends asked, "What is it?". I saw Peter smiling.

- Nothing," I replied, "some reporter just told me that Peter Sellers died.

When I saw little Kate, I 'fell' back into my body.

The British singer Kate Bush (1958/...) known for her hit Wuthering Heights, writes in *Joepie*¹²: magazine: "One day when I was a child, my mother collapses. My father immediately puts her on her bed. He no longer feels a pulse and uses artificial breathing. Afterwards, the mother tells: "I climbed like a hot air balloon up to the ceiling, 'looked' at my husband from there and shouted: 'Leave me alone! I'll take care of it!' Then I entered the room and cried, "Where's mummy?" Mother says: "When I saw little Kate, I 'fell' back into my body and came back to life". Kate Bush believes that a lot of people have such an experience.

Mrs. Schwarz

To quote Elisabeth Kübler-Ross: "In my lecture room, what Mrs. Schwarz said was for us the first report of a patient who had an NDE. We already have (note: in 1977) hundreds of such reports that were recorded in California, Australia or elsewhere. Without exception, they have one common denominator, namely that the person in question left his earthly body in full consciousness. This death, which the scientists want to convince us of, does not exist in reality. Death is nothing more than leaving your earthly body in the same way that the butterfly crawls out of its cocoon. Death is a transition into a new state of consciousness, in which you continue to feel, see, hear, understand and laugh and in which you are able to grow further. And the only thing we lose in this transformation is exactly what we no longer need: our physical body. It's like the winter coat that we put away at the dawn of spring, because we know it's already very worn out and we don't want to wear it any more anyway. And with death this is exactly how it is.

A large number of these patients also told us that in addition to the peace and tranquility that came over them, as well as the awareness of being able to perceive but not being perceived, they also had the feeling of being 'whole' again. This means that someone who has lost one leg in a car accident and sees that leg lying on the road, will notice after leaving his physical body that he still has both legs. In a laboratory explosion, one of our patients lost the light in both eyes. Immediately afterwards she had left her body and could see again. She was able to see the other consequences of this accident and afterwards described what happened when people came to running up. After the doctors managed to bring her back to life, she was completely blind. Do you understand why many of them are resisting our attempts to bring them back to life, when they found themselves in a much more desirable, much more beautiful and perfect place?

And often we meet those of whom we did not even know that they were already "on the other side". We know of the case of a twelve-year-old girl who didn't want to tell her mother about her delightful experience, because no mother would like to hear that one of her children loves it better somewhere else than at home. Of course, this is quite understandable. But what that girl had experienced was so unique that she had to tell someone about it anyway. And therefore she confided to her father that when she 'died' she had experienced so much joy that she wouldn't have wanted to come back to the world for anything. The special thing now - apart from the incredible splendor and simply fantastic abundance of light and love described to us by most others - was that her brother was with her and had held her in his arms full of love and tenderness. When she told her father this, she added, "But the only thing I don't understand is that I don't have a brother at all." Then her father's eyes teared up and he had to confess to her

that she had indeed had a brother, but that he had died three months before her birth. No one had ever said a word to her about it.

So much for E. Kübler-Ross. We also refer to the so-called 'phantom pains': people claim to have pain in a body part that has been amputated. An amputation only concerns the biological body. The fine-material body remains intact.

Happiness after death?

Karlis Osis and Erlundur Haraldson, *Op de drempel; visioenen van stervenden*¹³, (On the Threshold; visions of the dying), also, but very extensively and on a scientific basis, deal with the phenomenon of out of body experiments.

Karlis Osis (Riga, 1917/1997) obtained his doctorate in philosophy at the University of Munich in 1950 on the basis of a thesis on extrasensory experience. Erlundur Haraldson (Reykjavik, 1931/...) obtained a PhD in philosophy at the University of Freiburg in 1972, also on the basis of a thesis on extrasensory perception. This says a lot about the then already present broad-mindedness of these universities regarding paranormal research.

In their book they describe three different researches:

- 1. 1959-1960: samples all over the U.S. A questionnaire is randomly sent to 5000 doctors and 5000 nurses. Of these, 640 answers were returned, covering 35 540 moments near death, of which 2 202 appearances and faces. 753 of whom death was near, experienced a sudden, medically astonishing change in mood some time before their death. 83% of the appearances were family members, 90% of whom could be identified were next of kin: father, mother, partner, brother, sister or children. In most cases they came to escort the almost dying patient to the other world. 70% of those who appeared to the dying were deceased, 30% were still alive.
- 2. 1961/1964: research in six states (New York, New Jersey, Connecticut, Rhode Island, Pennsylvania).
- 3. 1972/1973: Research in northern India.

Facts: Osis and Haraldsson studied hundreds of cases of Americans and Indians (especially from North India), both Christians and Hindus, in the field of NDE.

Their main impression: the cultural context and the religious experience play a very small role concerning the NDE. However, the depth of the religious faith exerts a great influence.

Elisabeth Kübler-Ross, sees her observations in that area confirmed.

We read (o.c.): "Many claim to be awaited by acquaintances in their final moments of life. Others say they 'see' a man (Jesus, Krishna, Shiva...) dressed in white and surrounded by a shining aura, which brings a medically inexplicable rest and calmness. In India the messengers of the death god are called 'yamdoots'. If the Hindu prepared himself for life after death by good deeds, then a friendly yam death appears, if the Hindu behaved badly, then a creepy yam death appears".

From such observations, heard through the testimonies of medical personnel, Osis and Haraldsson conclude that there is another paradisiacal world. Also that at the time of death often beings, especially family members, from the world of those who are close to death 'welcome' them to accompany them to the paradisiacal world. This may explain the medically so sudden change of mood. If at first death was feared, then the dying person does not feel alone, and moreover 'in safe hands'. In such a case, overwhelmed by light, music and accompanied by deceased acquaintances, one joyfully approaches the other world and its inhabitants. It seems to be the joy from birth, but in the other world. In this context, there are many stories of people who, as a result of a serious illness or traffic accident, claim to have been faced with a choice

in a disembodied state: to return because they saw that they still had a task ahead of them here, or to go further towards the light and leave this world.

Refuting experiences

In their research, Osiris and Harlaldson also believe that they find refuting experiences, namely where patients display incoherent hallucinations. O.c. 59: "There are incoherent hallucinations (note: false experiences) in which patients, in a kind of lucid dream, - a dream in which the dreamer is aware that he is dreaming- mumble things that seem meaningless to the doctor. We have not taken these cases into account".

Note: The very earthy nature of the contents is striking in such cases. For example, the usual daily worries are discussed. However, whether this is a reason not to take it into account is questionable. Could this not be a consciously suppressed or unconsciously repressed form of confrontation with death? The mere fear of death, not to mention a practical disbelief concerning the afterlife, can, in the vicinity of death, lead to "adherence to this earth", with its day-to-day concerns. Is that a reason not to care and to interpret such reactions as enlightened rationalism and hard science do: namely, as nonsense?

Pointless mumbling, mental deterioration of the soul that is not prepared for death at all, and what follows, can be a prelude to terminal behavior. Let us think of incoherent nightmares. Can they not reflect the deeper being of the immortal soul? Doesn't a man who dies come into that very sphere of nightmares, At least if he enters the other world after leading a disordered life and finds himself there unprepared? Religions worthy of the name have repeatedly pointed out that the soul must be prepared for the hereafter. Perhaps not without reason. The following text seems to illustrate this.

An approaching hell

We read Phyllis Atwater, *Retour de l'après-vie*¹⁴ (Return from the afterlife). The author herself experienced three NDEs, on which she investigated this phenomenon for 15 years. In Boise (Idaho) she had met a Californian who came to live there. It came to a kind of friendship. After a phone call she learns that this woman had experienced a heart crisis and is expecting her. The woman was pale. What she had experienced during her clinical death, came down to this. She comes out of her body, floats above it. Then she penetrates a dark corridor, a 'tunnel', and reaches the end of it. She sees deserted hills full of naked people who look like some kind of zombies.

Let's note the following: Haitians claim that zombies are people who have been deprived of most of their subtle life force by black-magic rites and which have thus been transformed into automatons deprived of their free will. This is also what the image of their nakedness refers to: they have been robbed of just about everything and hardly possess any life force.

G. Van der Zeeuw, *Helderziendheid in ruimte en tijd*¹⁵ (Clairvoyance in space and time), says that during a visit to what he calls "the lowest areas", he also sees the deceased people who are there naked. We will return to such visits later in the text (12.1.1.).

We listen to Atwater again: "They (the 'zombies') kept themselves straight, shoulder to shoulder and did nothing but look at her. The spectacle was so creepy that she started to scream. Immediately she entered her body again. But she kept screaming. Only after a sedative did she finally fall asleep. Her interpretation: death, so she repeated, is a nightmare. She cursed all the churches that for centuries have been fooling people with stories about paradise. The woman

was desolate. Two other patients enter: an elderly woman and a woman supported by sticks. They, too, had recovered after being declared dead. They mainly told the same story and were as horrified as the first one".

Atwater discovered only one common but striking point: all three suppressed the errors that weighed on them, all three had an even stronger sense of guilt from the NDE. They confessed that, by "experiencing death", they had encountered what they feared most, and since then they have been more convinced than ever that they should pay for their 'sins'. These women were totally convinced of the existence of hell.

We wanted to touch on the existence of such paranormal 'hell' experiences, for there is usually a strange silence in that area, with the impression that such negative experiences would not occur.

People with sufficient 'sensitivity' and 'clear vision' can interpret these 'hell'-experiences Biblically. They say that these women saw the 'refaim', as psalm 88 (89)11/13 suggests, souls without a divine spirit or life force (Genesis 6,3). In psalm 88 (89), a desperate dead man complains of the desperate, lonely and dark situation in which he finds himself.

The fact that some experience their NDE as exalted, others as frightening, may, again in biblical terms, indicate their "judgment of God". We will come back to this in more detail in chapter 12: "On causes and effects".

Finally, we would like to point out that almost all religions speak of a post-mortem judgment. We find it not only in Christianity, but also in Judaism, among Muslims, in the ancient Egyptian religion, among the Zoroastrians in ancient Iran, among the Eastern cultures: India, China, Japan, and Tibet, but also the North American Indians, and the Central American religions, such as the Incas and the Aztecs.

M. Richard, *Voyage aux limites de la mort*¹⁶, (A journey to the limits of death), describes the whole phenomenon of NDE as follows:

1. The subjective impression of dying.
2. The entry into a dark corridor or tunnel (cf. the Bible; the book of Job) .
3. Meeting with beings (including the deceased)
4. Inner peace and feeling of well-being.
5. The impression of being outside one's own body.
6. Access to an unsuspected living space and to a light that radiates love.
7. To recuperate,
8. The absence of any fear of dying.

Note: We take this as a partial definition of near-death experiences because, as has already been shown, there are also very creepy near-death experiences. These seem, at least by some, to have been pushed into the background. Perhaps in order not to frighten those who read the reports, or for lack of completeness in this respect. It is also concealed here that during a sudden agonizing life-threatening experience, for example, a traffic accident, many people say that they see their entire lives passing by as a panoramic image, right down to the smallest details.

So much for these testimonies about the NDE. It is clear that the phenomenon is not so rare and that it is not bound to any religion, time or place. The phenomenon raises in an acute way the question of the origin of consciousness. According to the nominalist view, it is a by-product

of optimal brain function. The centuries-old tradition sees this differently: it is not our brains that think, but we, using our brains. The tradition also sees the material body as one kind of body, while a human possesses other, thinner vehicles or bodies.

6.2. Dying

6.2.1. Just before dying

A preview or precognition

J. Bois, *La télépathie*¹⁷ (Telepathy) in: Les Etrennes merveilleuses, (The Wonderful tips) quotes Plutarchus of Chaeronea (+/- -45/+125) where he tells how Calpurnia, the wife of Julius Caesar (-101/-44), tried in vain to convince her husband not to go to the Senate where he would be killed.

We read: Belline, *La troisième oreille*¹⁸ (The third ear). Michèle Morgan, a clairvoyant, says: "A few days before the death of a loved one, I was able to see the precise details of what was going to happen. It happened when I woke up. As I closed my eyes again, I saw my two close friends at my side. The face of one of them was full of tears, the face of the other showed the pain. In an avenue we went into a funeral procession. About ten days later, the scene was effective and presented in every detail.

M. Van Gestel, *Mijn kind ziet meer, Een moeder vertelt over haar paranormaal begaafd kind*,¹⁹ (My child sees more. A mother talks about her psychically gifted child), quotes a similar experience. "I am reminded of a predictive dream I had a few years ago about the cremation of a good friend. Six weeks later, this friend was killed in a traffic accident. The moment I entered the crematorium, the world stopped for a moment. The same flowers, the same candles, the same auditorium. The recognition was there immediately. It was as if the image had been burned into my brain".

J. Grant, *Meer dan één leven*²⁰, (Many lifetimes), tells of an experience she had as a child when she sat at the table with her family, together with a visitor, a doctor. "When I suddenly realized that the man sitting opposite me at lunch was going to die that night, it seemed obvious to me to congratulate him on the fact that tomorrow would be his happiest birthday. He was a doctor I loved, so I felt sad that I might not see him for a while, but I knew such feelings were extremely selfish. "Tomorrow is not my birthday," he kindly said. So I rushed to explain that I meant that kind of birthday that fell on the day you died. I was sent out of the dining room, soon to be followed by my mother, who gave me a scolding for making such a cruel remark. Finally, mother was sufficiently calmed down to say that it probably didn't matter, since the doctor was only fifty-five and he knew he was perfectly healthy. But the next morning the commotion flared up again, when the doctor's body was found dead in his bed."

6.2.2. The moment of death.

The final end?

Traditional science has nothing to say about the state of man after death. Stating of course, that there is no longer any consciousness after the death of the body. All life has ceased, the vital functions have come to a standstill. This is the final end. The human body will now undergo its deterioration according to biological laws. If necessary, a dead person can still live on in the memories of those who were close to him or her, and the ideas or vision of life that the deceased advocated may still be carried by third parties, but there is no place at all in the physical vision for an actual survival of 'something' in the deceased person. Death is an irrevocable ruler.

This opinion is supported by the undeniable fact that no one has yet returned from a possible afterlife to show us in an unequivocal and hard scientific way that death is not the ultimate end for mankind. This is a nominalist vision. However, it seems very unlikely that this is the last word on death.

A departed soul

J. Bois, *La télépathie*²¹ (Telepathy), gives the following example. On the eve of an exposé on telepathy that he would give in Rome to the Collegio Romano, Queen Margarita, who did not despise the problems of "transcendental psychology" (according to Bois), told him in a private audience in 1904 following historical fact. Marshal von Moltke, one of the founders of modern strategy, was very ill and could not possibly leave his royal residence. At a certain moment the sentries who knew nothing saw him standing, leaning on the bridge of the river. They went toward him but he had disappeared. At that moment - they had heard - von Moltke had died. They were so impressed that they wrote down the fact in the guard log.

What the soldiers saw was not a telepathic phenomenon, but a paranormal phenomenon, namely that the Marshal's soul, which had just had an eminent death experience, had materialized to such an extent that even a simple observation was enough to see it materialize.

Bois himself mentions both: there is the subtle body of the living people that can materialize outside the body and there is the ghost of the deceased who can 'appear', who materializes in such a way (understand: assumes a coarse density) that ordinary vision, hearing and touching is sufficient to perceive them, often like a cold mist. Such phenomena do belong to the paranormal but are not telepathy in themselves. Telepathy will be discussed further in this text (7.5.1.).

Dying, clairvoyantly observed

Ch. Lancelin *La vie posthume*²², (Posthumous life) describes what can be clairvoyantly observed during the moment of death. A certain Dr. Jackson-Davis, clairvoyant and doctor, wrote it down. We will give an abridged account of his report, which was written a century ago and which now looks somewhat outdated.

"She was a lady of about sixty years old, whom I had often assisted medically. I saw that several internal organs seemed to be resisting the departure of the soul. The vascular system resisted the principle of life; the nervous system struggled with all its might against the destruction of the physical senses; and the brain sought to hold on to the intellectual principle. The body and the soul were like a wedded pair, resisting their complete separation. Shortly thereafter the head was surrounded by a magnificent mist. Then I saw the large and small brains extinguish their inner parts. The radiation of the brain suddenly became ten times greater than normal. This phenomenon invariably precedes physical disintegration. Then I saw how the soul or the spirit disengages itself from the body.

The head became enlightened and I noticed that, as the ends of the limbs became cold and dark, the brain showed a special brilliance. In the ethereal nebula surrounding the head, I saw that another head was clearly beginning to emerge. It was so beautiful that I could hardly look at it. In the same way that the ethereal head of the brain had come loose, I saw, one by one, the neck, the shoulders, the torso and ultimately the whole of the ethereal body forming. The Spirit (note: from the one who passes) rose up above the head of the dying biological body, but even before the final separation of the bond that had kept the material and intellectual parts together for so long, I saw a flow of vital electricity being created between the head of the dying lady and the lower part of the new ethereal body.

This led me to the conviction that death is only a rebirth of the soul or spirit that rises from a lower state to a higher one and that the birth of a child, in this world, or of a spirit, in the other, are actually analogous processes. (Note: just as the birth in this world means a farewell in the other world, so is the dying in this world as a birth in the other world). Nothing is missing, not even the umbilical cord depicted by a band of a kind of vital electricity, the so-called "silver cord".

By the way: somewhere in one of her works, D. Fortune puts it this way: "For he who knows, the womb is a grave and the grave is a womb". Understand: with the conception in the womb, a spirit leaves its true home to incarnate in a biological body, as it is freed from it once that body dies and the spirit can go back to its true home.

Let us continue with Dr. Jackson's description. He says that it is neglectful to bury the body before biological decomposition has begun. The umbilical cord is often not yet broken. That's exactly the case when someone rises after a day or two from a suspended animation and tells his tale.

"It was impossible for me to find out what was happening in this resurrected intelligence, but I noticed her composure and her amazement at the deep sorrow of those who wept around her body. She seemed to be aware of their ignorance of what was really happening. The tears and exaggerated lamentation of the relatives stem from the view of the majority of humanity, namely from the materialistic belief that with the death of the physical body everything is over. You can proclaim from my various experiences that, if one dies a natural death, the soul does not have a single painful experience.

The period of transformation that I have just described usually lasts two hours. If you could see with clairvoyant eyes, you would notice, in the vicinity of the stiffened body, a very material form with the same appearance as the person who died a moment ago, but a form that is cleaner and, as it were, animated with a higher life. So much for this text by Dr. Jackson.

The process of dying, seen from the "other world".

Also G. Van der Zeeuw, *Helderziendheid in ruimte en tijd*²³, (Clairvoyance in space and time), describes in a clairvoyant way the death of a human being. Contrary to the testimony of Dr. Jackson, who, as a clairvoyant, 'saw' the event from his physical body, Van der Zeeuw is present during the death of a young woman while he is in an out-of-body state. We therefore have a testimony both of "this side of death" and of "the other side".

It is expected that both testimonies will show a number of parallels. On the woman's deathbed there are a few family members, including her husband. We should also mention that the couple once had a daughter, who died a long time ago. And now we listen to Van der Zeeuw.

In the room, he testifies, three subtle creatures appear, who from "the other world" apparently want to accompany the woman in her death. It was quiet. I gently heard the thoughts of those present and felt the suffering of the man. He knew that he would lose his wife and had already accepted this. His resistance was broken. I followed with great interest the work of the three beings, one on each side of the bed, while the third one, half floating above the bed, made some movements above the dying person. It was as if they detached the woman from her material garment. Suddenly a great light came from the space above. I looked up and saw a landscape far above me, in which there was a large house. The house was made of a transparent

fabric and had many colors. The flowers in front of the house were beautiful. There was also music, as beautiful as I had never heard before. The light emitted set the whole room in a warm glow. In front of the house stood a young girl, of exceptional beauty. She looked with joy at the scene below. Suddenly the dying woman opened her eyes and saw what I saw. She stretched out her arms and shouted, "Oh, how beautiful that is. Ina, Ina, comes to get me. I'm going! Bye, man. I am so happy."

With these words I saw her body, which had been standing up for a moment, fall back on the bed, but she herself remained seated. A human being came from a human being, but what a difference there was between the two. The material body, which, compared to the spiritual body, was coarsely built. She was helped by the three 'spirits' to come out of her cocoon like a butterfly. In a short time she was free and broke the thread (note: the subtle umbilical cord) that connected both bodies. To my amazement I saw that the husband's body, too, was wincing in pain. What was the cause? His thread had also been connected to that of the young woman. I knew that they had given each other a great deal of love and were thus spiritually connected, so that the woman's spiritual body was not only detached from her material body, but also from the spiritual body of her husband. It was as if the man had provided her with strength through this thread during her illness and had in doing so tried to keep her on earth. He had therefore remained strong, but when he felt that the connection was being broken, he collapsed. The woman, who had become completely free, was taken away with the three spirits after she had cast a last glance at her husband. At a fast pace they went straight to the house where Ina, a former lost daughter of the couple, welcomed her with open arms.

The 'heaven' closed, the light in the room gradually disappeared, and slowly I recovered from all the emotions. I looked once more into the room and saw the man sitting on his knees, praying, in front of the bed, in which the body was lying, but from which all the light had disappeared. I tried to send good and comforting thoughts towards him, but he was not accessible for anything and was completely absorbed in his grief. I saw that he blamed himself, that he had not been good enough for her, and that he regretted many things that he should have done differently and better. I understood that only time could heal his grief.

So much for this text. Indeed, there are many similarities with the description given by Dr. Jackson. Let us also point out the following: "The threads of the husband and the young woman had been connected. D. Fortune, *Occultisme*²⁴, (Occultism), writes that married couples who love each other, build up a 'spiritual' bond, a kind of marriage aura, and that it can gradually become very strong and can take a great deal, such as disagreement, differences of opinion, a growing quarrel, all except... adultery. Then, she writes, the aura suffers very much and has to be rebuilt with difficulty. For a sensitive or strongly intuitive partner adultery or infidelity seems like a horror, while the nominalist-minded person doesn't really care about it, yes in a number of cases he doesn't even understand the whole commotion around it.

What people have not learned during their lives.

Alexandra David-Neel, *Magic and mystery in Tibet*²⁵: "As I have already remarked, the initiates are able to keep their minds clear during the disintegration of their personality and to pass from this world to the other in full awareness of what is happening to them. They also don't need anyone's help in their last hour, while the practice of religious rites after their death is completely unnecessary. This is certainly not the case for ordinary people, where it should be noted that the expression 'ordinary person' here means anyone who has no knowledge of death, regardless of whether he is a clergyman or a layman, in other words, the vast majority.

Lamaism does not leave these ignorant people to their own devices. During their agony and even after they have already breathed their last breath, a Lama teaches them what they have not learned during their lifetime. He explains to them the nature of the creatures and things that occur to them, reassures them, and above all does not stop pointing them in the direction they should go to henceforth.

The very first concern of a lama who is helping a dying person is to try to prevent him from falling asleep, becoming unconscious or sinking into a coma. He successively reminds him of the gradual loss of sight, smell, taste, touch and hearing. In the now senseless body, thinking must remain active and devote all its attention to the happening phenomena. The important thing now is to get the spirit out of its body through the crown of its head, for if it flew off in another way, its future well-being would be in great danger. So much for Mrs. David-Neel's quote.

The Tibetan book of the dead, in Tibetan the Bardo Thödol, and the Egyptian Book of the Dead are for those cultures, with their specific gods, a kind of manual for an approaching death, at the moment of death and in the situation just after death.

6.2.3. After death ***Earthbound souls***

Many cultures are thoroughly convinced that the 'dead' somehow still exist 'somewhere'. This was shown by the story of the witch of Endor (1 Samuel 28: 3/25 see 1.4.2.), in which King Saul asked the witch to put him in contact with the deceased prophet Samuel. Let us remember that the prophet Samuel was not at all pleased with this contact and wanted the deceased to be left alone.

In some cases the dead are not yet willing to continue their way to the other world, because they want to solve another problem on earth, for example. Think of a scenario like the film 'Ghost'. This film tells the story of a murder in which the killer goes unpunished. As a result, the soul of the murdered person does not yet find 'eternal peace' and the spirit will therefore, if it is occultly strong enough, 'take action' on everything related to the injustice done and try to undo this injustice.

J. Bois, *La telepathie*, in *Les Etrennes merveilleuses* (The Wonderful tips), links up with Marcus Tullius Cicero (-106/-43), Roman philosopher, who on the one hand reacted skeptically to clairvoyanys, but on the other hand, in full seriousness and with a wealth of details, tells the following. In Megara there were two friends. One was murdered, while the other dreams that the victim shows him and the perpetrators as well as the place where his body was hidden.

There are also a lot of stories about the deceased who, after their death, find it very difficult to separate from the earth. For example, they are too attached to what they leave behind: their material wealth, their power, their worldly success... They run the risk of remaining what is called 'earthbound'. This situation then lasts until they see their real situation. If necessary, third parties can help them with this, after which they continue on their way 'beyond'.

G. Van der Zeeuw, *Helderziendheid in ruimte en tijd*²⁶, (Clairvoyance in space and time), writes: "These people have passed into a spiritually unconscious state. They are not yet aware of their dying on earth. They live as if in a dream and project most of their consciousness on earth. They do their daily work, they fabricate their furniture and they go to sleep as soon as it gets dark".

In this context we also refer to the ancient Egyptian 'death culture', where everything was aimed at ensuring that the deceased pharaoh was given what he needed in his grave in order to live on as a subtle phantom. D. Fortune, *Spiritisme in het licht der occulte wetenschap*²⁷, (Spiritism in the light of occult science), writes: "It is interesting to know, that precisely to stop this "leakage of energy" of the ethereal (note: subtle) body and to give the soul as much time as possible between incarnations, the Egyptians embalmed their dead, while the Hindus, another race with a natural occult predisposition, burned their dead, precisely in order to loosen the soul from the body, and also to ensure that it left for the place where it should finally be".

A blinding light

Mrs. David-Neel (o.c., 34), talks further about people who have just died: Some claim that the mind immediately after its liberation experiences an inner contemplation of the supreme reality, as it were, in a flash. When a deceased person is able to hold that light, he is liberated forever from the cycle of successive rebirths and dying processes. Then he has reached the nirvana state. This is rare. In general, this sudden light blinds the mind. The person recoils, is pulled backwards by his prejudices attachment to individual existence, to the 'I' and by the desire for sensory pleasure. It also happens that the meaning of what is happening to him escapes him completely, just as someone who is completely filled with something often does not notice the things surrounding him.

The ordinary deceased, who has entered the hereafter in a state of unconsciousness, does not immediately take the new situation into account when he regains consciousness. For days he still speaks to his former housemates and is surprised that no one answers him and that they do not even seem to notice his presence.

A llama from the monastery of Litang (eastern Tibet) told me that some of the dead, through the intervention of po's (mediums), had indicated that they had made attempts to use their belongings, that they wanted to take their plough in hand to work the field, or to take away their clothes hung on a nail in order to put them on. It upset them that they were no longer able to perform those daily actions.

In such a case, the spirit of the deceased gets confused. What happened to him? He sees an immobile and numb body lying down, surrounded by lamas. Is he dead? Those who have not learned during their lifetime what the Bardo (note: the atmosphere in which the spirit wanders around after death, waiting for its reincarnation) is and penetrate it while still filled with sadness for the loss of their earthly life, can almost not benefit from the advice received. Maybe they don't even hear them." So much for this text.

Mrs. - Neel speaks of the experience "in a light" of an "inner contemplation of the supreme reality" and of the attempt to "hold that light". Plotinus (6.1.1.) also described his withdrawal as "a beauty of a miraculous exaltation". What is more, according to the Tibetans, whoever succeeds in holding the light is definitively freed from further reincarnations. Such images are very similar to what was said about experiencing the world of platonic ideas (5.1.2.). Those who have fully experienced the reality of these ideas do not have to learn "earthly lessons" anymore. We will come back to this theory of ideas in a moment.

Haunted houses

But not everyone who passes is that exalted to experience some of that light. That's what the stories of hell show (6.1.2.). There is also an overwhelming literature about so-called 'haunted houses'. H. Gasse, *Erzählungen der Antike*²⁸ (Stories of Antiquity) recounts a testimony of Plinius the Younger (61/112), who tells a ghost story in one of his books. The

philosopher Athenodorus was able to buy a house in Athens for a ridiculously low price, because it was said that it was haunted. A phantom would inhabit the house. But that's exactly why he bought the house. During the first night Athenodorus stayed awake and what he expected happened. A chained ghost showed up and asked the sage to follow him. When both had come to a certain place in the garden, the ghost suddenly disappeared. The next day Athenodorus had excavations carried out at that place. There one found a skeleton that was firmly riveted with chains. The remains were collected and buried according to the customs of that time. After the burial, the house remained free of ghosts. What is the purpose of this excerpt? The fear of spirits was not uncommon in ancient Hellas, as in all archaic cultures, even today. Well, Athenodoros appears to be familiar with such 'spiritistic' phenomena. The deceased had no rightful burial. This one thought dominates him and causes him to have no rest, until the living did something about it.

A fallen soldier

D. Fortune, *Psychische zelfverdediging*²⁹ (Occult self defence), tells. We summarize. Miss E.'s fiancée was killed during the war. At first she overcame her grief, but six months later she suffered a depression and collapsed. At night, never during the day, she feels that her body loses all ability to perceive itself. She experiences an out-of-body experience with a serious loss of life force.

D. Fortune does not treat Miss E, but her deceased fiancée, who does not find his way in the other world and clings to Miss E.. In doing so, she is sacrificing vitality, something that the deceased soul lacks and 'steals' this energy. Her late fiancée tried to prevent her from coming out of her out-of-body journeys in order to have her with him all the time. D. Fortune says that she "pointed him skyward" so that he wouldn't approach Miss E. again.

A steam train

Robert A. Monroe, *Uittredingen*³⁰ (out-of-body experiences), says. We summarize. A thirty-five-year-old patient believed that she was a steam train and made the characteristic sounds that goes with it, just as children do when imitating a train. A seer who was consulted found that the ghost of a deceased train driver had locked himself in her aura. When the seer was able to contact him, he said that he had been crushed by an accident under his locomotive, which had the number 89. He still thought he was under his locomotive and could not understand that he was dead. When he became convinced of his real situation, he understood that he had no business in the patient's aura. He left her and continued on his way, after which the patient recovered.

A testimonial

An anonymous person recites. It was nine years ago that I had met E.. In the night of 22 to 23 July 2003 I was suddenly awakened by a man standing next to my bed. I was wide awake immediately, but realized a little later that I was out of my body and that my physical body was asleep. Only then did I realize that the man next to my bed was not standing there with his physical body, but with his subtle body. I now noticed that it was E.. When he saw me his mouth literally fell open with amazement, almost as if he realized only now that I was not the one for whom he had always kept me. He knew that I had a great interest in religion and the paranormal, and he always looked down on me with a distinctly materialistic vision of life, somewhat pityingly. But now, in his out-of-body condition, there was nothing left of his superior feeling, on the contrary. Not only was he infinitely surprised by the "full reality" with which he was now confronted, and which almost ran counter to the image he had had of me all these years, but he was also in complete panic.

Only now did I notice a big bloodstain on the spot of his solar plexus. The umbilical cord was broken. I immediately understood that he had died but that he had not yet realized his true condition at all. I tried to calm him down and make him understand his real situation. I reminded him of our earlier conversations, in which I argued that there was much more in the world than what was only physically detectable and that death does not have the last word. However, he always stated that death was the very last thing that could happen to a human being.

I argued that now he must realize that there is life after death, because there he stood, "in the flesh", but without a biological body. He replied that he was not dead at all "because you can see that I have my body and can still think", he argued. I agreed that he had a body and consciousness, but that it wasn't his physical body nor his earthly consciousness at all. I therefore suggested that he put his arm through the wardrobe. It seemed to him such an absurd idea that he first refused. I insisted. What could he lose? Finally, he moved his arm towards the wardrobe and, to his infinite amazement, noticed the hand disappearing completely into it, through the wooden door. He was rooted to the spot. I went on to say to him that he was indeed dead, but was now left with only a subtle body and that he could now only conclude that his thoughts about death as the end of everything were completely wrong. Gradually he seemed to see the reality of his true situation. I then tried to convince him to go on, away from this world. Otherwise he would remain an earth-bound spirit, which could only live on by stealing the subtle life energies of other people still living in their biological bodies. Especially his widow, his only daughter and all those who had been close to him in his life.

He seemed to understand it gradually, kept looking at me hesitantly for a while and a little later he disappeared into thin air, almost like a mist that slowly dissolves. I myself woke up in the morning and noted this 'dream'. A year and a half later I accidentally heard about the date of E's death. He had died on 22 July 2003. So much for this experience.

Such testimonies can be found repeatedly. Among others, J. Grant, *Meer dan één leven*³¹, (Many lifetimes), mentions a number of her own experience. R. Montandon, *Messages de l'au delà*³², (Messages from the other side), also gives many examples and concludes: "Most of these deceased people do not know that they have died and do not want to believe it either. They imagine that they will continue their earthly life and their thoughts will remain focused on this material world that they do not want to leave at all.

In one of the popular radio broadcasts *Te bed of niet te bed* (In bed or not in bed) by Brt 2 Limburg, the Flemish radio and TV presenter Jos Ghysen interviewed an exorcist in the seventies of last century, and this as a result of the success of the film with the same name "the exorcist". The recording took place in a studio where a lot of people were present. The man claimed that he regularly had to help people who had already passed away, but who didn't realize that at all yet. They panicked at their new and unusual situation, refused to go their way and preferred to stick to a next of kin in their ignorance. This can manifest itself in the latter in far-reaching fatigue, unpleasant dreams about the deceased and even in the appearance of ghosts. When the audience heard all this, it fell into a... insurmountable, prolonged and mockingly laughter.

This makes it obvious as to why people who are at home in the paranormal world, will be more inclined to avoid any public interest. And those who don't, complain more about the fact that, after being interviewed, they read things about themselves that they didn't say at all or find their words distorted. Sometimes the reporter on duty even finds it necessary to speak scornfully

about the interviewee's vision not to lose "the scientific status of his text" and "the credibility in the eyes of the reader or the listener". Apparently it is not always possible for the common man to listen to such themes and other visions of reality with a calm mind.

Yes, the fiercest among them sometimes feel it is their high vocation and a passionate duty, to get the life of these "stray ones" difficult in every way possible, and pillory them publicly with a lot of sensation, prejudice, nonsense and lies.

They take a lot of liberties and the laws that normally apply to everyone suddenly no longer seem to count. "You shouldn't take him seriously at all!". "He's in a cult!". "He's crazy!". That's how it sounds sometimes. Such critics certainly don't suffer from an excess of tolerance and humility. They demand their own vision of life, but they don't want their neighbor to have his own. Anyone who refuses to think like them is labelled 'stubborn', apparently forgetting that it is they who constantly impose their opinion.

However, it is also possible to adopt a completely different attitude. You can listen to all of this and leave everyone to his or her opinion, possibly inform yourself in a serious way and above all check what logical arguments there are for or against such an 'alternative' view of reality. Those who are somewhat familiar with the axiomatic of this world will also say that a person who has knowledge of post-mortem situations can orientate himself or herself much more easily during his or her transition. When the time comes, such a person is much easier to help than someone who is totally ignorant of post-mortem situations. In a manner of speaking, one already has a map and some signposts at one's disposal. For that purpose the Egyptians and Tibetans, among others, knew their book of death, and the Christian finds an excellent guide in the Bible.

And let's think about what the anonymous witness says about E.: "He was infinitely surprised by "the full reality" with which he was now - in a disembodied and deceased state - confronted". The German philosopher Hans Driesch (1867/1941), *Parapsychologie*³³, (Parapsychology), states that man is clairvoyant in his deepest being. However, this mantic gift is limited in the biological body because otherwise man would not be able to live because of the excessive abundance of 'faces' and 'visions' from the other world. Occasionally, however, this clairvoyance can occur, especially in cultures and people who open themselves up to the other side of reality. In Driesch's view it strongly seems as if man, after stepping out of his biological body, has been freed from the limitations of time and space and is becoming clairvoyant. What makes that one transcends the limitations of the material world, and – let's hope - one's own prejudices, and is confronted with "the full reality" as the anonymous witness mentioned above. The English paranormologist H. Price, the French Jewish philosopher H. Bergson, the American pioneer J.B. Rhine and M.M. Moncrieff, *The Clairvoyant Theory of Perception*³⁴, among others, are also supporters of this theory. This vision, by the way, governs the entire ancient Greek philosophy, from Empedokles to the neo-platonic. Those who are familiar with this body of thought argue that today's human beings hardly have any knowledge of it and that this ability is almost never practiced.

Time and again

J. Grant also confirms that many people are not or not sufficiently prepared for their death. She wrote: "But now I had to take care of the people who had died so recently that they had not yet realized that they had died. She says she was on the fifth floor of a hotel room in Brussels and that she was already in bed, when suddenly an unknown young man ran out of the bathroom and crashed through the window in the hotel courtyard. She realized that she was not dreaming

and saw that this image was being repeated. Then she understood that it was the subtle body of a deceased man who had committed suicide and who, trapped in his despair, had to relive this horrible scene over and over again. Grant writes: "Prayer did not help this man, so the task expected of me was to free him from the despair in which he was imprisoned.

It is remarkable that she does not like to pray at all, which means that she does not like to mobilize subtle energies and creatures that can help her in such a situation. We will also come back to this later (7.3.3.).

When we read her book "*Gevleugelde farao*" (Winged Pharaoh), as she says in "Meer dan één leven", ((Many lifetimes), it is clear that she is assisted in her liberating work by Egyptian gods. Even if she doesn't explicitly mention it here. She continues: "during my sleep I had released many people who had recently died. (note: in the out-of-body state, to try to persuade the deceased of their real situation). I could do it because I wasn't influenced by their fear." To help the deceased's mind, she must understand their situation and share their presuppositions (2.3.) while ensuring that her courage remains superior to her fear. This in order not to be caught by his fear and not to suffer the same fate. Finally, after much fear and "in a flood of tears", she managed to absorb the young man's suffering, to treat it, and thus to free him from the fatal situation he had to live through again and again. The young man realized his real situation - that of the deceased - and was able, once released, to continue his journey into the other world. The next morning, she checked with the hotel management and learned that in her room, five days earlier, a man had committed suicide by jumping out of a window.

Poisoned tablets

G. Van der Zeeuw, *Helderziendheid in ruimte en tijd*³⁵, (Clairvoyance in space and time), tells the story of a man who killed himself by taking poisoned tablets. The author says he has the ability to help people who have died in their distress when he puts himself in an out-of-body state. He tries to get them out of their ignorance and to break the compulsive and constant repetition of their last earthly acts.

Van der Zeeuw continues: The man who committed suicide sat down, of course with his subtle body, at his desk and repeated "endlessly and unceasingly" what he had experienced the last time on earth. He had not been able to deny his much younger wife a life of too much luxury, but he had put himself in great financial difficulties and saw no other way out. During his lifetime, his wife had an affair with a younger man, without his knowledge. However, the woman and the young man are now tormented by the death of the legitimate husband. For the deceased to become aware of his current situation, those who want to help him must identify themselves with his situation in order to be able to communicate with him. Van der Zeeuw tells us that he and some spirits helped the man and are trying to convince him that he was dead. Disbelief, however, was the result: "You can see that I am sitting at my desk and that I can talk to you," he argued. Gradually, however, he became convinced of his real situation. He also 'saw' that his wife was cheating on him. "Hate seized him and, to our great surprise, we saw terrible demonic characters enter the room. The man was faced with an important choice, but in the end he changed his mind and stammered: "If I had known, I would have given you freedom, and I wish you good luck now". The author concludes with these words: "If he had remained in his hatred, he could not have gotten rid of the demons".

From the same author we read: "In the 'higher' spheres, to imagine something is to realize it". In these spheres, every thought can be transformed into a form, which is not possible on earth because it is slowed down by matter. However, we have seen that magical experiences

(4.3.2.) can be accomplished if the power of thought exceeds a certain limit. Then, some people, who are able to direct an abundance of subtle energy in a concentrated way, can look at a frog to death, turn a compass, move a computer cursor or do other things. But if they have such powerful energies, they are also able to bring many more practical things: for evil, but hopefully, especially for good. This last point was addressed in the chapter on paranormal healings (4.3.3.).

I torment her as much as I can.

Raoul Montandon, *Maisons et lieux hantés*³⁶, (Haunted Homes and Places), mentions a testimony of Mrs. A. Morigret, in *Psychica* (15.03.1923).

Twelve years ago, we met a German woman at the court of William II. She told us that she had a young girl friend. As soon as she was alone, a man, dressed in black, appeared. He followed all her movements with his big wild eyes. She has traveled a lot to get rid of this torment. But nothing could stop him. When she returned to her room as late as possible in the evening, the man reappeared again. He stood at the foot of her bed and kept staring at her. The young girl friend knew that my daughter was a good medium and asked me to talk to my daughter about it. I advised her not to do so. My daughter had trouble coping with her many visions. I assured her that I myself had attended spiritualist meetings and promised her that we would submit this to our "controlling spirit". When we did, the "spirit" said that he wanted to help us and advised us not to put the burden on my daughter.

Later, as I was talking to my daughter, I suddenly see her anxiously staring at a certain place. She points to a corner of the room and says, "There, a man dressed in black looks at me with wild eyes. She tried to escape his gaze without success. I then offered to ask him who he was and what he wanted. She did it. The answer was: "I had a very sad life on earth. A doctor locked me in a madhouse, even though I wasn't crazy. I died there. Since then, I have sent my hatred to everything about this doctor on earth, including his granddaughter. I torment her as much as I can. My daughter immediately told him that it was not only reckless, but that it prevented him from making spiritual progress. This message seemed to sink in. After a brief hesitation, he decided to end his hatred. Then he disappeared. For my daughter, it was the end of the case. I didn't tell her anything until I myself received news from the German lady. And here she was, a few days later, standing there. She was looking well and told me that she had received a letter from her young girl friend in which she wrote that she had been freed from her terrible vision. It was only then that I spoke about my daughter's vision and the conversation she had had with the deceased. The German lady then confirmed that the young woman in question was the granddaughter of a famous doctor.

Mrs. Schwarz

Elisabeth Kübler-Ross, *Over de dood en het leven daarna*³⁷; (About death and life after that;) recounts. "My story about Mrs. Schwarz (6.1.2.), however, has not yet been fully told. I still have to resort to the fact that she died fourteen days after her son finished his studies. As one of my many patients, I certainly would have forgotten her if she hadn't come to see me again.

Mrs. Ross tells us that one day she noticed a woman in the elevator that looked familiar to her, but she couldn't locate the lady immediately. "Her silhouette was very transparent, but not transparent enough for us to see everything behind her," Ross wrote. However, the woman approached her and said, "Dr. Ross, I had to come back. Do you mind if we go to your room together? I won't keep you long."

And Ross said: "Elizabeth, you know you see this woman. And yet it can't be true. You absolutely have to touch this woman to know if she's really there. So I grabbed her to see if she would dissolve into nothingness again. I felt her skin to see if it was hot or cold. I even deleted the idea that this apparition could really be Mrs. Schwarz, who was buried a few months ago.

When we arrived together at my door, she opened it as if I was visiting my own room. She did so with irresistible courtesy, tenderness and love and said, "Dr. Ross, I had to come back for two reasons. One is to thank you and Pastor G. (who was the black preacher with whom I got along so well) for everything you did for me. But the real reason I had to come back is to tell you not to give up your work on death, at least not yet". I persuaded the apparition to put a few words on paper for the pastor. "You will understand, of course, that I didn't want to send these lines to my friend at all. But I needed scientific proof, because it goes without saying that someone who is buried can no longer write letters. And this woman with her so human, no, with a non-human smile, with her dearest smile, could read all my thoughts. Never before had I been so sure of what mind reading was like. She took the paper and wrote a few lines on it, which we of course locked away in a glass case where everyone could still see it.

The hitchhiker from Alba-la-Romaine

Our source is D. Audinot, *Les lieux de l'au-delà*³⁸. (The Places of the Afterlife). The well-documented work speaks of ghosts, so-called "white women" and "disappearing hitchhikers". We remember a remarkable case of a disappearing hitchhiker.

In spring, in the period of the red moon, i.e. early May (note: the days of the ice saints), motorists leaving the A6 motorway in Montélimar to drive along the Ardèche department on the National Road 102, may undergo a very strange encounter. It is that of a ghost hitchhiker of the most tenacious and of a very particular kind: she does not appear dressed in white, but strapped in leather, in motorcyclist attire; the appearance is not nocturnal, but always appears in the late afternoon before sunset.

This hitchhiker lets herself be transported for about thirty kilometers, unfolding a very strange litany as the journey progresses. This event has been observed several dozen times, always following an extremely rigorous and planned pattern

Let's give the floor to one of the victims of this ghost hitchhiker, before reconstructing in detail the itinerary concerned. The testimony you will find here, reproduced to the nearest comma, has been kindly communicated to us by the journal Science et Magie (Science and magic). It comes from Mr Régis F., from Lyon. His account of the facts, he says, can be verified at the Aubenas gendarmerie, which is well informed about this phenomenon repeatedly.

As a math teacher in a Lyon high school, I am not precisely superstitious. But it is still a strange adventure that happened to me recently, in the spring of 1996, and gives me something to think about. Owner of a sheepfold that I restore in the south of the Ardèche, I drive there every weekend with my wife, taking the highway (the A6 from Lyon to the south province) to Montélimar. However, last spring, Saturday evening, we had just left the highway and crossed the Rhone, when, in a bend, a hitchhiker in a leather suit, a biker's helmet under her arm, waved at us timidly. I stop. She asks me where we're going. I tell her. It seems to suit her, so I let her take place in the back. Apparently, it is a very beautiful young girl, with an almost white complexion, not very talkative, that I can see fleetingly in my rearview mirror. It's getting dark. I turn on my headlights. I drive at my own pace, which means quite fast. At that moment, the passenger asked me: - "Can you slow down a little, sir, I don't feel very well? I slow down

unwillingly, because I don't like driving at night on these small winding roads with poorly marked aisles. Ten minutes later, shortly after Alba, she did it again, in a plaintive, almost white voice: "Sir, please, slow down! I reluctantly decelerate again, while my wife, who feels like I'm blowing up inside, puts her hand on my knee to calm me down. We cross Villeneuve at thirty an hour and I accelerated little at the exit of the village. But I swear to you, I wasn't driving more than fifty or sixty miles an hour; the road is not suitable for speeding. Despite this, after 15 minutes, my new passenger whines: "For the love of God, sir, do you want to moderate your pace! I feel really bad. Otherwise, I'm going to see it necessary to exit the car! "What a pain in the ass," I said to myself, slowing down and calming myself down and forcing me to drive forty an hour! “

Suddenly I hear like a sigh, I look in my rearview mirror and I can no longer see the hitchhiker. I suddenly stop the car at the side of the road and turn around. The back seat is empty. I look at my wife, appalled! She's as surprised as I am. "That bitch didn't jump through the door, did she? We would have heard her! ". Surprised and a little anxious all the same, I turned around and drove slowly until I reached Villeneuve. We don't pass many cars. I look carefully at the passengers' faces, but apparently our stranger is not on board. Nor is she at the side of the road. I turn around and drive silently and with full headlights to Aubenas. I stop at the gendarmerie. Two men listen without much surprise to my strange and somewhat disjointed story. When I finish describing the girl, they nod their heads and smile. "Ah" said one of them most seriously to me, "you are the third to see the 'larva' this year. Ever since her deadly motorcycle accident three years ago, this girl shows herself every red moon.

Explanatory notes

This story, which resembles perfectly many others and many of which have been recorded at the Aubenas gendarmerie, allows for some interesting observations.

The "phantom hitchhiker" crashed three years ago and died violently on that road. She is a perfect match for what used to be called 'ghost appearances'.

Briefly sketched: These are people who suddenly died and who regularly show themselves around the place where they died, while perfectly materializing (note: becoming coarse) and dematerializing (note: becoming subtle again or even disappearing altogether) so that they are able to disappear without leaving a trace. Since her accidental death on a motorcycle three years ago on this same road, this girl has been appearing every spring at the red moon. From this account, identical to many others and many of which were collected at the Aubenas gendarmerie, it is possible to draw some interesting conclusions.

These are people who died of sudden death, regularly appearing near the place where they died, materializing perfectly while being able to disappear without leaving any traces, through doors and walls.

Another observation: the ghost hitchhiker, perfectly and physically palpable, reconstituted down to the smallest of its atoms, is a complete materialization, of flesh and bone. Finally, this materialization does not seem to know that she is dead. She often expresses a feeling of unease as she approaches the scene of her fatal accident, and this is the case here, which she cannot explain. So she is - at least temporarily - 'alive'. She knows how to open car doors and she is completely materialized.

This transgression is surprising to say the least. Depending on the cases identified, this appearance can be durable or very short. A few ghost hitchhikers only appear for a few minutes on journeys of a few hundred meters. In this story, our lady spent nearly twenty minutes in total

materialization in a single vehicle over a distance of nearly thirty kilometers. It is a very rare case due to its duration and the frequency of its reappearance on the same roadside.

Two characters were deceived by this appearance. There is therefore no epileptic vision phenomenon, a situation that can only be applied to one individual. Cases of ghost hitchhikers seen by all passengers in a car are quite frequent. The manifestations and materializations are therefore very real and do not belong in any way to the domain of individual subjectivity.

Would you like to see the phenomenon for yourself? It couldn't be easier. Wait until the first days of May, choose a Saturday and take the following itinerary: from the A6 motorway, coming from Lyon, in the direction of Paris - Province, exit at Montélimar. From there, take the Alba-la-Romaine road towards Aubenas on the National Road 102. It is before Alba, just outside the highway, that the one that the gendarmes call a little trivially 'the larva' will appear, in a bend. From there, you will go to Villeneuve de Berg, still on the N 102. This is where her first complaints will begin. You will cross this city, heading towards Aubenas. It is about ten kilometers later, at most, that the beautiful girl will disappear... to start again later and probably for a long time, shyly pointing her thumb at a designated car.

In an introductory section as in the entire book with its several hundred cases, Audinot places a strong emphasis on the dynamic aspect. One of the ghostly apparitions goes no further than a fleeting and dark apparition, while the other materializes in a tangible way. The author also believes that with the years and centuries, the energy that makes apparitions possible decreases.

The two disciples of Emmaus

Luke 24:31-35 tells the story of the two apostles on their way to Emmaus on Easter Sunday. They talked about everything that had happened, about the suffering and death of Jesus. While they were arguing, Jesus joined them and walked with them. But the apostles did not recognize him. When they later invited him to join them for a meal, Jesus joined them at the table. After they had eaten, he took the bread, pronounced the blessing, broke it and gave it to them. Their eyes opened and they recognized him. But immediately He disappeared in front of their faces. They said to each other: "Wasn't it heartwarming how he spoke to us on the way, when he explained the Scriptures to us?"

In addition to the immense differences between the history of the hitchhiker and biblical history, there is also a certain similarity: from a subtle body, the coarse matter is materialized. Christ also had a meal. Then, the biological body is dematerialized again and apparently dissolves into nothingness.

A similar story can be found in John 20:1 ff., "Now on the first day of the week Mary Magdalene came early to the tomb, while it was still dark, and saw the stone already taken away from the tomb. So she ran and went to Simon Peter and to the other disciple whom Jesus loved, and said to them, "They have taken away the Lord out of his tomb, and I do not know where they have laid Him." So Peter and the other disciple went forth, they went to the tomb. The two were running together; and the other disciple ran ahead faster than Peter and came to the tomb first; and stooping and looking in, he saw the linen wrappings lying there; but he did not go in. And so Simon Peter also came, following him, and entered the tomb; and he saw the linen wrappings lying there, and the face-cloth which had been on His head, not lying with the linen wrappings, but rolled up in a place by itself. So the other disciple who had first come to the tomb then also entered, and he saw and believed. For as yet they did not understand the

Scripture, that He must rise again from the dead. So the disciples went away again to their own homes. But Mary was standing outside the tomb weeping; and so, as she wept, she stooped and looked into the tomb; and she saw two angels in white sitting, one at the head and one at the feet, where the body of Jesus had been lying. And they said to her, "Woman, why are you weeping?" She said to them, "Because they have taken away my Lord, and I do not know where they have laid Him." When she had said this, she turned around and saw Jesus standing there, and did not know that it was Jesus. Jesus said to her, "Woman, why are you weeping? Whom are you seeking?" Supposing Him to be the gardener, she said to Him, "Sir, if you have carried Him away, tell me where you have laid Him, and I will take Him away." Jesus said to her, "Mary!" She turned and said to Him in Hebrew, "Rabboni!" (which means, Teacher).

And a little further on in John 20:19, the evangelist also mentions a materialization of Jesus: "So when it was evening on that day, the first day of the week, and when the doors were shut where the disciples were, for fear of the Jews, Jesus came and stood in their midst and said to them, "Peace be with you." And when He had said this, He showed them both His hands and His side. The disciples then rejoiced when they saw the Lord."

Finally, in John 21:1-16, we also find a description of how Jesus, after his resurrection, came to Lake Tiberias and there were apostles fishing in their boats, asking that the net be thrown "on the right side of the boat". After so many fish had been caught, the apostles went ashore, prepared the fish on a charcoal fire, and everyone, including Jesus, ate it. The apostles experienced Jesus as risen, but still active on earth.

A spiritual spell

We found testimonies of people who saw death coming in advance, testimonies from the moment of death, and we found examples of deceased people who were not yet aware of their death. Spiritism teaches us that contact with the deceased is also possible. However, many clairvoyants will strongly disapprove of this subject. Many cultures warn us that calling the dead can be very dangerous. People are called upon without knowing their deep nature and without knowing whether they are good or harmful. Some of them are exceptionally cunning and can mislead man or steal his energy. In many cases, the same is true, for example, for widows or widowers who cannot separate themselves from their deceased spouse, who want to bring them back to earth and, for example, erect an indoor altar with all kinds of decorations and flowers to worship their loved one as a deity.

We now cite examples that require exorcism. Carl Wickland, *Thirty years among the dead*³⁹, tells the following story, which is typically spiritualist and gives an example of liberation by the spiritualist method.

Miss L. was the young fiancée of a widower who, at the time, lived with his wife on the same floor of the same building as the young fiancé. The two women had been close friends. The wife died very suddenly and shortly after her death, the man was engaged to the young woman. Soon after, she began to show mental anomalies that were getting worse and worse. In her normal state, she placed a high value on this man, but when she came to see Dr. Carl Wickland, she had a fierce aversion to the widower and insisted that she would rather die or go to a mental hospital than marry him. She had tried to commit suicide several times, but she apparently came to her senses at the last minute each time and called for help.

When the patient entered the institute (note: who was trying to guide her), Carl Wickland's wife, who was psychic, saw that the deceased woman was trying to enter the body of the young

bride. Once 'possessed' by the deceased woman, the fiancée declared herself crazy. She longed to die, because if she stayed alive, she would have to marry "this man".

As a psychic, Ms. Wickland has the ability to connect with the deceased woman, identify with her preconceptions and, to some extent, with the feelings and thoughts of the deceased. After a considerable effort, the deceased lady was able to be convinced of her real situation. This means that she understands that it is better to leave the living alone and continue her journey to the afterlife. This acceptance means that she changes her attitude, repents and ends the grip on the young bride to be. As a result, the fiancée recovered very quickly. She was soon able to leave the institution and marry the widower.

So much for Dr. Carl Wickland's very short text. The structure of the spiritualist incantation is clear:

1. It is assumed that the patient's disorders (mental, behavioral and health) are due to the mind of a deceased person who should not be looked for too far away, i.e. in the circle of the deceased person, and who is somehow involved in what the person wants to do or what interests him/her.

2. Dr. Wickland's wife sees the aura of Miss L. and notes the spirit of the deceased. Ms. Wickland is guided and protected by a strong and reliable guardian spirit (also known as "her controlling spirit"). In addition, her husband, who is a doctor, directs all the spiritualist experience in an expert way.

3. It is not an authoritarian and aggressive exorcism (as is often the case with the exorcism of the Catholic Church, for example, see 13.3.2.) but persuasion is at the heart of the neutralization of evil. This persuasion is a proclamation:

- a. You are dead (more than one person does not know this); you belong to the other world;
- b. Your condition is due to your own mentality that binds you to earthly life (especially through immortal desires and misconceptions);
- c. Repent: abandon this earthly life and your entanglement in it, and, with your conscious attention, turn to higher and heavenly kingdoms and ways of existence by invoking and following God and the blessed spirits.

The second death

In their transition to the "other world", people leave their biological body while their consciousness is transferred into their ethereal body. The above surveys indicate such a transition. Van der Zeeuw, among others, says that we must also leave this ethereal body if we do not want to remain 'earthbound'. In his *Helderziendheid in ruimte en tijd*⁴⁰, (Clairvoyance in space and time), he writes: "People who are still completely bound to the earthly sphere and its desires when they pass, take with them the ethereal double, are therefore less subtle (note: than in their astral body, which is more subtle) and, because of their heaviness, cannot rise so high. Only when they have renounced their earthly desires will they get rid of this ethereal body. They will have to, so to speak, suffer a second death, in order to separate the spiritual body from the coarse etheric double, in order to be able to ascend higher. This ethereal double remains behind and perishes. The height of the ascent depends on the ethical level that the person has reached. It is reflected in his spiritual body. As soon as it encounters its own 'vibration' or its "specific weight", it cannot go up higher. Man can never perceive higher than he himself possesses in height. However, it is always possible to go lower; because he or she has experienced it during his evolution. So much for that quote.

Let us refer to the young Indian's dream of life (3.3.4.) where the guardian spirits instruct him not to exceed the level at which he is at that moment: "There are already enough beautiful

and great things for you! Look around you: you will find all the good gifts of God. Health, vitality, longevity and all creatures of nature", this is how the spirits that accompany him have ordered it. Let's clarify this ascent and descent with the movements of a submarine. If his specific weight is very low, the boat will rest on the ocean floor. If it gradually loses ballast, it floats slowly higher until it finally reaches the surface of the water. The boat can no longer climb higher, its structure does not allow it to fly. A completely new vehicle is now needed to climb even higher, for example a balloon. If the specific gravity of the latter is very heavy, it floats on the surface of the water. When its specific gravity gradually decreases, it begins to float in the air, if necessary to the stratosphere. And to rise even higher, you need another type of vehicle that can escape the gravity of the earth.

The viewing of ideas

In the previous chapter, the so-called platonic ideas (5.1.2.) were discussed. For Plato, these ideas exist for eternity and have a subtle life force. Albinos placed them in the world of light and as ideas of God. As objective models of all reality, they are somewhat 'divine', not at the extra-natural level but at the supernatural level, at the highest divine level. It is now very important for man to possess or reach this height, where he can come into contact with such ideas, where he can 'see' them. These ideas elevate the soul and advance it. When a person then reincarnates, he still has, according to Plato, this memory and he can achieve something in this world. This memory and the desire to acquire them are mutually reinforcing. This person not only moves in the right direction, but also accelerates his evolution.

The situation is completely different for people for whom higher ideas mean almost nothing. They will probably live a life that will satisfy them, but in which they will not evolve much higher. A subsequent reincorporation will suffer the consequences. Van der Zeeuw, o.c., 135, writes: "If you have evolved spiritually high enough, then you rise up until you have found your own "specific weight". This will be the level to which we already belonged as earthly men, - we have called it the "occult status" - or the level we have reached in this life. It's good to know that you can progress through life. The whole previous chapter dealt with this, with the evolution of humanity.

Many will not rise.

Van der Zeeuw, o.c., 135, says that from an astral point of view, most people are in the lower areas. With their biological bodies, they live naturally on earth, but their actions and thoughts are manifested there, in these lower areas. And further on, o.c. 169, he writes that when he is out of his body, he sees that it is quite dark on earth, even during the day.

Mr. Van Gestel, *Mijn kind ziet meer*⁴¹, (My child sees more), quotes her daughter.

- "Mom, there is so much sadness here on earth, if I could give it a color, the earth is brown-black. This other world is yellow, white-yellow. Yes, I understand now. And now it's a matter of bringing some of the yellow from the other world here on earth. To transmit yellow to the people".

- "Won't the yellow run out?"

- No, there is an infinite amount of yellow and you can always receive it again.

There, according to Marieke, a six-year-old clairvoyant, who, at her childish level, expressed something of the world of Platonic ideas she had experienced.

Some who have had an out-of-body experience, confirm that, from their point of view, it is dark on earth, even on a sunny day.

Van der Zeeuw, o.c., 208 adds: "On earth, I have met many true demons, incarnated in human form, and I know what is in store for them. And further on, c.c., 217: "Only a few people on earth are able to perceive the spiritual body". This opinion is confirmed by more than one biblical visionary. We will come back to this later.

Let's summarize all this. As far as death is concerned, there is a lot to be said. So many opinions, philosophies and testimonies disagree with nominalism, which claims that death is the final end. So many individual experiences testify in favor of a subtle existence that becomes particularly penetrating and relevant after a journey outside the body. After their death, many people testify that they live with their memories, consciousness and subtle bodies, but the common man is not always prepared for this. A significant number of them get lost in this alienating world and come back as a kind of ghost on earth, which can considerably slow down their future evolution. A number of others experience the "second death", by which the etheric body is also abandoned and the consciousness withdraws into a finer and astral body". In this way, one can focus on further and higher evolution. The followers of reincarnation affirm that this is how the individual prepares for a new and richer earthly life. At least as long as necessary and until the required 'terrestrial' lessons have been 'learned'. In this case no further reincarnation is necessary.

6.3. A descent into hell

A fictional story?

The term "descent into hell" has already been mentioned about Jesus, as well as the paranormal nature of His miracles, resurrection and ascension (1.4.4. and 2.6.). According to some seers, it is a real event, others contest e.a. the history of Jesus' descent by reducing it to a pedagogical but fictional story.

It should be noted that in many non-Biblical religions, an 'ascension'" refers to the extra-natural, as opposed to the supernatural. Also the extra-natural has higher levels and areas, but never reaches the high level of the supernatural.

It goes without saying that deceased ancestors who wish the best for their offspring are at a different and higher level of reality than evil spirits or even spirits who pay for their crimes in a lower and darker world. Indeed, many cultures are deeply convinced that the 'dead' still exist 'somewhere' and exert their influence over their offspring. This is shown by the story of the witch of Endor (1.4.2.). The work of Van Eersel *J'ai mal à mes ancêtres* (I'm homesick for my ancestors) and J. Herbert, *La religion d'Okinawa*, (The Religion of Okinawa), (2.5.) also indicate that diseases of the ancestors can affect descendants. According to the two authors, this is being addressed not by treating the living patient who is currently suffering from it, but by healing the deceased ancestors. They illustrate this with a number of examples.

Going down below the ground

Such "descent into hell" underlines the fact that Jesus or a competent magician descends, with his "spirit" (i.e. thought, imagination and subtle body), by means of a minimal journey out of the body, literally below the ground into the level of ghosts to be summoned or contacted. In Hebrew, we speak of the 'sjeol', the underground world or the depths of the earth where the souls of the dead have descended and lead a shadow existence deprived of all power. This literal descent below the ground means, for example, that a seer actually sees such a subtle body disappear, sink into the ground.

For some of us, the expression "descent into hell" may sound familiar to our ears. In prayer: "the twelve articles of faith" also called the 'creed' ('credo': Lat. = "I believe"), the following

wording refers to the death of Jesus: "I believe in Jesus Christ, his only son, our Lord (...) who descended into hell. The third day he rose again from the dead. He ascended into heaven and sits on the right hand of the Father Almighty, from whence he shall come to judge the living and the dead.

Similia similibus

We also refer to the ancient Roman liturgy, which says that Jesus destroyed death by dying himself, and restored life through his resurrection. Every magician knows what this formula means. After all, it is only by repeating a process yourself that you can magically control and master it. Many saints who are called upon for specific diseases have suffered from this disease in their lives and have conquered them "in the long term". This essential equality - *similia similibus* - the equal that attracts the equal, makes that they now know how to cope with this disease and with their energies thus acquired can help others. For example, in Conques, France, Sainte Foy is invoked against all kinds of madness. This holy lady herself suffered from a form of schizophrenia, which constantly mobilized her energies in this field. It is as if one becomes immune to a particular disease by being able to produce the necessary antibodies by inoculation. All shamans, for example, know that they can only cope with a disease after they have suffered it themselves, at least to a minimal extent. It is also where their difficult trials come from. We will come back to this later in this chapter (6.4.). Let us also think of Jesus' resurrection as a victory over death: the physical model represents man's subtle redemption. Before Jesus' descent into hell and resurrection, man was in a situation that, from a sacred point of view, was more like death than life. The following biblical texts testify to this:

1 Sam 2:6: "The Lord kills and makes alive; He brings down to Sheol and raises up.

Wisdom 16:13: Yes, you are the one who has power over life and death, who brings down to the gates of Hades and brings up some of them

Amos 9:2: "Though they dig into Sheol, From there will My hand take them; And though they ascend to heaven, From there will I bring them down."

As for the reality of these descents into hell, let's take a survey here as well.

Waiting for a dream

Some people claim that they are experiencing a kind of descent into hell in a more than ordinary dream. They argue that such dreams seem real to them, just as ordinary life has real value. Some even claim that such dreams seem more real than everyday experiences. They can just as legitimately say that ordinary life is then only a kind of dream. This reminds us of the following anecdote: I dreamt that I was a gnome who thought he was a butterfly. Now I don't know if I'm a gnome who dreams he's a butterfly, or a butterfly who thinks he's a gnome?

Of course, critics argue that such experiences are only false dreams, based on deception. The question is indeed to know if they are real (their existence), and if so, how they are (their essence). As we may know, there are different types of dreams. The Dutch writer and psychiatrist Frederik van Eeden (1860/1932), a clairvoyant, distinguished twelve of them. Some dreams, according to some clairvoyants, are the representation of a contact with spirits and their energies, and are considered as occult initiations. We refer to the young Indian's dream of life (3.3.4.), in which he was initiated by a number of guardian spirits and received higher energies to guide and protect his tribe. These are the dreams we are talking about here. The authenticity of these dreams is gradually being demonstrated in its results. That is what his supporters say.

Eliot Cowan, *spirituele geneeskracht van planten*⁴², (The spiritual healing of plants), gives the floor to Dona Modesta, an Amazonian herbalist. She talks about the dream that - she says - takes her into the real world. "Americans like to put everything in their boxes. For the

Tarahumara or Raramuri (note: two Indian tribes in South America), everything is connected, and you can't put anything in your own box. If we do so, it would mean killing the real world, and breaking all contact with it. Dona modesta continues: We receive our basic education during our youth. There are no books involved. We learn to use certain plants as medicine, as food, to make them into a drink. We learn that by imitating the example given to us (note: by the spirits, let us refer to the myths). For example, how we should grow certain plants. And if a Tarahumara wants to learn more than the common man, he must get in touch with the spirits and wait for a dream. This dream takes him to the real world. Our world is not the real world. It is a world of flesh and blood. The real world is the world in which the spirit of Osha, (note: his "help" in the world of plant spirits) comes to speak to me. The real world is not in technology and all these books, but in our visions and dreams. So much for Dona Modesta.

The Tarahumara or Raramuri call it "living a dream vision", but they know very well that it is not just a dream as most Westerners know it. It is a dream that goes far beyond the reality of this world. Her statement "this is not the real world here" reminds us of the myth of the cave and Plato's ideas (5.1.2.). Plato also stated that this world is not the real one, but only a shadow of an overpowering reality on the "other side". There are also many examples in the literature of astral travel during a dream. We referred to the Dalai Lama and the story of Father Trilles, "a magician who underwent an out-of-body experiment" (6.1.1.). Let us mention other examples.

Your ancestors are in an assembly.

<http://www.firstpeople.us> mentions (in 2011) the complete book by Black Elk, Black Elk speaks. Black Elk (1863/1950) was a Lakota Sioux who, at the age of five, could already hear paranormal voices and see ghosts. At the age of nine, he became seriously ill. His arms, legs and face swelled to double their normal size. An inner voice told him that it was time and that the spirits were calling him. Then he had an out-of-body experience and was taught "in the other world" by the guardian spirits of his tribe: "Your grandfathers are having a council", "Your ancestors are in assembly". This is somewhat reminiscent of the Orishas of the santeria and macumba, or the court of Yahweh (Job 1:6). Black Elk was introduced to the secrets of the tribe by the guardian spirits during his astral journey. They taught him many things, predicted that he and his tribe were facing difficult times, gave him more than ordinary subtle energies, and taught him how to heal people. Black Elk remained in an out-of-body state for twelve days, before waking up again in his biological body. It is the rule rather than the exception that an initiation is accompanied by a serious illness. The biological body must adapt in a very short time to the effects of many subtle energies, characteristic of such an initiation.

As an adult, Black Elk fought in many battles against the United States cavalry. This was the case at the Battle of Little Big Horn in 1876 and the Battle of the Wounded Knee in 1890, where he was wounded. He remained the spiritual leader of his people and gained a lot of respect, even outside his tribe. From his youth, he remembers that the "white men" had found a yellow metal "that they worshipped and that drove them mad". To remove all this gold, they built a railway on the prairie. Many bison were killed during this process. He complained that whites rarely respected the agreements made with his people. Eventually, the Indians only obtained "small islands", on which they had to settle and all their other land was taken from them. He also tells how Creeping, a healer, was able to heal snow blindness by singing sacred songs that his ancestors had given him in his dreams, and by blowing into the necks of those who were blinded.

We now know that in their axioms, "sacred songs" and "breaths into the neck" are only external signs of a ritual that aims to increase subtle energy (1.3.). Anyone who, in a nominalist way, and without contact with the guardian spirits, would sing these songs or blow their necks out like that, would obviously not achieve a cure.

Great Magicians

According to Black Elk, however, whites were greater witches because they had, for example, invented guns that could fire several times in a row, and they had built solid locomotives with which they carried yellow metal. This made them more powerful in the end. In the opinion of Indians and many natural peoples, our white civilization has many powerful wizards who, with what they conceive after much effort, achieve remarkable practical results. Only these whites don't know they're real magicians. It seems like a confrontation of the sacred culture of the Indians with the secular culture of the Whites. Yet, the Indian perceives this too profane image of the white man. The Indian, better than the white man, sees through the unconscious depths of man ('apocalyps'). In this field, many natural peoples are even more sensitive to the depths of the soul than the modern man.

G. Graichen, *De nieuwe heksen*⁴³ (The New Witches), writes on this subject: "We always do magic, every day, everyone. But most people are not aware of this. There are great magicians in politics, in economic life, in industry, in science too, but they don't know it. And if we told them, they would reject it as an absurd and ridiculous notion.

Once again, we are referring to the so-called "occult status", the "deep self" of man, which we have already mentioned. Jesus also blames the Pharisees for the fact that, in their deep soul, they are in a much worse state than they claim to be (2.5.). Father Trilles also confirmed that the formation of the ngil (3.3.3.) is much deeper in the unconscious level of the sorcerer's apprentice than the overly conscious and superficial formation that children received from missionaries during their religious teachings. A similar story can be found in the santeria. For the outside world, we pray, so to speak, we turn to a biblical figure or a saint, but in reality we contact a non-biblical divinity. Non-Biblical religions are often rooted in a much deeper level, subconscious and unconscious, than the rather superficial layer of varnish of a misunderstood Christianity.

An anonymous testimony

A coeval speaks. "I've come to awakening, to consciousness, in my subtle body. I know I'm having an out-of-body experience and I find myself somewhere in a rather dark place, right next to a long line of people passing me by. Their grey figures barely contrasting on the dark background. They seem to me like robots, and it seems they do it all the time, that they are caught in a cycle and that they don't have the power to break themselves free. All of them died: and all of this has something to do with the violence of war. Their faces are terribly grey and expressionless, looking like masks. Only their eyes, which are unpleasant in color, have something phosphoric about them, and indicate that they are not automatons. I see that they're noticing me. The pupils of their eyes remain focused on me for a short time, while the rest of them keep going on, absently. I feel like I'm connecting with something deeper inside of them through their eyes, while they are trapped inside their bodies. In a way, I 'know' that what I'm experiencing has real value.

Despite their grey and dark appearance, I overcome a certain aversion to them, yes, I am overwhelmed by a fierce feeling of compassion and pity. They are like an 'Ich-nog-einmal', as Shopenhauer says. I consciously cross my hands and pray a Hail Mary, slowly, with faith and

conviction. I pronounce each word with great empathy and in my mind I ask heaven to take care of these sad creatures. And then... suddenly, a handful of these people closest to me seem to be popping, like soap bubbles. There's nothing left of them. It seems they never existed. At the same time, I notice that small spots of light are coming down from the sky. They remind me of a so-called "sparklers" that we light at Christmas, which then burns beautifully and gives off many small sparks. But it's much finer, much more penetrating. The brightness of the many small points of light, which fall like snowflakes in the night sky, makes me realize that it is still very dark where I am. When I pray, I look up. Far above me, I see a bright light, of indescribable beauty. I want to go there. I immediately hear a sound, my whole body vibrates (note: result of the contribution of a higher energy) and I hear celestial music. I have never heard such beautiful and exalted melodies in my life. I feel my body rising, facing the light. At the same time, the sparks increase in intensity and number. It's like a splashing firework display. It's such an overwhelming feeling that I think to myself: it would be a shame if I woke up now. Immediately afterwards, everything fades away and I do actually wake up in my biological body. I probably shouldn't have thought about the latter. When I wake up, I feel myself descending very slowly and gradually into my biological body. I notice that my subtle arms and legs are increasingly coinciding with my physical limbs. It gives me a soft tingling sensation. A little later, it stops. I wake up in my physical body and I can move my arms and legs again.

Remark: "There is celestial music", this is how the dreamer experiences it. In this context, we refer to "the music of the spheres", an expression which, according to Mr. Wildiers in the book of the same name *De muziek der sferen*, (The music of the spheres) that we encounter in the writings of Pythagoras, Plato and Cicero, among others. Those who can hear this music not "clairvoyant" but "clairaudiant" tell us that celestial bodies, stars, and planets play wonderful music together. So much for this testimony.

Accepting, purifying and elevating.

Here too, we notice the power of thought: the witness says "I want to go there" and it happens as he wants. A little later, he said to himself: "It would be a shame if I woke up now", which also immediately followed. This reflection, as I have already said, is sufficient for it to be effectively implemented. If this testimony is based on reality, it also teaches us something about the power of prayer. It is not only a form of concentrated attention, it is also a feeling: a deep pity seizes the witness. Moreover, prayer calls for the help of like-minded entities: it is more or less the "similia similibus", the equal that attracts the equal, just as a vibrating tuning fork makes everything that has the same key vibrate.

We can consider this "dream" as a kind of initiation. Something in the unconscious of the "dreamer" is accepted: the queue of the passers-by. But it is also purified: the empathic attitude undoes an evil, so that it explodes as if it had never existed. Finally, something in the dreamer is taken to a higher level. The trinity of "accepting, purifying and elevating to a higher level" has been mentioned above (3.2.). We will come back to this later in this text.

It is clear that, from a nominalist point of view, such unreal testimony can be set aside. For the 'dreamer', who has experienced it in person, it is an experience that remains with him for the rest of his life and as a highlight of his life. The question whether and to what extent reality is realized is totally superfluous for him here. His experience is a shocking reality, a fact acquired in an overwhelming way, not at all a simple 'imagination' without real value. Clearly, the hard sciences cannot take such evidence into account. Science wants to have concrete and irrefutable facts that can be repeated. But that, of course, is a completely different story.

Odysseus in the underground world

In Homer's *Odyssee*⁴⁴, translated from Greek by Bertus Aafjes, we find a description of a descent into hell. Chapter VII is titled: "In the Kingdom of the Shadows". Let's summarize all this. On the coast of an island, Odysseus (Ulysses) and his companions landed their ship at a place that Circe, the goddess, had told them. This very beautiful witch gives Odysseus instructions at the "entrance of Hades", where Ulysses wants to raise the dead. He kills a sheep and a ram, both with black hair, to consult dead souls in the underworld.

Let us refer to the so-called "do ut des", "I give so that you give" (3.3.1.). I, Ulysses, give you, the spirit I want to consult, the blood of animals. This blood is the carrier of energy. With this surplus, you can temporarily leave your "zombie" existence and recover your memory of the upper world. Someone's consciousness in the underground world is not 'dead' but asleep. In hell, ghosts and deceased people outside time and space do not know the restrictions that a person, who lives in that time and space, knows.

In principle, the inhabitants are therefore clairvoyant, but only on their own level and only if they have a sufficient vital force. Hence the bloody sacrifice, the blood as the carrier of this subtle energy. These sacrifices will be discussed in more detail in the text. We also pay attention to the color of the sheep and ram: black hair, adapted to the gloom of the underground world. The fact that the colors of sacrifice play a role for extra-natural beings has taught us, among other things, the santeria: (3.3.1.). Red and white were the colors of the Sango orisha, wild blue and white Yemaya, Oshun only wanted yellow chickens as an offering. Such idiosyncratic requirements characterize creatures of the extra-natural.

We return to Ulysses and his descent into the underground world. Around the sacrificed blood, souls appear. "When I have made my supplications and vows to the dead," said Ulysses, "the souls of the dead will come. Young women, young men full of life, elderly people marked by suffering, gentle virgins full of recent pain, soldiers, once struck by bronze spears, with weapons on which blood still sticks. All crowded around the sacrificial quarry in large numbers, with terrifying whispers. Yet, with the sword in my hand, I will not allow the dead without energy to approach the blood before consulting Tiresias.

Indeed, pagan antiquity was convinced that spirits, even the apparitions of the living, are terrorized if they are threatened by a ritual sword.

Let me drink this blood.

Finally, the soul of the seer Tiresias shows itself, he recognizes Ulysses and says: "Son of Laertes, cunning Ulysses, for what purpose do you leave the sunlight to visit the dead and remain complacent to them? But in the meantime, withdraw from the career of sacrifice, divert your sharp sword, let me drink this blood, and I will tell you "true things".

Our spiritualists today also evoke the dead. But they do not always observe the most precise and magical precautions. It seems unlikely that Ulysses did not know these laws and the conditions required to contact the dead. Such precautions have only one purpose: to preserve the life force of those who are called upon to do so, and especially the life force of those who ask us to do so. If this is not respected, the consequence is that sooner or later we get exhausted and have all kinds of problems. Archaic cultures have or had a real knowledge of occult phenomena.

Ulysses sees at some point the shadow (the appearance of the soul) of his wandering mother. This 'wandering' already indicates a lack of life force. For example, this leads to a narrowing of consciousness. "Teach me" - he asks the seer Tiresias - "how she can recognize me". The seer answers with the great axiom of the consultations on death: "Those among the dead whom you let drink this blood, will tell you the true things. Those you reject will immediately turn away". Ulysses continues: "The ghosts of the dead have gathered around me. Elpenor (note: a companion of Odysseus who recently passed away) was the first to appear. His body wasn't buried yet. I had tears in my eyes when I saw him. "Elpenor" I shouted with pity in my heart, "how did you get here in the kingdom of darkness?". While sobbing, he said: "It is my bad star, it is the wine that has become fatal to me... my soul immediately took refuge in Hades (note: the Greek term for the underground world). Don't forget me, don't let me go without crying for me and without burying me...". Ulysses continues: "I waited until my mother (note: she died during his many years of wandering and is also in the underground world) drank black blood. Immediately she recognized me and said to me: "You are still alive, my child, how do you get here, in this region of darkness and mists? This is no place for people who are still alive. Odysseus then asked his mother if his wife Penelope, after 20 years of absence, had remained faithful to him, which she confirmed.

So much for this excerpt. It is clear that Ulysses was a clairvoyant, which was a requirement for a king at the time. In this way, he could protect his people from imminent danger. Such a sacred conception of royalty we still know today in some parts of the world. The Westerner, who puts aside or denies this sacred character, deviates from the meaning of the customs of these peoples, so that a large part of their culture reaches him as totally senseless. As we have already said, anyone who wants to understand the religious man must not share nominalist axioms, but the assumptions (2.3.) of the religious man and identify with (2.2.) his point of view.

Dante's Divina Commedia.

Dante Alighieri, (1265/1321) the great Italian poet, in his *Divina commedia*⁴⁵, or "divine comedy" (1307/1321) also visits an underground world "in a hundred songs", then a mountain of purification and finally a kind of paradise. This is how he summarizes in a poem the dominant ideas of scholastic philosophy. As we know, this philosophy holds the biblical vision that reality is divided into a natural, an extra-natural and a supernatural.

Dante's guide to his visit to hell and the mountain of purges is the Roman poet Virgil (-70/-19), long deceased and author of the Aeneid. This heroic poem describes the actions of Aeneas, a hero in the Trojan War. In the fifth song of this epic, Aeneas also goes down into the underground world and asks his father's shadow to predict his future.

It was Dante's great childhood sweetheart Beatrice who inspired him to his *Divina Commedia*. Beatrice had died very young. Dante saw her untimely death in a vision. She accompanies him in his poetry to the other world. Let's mention his famous "canto 7", his seventh song.

"Because I felt my heart break at this sight, I said: "O master, explain to me what kind of people they are, and tell me if these souls on our left, whose crown has been shaved, all belong to the spiritual state". Virgil replied: "These are all people who, during their earthly lives, were so blind that they did not know how to properly manage their possessions. These ghosts, whose heads are not covered with hair, were clergymen, popes and cardinals, whose greed exceeded all limits.

And while I looked tense, I saw people in that mud pool, who were completely naked and whose faces were twisted by anger. They hit each other, not only with their fists, but also with their heads, breasts and feet, tearing their skin with their teeth. Virgil, the good master, said: "My son, now you see the souls of those who let themselves be dominated by their passion. And you have to accept as my truth that there are also people underwater: you can see everywhere that they make the surface bubble with their sigh. In the mud, they say: "During the sweet sunny life, we were miserable, carrying a smoldering fire inside us; now we are gnawing at ourselves in this black mud." They gargle at this sad anthem, because they can't express themselves with cold words. So we walked between the dry rock face and the muddy swamp in a large arch around the dirty pool. And we constantly kept our eyes on those who swallow mud."

Dante says that people in the underworld are 'naked', stripped of their vitality and thus lead an inhuman existence, yes, like zombies, without the energies that would allow them to rise. The same nudity was also experienced by the two women who had experienced an IME, a frightening near-death experience towards a kind of underground world (6.1.2.) and who later admitted that by "experiencing death, they had found what they feared most".

It should be remembered that Van der Zeeuw states that a person out of his body, can never climb and observe higher than he himself has in height. However, we can always lower our height because every human being has experienced it during his long evolution. (3.3.4.).

The voice of H. Möller

Let us also mention Möller's autobiography: *Einsamer Weg zu Gott*⁴⁶ (The Lonely Path to God). The author says that she hears the voice of an impressive force from the higher spheres and at the same time she is a kind of medium for a soul of the underground world, a deceased woman who complains about her miserable condition.

Frau Möller is a medium in two ways. On the one hand, like every human being on this earth, she remains in the middle of the "earth's atmosphere", and therefore also among immature, angry creatures who live purely demonic or satanic lives. On the other hand, she is also the medium of an elevated spirit from the sphere of the "sons of God" or "saints". This spirit accompanies her with an inner voice that she continues to hear very clearly, even if she is in direct contact with souls who are very misty and can normally deceive a medium. She is therefore a two-way medium.

First the voice of darkness speaks, then the higher force. "In my current situation, I still don't understand why I have to hear the crazy, exciting and narcissistic speech of other minds. They seem incredibly poor to me: their speech is totally useless. Give me some advice on the cause of the fact that I'm here and I can't leave here."

Here is what she is told: "Without any power, you are at the mercy of the words of the poor spirits, for you cannot escape their company. Think of how you lived on earth, exclaiming useless words, in order to dissipate time with making you lose time of your precious earthly life. Because you didn't make time to think about really important questions. Completely rooted in the banal thoughts of the lazy and uninhabited man, you have spent your life. Although you have not neglected your earthly duties, you have taken care of the people entrusted to you, but the life of prayer ordered, powerful and nourishing towards God, has been omitted. Therefore, in your current situation, you miss the world of great ideas. You have rejected the formation of your soul, and it is precisely for this reason that you are suffering here from the dizzy, empty, and confused discourse.

Remark: "You miss the world of great ideas," the woman is told. This reminds us of Plato's theory of ideas. According to the heavenly voice, it is also the intention that man takes the time to reflect on important questions of life and a life of prayer that elevates us. Apparently, precious earthly life is not intended to let its own earthly life pass unnecessarily and without reason. For a person who sets free pleasure as the highest goal of his life, such a judgment may seem harsh.

Causes and effects

J. Grant, *Gevleugelde farao*⁴⁷, (Winged Pharaoh), also describes a journey into the underworld. Because it establishes a causal link between the behavior - in this case criminal - of certain people on earth and their subsequent stay in the underground world. G. Van der Zeeuw, *Helderziendheid in ruimte en tijd*⁴⁸, (Clairvoyance in space and time), also says that he has the ability to go to the "lower spheres" in an attempt to help people in their distress. However, these are people who have not yet died and who have the opportunity to reorient themselves, to "convert", through such an intervention. Van der Zeeuw's vision can once again illustrate that, as long as man is incarnate, he remains a citizen of two worlds.

The whole theme of out-of-body experiences also raises the question of the real value of what is called the "descent into hell". However, there are also a number of penetrating testimonies. They do justice to what the long tradition has always said about this. Moreover, they are an integral part of many dynamic religions. Many advices and initiations take place through contact with 'superior' beings: gods, ancestral souls, who are found in the extra-natural or in the supernatural. We take this theme up again in the discussion on the 'supernatural' (13).

6.4. Mediators

Intermediate beings

What we see and feel "in this world" is only the "foreground". Without any understanding of its background, this world risks being interpreted in an insignificant or at least opaque and particularly superficial way. This is one of the reasons why gifted mediators can be of some importance: after all, they are familiar with this 'environment' because of their extra-natural or supernatural clairvoyance.

Santeria knows the "mère-des-dieux" (3.3.1.) who tries to be a mediator between the gods and the mediums. The Fang had their ngil (3.3.3.) as an intermediary between the evil spirits and the members of the tribe. At the inauguration of the Indian (3.3.4.) and the "man in whose heart it is night" (3.3.5.), the guardian spirits announced themselves as mediators. We know mediators as priests, prophets, seers or sages. They reveal ('apocalypse'), in whole or in part, what is hidden and mysterious to ordinary people. Thus, in the Bible, the Old Testament, the prophets are important intermediaries between God and man. In the New Testament, Jesus is the great mediator. But at the same time, the mystery of God is revealed through intermediaries, mysterious beings who are called "God's messengers".

The book of Job, 4:17/18 warns against the lack of ethics of some intermediate beings: "Can mankind be just before God? Can a man be pure before his Maker? `He puts no trust even in His servants; And against His angels He charges error."

The term 'servants' here means 'angels'. The argument is "a fortiori": The angels of God, so 'close' to God, are already subject to anomalies. How much more would that be for ordinary people? This text teaches us not to be naive when it comes to 'angels'. Only God is infallible. Many created creatures are not infallible. Even if they are "higher" or "closer to God".

Such a revelation of what is hidden is called an "apocalypse" in the Bible (1.1.). This is why the last book of the Bible is also called the '*Apocalyps*', precisely because it reveals a great deal about the end of time.

However, revealing what is hidden involves great dangers for the one who 'reveals' and is only intended for those who can bear the occult effects of such a revelation. Evil does not like to highlight its own actions, which facilitates its unmasking and the loss of its power. That's why it's not a job for everyone. Hence the need for competent mediators. Throughout history, the latter have held the 'apocalyptic' in their hands, aware that it can ultimately be very dangerous for the unprepared human being. In this context, many cultures are familiar with the term 'taboo'. We will come back to this later (12.1.2.).

The fundamentalist trend

This vision places particular emphasis on the role of mediator between God and the great mass of people. All truth, all authority, all interpretation comes from God and this almost exclusively through mediators. Let us consider the term "almost exclusively", which underlines its exclusive character. These intermediaries are not so much religious founders, prophets or mystics, but official mediators (pope, bishops, priests). The rest of humanity has no direct contact with God. We are obliged to obey the mediators. And, if necessary, one must be forced to obey, by all means, religious and lay. Hence the centuries-old call for what is called the "secular arm" to bring large masses of people to obedience.

Tradition, authority, dogma, asceticism are taken particularly seriously. A well-known severity and rigidity characterizes the fundamentalist, which is found in all churches and religions. Many foreigners confuse such an integrative form of 'religion' with what religion should really be. We wrote earlier (1.4.1.): Religions must prove their worth, not by imposing their authority. This time is definitely over. Appealing to blind faith and blind trust is - like playing Russian roulette - looking for trouble. Peirce would certainly call this the "Authority" method (2.3.): a task is only accomplished with a solution imposed by a certain authority. In this way, ecclesiastical or political systems maintain an 'orthodoxy', a faith in the law. In a world of impecunious and illiterate people, any recourse to authority can still be justified. Those who want to speak with authority in our time must acquire authority, not by force or violence, but by "external permanence".

Public servants

It should also be noted that many ministers of a religion that was not dynamically interpreted very rarely had paranormal abilities. Their training is essentially intellectual. They are, so to speak, public servants. They would be very surprised if they are confronted with a life problem and asked for a paranormal solution.

D. Fortune, *Psychische zelfverdediging*⁴⁹, (occult self-defense), writes on this subject: "The average clergyman is not very competent in the technique of occultism (note: occult rites, psychic powers and clairvoyance) and, consequently, he understands little or nothing of his own religious achievements. It therefore remains an open question for each member of the clergy to know what influences they have on the altar and what forces they bring home backwards. Someone whose consciousness is exalted by religious rites, and does not know how to seal his aura to return to a normal state of consciousness, is exposed to a 'psychological' invasion (note: 'occult' invasion)".

The essentially intellectual training of the common pastor, for example, contrasts sharply with the training of shamans, marabouts, healers, wizards or lamas, where paranormal gifts are required and developed and where, in this magical field, an attempt is made to find a concrete solution to a concrete life problem. We have seen it in macumba and santeria, where people are magically active to find a solution to people's daily problems.

Alexandra David-Neel, *Magic and mystery in Tibet*⁵⁰, does not speak so much of an intellectual study as of an important occult initiation. In the case of Tibetans, these initiations do not consist in a sharing of an intellectual doctrine or a secret, but in a transfer of a good or a psychological power (note: 'occult' force), which allows the student to accomplish the special operation for which he receives these initiations. The Tibetan expression "angkoer dei", which we translate here as 'initiation', literally means "transfer of power". So much for Mrs. David-Neel. It should be noted that her description fits very well with our theme "the sacred", because this is also an increase in power loading.

The way in which "civil servants" fulfil their religious function, for example, also contrasts sharply with Jesus' actions. He laid hands on and healed the sick. Thus in Luke 8:43/48 where Jesus healed the woman who was suffering from blood loss. The same is true for his other miracles. The apostles also laid hands on and healed the sick. In Jeremiah 18:18, those who mediate between all the people and God are called "priest, wise, prophet" and in Matthew 23:34 they are called "prophets, wise and scribes".

Shamanism

A shaman is a kind of mediator between this world and the spirit world, in order to solve a number of practical problems in life in this way. This is why he sometimes lives on the margins of society. He tries to help people get rid of their possessions by descending to the lower level of the spirits that cause these problems. He tries to restore this disorder by 'converting' these spirits, although at their level, and bringing them to order. Shamanism originated in Siberia, among the Evenk, a tribe of reindeer hunters and herders (including the Samoyades, Tenguscians, Lappens, etc.), and is found all over the world: in Central Asia, Northern Europe, North and South America (among the Indians), Korea, in archaic tribes in Indonesia and Oceania. It is a phenomenon that has spread all over the world and is also present at all times. Shamanism goes hand in hand with all kinds of religions.

Clairvoyance and magic

Gary Doore, *La voie des chamans*⁵¹ (The Way of the Shamans), says that the term 'shaman' refers first and foremost to the male and female magicians of the first inhabitants of Siberia and Mongolia. But in a broad sense, it is used to refer to all those who are capable of clairvoyance and magic through a congenital or induced disease. New Age claims that anyone who is inspired by ghosts is a 'shaman'. That's what P. Vitebski, says in *Les chamanes, Le grand voyage de l'âme*⁵². (The shamans, The great journey of the soul). The subtitle says a lot because a real shaman undergoes out-of-body experiences, he travels in the underground world or in celestial spheres. The shaman also works with magical energies, experiences ecstasy and causes healing. He himself possesses magical powers, but he also receives a surplus of the spirits with whom he is in contact. This showed us the dream of life of a young Indian (3.3.4.) and the dream of Black Elk (6.3.). The shaman is able to manipulate the sacred.

Let's read Bertrand Hell, *Possession et chamanisme*⁵³ (Possession and Shamanism). Hell is a professional ethnologist. He studied shamanism and the cults of possession, and sees two extremes in them. On the one hand, there is the shaman who actively contacts and controls the

spirits to a large extent. On the other hand, we find the possessed who is rather a passive and impotent victim of the spirits that control him. Between these two extremes, we find all the gradations from purely active to purely passive. Bertrand Hell describes many rituals that bear witness to much more than human possibilities. Sometimes we speak of 'divine' interventions. Let us understand this 'divine' as 'superhuman' or more than human, because in the Christian interpretation there remains a huge difference between the level of these 'gods' and the biblical Yahweh.

A terrible initiation

Essentially, the call to the shaman is this: in a different state of consciousness, the candidate shaman is called by the spirits, he experiences an initiation, and sometimes he experiences terrible pains for days. He says he saw his body cut into pieces, boiled and eaten by the spirits. Then, when he survives his initiation both physically and psychologically, his body is healed again and the shaman feels reborn, but endowed with more than ordinary energies and supported by the spirits who, according to his paranormal experiences, ate his flesh. With their help, he can now solve many people's practical problems.

Because of the fact that he experienced such suffering and came out of it much stronger, he became immune to many evils. If he fails his initiation tests, he will not survive or he will end up with some kind of madness. Thus, when he has "overcome", he is able to experience the suffering of others and help them, with his mind, to regain their health. It is the redesign of a process to master it in a magical way.

The shaman is therefore a 'channel', a medium for his spirits. Where uninitiated people could not survive such a harsh initiation, the competent shaman radically dominates the conscripted spirits.

In an out-of-body state the shaman travels to the underground world or celestial spheres to contact spirits that cause disease or other problems. Eyewitnesses of absolute reliability have established such impressive magical achievements. Knud Rasmussen, an explorer born in Illulissat, Greenland, led the fifth Greenland Thule expedition through Canada's ice fields from 1921 to 1924 to collect anthropological data on Inuit.

A survey

Read P. Chichmanov, *Dans la clinique de l'âme*⁵⁴ (In the clinic of the soul). The Toeva are a Turkish-speaking people, united in their own republic, located in northern Mongolia in southern Siberia. There are about 200.000 of them. The capital is Kyzyl. The Western Toeva are mainly cattle farmers, the Eastern Toeva are mainly hunters. The report deals with the Tos Deer Polyclinic in Kyzyl, which could occur after the collapse of communism. As we probably know, communism was very violent towards shamanism.

Let's take a look at the atmosphere of the clinic: "Heavy coats with long fringes and feathered headdresses adorn the 'doctors'. Here, they take care of both the soul and the body. We play the drum and we smell 'artisj' (the gin of the taiga). In the simple waiting room, some customers watch television. The accountant sits at his table with the cards of the different shamans in front of him. Every "caregiver", every shaman has his or her own abilities. Some shamans are specialized in prophecy, others in the use of plants, others in funeral rituals.

Legal proceedings

Professor Kenin-Lopsan, a specialist in Toeva shamanism, talks about his grandmother. She was twice a victim of communism: five years imprisonment in the 1930s, fifteen years after the Second World War (1939/1945) because she had cared for children through rites. But the other prisoners respected her and feared her, because her predictions, which went from mouth to mouth, even made the camp director tremble. She predicted Stalin's death. At one point the camp doctor judged that the camp director's daughter was incurable and suspended treatment. To which the grandmother was secretly called to see the sick girl. She managed to heal the child.

It is not surprising that Kenin-Lopsan himself became a shaman and historian of shamanism. He resurrected shamanism after communist spokesmen claimed that of the 700 shamans in 1931, there were virtually none left after the Second World War.

Very old capacities

For the shaman, this world and the other world are continuously intertwined. Everyone can experience the good or bad influences that the 'spirits' of this other world exert on us. But only the shaman is able to contact these spirits in an orderly manner. He can thus 'travel' to the other world to negotiate with the spirits. When a 'soul' has lost itself in the other living space - which could lead to illness - then the shaman can find it and bring it back. He can also accompany the deceased's soul and transmit its last wishes. In addition to the contact that shamans establish with their minds, clairvoyance is another characteristic. The shaman can know the past and predict the future. It can influence weather conditions, 'make' rain and calm storms. Thus far a sketch of the capacities that have given the shaman a particular social role throughout their millennial history.

A Conflict

In 1920, communism banned shamanism and Buddhism. Both were presented in a very negative way. Shamanism was "an inexperienced and dangerous magic". The shamans were imprisoned in a madhouse or simply executed. But communism could not face their true vocation. Kenin-Lopsan, for example, is now allowed to engage in shamanism in a 'scientific' way. This is how he was able to write and preserve the 'algisj', the ritual poems with which spirits are evoked. He heard them from the mouths of the last shamans who had escaped the communist 'purges'. Many of those who abandoned shamanism under pressure are now continuing their rites and healing. It was simply because it was impossible for shamans to refuse to help the sick or to disrespect the last will of a dying person. A shaman must fulfill his destiny as mediator between man and spirit: his gift is first and foremost a duty. He who does not answer such a call of the spirits falls ill and may even die. So says Kenin-Lopsan.

We see here a possible demonic and authoritarian tendency on the part of the spirits that inspire the Shaman. We will find this in all non-Biblical religions. And we add: also biblical religions in their abuses. Spirits, deities or ancestral souls ordered a 'candidate' and put him under such pressure that, if he refused, he could expect many problems, illness and even death. As already said, a certain demonism is not strange to the Bible either: let us refer to Job 4:18, where we read that God does not trust his own servants, and he catches his angels on anomalies.

Modernization

In 1992, Kenin-Lopsan founded DOUNGOUR, the first shaman's association. Farmers and hunters were torn from their nomadic existence and gathered in kolkhozes. This is how real villages were created and the capital Kyzyl became such an actual city. Before the exterminations, the shamans lived in their tents in the middle of an environment full of steppes, deserts, plateaus, taiga and hundreds of lakes. They were compensated by donations. In 1992, there were very few left. The new shamans were often townspeople. Most of them lived in

Kyzyl. Where the traditional seers had an individual practice, the new healers wanted to act together, if only to cut down the charlatans. This is how the associations came into being.

Nadia is a member of the Doungour Association and says: " Many patients give us gifts in kind but we also need money to live. After the collapse of the USSR, there was disorder. We decided with a number of shamans to establish a practice in the same house. It went well, both spiritually and materially. Household expenses, electricity, meals and heating are now paid for by the community. Traditional donations have been replaced by fixed-rate donations. In the meantime, there are talented people who want to return to nature. Or there is one like Roza: she is simply dressed and regularly goes to the big cities where she can be consulted.

The theme 'mediators' or 'intermediaries' is in fact a logical consequence of the previous theme, which dealt with the experience of out-of-body situations. Mediators travel in their astral body with the intention of interceding between our world and the world on the other side. This presupposes, of course, that these intermediaries have the necessary mantic and magical talent to be able to act as mediators. This is far from obvious in our Western culture. It is completely different in cultures where shamanism is still practiced regularly. Here, the shaman is the ideal intermediary to present many practical problems to subtle creatures in order to reach a solution.

6.5. Summary

This whole chapter was about what is called an out-of-body experience. Many people have claimed and continue to claim that they can leave their biological bodies. They then find themselves with their consciousness in an astral body that remains connected to their biological body by an umbilical cord. Some say they spontaneously experience such an out-off-body experience. A smaller number of them say they can do it multiple times and of their own free will. Some people experience an NDE, an near death experience when they are in danger of dying. During which they see their whole lives unfold in front of them, down to the smallest details.

Those who are clairvoyant enough can also observe the death process of another human being, at the moment when the subtle body of the dying person leaves the biological body. This process can even be observed from the other world, by those who are themselves temporarily in their astral body.

Some gifted people claim to be able to help and guide those who have died and who do not immediately find their way to the other world.

There are also those who claim to have experienced a descent into hell, and that they can contact dead souls in the underworld. The shamans go even further: they tell us that they can also act as mediators. They try to convince the inhabitants of the underground world to free the people they keep in captivity through negotiations and sacrifices. Once released, then these people heal.

These are remarkable testimonies, which can be found throughout all times and in almost all places. However, it is quite clear that any nominalist axiomatic does not attribute any real value to all of this.

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- ⁵⁰ David-Neel A., *Magic and mystery in Tibet*, London, Unwin paperbacks, 1939⁻¹, 1965, 356. (// *Mystiek en magie in Tibet*, Amsterdam, Gnosis, 1941).
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- ⁵³ Hell B., *Possession et chamanisme* (Les maîtres du désordre), Flammarion, Paris, 1999.
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Chapter 7: Mantic and Magic (II)

7.1. Mantic

A broader context

In the fourth chapter, we have already talked about clairvoyance, divinatory practices and magic, the art of acting on the material world by subtle forces. A form of paranormal seeing and hearing was discussed in relation to the mantic, in which the hypothesis was put forward that it is about the dowsing sensation of fine dust or a subtle force. We have also mentioned a form of eidetic 'seeing', which makes use of the imagination. Images are forcing themselves on the seer, as a revelation, apocalyptic, of a rather hidden reality.

The paranormal perception is limited to the dowsing sensation of the fine material through which one obtains information, the paranormal action goes much further. A magician transforms the fine matter. The latter is at the heart of magic: manipulating, transforming this fine substance, possibly even so that it leads to an effect in the material world. That is why a magician needs to have a lot of this fine energy at his disposal. His subtle work must continue, more or less gradually, until a tangible result is achieved in the coarse matter. . That's why he needs a lot of magical strength.

In the fourth chapter some forms of magic suggestion have already been mentioned (4.3.1.): Taverner 'obliged' a lady to pick his geraniums. Goethe 'forced' his fiancée to come to him, Haich's husband 'pulled' through a flow of energy that seemed to come from his stomach area, Haich's arm in a certain direction, and Vaughn just 'pulled' the girls towards him. We also quoted some samples from magical experiments: stopping a frog's heart, moving a compass needle and a cursor, breaking a branch, and removing a thorn by using thoughts and concentration. We also referred to some medical procedures: a heart operation and a 'pokto' who shows his power. Finally, we gave a number of testimonies about the magical influence of the weather.

After having spoken about occult initiations in the fifth chapter, and after having approached the theme of decorporation, the out-of-body or the astral journey, we can now, in the next chapter, come back to these two subjects: mantic and magic, but now in a broader context.

For our theme, the "homo religious", they are not without significance. A religion that emphasizes the subtle forces, essentially uses the same principles in its worship, rituals and inaugurations, as will be described here. Religion wants to use magical means to help and assist mankind in its further evolution. A form of black magic will pursue the opposite and try to harm people.

7.1.1. Telepathy

A direct experience

The term 'telepathy' comes from the Greek 'tele', "at a distance", and, 'pathos', 'susceptibility'. It relates to the ability to convey thoughts and feelings, in short, contents of consciousness, directly. For example, the mother who wakes up at night and finds that her child is in need of breath (4.2.1.). In the previous chapter we also mentioned a few examples of telepathy (6.2.1.): a psychically gifted artist said that she 'saw' a preview of a funeral procession that later took place in detail. The mother of the psychically gifted child also saw beforehand the cremation of a friend who was killed in a traffic accident. And Grant wrote that as a child

she observed the death of the family doctor one day before and also wished him luck for that imminent transition. J. Bois, La télépathie, (Telepathie) in *Les Etreennes merveilleuses*¹, (The wonderful gifts) says that telepathy shows itself immediately before any explanation. The phenomenon occurs in a skeptical as well as in religious midst and therefore has nothing to do with possible religious presuppositions. In other words, Bois is looking for a phenomenological description. He wants the phenomenon to be what it is, before any interpretations are given. Telepathy is thus a kind of perception which, however, goes beyond the limits of normal perception. One can 'hear' the voice of a friend who is not there. Sometimes one sees a distant event, or one can feel the mood of someone who is not present at that time.

Degrees of intensity

Let's give two more examples of a telepathic perception that we derive from J. Feldmann, *Occulte verschijnselen*² (Occult phenomena). He notes: "Such a death notification, at the time of death, was reported to me by one of my students: "On September 26, 1914, my uncle, my mother's brother, was killed. That night, from the 25th to the 26th, around 2 a.m., my mother (remark: in a dream) 'saw' her brother come to her and shake her hand as a farewell. Then he left the room and my mother heard the door slam shut. When she woke up, she felt very depressed. When my father asked her about the reason, she replied: "I believe that something has happened to my brother Joseph. He was badly wounded or killed. She then told him how her brother had appeared to her and how he had said goodbye. Father tried to reassure her, but she stuck to her opinion. About fourteen days later there was a report that her brother had been killed in a fight during the night of 25 to 26 September."

A similar case, in which the dying person also appears, but now to someone in a waking state, was reported to me by Mrs. B.. Her son Joseph was killed on August 15, 1915, as a result of the explosion of a mine. When his mother milked the cows on the afternoon of that day, between 5 and 6 o'clock, and just wanted to go to the last cow, she saw, in the straw on the ground, her son dressed as a soldier. His head was on his left shoulder, his feet lay in front of her bucket. She cried out, 'Joseph! Joseph!' At that time he disappeared. His mother immediately said to her housemates: "Joseph is dead. All day long, I've been thinking about him." Later, a comrade wrote that Joseph had fallen at about 5 o'clock that afternoon, and that he had been talking about home all afternoon. The woman also told me that her son had promised her, at his Pentecost leave, that he would at least write, regardless of whether he was good or bad.

Let us remember: the mother saw her son when she was in a 'waking state'. It could be that the mother was very sensitive and therefore noticed the ghost of her son, it could also be that the son was sufficiently magically gifted to come to a certain degree of materialization. Or both factors together may have played a role in making contact.

A newborn child

Elisabeth Haich, *Inwijding*³ (*Initiation*) reports. I was fifteen when I was able to see the future in a dream. I dreamt that I saw a young man in my parents' bathroom who was trying to bring back a stillborn baby that looked all blue from being suffocated. The child was not breathing. The doctor kept it alternately under icy cold and then warm water. Then he shook the baby's head back and forth while holding it down, until the child finally screamed out and everyone was relieved. Father sank to his knees, his head on the edge of the bed where mother was lying and began to sob, like I had never seen this strong man do for all my life. Mother looked very pale, but laughed at him with tenderness, as was within her character.

About six months later, mother felt very unwell. The internist advised her to go to a famous gynecologist. He said after the examination: "I wish you luck! At the end of this great disease will be a baptism," and then he laughed calmly. Mother came home desperately. She was already thirty-nine - but a little later she calmed down and six months later, in the summer, exactly one year after my dream, the baby presented itself. A young doctor, who had already made a name for himself because of his skill, would lead the birth at the professor's advice. The child almost suffocated at birth. It took twenty minutes before it began to breathe. My father was so exhausted by the prolonged tension that, when the danger had passed, he fell to his knees next to the bed where my mother was lying, and that great man sobbed like a child.

Such testimonies can be found in many variations in just about all the literature on the subject.

7.1.2. Synchronic and diachronic

Telepathic phenomena can occur synchronously, at the same time as the event, or diachronically, spread out in time before or after. The mother diagnoses the child's shortness of breath at the moment itself, synchronously. This was also the case for the testimonies described by Feldmann above and the anonymous testimony mentioned in the chapter on out of body experiments (6.2.3.). The artist and Grant 'saw' a funeral before it took place, diachronically. The testimony of Croiset in connection with his tests of chairs, or of Hurkos with the terracotta jug (4.2.1.) were also spread out over time. Croiset foresaw a reality that still had to occur (preview), Hurkos looked at the past (reconstruction).

An afterthought

Such observations also show degrees of intensity. They can appear particularly strong, or rather weak. For example, someone testifies that, when he first met a certain fellow human, he immediately felt a violent emotional shock go through his whole body. At the same time, images were forcing themselves on him. He 'saw' himself, together with that person, but now situated in a completely different culture: in ancient Rome. Both belonged to the same family. Their relationship was that of a father and a daughter. One may wonder what the reality value of such an experience is. For it is an experience, according to the one who underwent it. Those who take the theory of reincarnation as a serious hypothesis will probably seek an explanation in that direction. Others reason this away as a fantastical and emotional imagination.

I'm where my heart is.

When asked how telepathy itself is possible, J. Bois, *La télépathie*, catches us up on: *Les Etrennes merveilleuses*⁴ (The wonderful gifts), a mystical text from the 15th century: the "Imitatio Christi" or "The Imitation of Christ". This is attributed to Thomas a Kempis (1380/1472), a medieval mystic, among others. This work has been reprinted many times and was, after the Bible, the most read book of the late Middle Ages. Thomas states: "I am where my heart is". The 'heart' here as the telepathic power of perception, does not indeed take into account the limits of time and space. Thus one can still rejoice at an earlier event, almost as if it were taking place again, and one can also look forward eagerly to a special day yet to come. You can imagine that you belong to a group of friends, and enjoy their pleasure, even though these friends are miles away at that moment. It may also be regretted that one is not in that company. Even then, our 'heart' is with them, albeit with a sad heart. Let us remember that, among other things, Kant (3.2.) stated that our scientific mind does get ready for what appears within time and space, but the phenomena as they are situated above or outside of them are inaccessible to Kant. Thomas, among others, is not bothered by this limitation.

Beyond the boundaries of time and space

The examples of telepathy given above, also exceed the limits of time and space. In science, nothing moves faster than light. However, occult 'science' states that thought has an infinite speed. For example, if I think of the planet Mars, then I am with my consciousness at the planet itself. My attention 'is' with that celestial body. Something energetic, something subtle about me is then located near the red planet. That this is the case is shown by the fact that astronomers use the telescope to accentuate this distant presence. How would they take the telescope and aim it at the object they intended, if they had not already been to that object in a way before, in a non-telescopic way? Such an extent of our presence "at things", wherever they are in the whole of reality, is a necessary condition of telepathy. Thus, the mother is constantly concerned about her child. That is why it is she who is experiencing her baby's respiratory distress. Someone who hardly knows the child or does not feel connected to it, does not experience this.

In the Bible, many prophets refer to events in the future, including those in which they announce a savior after the Fall. *Micheas 5,1* predicts that the savior will be born in Bethlehem. Also in *Daniel 7,13* we read: "I kept looking in the night visions, and behold, with the clouds of heaven, one like a Son of Man was coming, and He came up to the Ancient of days and was presented before Him." Daniel saw in a vision someone who looked like a "Son of Man". As we know, Jesus applied this name to Himself. The gospels mention twelve times that Jesus had foreknowledge of things that were going to happen (1.4.4.).

7.2. Magic: features

7.2.1. The equal seeks the equal

Similia similibus

This Latin expression has already been mentioned (6.3.) and states that the equal attracts the equal. We have mentioned that a magician can only become master of a certain process after he has experienced it himself first. We referred to 'Sainte Foy', a lady who suffered from a form of schizophrenia during her life, and is now the patron saint against all kinds of insanity. Even shamans know that they are only master of a disease after having experienced it themselves in at least a minimal way. In physics, for example, the fact that the equal knows the equal is illustrated by the fact that a tuning fork, once struck, spontaneously vibrates piano strings with the same frequency.

Homeopathy also knows the "similia similibus" in its own way. Healthy people who take a small dose of a drug, show symptoms that can be found in the sick. It is precisely these doses that have healing value.

The axiom of similarity also underlies the vaccination therapy of the Englishman Edward Jenner (1749/1823). He inoculated a small amount of contagious fluid, which he extracted from the wounds of sick cows (cowpox), into the skin of humans. The dosage is such that it is insufficient to cause the smallpox to be produced but still sufficient to allow the organism to develop antibodies.

What was given, what was requested and finally the solution

Similarity, but also coherence, play an important role in magic. G. Welter, *Les croyances primitives et leurs survivances*⁵ (Primitive beliefs and their survival), gives a number of examples.

A barren woman obtains a mother's clothes and makes a wooden statue of a baby she is "breastfeeding". She believes that this promotes fertility. The mother's clothes are related to this

mother and share her fertility. The mother will share the clothes and her fertility when the barren woman wears her clothes. There is similarity and association.

Let us refer to *Ezekiel 44:19*. (1.3.): "When priests go out into the outer court, to the people, they shall take off the garments in which they have been ministering and lay them in the holy chambers; then they shall put on other garments so that they will not transmit holiness to the people with their garments." One sees the resemblance in both examples.

On the Russian countryside, newlyweds spent their first night near their cattle. It is believed that their act of love improves the fertility of the animals. On Java, when the rice fields are in bloom, the farmer and the farmer's wife have intercourse in the rice field at night. Their axiomatic state that it has an inspiring effect on the spirits that control the fertility of plants and animals. It is a form of rhetoric due to the occurrence of what is required. It can also be regarded as positive thinking. Although difficult to understand for a nominalist person, the reasoning in these examples is rational. The fact is: people, animals and plants. What is required is fertility. The solution is achieved by a rite. It is noticeable that these forms of magic respond to everyday situations and are close to the people. We already saw this in the santeria (3.3.1.) and macumba (3.3.2.), but also in *Luke 8:43ff.*, with the woman who had been suffering from blood loss for twelve years and was healed by Jesus (1.4.3.).

The drug... or the prescription.

The following story illustrates the similarity and coherence in magical thinking. J. Gabet and E. Huc, *Souvenirs d'un voyage dans la Tartarie, Le Thibet et la Chine pendant les années 1844, 1845 en 1846*⁶ (Memories of a trip to Tartary, Tibet and China during the years 1844, 1845 in 1846), (4.3.3.) tells of the healing practices that were applied there. We quote. "The lama is both a doctor and a pharmacist. Mineral chemistry is not used in the composition of the medicines he uses. The medicines consist of finely ground vegetable components or herbs. They are soaked in water and then kneaded into pills. If the brought stock of pills runs out, then the llama doctor knows what to do. He writes on a piece of paper with Tibetan letters the name of the medicine, moisturizes it with saliva and rolls it into a ball. The sick person swallows these balls with as much confidence as they were real pills. Either swallow the medicine or swallow the sheet of paper with the name on it, is the same, according to the Tatars." So much for this excerpt.

In the view of the Tatars, both the pills and the name refer to the same reality: the healing energy that is contacted through them. One notices through the resemblance of the name, the coherence. The name represents and evokes the healing energies. It reminds us somewhat of the platonic theory of ideas. The piece of paper, rolled up into a ball, contains not only the name of the healing herb, but also the saliva of the llama. The medicine therefore carries a double occult energy: on the one hand the energy that is present in the herb itself and on the other hand that of the doctor himself. Through his saliva he invests a part of his own subtle life force. Jesus also used saliva, as a carrier of his energy, to heal the blind-born. We will come back to this in a moment.

So much for the first characteristic of magic: the equal that the equal seeks.

7.2.2. A quantitative multiplication...

And a qualitative leap

We wrote that magic has to do with manipulating the fine fabric. Let's go deeper into this. Let's start with the following statement: "Every quantitative increase or decrease leads to a qualitative leap". Let's illustrate this with a few examples. Let's think of a scale. One can keep

adding weight on one side and notice that seemingly nothing happens for a while, only to find out a little later that the balance suddenly tilts. The constant increase in weight, the quantitative increase, leads to the qualitative leap, to the tilting of the scale.

Or: a block of ice still remains ice when the temperature rises, until the limit of 0°C has been reached. Then it begins to melt. When we heat melt water to 100°C, only then does the water begin to boil. One notices the gradual (quantitative) increase in temperature, and the (qualitative) leap that follows: the ice becomes water, water becomes vapor.

Or: a rocket will continue to orbit the earth at a certain speed. If this speed decreases slightly, it will gradually 'fall' back to the earth. If the speed is a little too high, then the rocket escapes the gravity of our blue planet and shoots further into space. Such a change from quantity to quality can also be found in magic.

Quantity and quality in magic work

In the healing of the blind-born (*Mark 8/22-25*) Jesus performs certain magical, powercharged acts (3.4.). Mark writes: "And they came to Bethsaida. And they brought a blind man to Jesus and implored Him to touch him. Taking the blind man by the hand, He brought him out of the village; and after spitting on his eyes and laying His hands on him, He asked him, "Do you see anything?" And he looked up and said, "I see men, for I see them like trees, walking around." Then again He laid His hands on his eyes; who opened his eyes wide and was healed, he began to see everything clearly."

Let's note: When the blind-born person sees people in his healing process, "just like trees," Jesus knows that (the qualitative leap to) healing has not yet been fully achieved, and so He continues the healing process (the quantitative increase). He adds even more subtle energy by placing his hands on the blind man, and this until the man says that he now sees "everything very clearly".

As an illustration of such a magical process we also refer to 2 *Kon.4:32/37*. (3.4.) where the prophet Elisha brings the deceased child back to life. "When Elisha came into the house, behold the lad was dead and laid on his bed. So he entered and shut the door behind them both and prayed to the Lord. And he went up and lay on the child, and put his mouth on his mouth and his eyes on his eyes and his hands on his hands, and he stretched himself on him; and the flesh of the child became warm. Then he paced back and forth through the home, returned and stretched himself onto the boy again; he repeated this seven times and the lad opened his eyes. He called Gehazi and said, "Call the Shunammite." So he called her. And when she came he said, "Take up your son." Then she went in and fell at his feet and bowed herself to the ground, and she took up her son and went out.

It is clear that through these actions the subtle life force, 'holiness', always passes from 'healer' to 'victim'. In this biblical passage even up to seven times.

In this context we would like to mention the following. A. de Rochas, *l'extériorisation de la sensibilité*⁷ (The externalization of sensitivity), tells the following story of a certain Grubelius: A woman who had just given birth for the first time, succumbs because of it. She is considered to have died. Her dedicated aide comes quickly, lays down on her and breaths into her mouth until the woman wakes up. The doctor who sees it asks the aide where she got this remarkable method from. She replied, "I saw it applied in Altenburg. I know that midwives often bring seemingly stillborn babies back to life, using this method..

One can thus see the analogy with the two previous texts: the qualitative multiplication of life force, of 'holiness', to the qualitative leap: the saving of the mother's life. Those who do not have the necessary subtle energy will obviously not achieve a result. It is not a purely mechanical event. For example, a respirator may be able to add oxygen, but not that typical subtle energy. The 'occult status' of the dedicated aide must have been such that she did have enough energy at her disposal. And that is certainly not the case with every aide or midwife.

De Rochas, o.c., 13/33 tells that a certain Dr. Gilbert suffered from a neurological disorder and every day at certain hours was hit by very painful attacks. One of his friends remembered Elisha's performance and laid himself on top of him, with the result that the patient went from a very painful condition to an unspeakable well-being every time. So much for the second characteristic of magic.

7.2.3. A concentrated thought

We stated above that the equal seeks the equal, and that an increase in energy, when crossing a certain threshold, leads to a qualitative leap. This is what we should bear in mind when reading the following texts.

A shining sphere

W.H. Gmelig, *De aura*⁸ (The aura), says: "The substance (note: the raw material) that makes up the aura is called energy cells, small particles of concentrated energy, the arrangement of which is very similar to the structure of molecules and atoms. Each of these energy cells reflects, through its color and composition, the ever-changing pattern of man's emotions. When someone is consistently (note: the quantitative multiplication) concentrating on the same thought, then (note: the qualitative leap) within the aura more and more energy cells of the same kind are developing into an ever greater unity according to a molecular pattern. The clairvoyant thus perceives a grouping of energy cells as a shining, ever-growing sphere of the same color". Gmelig illustrates this in his book with a number of self-made paintings.

The fact that the created reality consists of small particles or so-called 'monads', which combine to build up the entire reality, is a basic insight that has found many supporters throughout history. The ancient Greek thinker Pythagoras (-572/-500) and the German philosopher Leibniz (1646/1716) were also defenders of this idea. Coming towards such a theory, implies that they must have mantically seen the energy cells themselves.

To see a circle with the mind.

The French writer Jean Marques-Rivière (1903/2000), *A l'ombre des monastères Thibétains*⁹ (In the shade of the Thibtan monasteries), speaks of so-called 'kasyas'. Kasyas are the subtle result of concentrated thoughts. For example, the pupil monk has to look carefully at geometric figures such as squares and circles, to meditate on them, yes, to "become one with them". This is maintained (the quantitative aspect) until, they claim, the mental image that forms in the mind of the pupil becomes so strong that there is no difference at all between seeing these figures in front of him, with the eyes open, or 'seeing' these figures with 'the spirit', so with the eyes closed (the qualitative aspect). Because in their conviction the material figures are transient, and the thought forms are not, the Tibetans, among others, say that the material world is only an illusion, and that the real reality is situated in the world of thought-forms. It is reminiscent of Plato's cave myth (5.1.2.) and his theory of ideas.

Thus far a third characteristic of magic: the creation of thought-forms that come to an objective existence in the fine dust.

7.2.4. A thought moves freely.

A free content of consciousness

When a thought, more accurately, a content of consciousness, is sustained long enough (quantity), then a bundling of energy cells acquires its own independence (quality) and can then leave the aura as a constructed thought and move freely through space. There it wanders around in search of vibrations of the same kind (*similia similibus*). When another person has similar thoughts, his aura opens and he incorporates these floating thoughts into his own aura. This is almost always a subconscious process. Man thinks that it is his own thought that inspires him and he does not realize that it comes from outside of him. This may once again emphasize the importance of keeping our thoughts on the right track. If, for example, you dwell too much on sadness and setbacks, you will also attract them in the long run. Those who cherish cheerful and joyful thoughts will strengthen them almost subconsciously and even radiate them. It's like a kind of divine judgment or a so-called 'Matthew-effect'. Indeed, we read in the Bible (*Mt 13:12*): ""For whoever has, to him more shall be given, and he will have an abundance; but whoever does not have, even what he has shall be taken away from him". We will come back to this. That sustained thoughts can even create a form of life is illustrated in the following two stories.

To visualize a monk.

Alexandra David-Neel, *Magic and mystery in Tibet*¹⁰, made it to 'lama' in Tibet, at title that is some kind of doctorate in magical practices. It is quite exceptional that in that culture such a title is granted to a Westerner, especially to a woman. Mrs David-Neel was a French national. In her book she recounts how she visualized a monk through thought-concentration. She writes: "The great event that I have to mention belongs to the category of phenomena that are produced voluntarily. According to the Tibetans, such appearances or 'tulpas' are magical forms produced by a powerful concentration of thoughts. However, this practice is considered to be very dangerous for anyone who has not yet reached the high mental and spiritual level of enlightenment and is not yet fully aware of the nature of the psychic (note: understand 'occult') phenomena that are at work in such a process. Once the tulpa is provided with the necessary energy to be able to play the role of a real being, it tends to free itself from the control of its creator. Sometimes this ghost becomes "a rebellious son" and one sometimes hears of a mysterious fight between the magician and his creature, in which the former is sometimes seriously injured or even killed by the latter.

Alexandra David-Neel reports : Nevertheless, allowing for a great deal of exaggeration and sensational addition, I could hardly deny the possibilities of visualizing and animating a tulpa. Besides having had few opportunities of seeing thought-forms, my habitual incredulity led me to make experiments for myself, and my efforts were attended with some success. In order to avoid being influenced by the forms of the lamaist deities, which I saw daily around me in paintings and images, I chose for my experiment a most insignificant character: a monk, short and fat, of an innocent and jolly type.

I shut myself inside a tent and proceeded to perform the prescribed concentration of thought and other rites. After a few months the phantom monk was formed. His form grew gradually fixed and looking lifelike. He became a kind of guest, living in my apartment. I then broke my seclusion and started for a tour, with my servants and tents. The monk included himself in the party. Though I lived in the open, riding on horseback for miles each day, the illusion persisted. I kept seeing the fat monk, now and then it was not even necessary for me to think of him to make him appear. The phantom performed various actions of the kind that are

natural to travelers and that I had not commanded. For instance, he walked, stopped, looked around him. The illusion was mostly visual, but sometimes I felt as if a robe was lightly brushing on me and once a hand seemed to touch my shoulder.

The features which I had imagined, when building my phantom, gradually underwent a change. The fat, chubby-cheeked fellow grew leaner, his face assumed a vaguely mocking, sly, malignant look. He became more troublesome and bold. In brief, he escaped my control. Once, a herdsman who brought me a present of butter saw the tulpa in my tent and took it for a living lama. I ought to have let the phenomenon follow its course, but the presence of that unwanted companion began to get on my nerves; it turned into a daytime nightmare.' Moreover, I was beginning to plan my journey to Lhasa and needed a quiet brain devoid of other preoccupations, so I decided to dissolve the phantom. (note: this means that Mrs. David-Neel must "swallow" this thought-form into herself). I succeeded, but only after six months of hard struggle. My mind-creature was tenaciously holding onto life. There is nothing strange in the fact that I may have created my own hallucination. The interesting point is that in these cases of materialization, others see the thought-forms that have been created.

So much for the remarkable testimony of Mrs. Neel.

In this text we emphasize the following: "The fat, chubby-cheeked fellow grew leaner, his face assumed a vaguely mocking, sly, malignant look. He became more troublesome and bold. In brief, he escaped my control". We will come back to this 'demonic' retreat later in chapter 11, which deals with 'the harmony of the opposites'.

Philip: an imaginary character

Iris M. Owen / Margaret Sparrow, *Philip le fantôme*¹¹ (Philip the Ghost) describes the collective creation of a thought-form. We summarize. We are in 1972. The society for psychical research forms a group around Dr. George Owen. The group regularly concentrates on the formation of a purely imaginative character called Philip. The aim is to ensure that Philip eventually becomes a ghost who can haunt. The group looks back at the middle of the 16th century and imagines a person who might have lived in England around 1550. However, in such a way that one can be sure that this Philip never existed. They do give him a home, a couple of relations, a personality. The members print everything sharply in their heads and meet in order to create a form of thought called 'Philip'. It's all a bit like A. Hitchcock's film *North by Northwest*, in which a fictitious character is also created.

Gradually they succeed and an "artificial elemental", that's what they call it, is created. The group around Dr. Owen meets regularly, they tell each other witty stories, sing songs, but without a special medium (note: without someone who communicates easily with ghosts) or sitting around in the dark. Very quickly there were poltergeists to be heard and they could easily converse with Philip. The experiment shows that sustained thoughts, charged with a high concentration of mind, can create thought-forms. There was no noticeable difference between Philip and what is called an 'ordinary' ghost.

A united group of people

Such forms of thought can also be called forms of consciousness, because not only the thought, but also the imagination, the emotion, the desire and the will, the whole consciousness is involved. These forms, created by man himself, move in the ethereal space as subtle independent 'beings'. This was also shown to us by the monk of Mrs. David-Neel. Viewed in this way, man himself is a co-creator of a lot of subtle life around him.

Gmelig, *De aura*¹², (The aura), continues : "It is even the case that when a large group of people think of the same thing in unison, a kind of 'group aura' can arise and that goes for both good and evil". One can compare such creations with the creation of the artificially elemental 'Philip' above.

Mutual influence, bundling, conscious direction of forms of consciousness thus become clear. One understands in this way that magic, practiced in a group, mobilizes a lot more energy than when it remains an exclusively individual matter. One can speak of a sociological element here, but what is intended in the subtle world, a mobilization of subtle energies, is much more than "simply" sociology. Sociology itself belongs to nature. Magic, practiced in a group, is situated in the extra-natural level, - possibly in a biblical - supernatural level, not only on a natural level. For the latter we refer, for example, to a mass that can be regarded as a powerful magical ritual, if performed in optimal conditions. Several participants are also involved in this, so that a strong, subtle form of thought can be created. We will come back to this in the last chapter on "the supernatural".

Let us remember, in connection with the concentrated attention of many, for example, the most successful failure in space travel, the rescue of the apollo-13 astronauts. Millions of people sympathized with them and their thoughts, emotions, expectations and prayers were with the trio in their lunar lander, then in their little capsule that landed in the ocean. On a magic level one can wonder what the role of concentrated attention of millions of people was, with regard to a safe return of these astronauts.

Gisela Graichen, *De nieuwe Heksen*¹³ (The New Witches), also mentions the power of the concentrated thought of many. She writes: "All those people who demonstrate fiercely against the war, shout in it: war, war, war. That's not good, because that's how they build up the 'war' energy field. When I constantly talk about my fears, I always lead energy to them and strengthen them instead of reducing them".

Reasoning on this one sees that our modern communication media strengthen the subtle side of many events almost endlessly by following them closely and, so to speak, bringing them daily into every living room, whether or not magnifying them. After all, people want to attract enough viewers. These are usually not the most begetting themes that are explained in detail.

An anniversary

With regard to the creation of contents of consciousness, let's listen to an anonymous witness who tells us about his experiences. Here is his story. An association celebrated an anniversary. As one of its members, I made an occasional speech and tried to do so in a poetic way. In verse I had sketched the difficult beginning, together with the rest of the history of the association, in a humorous way and in a pictorial language I had mentioned a number of pleasant anecdotes. The founder of the association stood right next to me and was figuratively, and then literally honored. I touched on the high and noble character of the association's goal and referred somewhat to the world of platonic ideas. The approximately one hundred and fifty attendees were particularly captivated and sympathized with every word and every image of the verse.

They felt particularly touched by this and it spoke to their emotional life very much. After all, they had worked intensively on the ever-growing success of the association. Their 'hearts' confirmed the thoughts expressed, their gratitude was with the founder, and all the work he had already done. During the short pauses that I made in my lecture, everyone continued to listen with such fascination that one could hear a pin drop.

Their concentrated attention, the quantitative subtle energy was about to take a qualitative leap. But at that time I knew almost nothing about that.

Suddenly it was as if I was being pushed out of my body. I was undergoing a spontaneous out-of-body experience. I was about two meters behind my biological body, which fortunately, on a kind of autopilot, continued to recite the verse. My consciousness was for the most part in my subtle body.

I stood behind my biological body and saw with my astral eyes that I was still reading the text. I also noticed the umbilical cord, the subtle cord that connected me to my biological body.

To my great amazement I also noticed that from the stomach area of every person present there was a subtle string running to my stomach area. It was an extremely peculiar sight, an audience that literally hung on me with strings. I knew that the climax of my text was yet to come. There I expressed the high ideal of the association in images that touched me greatly. And lo and behold, all the threads of the audience gathered together in my stomach area, and suddenly, just like that, the world burst open high above me. My crown chakra widened and from it came all the threads, but united, bundled together in what seemed to me to be one strong and thick rope. The 'rope' went straight up.

Still reading on autopilot, I 'saw' high above me an overwhelming and brilliant light, like a fireworks display that bursts open. A heavenly music sounded, like I had never heard before. And behold, many shining dots came down and bundled together to form an even thicker cord than the one that had gone up. This thicker cord came to me, went back through my crown chakra, and then through my subtle body to my stomach area. From there it did not go back to the audience, but to the founder. Suddenly he got to process the whole bundle of subtle energy in his stomach area. At that moment he was very emotional and had trouble holding his own and composing himself in front of the numerous people present, so not to show any tears. After he had collected the energy in his aura, the whole image faded away. I felt drawn back to my biological body, and a little later I was back at my text, just in time to read the closing words. With a long applause, the founder received a large bundle of flowers. Many people came to tell me afterwards that they just loved the whole thing.

So much for this experience, which is still very much in my mind many years later. I admit, it is not a hard science, but it has been a very overwhelming event. In the meantime it has become clear to me: thoughts 'work' in the subtle world. Especially when they are strengthened by the thoughts, feelings and will of many like-minded people. I even suspect that these concentrated thoughts can build up a subtle form together, which rises up like a large energy field. This form is then able, at the height of the whole event, to serve as a recipient to receive an even higher and finer energy from everything in the whole of reality that is attuned to it and reacts to it: it illustrates the equal that is related to the equal. This amplified energy can then, like in this case, give the association, and its founder and inspirer in particular, a great deal of subtle energy. The whole event is not only a beautiful memory, but also an effective support for the further functioning and development of this association. I also think that in all this there are a number of rules of thumb hidden from what is called "ritual magic". So much for my reflections on this experience.

Let's summarize this section by saying that the equal tries to find the equal, that a concentration of thoughts achieves results in the material world and that a person himself becomes a creator of subtle forms of life. For this he mobilizes his heart, his feelings, thoughts,

emotions, yes, his whole being. In these samples, which illustrate the magical effect, a connection with religion was repeatedly made. A dynamically oriented religion is unthinkable without such forces. And with all this we are ready to get to the heart of magic: the suggestion.

7.3. Magic suggestion

A suggestion in images

Suggestion is somewhat similar to eloquence. One wants to persuade oneself or someone else. But where rhetoric, the art of eloquence, focuses on consciousness, suggestion focuses on the subconscious and the unaware, at least on its ill-considered motives.

This subconscious part is much older in human evolution than the conscious. It was already there before man had developed his language, so also before he could think rationally. The subconscious 'understands' a completely different language. It works with images. If we want to reach our subconscious depths, we will have to use simple images as a suggestion and imagine vividly and visually what we actually want. That is the communication that the subconscious can handle. The life of emotions and mind play a decisive role in this, because it provides the necessary energy and power to push the image through. Unnoticed, or do we say 'subconsciously', the subconscious life influences the conscious. So that, given the unity of the two layers of the soul, there is an interaction.

For example, one can repeatedly say to oneself: "I see myself as a successful person". We 'see' ourselves as successful in our imagination. Or I can try to convince others: "I am very sure that you will succeed". In which case we also want to 'see' it realized in this way. It is a way of positive thinking. We referred earlier (2.3.) to the importance of such sentences.

The negation

Strange: the rational term 'don't', for example in a sentence like 'Don't do that', only penetrates very slightly into the subconscious. Only affirmative sentences 'work', certainly no complicated statements and no negative words like 'don't', 'no', 'never', 'nowhere', ... They cannot be converted into images and are therefore practically completely ignored by the subconscious. Yet the woman who repeatedly says to herself: "I will never be lucky", commits a profound error with regard to her self-actualization. Not so much because of the use of the word 'never', but because her sentence is accompanied by a lot of complaints and expressive power. The woman provides a lot of images and emotions, passing by happiness and having the misfortune on her. This simple sentence, which repeatedly conjures up the images that amount to "repeated miscalculation", descends gently but all the more securely into her subconscious soul. She is where her 'heart' is (7.1.2.). Thus the woman is in the process of reducing her life force - which to a large extent originates from the subconscious layer within herself : subconscious exhaustion leads to conscious exhaustion. The repercussion also applies here.

A subconscious suggestion

In essence, this term implies a tautology because a suggestion is always subconscious, so we say the same thing twice. However, we call the paragraph this in order to clarify the difference with what preceded it. With the phrase "I want things to ongoingly better for the both of us in all respects", both the person making the suggestion and the person who undergoes it are aware of this. Both want to reach their subconscious layers with their message. In what follows, only the one who suggests is aware of what is happening. The one who will undergo the suggestion has little or no knowledge of it. He is first brought into a 'twilight conscious' or suggestive state. The message thus penetrates directly into the subconscious, without having passed through the consciousness.

There are three ways to do this. First of all there is the real hypnotic suggestion, which is given after the subject has been hypnotized. Then there is the suggestion that can be given during normal sleep. And finally there is the telepathic suggestion. In all three cases the suggestion subconsciously penetrates the soul. We discuss them below in that order.

7.3.1. Hypnotic suggestion

A stream of energy

The reality and the power of hypnosis were discussed earlier, when the so-called 'post-hypnotic order' was mentioned (2.5.). In this case, a suggestion, given during hypnosis, is still carried out after the person has been brought out of his hypnosis,

D. Fortune, *Psychische zelfverdediging*¹⁴, (Psychic self-defence), says that a first form of suggestion is 'fascination'. One looks at someone with a penetrating gaze. Either he or she is allowed to stare at a shiny object, for example, or they are given "magnetic strokes", gentle repetitive strokes that supply energy and relax the person more and more. In the meantime, the one who gives the suggestion keeps repeating the desired sentences, like: "You feel great", "You relax yourself more and more", "You are doing better every day in every aspect". A positive message thus reaches the deeper layers in the person who undergoes the suggestion.

K.H. De Jong, *De zwarte magie*¹⁵ (The Black Magic), mentions F. A. Mesmer (1734/1815) and J. Deleuze (.../1835). He writes: Mesmer did not consider "animal magnetism" (an expression that Mesmer himself came up with for this purpose) as a substance, but as a movement in a widely dispersed fluid of an incomparable fineness. This motion is mainly caused by upward and downward movements,, which can cause the person to fall into a peculiar sleep. Deleuze believed that from the person who 'magnetizes' a 'substance' flows out that goes to the magnetized person in the direction given by the magnetizer's will. It is this substance that keeps us alive and which is called the "magnetic fluid".

Whether or not this fluid is a substance will depend on how we define the concepts of 'substance' and 'fluid'. Let's say that 'extremely fine dust' and 'subtle fluid' are the same thing.

An occult attack

We can suggest to someone that he or she is getting better and better in every way. Then we give the subconscious a positive message. However, one might as well suggest negative messages in this way. Dion Fortune, *Psychische zelfverdediging*¹⁶ (Psychic self-defence), mentions that she has experienced such a negative suggestion in a very penetrating way 'at first hand'. She remained ill for two years. In essence there was a black-magic attack hidden in it. Fortune had turned the anger of her employer onto herself by telling the employer that she acted unscrupulously in a number of important decisions.

Fortune writes: "From the psychic (note: understand: occult) attack I was left with a weak health for some time. The horror of such an experience, the treachery of it, its power, it's devastating effect on soul and body, I know from my own experience. It is not so easy to persuade people to speak out about a psychic (occult) attack. In the first place because they know that they will most likely not be believed anyway and thus run the risk of being considered mentally unbalanced. Secondly, because any fiddling with the fundamentals of personality means such a special and even unparalleled horrible experience, that one's mind recoils from such contemplation and one simply can't speak about it. I am convinced that a psychic (occult) attack played a major role in witchcraft and that it was therefore the actual cause of the general disgust and contempt for witchcraft."

A horrible experience

Let's consider for a moment what Fortune, as a clairvoyant and magician, says here: "the horror of such an experience", "the devastating effect on soul and body", "not being believed", "being mistaken for being mentally unbalanced" and "one simply can't speak about it". To which social worker, which law enforcement officer, which person, for example, are you going to tell that every time you fall asleep, a subtle being forms on top of your body, that it gradually begins to materialize more and more, and that as a result of this pressure, you can hardly breathe anymore? And yet, in the course of history, you will find many testimonies like this. If you are exceptionally lucky, you will meet a seer-magician who takes your claim seriously, can 'see' and 'feel' it all, can help you with this, and also reveals (apocalypse) that it concerns, for example, the subtle or astral body of a certain person from your circle of acquaintances, who - usually subconsciously - has aimed at your subtle life force and in his or her deeper soul, or as we have already mentioned: in his or her "occult status", you don't grant life. Then all the words of Fortune really apply.

In her choice of words above, she makes it abundantly clear that she does not share the nominalist view that all such stories - if we look at the exclusive nature of this statement - are utter nonsense. For her, a witch who works with black magic is far from innocent, and taking the evil that such people cause seriously, is not an absurd superstition at all.

A damaged aura

Let's get back to her testimony. As "modus operandi", as the magical working method of her employer, she mentions: "My employer did not give any arguments for her assertions, nor did she call me names. She simply made no other statement than that: "You are incompetent. And you know it", to repeat it over and over again as if it were a litany. At ten o'clock I had entered her room, and at two o'clock I had left. All this time she monotonously uttered her two sentences, which she must have said several hundred times. When I came to her, I was healthy and strong. However, I left her like a mental and physical wreck and remained ill for two years.

It is quite clear that her employer put a lot of subtle strength into repeating these two sentences. Fortune also explains this. "I had the strange sensation that my field of vision was narrowing. Just outside the corners of my eye I saw two walls of dense darkness slowly rise and enclose me more and more. I knew that I would have been lost when the two walls reached each other. Then something strange happened. I heard a clear inner voice say, "pretend to be defeated before you really are". To put it in the language of occultism: the ethereal double (note: the aura) was damaged and had a "leak", by which 'prana' (note: subtle life force, "holiness") escaped. In the light of my own experiences, it does not surprise me at all that people who had acquired the reputation of being engaged in witchcraft, were put to death without any form of trial. Their methods are so terrible and untouchable. "

"Pretend to be defeated," an inner voice addressed Fortune. Evil then thinks it has conquered and very likely stops the occult attack. That was the most important thing for Fortune at that moment. Continuing the uneven fight would have endangered her life. The animal world has something similar. Some animals pretend to be dead, in order to end a fight with a far too strong opponent.

We will come back to Fortune's strict judgment about the black-magic practices of witches (10.4.). So far this first form of suggestion.

A concert singer

D. Fortune, *Psychische zelfverdediging*¹⁷, (Psychic self-defence), tells about a concert singer who, in order to improve her voice, was 'treated' by an initiate. That was quite expensive. After a while she decided not to spend any more money on it. That's what she told him on her last visit. Now pay attention to the reaction of the adept: he turned his eyes to her and concentrated on her. Then he said: "If you break with me, you will see my face floating in the air in front of you every time you enter the concert stage, your throat will be squeezed and you will not be able to produce any sound".

Note: The subtle bond between the two obviously existed after all their contacts. So he didn't need a link or any substitute and immediately penetrated into her deeper soul. In this way he could subdue her telepathically with that prophecy which then works like a kind of black magic. The adept was magically speaking, indeed the stronger one. So the occult attack started immediately. The facts confirmed the magic spell: every time she entered the stage, she saw her initiator, felt her throat squeezed shut and could no longer produce a sound. Fortune calls this "a mighty hypnotic suggestion" that would prematurely end the singer's career. Luckily she found a competent and stronger magician who could undo the spell.

According to Fortune, the motivation for such an abuse of power by the adept is, to begin with, simply human in nature. A disappointment is easily followed by some disillusionment. However, this can grow into revenge, or if it is postponed for a long time, even into resentment. Such practitioners of not always equally conscientious magic sometimes suffer from an "overfed ego", from a form of 'pride', of 'complacency'. We have spoken before about the vanity that blinds (2.5.).

It should be noted that the singer wanted an improvement of her voice, but because she found a teacher who was also magically active, this improvement also took the form of a magical initiation.

So there was a link between the two, we are talking about a 'rapport'. This involves a lot more than just a series of lessons and exercises of a profane nature. Well, given the pride of the initiator, interrupting the lessons at the same time was a 'dilution' of the occult bond and he took it as a personal insult. Hence the almost blind mechanism "disappointment, revenge, possibly resentment" that was set in motion in this way. In the case of the singer, there was no time for resentment, for delayed revenge: the occult attack was there immediately.

What an initiator of this self-perpetuating type does not want, is the fact that what he has taught, after the contact has been broken, can be applied by the initiator, completely independent of the teacher. Not to mention the fact that the singer can turn her back, not only in secular life, but also in the occult field. Difficulties can be further exacerbated, if one is magically formed and initiated within an occult group, for example some kind of brotherhood, and then leaves or criticizes it, then the whole group can react together as a group, which works much more powerfully.

Fortune is not happy with such a presumptuous performance. She sees it as an irresponsible intrusion on the free will of the victim and as a crime against the integrity of his soul. She speaks of a "clumsy" grubbing into the soul structure of a fellow person.

However, the musician's experience seems to show that an initiation is very easily dominated not only by the guilt of the initiator but also by many initiates who, for lack of critical sense, become too dependent on the initiator. We wrote it before (1.4.1.) in relation to religion,

but it is also true, or we say more so for occult initiations: Appealing to a blind faith and blind trust is - a Russian roulette is right - asking for trouble.

7.3.2. Suggestion during sleep

Having said a few words about the hypnotic suggestion, let us now turn to the suggestion that can be made during normal sleep. Even if someone is asleep, says Fortune, we can just keep repeating our 'sentences'. Although the person who sleeps doesn't know about this, these sentences continue to work subconsciously and, very curiously, are now much more powerful. Therefore, we should be careful not to say wrong or harmful things in the presence of sleeping people. Let us illustrate the use of such a suggestion with the following testimony, here in a positive sense.

A speedy recovery

J. Grant, *Meer dan één leven*¹⁸ (Many lifetimes), tells us that a girlfriend was hospitalized and underwent surgery to have a tumor removed. After the operation, the patient was brought back to her room. A little later Grant comes to visit her. However, the patient was still in a deep sleep as a result of the anesthesia. Grant writes: "Then I started to tell her slowly and clearly what exactly had been done to her body. I knew she was unaware of the sound of my voice. My words (note: as bearers of the positive thoughts) worked like a carrier wave that made it easier to influence her supra-physics (note: that's Grants' word for what we have previously called the 'individuality' (5.2.2.)). And that with the information I was trying to provide. After emphasizing that she no longer needed any fear of cancer, I described the muscle layers that had been disassembled and the various other tissues that had been incised. I then told her that these tissues had been restitched during the course of the operation, so that she knew exactly where to direct the energy that would speed up the healing process. I explained that the warning sent to her consciousness in the form of pain had also been followed, and that therefore the pain was no longer of any use. I regularly repeated everything".

So much for this testimony. Grant concludes her story by saying that the wound healed so quickly that the patient (note: at that time, in the first half of the last century) was allowed to go home within a week for further recovery. So much for this example of a suggestion during sleep.

7.3.3. Telepathic suggestion

After the hypnotic suggestion, and after the suggestion during sleep, we have a third form: the telepathic suggestion. This is what we are going to discuss now.

Telepathy

Telepathy is to experience the consciousness of another at a distance as if this were yours, and to do so in such a way that you know that this is the other's consciousness. Let us take that elementary description of telepathy as our starting point. It is clear that telepathy, if defined, cannot have a scientific basis. But even though it is not scientifically proven, many claim that telepathy really exists. Such testimonies, like so many paranormal experiences, can be more or less truthful. They can connect to events that others in their own inner life think they notice or that are in agreement with what one finds in the literature about this.

Alexandra David-Neel, *Magic and mystery in Tibet*¹⁹, notes: "Tibetans claim that telepathy is a science that can be learned as well as any other". It is clear that the term 'science' is used here in a much broader sense than the one we give to it in this work and what is meant by 'hard science'. It further states that telepathy requires strong concentration, so that one can identify

with one another, and that the exercise of telepathy becomes something very easy "when one has ceased to consider oneself and others as completely separate beings, devoid of all overlay". That is a very holistic point of view. In its positive use, it reminds us of Schopenhauer and his empathetic approach to his fellow man: as an "Ich-nog-einmal" (2.2.).

To focus attention on someone.

When one thinks of someone, there is a form of contact. We have already stated that our attention goes beyond the boundaries of time and space (7.1.2.). If I think of Mars, then my attention, and with this also 'something', extremely subtle of mine, is at Mars. Time and space are restrictions imposed on us by our senses. In 'the other world' these limitations do not apply. In the expression "I am where my heart is", the 'heart' was seen as the telepathic perception that could transcend the boundaries of time and space (7.1.2.). If and how this really is, we would like to illustrate with some testimonies.

A unique and distinctive aura

Gerda Walther, *Phänomenologie der Mystik*²⁰ (Phenomenology of Mysticism), tells us that one day in München, Germany, she is lying relaxed in bed and receives images in her mind of a girlfriend, whom she calls L., who is in Freiburg.

Gerda says that she receives these images very precisely, that she feels very clearly that her friend L. is at that moment, sitting in a chair and thinking about Gerda herself. Gerda 'sees' exactly what this friend thinks. It's also as if Gerda were in L.'s body, and she feels like she's looking through L.'s eyes.

From this lying position, Gerda sees L.'s body, but also the chair and the room in which L. is located. Gerda notices a book on the chair, sees that L. smokes a cigarette and also smells the smoke. Gerda experiences that the friend wonders if she would write a letter to Gerda. Gerda says that this is not about clairvoyance, but telepathy because she has experienced everything from L.'s point of view. Gerda tells us that with such experiences, she also feels the aura of the person with whom she is in telepathic contact and that this aura is characteristic and unique for each person. Moreover, if she sees in her imagination an aura of someone, and only that aura, then, she says, after some practice, she succeeds in knowing who owns that aura.

A deep love

D. Fortune, *Psychische zelfverdediging*²¹ (Psychic self-defence), lets a woman speak. In her youth he cherished a deep love for someone. Both got engaged. When her fiancée had left - for the time being alone - for West Africa, she received the message that natives had murdered him. She had now lost the only one she loved and she accepts a marriage proposal from a second cousin, half disabled, who had long been in love with her. Whenever she had intercourse with her husband, she imagined the form of her first fiancée. She herself was a small, slender and dark-haired woman. Her husband, who was a blood relative, hardly differed from her in type, while he was also half handicapped. But the three sons were big and strikingly blond, "real types from the north", which looked surprisingly much like the murdered missionary.

So much for the story of Fortune. She states that a sharply defined and sustained representation of her beloved missionary, during sexual intercourse with her half-impaired husband, created a strong bond with the deceased missionary. Something that, according to occult laws, was depicted in the physical body of the sons. She is where her heart is, giving a telepathic suggestion to the man she really loves.

D. Fortune, *Esoteric philosophy of love and marriage*²², says that it is the woman who has the real connection with the man, that is loved, much more than those who share his name and his bed. Fortune expresses the same principle here, but from the point of view of the man. Applied to the deceased missionary, it is he who has a deep bond with the woman who is in love with him, much more than her legitimate partner. In other words, the subtle imagination is stronger here than material reality. What happens in the world of thought is ultimately more powerful and important than what only happens in the material world. Because the creation of biological life is not only a physical, but mainly a subtle and therefore sacred matter, this story does not seem so improbable. Fertilization is in this axiomatic an over-determined process. Physical intercourse is necessary, but insufficient. In order to remain viable, the egg must, within a few days after fertilization, be animated by a subtle entity, an energy-rich creature, a subtle 'human soul'. If not, the egg will die. Because the woman concentrated her thoughts, emotion, will, her entire consciousness on the missionary, the creature that is then contacted can be situated in the vicinity of his occult family tree. In this respect, it is common knowledge among primitives to have ethically high thoughts and even to pray in intercourse, in order to attract high souls as well. The world of thought is also of much greater influence to them than the material world. It seems as if the theory of platonic ideas finds a confirmation in this.

Fortune, *Psychic self-defence*, 113, writes that at the moment of sexual union a psychic (remark: subtle) vortex is formed, which resembles a waterspout, a funnel-shaped rotating vortex, which rises sky-high and reaches into the other world.

We imagine ourselves to 'be' with someone.

In addition to focusing our attention on someone as we usually do, we can imagine our presence with them more intensely, for example in their house, or next to them. Let us illustrate this with some testimonies.

I visualized a hospital visit.

J. Grant, *Meer dan één leven*²³ (Many lifetimes) tells that she was at home when a friend of hers recovered from a difficult Caesarean section. She writes: "Her operation was planned at noon. So I thought about her very intensely for two or three minutes. I visualized her in the infirmary, which gave access to the garden through open glass doors. Then I asked (note: thinking of her) if anyone would keep a friendly eye on her, especially before and after administering the anesthetic (note: in the first half of the last century). Furthermore, I no longer consciously thought of her".

Later it turned out that Grant had made an hourly mistake, and visualized her friend not at noon but an hour later, so after the operation. Grant continues: "That evening her husband came to thank me because I had been such an invaluable help to his wife. He told me that he had left her alone at eleven o'clock, because he felt that his presence did not calm her down. But when he came back a few hours later, he found her perfectly satisfied. She told him that after he left the room, I had come in through the open garden doors and sat by her bed, and that I had talked to her so entertainingly that she had forgotten to be afraid. I had to quote several witnesses to convince him that at that moment I was six kilometers away.

Only after the girlfriend had recovered did Grant tell her the truth, and she exclaimed, "I thank Heaven that I did not know that you were not of flesh and blood. I would have been terrified if I had known that I saw a spirit."

Let's note the following. Grant, who somewhere in her book (o.c. 189), and on another occasion, says that prayer would not have helped (6.2.1.). (6.2.1.: when treating the young man

who committed suicide in a Brussels hotel) asks here that 'someone' keeps a friendly eye on the patient, especially before and after the administration of the anesthetic. She does not specify this 'someone', nor does she address anyone 'in flesh and blood'. Would it be unreasonable to assume that she means "higher beings"? But then her invocation is equal to a prayer, and then, at least in this case, her prayers have helped her, and even very intensely. Considering that some of her books are autobiographies of past lives, as well as occult initiations in ancient Egypt, one can assume that she addressed, perhaps automatically and subconsciously, the gods of ancient Egypt.

It is also remarkable that Grant only thought about this friend for two or three minutes and stayed with her normal consciousness herself. There is no question of an astral voyage out of her body, while the biological body is asleep. Apparently, for the very gifted and 'life-powered' Grant, such a brief reverie is sufficient to cause the effect described here, the subtle visit to her girlfriend. She 'is' where her heart is at that moment. In the following examples, however, an out-of-body experience is necessary in order to appear in a subtle way at another place.

A score

S. Muldoon, *The projection of the astral body*²⁴, tells from his own experience. We summarize. "I experimented with yoga. On a few occasions I wanted to appear to a young and mantically gifted girl (note: during an-out-of-body experiment). Most of these attempts failed, but on three occasions she suddenly woke up and I saw myself standing in her room or sitting on her bed. I remained visible to her for a few seconds and then faded away. The girl was a skilled pianist with a remarkable musical memory. I asked her one day if she knew the song "When sparrows build". This was not the case. So I promised to give her a copy of the score on occasion. A few nights later I tried to visit her again. I succeeded and she got the feeling that she had to take pencil and paper to write down a message from me. The first lines of the score appeared on the sheet, with only one error in it. I myself did not know anything about this (remark: in a conscious manner). I only found out when she visited me the next afternoon and showed me the score". So much for Muldoon's experience.

I will visit you in my astral body.

Margueritte Gillot, *Op de drempel van het onzichtbare*²⁵, (On the threshold of the invisible), describes a similar history.

In the small group of people I was seeing then, there was a former engineer who had devoted himself very seriously to dowsing. He sometimes came to see me, also magnetically cured the mother of one of my friends, and we exchanged books, telling each other our impressions and results.

One day, telling him the curious story of a woman being operated on, while she had an out-of-body experience. She had heard and seen everything that was happening in the operating room. He said: "We can voluntarily leave our biological body and I will provide you with proof, no later than tonight. "What time are you going to rest?" He asked me. I answered him: "At least not before twelve o'clock". He replied, "I will come and visit you in my astral body. This conversation took place at the end of the morning. When I went to bed in the evening, I had completely forgotten the promise. It was about 1:30 in the morning. I took a book and suddenly, as I read it, I got the impression of an invisible presence. At that time, I was not at all thinking about that morning's conversation. After some time I closed my book with excitement and turned off the light. I still had the feeling that there was something unusual at the foot of my bed. The next day, the person called me and said, "You are not wise. You shouldn't go to sleep

so late, because at half past two I caught you reading instead of sleeping". To which I exclaimed, "Aha! So you were the unreal presence at the foot of my bed". He replied, "I didn't know that this was the end of your bed, but I couldn't get any further". Later I understood that a spiritual barrier had formed between him and me. As proof of his coming, in addition to the concordance of the time indicated by him, he gave me the exact description of the pink crepe de Chine nightgown, with short sleeves, that I was wearing that evening. So much for this sample.

I thought I'd squeeze gently.

Robert A. Monroe, *Uittredingen*²⁶, (Journeys out of the body), says that he induced a conscious out of his body experiment during the day. However, he had previously agreed with R., a female colleague at work, that he would come and visit her during the weekend in his subtle body. Monroe writes: Then I was in what seemed to be a kitchen. R. sat on a chair on my right. She had a glass in her hand, and looked to the left, where two girls of seventeen or eighteen years old, one of whom was blond, the other had brown hair, also with a glass in their hand, were having a drink. The three of them were in conversation, but I could not hear what they were talking about.

At first I stood right in front of the two girls, but did not succeed in attracting their attention. Then I turned to R. and asked her if she knew I was there. "Oh, yes, I know you're there," she replied. However, this was only in her mind, as she was still talking to the two girls. I asked her if she was sure she would remember that I had been there. "Oh, I'll definitely remember that," was the answer. I said that this time I wanted to convince myself that she would remember. "I'll remember", said R., while she was still taking part in the conversation at the same time. I indicated that I wanted to be sure and would therefore pinch her. "But you don't have to do that, I'll remember," said R. in a hurry. Yet I pinched her just above her hip. She slapped a loud 'au' and I was shocked. I didn't really expect to be able to pinch her. Satisfied that I could have provoked at least some reaction, I turned around and left. I thought about my body, and almost immediately returned in it (note: in his biological body).

I asked R (note: a few days later, when they saw each other again) if she could not remember the pinching. A look of indignation came over her face. "Was that you?" She stared at me for a moment, then entered my private office, turned around, and lifted up the hem of her sweater, where it fell left over her skirt. There were two bruises exactly where I pinched her. "I was talking quietly to the girls," said R., "when I was suddenly pinched pretty hard. I jumped in the air a whole lot. I thought my brother-in-law had come back and quietly stood behind me. I looked back, but nobody was there. I hadn't thought at all that it could be you. It really hurt!" I apologized for the hard pinching and had to promise that, if I ever tried something like that again, I would think of something other than pinching so hard.

We are where we think we are.

"I am where my heart is" wrote Thomas a Kempis (7.1.2.). And when we are somewhere with our consciousness, then 'is' there really 'something' of us present in that place. Apparently this is an exteriorized part of ourselves that does not interfere with the limits of time and space. Those who have experienced an astral voyage tell us that they are connected with the umbilical cord to their biological body. But also that this cord has an exceptional elasticity so that one can distance oneself very far from one's biological body. If we are in place A with our biological body, but we strongly imagine that we are in B, then exceptionally gifted clairvoyants tell us that they see our subtle body on that spot.

A quantitative increase of our concentration, together with our occult status (do we have a lot or little subtle energy?), can possibly lead to that 'something' of us, a kind of shadow, can be seen clearly or vaguely at the place where we, in our thoughts, find ourselves.

Such testimonies could also be mentioned in the chapter on out of body experiments. But, as has been said, we are one step further here. If one person, in a state of disengagement, pinches another person's biological body and this leads to physical injuries, or if a score is 'dictated' in a disengagement state, we are clearly a large - qualitative - step further and we can really speak of magic.

Bilocation

This term comes from the Latin 'bis', twice, and 'locus', place and means 'to be in two places at once'. It is mentioned in a number of religions. It is linked to an astral journey, consciously or subconsciously and then to a partial materialization of the subtle body. In the meantime the biological body remains in a kind of trance and is barely active.

I. Bertrand, *La sorcellerie*²⁷ (Witchcraft), gives us an example and tells us that it happened repeatedly to a girl, named Emilie Sagée. We are in 1845, in the girls' institute of Neuwelcke near Riga. Emilie Sagée was among the staff. Her health was good and her behavior exemplary. Nevertheless, she looked like a nervous person. Sometime after her arrival it was found that when some girls claimed to have seen her somewhere, often other girls insisted that she was in a different place.

One day, the girls suddenly saw Emilie twice. The two 'Emilie's' didn't differ in any way from each other. On the contrary: they did exactly the same thing, except that one Emilie held a piece of chalk in her hand and the other did not. Shortly thereafter a certain Antonia von Wrangel was working on her makeup, with Emilie crocheting Antonia's garment on her back. Suddenly Antonia saw in the mirror a second Emilie who hooked up her dress.

One day, Émilie was ill in bed. Antonia, next to her, was reading an excerpt from a book. Suddenly Emilie became stiff, faded and seemed to collapse. When Antonia asked her if she was unwell, she answered 'no' but with a weak voice. A few seconds later Antonia clearly saw Emilie in the building. Once it happened that some girls were embroidering in a room on the ground floor. Four glass doors open onto the garden. They saw Emilie picking flowers in the garden while suddenly her 'double' was sitting in one of the seats. Immediately the girls looked at the garden and saw her there, but her slowed down movements and her suffering appearance were noticeable. In the garden she was as if she were 'dozed off' and exhausted. Two girls went up to the double and tried to touch them. They felt a slight resistance. One of the girls then went straight through a part of the double. After she had gone through it, the double remained visible for a few moments and then gradually disappeared.

What keeps being striking that the more clearly the double was perceptible and became tangible as it were, the more inhibited, more passive and more depleted Emilie herself became. But as soon as the double disappeared, she regained her strength. Emilie was not aware of her exteriorization. She heard it because she was told.

A. David-Neel, *Magic and mystery in Tibet*²⁸, tells of a somewhat similar situation of a Tashi lama. She writes : "In our own days it is said that when he fled from Shigatze, the Tashi Lama left, in his stead, a phantom perfectly resembling him who played his part so thoroughly

and naturally that every one who saw him was deceived. When de lama was safe beyond the border, the phantom vanished.

Identifying with someone.

We have already seen that it is possible to let someone take up all kinds of suggestions in a hypnotic way. Also that one can give someone all kinds of suggestions during sleep, and that finally one can influence someone in a telepathic way. Repeatedly we have also found that a quantitative increase leads to a qualitative leap. This of course also applies to telepathic suggestion.

In the previous examples, attention was focused on someone. One can go one step further here, and not only think themselves into someone's company, but also identify with the other as much as possible.

One no longer 'sees' oneself 'next to' them, one 'sees' oneself completely 'inside of ' them and thinks that one coincides with them.

One then very intensely thinks that one is 'the other' as well. At first sight such an identification may seem somewhat strange. But let us remember the 'empathetic' approach of our fellow man, the "Ich-nog-einmal" (2.2.) as Schopenhauer put it. Or we think of the statement of Mrs. David-Neel (7.3.3.) that telepathy becomes possible when one no longer considers oneself and one's neighbor to be completely separated from one another, yes, when one feels that everything that lives, is in any case connected with one another. It is easier to identify with our fellow human beings if we know their interests. For example, the thoughts that inspire him or her, a number of habits, feelings, desires, the environment, and so on.

Tenhaeff, *Spiritisme*²⁹ (Spiritism), mentions a seer who says: "When I touch an object of someone, I mingle with him. I enter into direct contact with that person: his thoughts, feelings and sensations have become mine. With a simple strand of hair or a letter from someone, I come into contact with the person. I sense him, I see him, I hear him, I live his life inside of me, I feel his sorrows and I share his joys. I also love the people he loves. My soul comes into contact with him, and a kind of common consciousness arises between him and me.

You can clearly see the "Ich-nog-einmal" that is being put into practice. Because there is a similarity between the thoughts and feelings of the person who wants to identify himself and those of the person with whom he wants to identify, something remarkable happens. These contents of consciousness then penetrate him. Let us think about this for a moment, because it is not without importance at all.

We have already mentioned something in that direction in connection with the 'free' contents of consciousness (7.2.4.). There we said that a sustained thought not only gets its own independence, but that it can also leave the aura. If another person cherishes similar thoughts, his aura opens up and subconsciously incorporates those floating thoughts into his own aura. This person thinks that it is his own thought that inspires him and does not realize that it comes from elsewhere, from outside of him.

Let's compare it a little with a biological transplant. If someone has undergone such a transplant, and if the defense mechanism of the body considers the donor organ as its own organ, then there are no symptoms of rejecting. However, if the implanted organ is seen as foreign to the body, the body will reject it. Let's give an example from physics: as a tuning fork

vibrates, everything that has the same frequency resonates. And what is not in accordance with this, does not vibrate.

The equal seeks the equal.

What we have described above is another confirmation of the fact that the equal seeks the equal. Match-minded thoughts hanging around a person's aura are easily accepted and incorporated into that aura. Once external contents of consciousness are recognized as own or related contents, the fortified castle that the aura normally is, opens up. The drawbridge is pulled down, the aura opens up and external contents settle in the dark cellars of the castle, in man's subconscious. There they start their suggestive task secretly, barely or not at all noticed. Is that a problem? Not necessarily, because, we believe, they are like-minded thoughts. They are, so to speak, 'allies', 'supporters', who reinforce what is already present. And yet there is a certain unease about all this: the aura has opened. Fortune says it like this "the aura has been pierced".

If we don't want it to come to that, we will have to examine the contents of our consciousness very critically and continuously, because sooner or later our subconscious tendencies will let our consciousness know. This is where the healing power of strict logical thinking lies in this ongoing critical research. Therein lies the need to become aware of our own assumptions as much as possible. As far as external influences are concerned, none of us is safe, none of us will be able to close his aura completely to undesirable influences. Fortune says that the best defense lies in not wanting to respond to the suggestion itself, and controlling our flow of thoughts in such a way that we think of completely different things, so that the suggestion ultimately exhausts itself.

Papus (Dr. G. Encausse), *l'Envoûtement*³⁰ (The bewitchment), says that the defense against a spell, against an occult attack, consists, among other things, in the purification of our thoughts. Evil is kept out of consciousness by not thinking about it, by not responding to it emotionally, by not cherishing feelings of envy and by carefully controlling every thought and every feeling. This is not always easy. If one persists in this, evil does not find any resemblance in the aura to tune in to it, and it has no access to it. The aura can also be strengthened by increasing one's own spiritual powers. This can be done through prayer, especially through prayer in which one forgives one's enemies, through charity and compassion.

We can indeed seek the help of other and higher powers. This cleanses our aura from within, but also strengthens us against external attacks. That, of course, is the field of religion and magic.

Now we understand why the ancient religions repeatedly emphasized the role of imagination, the ability to think, the mind and the will, in short, of the whole consciousness. In order to protect oneself against evil, the Christian will also seek the help of supernatural beings. We will come back to this in the last chapter (13). This also makes it clear why Jesus preached inner peace and love as the main commandment. One attunes oneself to higher thoughts, so that evil does not find anything related and like-minded to it, nor can it penetrate the aura. Thus, we see that peaceful thoughts are not a luxury, they are a necessity.

A demonic trait

We refer to the 'tulpa' of Mrs. David-Neel (7.2.4.), the form of thought which she brought to life in a subtle way in the form of a monk. Think of his gradual evolution into a rebellious son and of his mocking and evil gaze. He escaped her control and got a demonic trait. Strange influences seem to interfere with her monk's creation. One may wonder what influences 'work'

in the whole of reality so that a good intention can turn into a less good one. Or even the opposite. And how such strange influences can settle in the aura. The answer can be found in a certain form of 'camouflage'. What comes from outside, seems to harmonize with what is present inside. But the resemblance is sometimes misleadingly different. We know it in nature. Many plants and animals use it in many variations to achieve their goal. If foreign influences can settle in humans, then something goes wrong. Then this may be because on the one hand something outside him misleads him, but on the other hand it may also be that something in man does not censor strictly enough. We will discuss this further in the chapter on the "harmony of the opposites" (11).

To transfer contents of consciousness.

With this, we are at the origins of white or black magic.

Gmelig, *De aura, uitstraling van mens, dier, plant en steen*³¹ (The aura, the effluence of man, animal, plant and stone), quotes the case of the teacher, in whose vicinity, a pupil meditates. The teacher can very consciously transfer the contents of his own aura to the student and thus awaken him to a certain consciousness. In such an influence works the law which says that the equal, seeks the equal. Related beings also belong together somehow. Of course, the fact that the equal seeks the equal also applies to the various occult initiations, both for good and for evil. It is clear that transferring 'higher' contents of consciousness does not pose an ethical problem. They also happen with the permission of the person who will be consecrated.

It is completely different, however, when the intention, consciously, or even more so, subconsciously, is to cause serious damage to one's health and happiness. Then we are talking about a black magic. This telepathic suggestion, the transfer of harmful contents of consciousness from a distance to a fellow man, and this without the latter's knowledge, is the essence of an occult attack. Black magic is thus an immoral, harmful telepathic suggestion. Let us also note that we use the term 'suggestion' here in its magical sense, not in its purely psychological one. From a psychological point of view, 'suggestion' is something that can influence the depths of our nominalist soul, and is limited to an exclusively individual matter. It happens 'only' in the subconscious of the individual. Occultly speaking, 'suggestion' is related to the power of thought and, as a result, to a flow of subtle energy that goes far beyond the boundaries of the individual biological body. It is much more than just 'imagination'. Our examples have made this abundantly clear.

As will be shown further on, many religions have a form of magical suggestion. Especially when it comes to religions of the extra-natural. In those a number of lower gods want to control people and especially their mediums in an authoritarian way. But this magical suggestion also has its place in the super-naturale. When we are praying, we want to focus our attention on the higher, so we can imagine to be close to some saints, or at holy places. Then we are where our thoughts lead us. We can identify ourselves with religious figures. Not that we consider ourselves equal, far from it, but that we want to approach these high figures in the utmost modesty and humility. Plotinus said that he identified with the divine to share in the holiness of these powerful beings (6.1.1.). In *Psalm 16 (15)* we read: "You will make known to me the path of life; In Your presence is fullness of joy; In Your right hand there are pleasures forever." This psalm, among others, confirms that it is good to live uninterruptedly in the presence of the Holy Trinity.

7.4. Black Magic

7.4.1. A revenge demon

Jealousy and envy

K.H. De Jong, *De zwarte magie*³² (The Black Magic), gives us an excerpt from Plutarchus, which can serve as an introduction to this theme. De Jong writes: "The most famous of the ancient atomists, Democritus (+/- - 400 BC), a great researcher, assumed, in accordance with his philosophy, that jealous people broadcast 'figurines'. They were neither devoid of perception nor power of movement and were full of anger and witchcraft. Those figurines, in which envy and witchcraft have an effect, are pressed down on the victims and remain connected with them. In doing so, they cause confusion and calamity in terms of body and mind".

Democritus is sometimes called the founder of modern atomic theory in physics, and he is honored as one of the first truly scientific thinkers. It is almost always concealed that he also believed in fine-materiality and in the evil eye.

We read D. Fortune, *Psychische zelfverdediging*³³ (Psychic self-defense). Fortune, a seer and magician, is confronted with the subtle result of her desire for revenge.. Ultimately, she has enough ethics and conscience to undo the evil she created.

The story "the creation of an avenging demon" speaks of the projection of the etheric body, of a decorporation. By "the etheric body", we mean the type of fine matter that comes closest to the coarse matter. We do not reproduce the whole text, which is too long, but faithfully summarize the story and explain it here and there.

Fortune had helped someone at the cost of considerable financial sacrifices. That person then does her a great injustice. She was turned upside down by the urge to attack. Let's think of what Freud calls 'id', the very primitive in man who, when disappointed, becomes aggressive ('thanatos'). Freud says that in the depths of man's soul he finds 'eros', 'sex', and 'thanatos', the urge to kill, with which he expresses that he does not have high expectations of man.

Fortune felt a strong desire for revenge. In this way she activates the spiral of violence: answering injustice with an attack.

"While one afternoon I had almost fallen asleep, the thought occurred to me of abandoning all restraint and striking at the man who had done so much injustice to me. In my imagination I saw the ancient Norwegian myths come to mind. I thought of Fenris, the horrible wolf".

Note: Fenris is in Norwegian mythology, a creation of the god Loki. This wolf child was raised by Tyr, the god of war, and became so strong that the deities feared him. Thanks to the dwarves he was tied with a magic rope. Let us recall that the terms 'myth' and 'mythology' refer to sacred stories in which the occult life force is central. From an ontological point of view, myths, as understood, have real value, and this in relation to religion, magic or mysticism. In other words, at a different level of reality, these myths are lifelike.

Fortune continues. "Immediately afterwards I got the peculiar feeling (remark: a mantic perception) that at the level of the plexus solaris (the solar plexus; in the stomach region), something came out of my body. Yes: next to me on the bed a big wolf gradually materialized. I felt its weight. At that time I was totally unfamiliar with the art of generating a revenge demon. But now, by chance, I had discovered the right method".

She summarizes. "I was between waking and sleeping and was cherishing thoughts. Psychologists speak of the content of our consciousness or 'fantasms'. These thoughts are charged with strong 'emotions' feelings, and drift. "I felt a strong desire for revenge " she says.

Because she is almost asleep, conscious thinking is practically switched off and the thoughts of revenge creep into her subconscious. In this way it becomes a suggestion during sleep. As a magically gifted person, she creates a being almost automatically, with her subtle life force. This can also happen consciously by very gifted people. Magic is indeed defined as the manipulation of fine matter. And Fortune is in the middle of it now, at this point still in an unethical way.

Filled with horror

She suddenly realized the event and was horrified at what she had done. Freudians here would speak of the censor, the higher personality (the 'Ego' with its 'Ueber-ich' or 'Superego'), waking up to reality and moral norm, which imposes limits on the principle of lust. She has to choose between two options. If she does not destroy (not 'kill') the creature she has conceived, it will grow independent of her and become a Frankenstein monster.

However, if she wants to 'kill' the mythical creepy creature, then she has to fulfil the following conditions. It is necessary to not get confused by panic. Killing, actually a form of exorcism, also presupposes sufficient occult praxis in such a way that she, and not the wolf, has the upper hand. The dismantlement should take place as soon as possible, because 'mythical' beings become all the more powerful the longer they can 'live'. They indeed attract other like-minded energies and beings.

Fortunately, Fortune chose the path of ethics. She moves very carefully towards the mythical creature. Which seems to object to being harassed. Freud would say that his 'Lustprinzip', his 'Pleasure principle' is disturbed. The creature turns the snout towards her, growls and shows its teeth. She gives the creepy creature a kick on its hip. Commandingly she says: "If you do not behave properly, then you will have to lie down on the floor". Tame like a sheep, the wolf gets off the bed. While it is doing this, it changes its image to her great relief. It reduces itself to the size of a dog. What's more: the creature disappears through the northern part of the room. On the one hand, she experiences a new sense of relief; after all, the animal is leaving. On the other hand a feeling of tension remains: "It's as if this isn't over yet". Fortune remains troubled and asks for advice from her teacher in magic. He tells her that the artificial demon is a thought-form, brought to a hallucinatory being by resentment from her own subtle 'substance'.

It is a real 'part' of Fortune's energy, which has come out through the subtle umbilical cord. Moreover, the longer it 'lives', the more difficult it is to 'kill' it. It could then tear itself away from the subtle umbilical cord that still keeps it tied to Fortune's solar plexus. Once it could take action, it would be able to carry out the thought of revenge that brought it to life. And once the umbilical cord is broken, she can no longer absorb the animal into herself. As long as the umbilical cord is still intact, she can kill the mythical monster. To do so, she must let go of her thoughts of resentment and anger, and express her regret and even true repentance.

It is better to suffer injustice than to cause injustice.

"Luckily for all concerned, I still had enough common sense to see that I was at a crossroads," she says. Her prospect was not particularly pleasant. She had to apply a principle already known to the ancient Greeks : "to suffer injustice rather than to commit injustice". By magic, she had to totally absorb the demon by means of the umbilical cord. According to those who are familiar with this high form of magic, Fortune decides to call it back as soon as possible. This is the most effective form of exorcism.

Fortune decides to recall the mythical monster as soon as possible and literally absorb the animal in herself. When dusk comes, she calls back the animal. Through further effort she obtains an excellent materialization. She says: "I would have sworn that an elzasser dog was looking at me. It was such a tangible appearance that not even the smell was missing: From my solar plexus a shadowy, subtle and dark thread bound me to the animal. One end of the "silver cord" ended in my solar plexus, the other end disappeared at the level of its belly, in the rough fur of the elzasser. The fur making it so that she could not see the exact ending point. The actual absorption or killing begins as follows. Just as one drinks from a glass with a straw, so did Fortune suck the life out of the demon through the silver cord. This is not possible without an effort of both the imagination and willpower. The animal then gradually begins to fade, but at the same time the silver cord enlarges itself and becomes more massive.

The ethical-psychic survival went as follows: "In my inner self, a fierce emotional storm began to flare up. I felt the most raging impulses (note: Freud's 'Es' or 'Id'), to go out and tear apart everything and everyone who crossed my path. With a tremendous effort I conquered that urge after which the storm subsided". In the meantime, the demon's shape gradually languished away so that only a shapeless grey mist was left over. "I also swallowed it up by the silver thread. The tension diminished. Finally I was myself again, just bathing in sweat. As far as I know, this was the end of that story", concludes Fortune. With her testimony she clearly illustrates the subtle, magical effect of her 'conversion'.

The moral taboos of religions

Nowadays you hear it just about everywhere: you shouldn't consciously suppress your anger tendencies, nor should you subconsciously suppress them. "If you just let them go, you'll have lost them. For example, think that the punching bag in front of you is the person who has wronged you, and let your anger loose on it". Fortune must have thought something similar, until she realized as a clairvoyant that she was bringing some kind of demon to life. This one, once it would have freed itself from her, it would only increase the evil in the world. It would have been created to take revenge and would attract and constantly strengthen like-minded energies and creatures. Fortune realized her mistake in time. But it took her a great deal of effort to absorb the creature back into herself. It means that all the evil that she had already "sent out" had to be absorbed back into her. Which means she also has to go through it emotionally. She then feels all the anger coming back into her and has to overcome this at all costs.

Anyone who in this case, like Freud and most psychoanalysts, believes that letting go of any restraint, who puts into practice what is called the "lustprinzip" or the 'Pleasure principle', and who thinks that this would be the best way to free himself from his "tensions", is making an unforgivable error that is not immediately visible. On the contrary: the person in question feels 'good' and 'liberated' at a purely emotional and conscious level, but later on he or she undergoes what Freud calls the "Realitätsprinzip" the "Reality principle".

The Bible and most religions speak of a violated taboo or divine judgment (12.2.1.). The vengeance demon seeks the company of its kind - the equal seeks the equal (7.2.1.) - and returns more strongly to its creator, to the person who brought it, the vengeance demon, to life. *Luke 11:24-26.* says about this: "When the unclean spirit goes out of a man, it passes through waterless places seeking rest, and not finding any, it says, 'I will return to my house from which I came.' "And when it comes, it finds its home swept and put in order. "Then it goes and takes along seven other spirits more evil than itself, and they go in and live there; and the last state of that man becomes worse than the first."

Of course, such a revenge demon - one also speaks of a nature spirit - does not "find peace". Such beings are only 'independent' to a certain extent. They are connected with a "silver cord" either to the creator or to the victim. A nature spirit needs a home. It 'lives' in its creator or in the victim or in some object. This is by the way the sacred (not the psychological) definition of a 'fetish'. We will come back to this in detail (7.5.). Whether the fetish is an object, a plant, an animal, a human being or whatever, is only important for the person who created it. But once brought to life, such a vengeance demon needs a 'home', where it can 'live', and where it feeds on the life force of its host. We refer for an example to *Mark 5:1-13*, where Jesus heals a man possessed of an impure spirit. This one exclaims : "Legion is my name, for there are many of us". He begged Jesus not to drive him out of the country just like that, but to let them enter amongst the pigs. Something that Jesus allowed.

If one now begins to gain some insight into the subtle processes that can arise when expressing far-reaching feelings of revenge, then "not consciously suppress them, not subconsciously oust them" nevertheless requires a very serious reservation.

It is therefore understandable why a number of religions attach so much importance to ethically responsible behavior, to respecting a Decalogue or a kind of Ten Commandments. This makes many moral taboos of religions clear. The message is actually quite simple: we must be careful not to increase the evil in the world.

If one follows Fortune and her teacher, this evil will be 'eliminated' in a very different way than some current psychological tendencies advocate. As said before, these sometimes set out to "indulge" in his or her anger, here of course always within the limits set by society, in order to "get rid of it". Occultly seen, evil has not been destroyed at all, but it has been moved. And to put it in the words of Fortune, it has been "brought to life as a hallucinatory creature". If one considers this whole event "on its own", one can conclude with Fortune that she underwent a great injustice. Manically gifted people 'see', however, that in a former earthly life, Fortune had done a great injustice to the man who now treated her so badly. It is precisely this detail that has escaped from her otherwise sharp analytical mentality, because she had to repair this harsh injustice. Here she undergoes a kind of divine judgment or immanent justice. Chapter 12, "On Causes and Effects", elaborates on such judgements.

It should be noted that Fortune only works in an extra-natural way. There is hardly any trace of an appeal to the Biblical Supreme Being. If one knows that in a far background, some form of demonic activity is always possible, then one can ask oneself serious questions about her working method. She must have realized that this whole history was probably not yet completely finished. She had too much experience in the field of demonism and the occult world. Such beings are unpredictable, the lying and outsmarting runs deep in their blood.

What is clear from Fortune's story, is that ethics as a choice between good and evil plays an essential role, because all inner life is depicted in the subtle world and plays a 'subcutaneous' role. Do we choose a life that increases the evil in the world, or do we choose the other way? Apparently we are also responsible for the quality and quantity of the subtle material in and around us.

Fine-material guards

In her book (o.c., 105) Fortune also mentions the so-called curse of Pharaoh Tutankhamun, whose grave was discovered by Howard Carter in 1922. As is known, Howard Carter and his sponsor, Lord Carnarvon, died shortly afterwards, after which all kinds of speculations about

the cause of these remarkable deaths were circulated. D. Fortune, in her time saw this discovery as 'grave robbing', put it this way: "If the curse of the mummies doesn't work now, all my confidence in occultism is gone". To her it seemed so obvious, that the priests of ancient Egypt, who were proficient in black magic, had also created revenge demons, subtle creatures, with the order to keep watch at the grave of the deceased pharaoh. He or she who violated the peace of the pharaoh would automatically suffer the consequences indiscriminately. We know the controversy that existed then. In the nominalist view, of course, there is no such thing as a pharaoh's curse. Lord Carnarvon is said to have simply died of a blood poisoning as a result of an infectious mosquito bite. Fortune herself thinks differently and continues: "We all know how the curse worked. Every magician knows that magic can also express itself in a seemingly 'natural' way."

One can always explain reality with different axioms. The nominalist vision will state that people want to link facts that have nothing to do with each other. Conversely, the clairvoyant or magician believes that the nominalist vision takes too little or no account of seeing similarities and correlations in seemingly separate facts. The nominalist looks a bit like a detective who cannot or does not want to see the common thread in a crime investigation into a crime. He does not bring the various clues together and thus does not arrive at an overarching hypothesis. This makes further testing very difficult and he may get bogged down in his investigation.

Let's return to our 'guards'. It is therefore clear that ignoring an occult taboo is not always a question of the perpetrator having a good conscience or not.

However, it is a kind of subtle showdown of the violator with, the artificial elementals, as so called by Fortune. A sensitive or seer will feel or 'see' that the place is protected, taboo, and will backpedal. Otherwise, one exceeds a sacred 'taboo', as the primitives call it. One can therefore expect a rebound, a sanction. Unless one is 'exorcised' in due time by someone who knows what he is doing, who is also stronger. Because in these matters the strongest will make it, not the most conscientious. This is also illustrated in the next example.

7.4.2. Hexe Petra

And with all my heart, I wish you all the evil.

We deepen ourselves in: *Hexe Petra*³⁴, (Witch Petra), who was interviewed in the German monthly *Cosmopolitan*. The interview was given the title: "And with all my heart I wish you all the evil". Petra says she is a black hexe. It means that she can do harm and misfortune to others. She uses her skill when someone disturbs her in her activities. Angelika von Hartig, who conducts the interview, says that she had a 'cautious' conversation with Petra. Indeed, one cannot be too careful with such a witch.

Petra, a 21-year-old Münchnerin is of the 'punk-like type'. She is known in the world of disco and punk.

- Her type of witchhood is "being oneself", with all that that comes with it, even if that means making people ill or causing them to die. Which includes that the 'conscience' in the biblical sense, for example, leaves Petra completely cold, 'cool'.

- Her type is to exercise 'magical power'. What manifests itself, for example, in telepathy, in going to the 'Sabbath of witches', in throwing a spell at someone.

- Her type is to be a herbalist. Knowledge of plants is absolutely necessary for her. For example, to "fly to the Sabbath" in an out of the body experiment, something which, incidentally, is very traditional in the midst of the Sabbath.

- The Sabbath of the witches. One rubs oneself in with a witch's ointment, from the waist to the neck. The biological body is, as it were, shut down because the soul, in its astral (fine-material) body, exits, and thus leaves the body. We refer to the story of Father Trilles and the magician who underwent an out-of-body experiment (6.1.1.). As a connection with the biological body there is still a "ganz dünner Faden", or what the Bible calls "the silver cord" (*Preacher 12,6*).

- Petra composes the ointment of herbs herself. In this way she strengthens her life force by means of the life force of the herbs. Think, for example, of our homeopathy or Bach Flower Remedies, where we also work with the subtle, not with the biological life force. The prescriptions of this are given to her medially when she concentrates on a particular spirit "ein Geist, eine Frau" that is close to her. This spirit was known as a deceased lesbian, who lived around 1500, and as a 24-year-old was condemned and hanged by the Inquisition.

I'm taking my revenge

Petra continues: "Anyone can turn to me (note: to see a problem 'solved'). But I don't curse anyone I don't hate myself." That's the rule. What Someone subsequently does with that energy, good or evil, no longer concerns Petra. A witch, of the same type of Petra, is, as been said, a herbalist. She can increase her willpower and occult energy so much. That is precisely the dual instrument with which she works. Especially when someone 'hurts' her. She says: "I exercise revenge by concentrating insanely hard on the targeted person."

"I visualize (note: I imagine) what I do, for example in case of an accident, an unfortunate fall or something. I keep this goal before my eyes, without interruption. Until the incident happens." That's her own description..

- Three years ago in Berlin: a strange man laughed at Petra for her punk face. "I stayed 'cool'. I let him make a lot of insults. Twenty minutes later I was so far gone that I would have preferred to have killed him. I followed the man. He lived two streets away."

For fourteen days, I chased him while I pierced his back with the power of my gaze (note: the so-called "magnetic look"). Finally, one afternoon, he came out of the house. He wanted to cross the street. I concentrated as a madman. And lo and behold, he waited for a car to approach. He went straight to the car. The result: a concussion, and a fourfold fracture of the leg up to the thigh."

- Killing: In London she was followed by someone because of thefts in department stores. "I was so furious because he had reported me, that I almost suffocated. I concentrated. At night I stood under his window and 'shot' my hate energy straight at him. Three weeks later, the man fell down the stairs, resulting in a broken neck. According to Petra it takes on average two to three weeks before a curse works. Until then, the person should be cursed in high concentration, until the natural protective layer (or aura) around 'the target', 'is full of holes'. Only then will his life energy be exhausted and he will suffer 'a terrible fate'. Remember: Every quantitative increase or decrease leads to a qualitative leap. The leap here is "the spell" that strikes him, the accident, after the hate has been intensified all that time. It goes without saying that our nominalist legal system has no control over such criminal practices. The situation is different in archaic cultures, as we shall see later (10.4.).

Sex companies

Petra continues. "I started very early: I was twelve and a half years old, when I had my first sexual intercourse. I didn't skip anything in the next few years: men, women, "Alles kam dran", "It was all there." Today, however, I feel very old. Man is bisexual according to his own destiny. Yet nothing has given me lasting satisfaction in this area. A good spiritual friendship means a

lot more to me. I have become totally asexual". She lives with her friend Jürgen. He is one year younger than she is. "Unsere beziehung ist eine rein geistige" (our relationship is purely spiritual).

- My mother also had "besondere Kräfte", "special powers" at her disposal. She was a clairvoyant woman, and she could also curse well. Her curses had always worked. The difference between my mother and myself: I know who I am, she had never come to realize that she was a witch. Petra knows her "occult status", her deeper, occult soul. She knows that she is a witch. Her mother didn't know. Seers say that a lot of seemingly 'ordinary' people are also witches or magicians, but just don't realize it. Sometimes something does get through. So a lady wondered if she was a witch, "because every time I wanted to hurt someone, he or she was the victim of a striking evil."

D. Fortune, *Psychische zelfverdediging*³⁵, (Psychic self-defense), tells the story of Miss L. who was cured of a disease. Miss L. said that she had a clear memory of black magic in past lives. As a child, she saw herself in her daydreams as a witch who wished for the misfortune or even the death of those who didn't like her. She feared her own wishes because of the "powerful" effect of them. She had the habit to imagine that she was standing in front of the people she was angry with and raging against them with a malignant life force that she sent out to them. She had, while still at home, regularly attacked her mother and sister in this way and had given her sister a serious illness. As the mother confirmed, L. was no longer wanted in the house. Let us refer in this respect to the paragraph about the "great magicians" (6.3.): in the opinion of many natural peoples, our white civilization has many powerful magicians who, with what they come up with after much effort, achieve remarkable practical results. However, these white people do not know that they are real magicians.

According to Petra, the current trend is very clearly going in the direction of black or unscrupulous magic: "The use of alcohol and witch's drugs is, after all, "extrem gefährlich", "extremely dangerous". You have to know how to get rid of the demons you have called up. If you fail to do this, you can lose your mind. That goes fast."

So much for the testimony of a real witch.

7.4.3. The magic egg

A gypsy woman

We'll continue our examples in relation to black magic. We consider an example that Mr. Gillot, *Des sorciers, des envoûteurs, des mages*³⁶ (Wizards, bewitches, magicians), experienced up close. Let us mention that Ms. Gillot is not clairvoyant, nor a magician, but only sensitive and this to the extent that she uses either the pendulum or the dowser's rod. So we get to know her method right away.

It concerns a volt, a way to do magic, to harm someone you hate. Gillot says. I have seen this method applied by a gypsy woman ("une bohémienne").

It was in regard to a young woman who, after the Second World War (1939/1945) over an inheritance, had been harmed by a jealous cousin whose harassment had humiliated her on several occasions. The thirst for revenge, pushed to the forefront by this last trial, pushed her to accept the proposals of a gypsy woman. She had met the gypsy because she came to beg every month. The young woman then gave money or clothes when the gypsy woman rang the doorbell. On the day in question, the gypsy woman found the young woman full of bitter feelings, for only then had she been assured that the inheritance of a common family member had been taken from her by the cousin's hateful trickery.

A profound remorse

The notary had told her that any recourse to the courts was impossible. The Gypsy woman realized the young woman's bitter disappointment and offered her services. She wanted to punish the guilty party in such a way that they fell prey to deep remorse and returned part of their inheritance. The Roma did not want to miss her reward. The deal is struck. They make an appointment for the following week. It will then be a full moon. The young woman has to give the gypsy a new towel and a fresh egg. She went to the market early in the morning to buy it. Gillot says that she was personally aware of this. In view of her desire to attend this operation, she was admitted - a little against the gypsy woman's reservations.

"The Gypsy brunette looks proud and important, dressed in a long red silk skirt, feet dressed in silver sandals, a wool jacket of a spinach green enclosing her slender and straight bust, jet black hair tightened in a red and gold veil, Zecchino's (note: gold coins) were hung around her neck like a necklace.

The attention paid to this arrangement is not without importance from a magical point of view. We refer, for example, to the biblical story of Abishag and King David (1.4.3.). Abishag was young, handsome and dressed in an oriental style. All these "cosmetics" strengthen the body of the soul or the aura of the person who wears or uses them. We also pay attention to the sexual element that is mentioned here: "her full, protruding breasts." The fact that sexuality can play a role in magic was already evident in religions such as santeria, macumba and ngil initiation (3.3.).

A strange dream

"The gypsy recited a prayer in an unintelligible language, then, pronouncing in a deep voice these three words: Mani Padmé Om", took the egg on the shell she wrote the first name of the woman for whom the volt was intended, three times in pencil. She muttered a few more words, concentrated in silence for several moments, folded the cloth in half, placed the egg in the middle, folded the cloth again and crushed the egg between her two hands in a gesture of anger. Then, after unfolding the cloth, the young woman and I saw with amazement, in the yolk of the spilled egg, a strand of brown hair... The bohemian said: "It worked; you have noticed that I crushed the egg in front of you in the cloth provided by you and you can see that your cousin's hair is there; I will come back in three weeks; I trust you". Then she left, leaving us stunned and, as for me, rather incredulous. The young woman says: "I had observed everything with a certain mistrust and I am sure that it is physically impossible to put the strand of hair inside the yolk". The strand of hair was formally recognized by the young woman as being of the same shade as that of her cousin.

The young woman had no explanation of the phenomenon, but the fact is that five days after this strange ceremony, the victim of this witchcraft phoned her relative to tell her that she had not been feeling well for a few days and, being in bed, she urged her to come see her; which was done.

To the visitor's great surprise, the patient told her that she had had a strange dream the night before. Grimacing devils surrounded her and were shouting: "Thief, thief, thief; you will be punished; you belong to us", and they laughed and laughed at her. When she woke up from this nightmare, she became afraid and decided to make amends, to obtain forgiveness from her cousin by asking her to accept half of her share, of the inheritance. This accepted, she recovers." That's it for Ms. Gillot.

This spell, performed for the purpose of justice, produced an excellent result. But this is not always the case. The creative will of a volt often does not have equity for a reason.

And this. The gypsy knows her spirits very well and has subdued them through sexual magic. Therefore, its ritual magic is beneficial at first, but much later, perhaps years later, it turns into the opposite.

Connoisseurs argue that those who practice sexual magic outside the realm of the Holy Trinity will sooner or later become saturated - and possessed - with those lower beings. We will come back to this in detail in the discussion of the "harmony of the opposites", (11.3.2.) specific to all pagan religions. The young woman can gradually expect a series of miscalculations after this financial 'benefit'. Unless she can protect herself with Trinitarian prayers, prayers to the Holy Trinity, - see chapter 13 - from the grip of those low spirits.

7.4.4. Repercussion or impact

I. Bertrand, *La sorcellerie*³⁷ (Witchcraft), mentions the following story. Little Richard was one day touched by a certain Jane Brooks. She stroked her hands over his body, from top to bottom. After having kindly pressed her hand, she gave him an apple as a farewell and left. The moment Richard began to eat the apple, he fell ill. His condition worsened more and more. A strange pain took hold of him. A few days later, when, very ill, he was in the company of his father and a certain Gibson, he suddenly started shouting loudly as he pointed to the wall: "See, Jane Brooks! Jane Brooks! Here against the wall. I can almost touch her". Neither the father nor Gibson saw what Richard claimed to see. Did he have a fever? Was he dreaming?

Apparently Jane is out of her biological body and is in the room with her astral body. Little Richard is the only one who sees her mantically. As one probably knows, a high fever can lead to the perception of the subtle world.

Gibson quickly took a knife and stuck it in the place the child pointed out. "O! Father, Gibson cut Jane in the hand, which is bleeding all over!" called out Richard. Immediately they went to the house of Jane Brooks. Jane sat there on a stool, her hand wrapped in a towel. When she did not want to show her hand, the towel was forcibly torn away. The hand was covered with blood and showed a cut as described by little Richard.

The injuries suffered by the subtle body are reflected or repercussed in the biological body. This has already been mentioned, for example in the experiments of the Rochas (4.2.2.). This story is a testimony to this. Feldmann, *Occulte verschijnselen*³⁸ (Occult phenomena), describes a test in which a woman's feelings are transmitted through hypnosis to a glass of water. If a needle is pierced into the water, the woman feels it as if her body is pierced. We will come back to this peculiar phenomenon (8.3.).

7.4.5. Larvae

We will follow up on the samples relating to black magic. In Latin, a 'larva' - in plural 'larvae' - is a ghost.

Marguerite Gillot "*Aux portes de l'invisible*³⁹", describes them as follows: "I suddenly saw two hideous, slimy beings, neither animal nor human, swinging above my couch, their bodies ending in a kind of helmet, like the gargoyles of cathedrals, one reddish, the other greenish, with a grimacing face, laughing with a snide look."

The subtle appearance is indeed a creature without a body and shows only a head with a wind-shaped appendage that with some difficulty can be called feet. The magician who wants to summon them gives them a part of his life force. So charged the larva goes looking for a victim. In many cases, those who work with it don't even know this about themselves and attribute the 'effect' that such a larva causes, to their own strength. Let us refer to the vengeance demon (7.4.1.). As a claivoyant, Fortune suddenly became aware of the subtle demon she had created. Those who are not sensitive, however, do not notice the subtle result of this concentrated anger. We are now going to see what such a thing can come down to, when unformed and even unscrupulous people venture into all that is occult.

An indefinable unease

Marguerite Gillot was a nurse in a maternity unit in Paris. She was interested in occultism but, as the story of "*Aux portes de l'invisible*⁴⁰", shows, deeply Christian. Lucky for her. She writes: Mrs. A., a lady from my circle of acquaintances, wanted to make me her active collaborator in occult matters. She saw in me 'a medium' which, under her leadership, could acquire a high degree of occult power and from which she would gain all the benefits. She wanted me to abandon my profession. However, I categorically refused. She then tried to work on me through magic. She strengthened this by repeated visits to me. One day - while being overwhelmed with word - she came to me "to have a chat". But that was not what I wanted at all. She then chose to "rest a bit" in my studio. But in the evening she was still sitting there. Just nine days later I was called up at 1 o'clock in the morning for an anesthetic during childbirth.. While I was busy, I felt overwhelmed by an indefinable unease. My fatigue was particularly great. A tiredness that had been felt for several days.

Note: This is also a characteristic of an occult attack. An inexplicable and persistent fatigue that leads to depression. A great sadness and a deep dejection appear at the depths of one's soul without reason.

"They are larvae".

After the birth, I let myself fall into bed. Hoping to be back on my feet when I woke up. But an hour later I woke up with an unbearable headache that, with the slightest breath, increased. It was as if my brain pan had been broken open and my brain was exposed. I had a fever of 40.2 °C. While I was thinking about its source, I suddenly saw two hideous, slimy, neither animals nor humans, rocking back and forth. Their bodies ended in a kind of 'tail', a bit like gargoyles. One was reddish, the other greenish. With a sarcastic smile they were rocking back and forth. I was mortally frightened. Suddenly it became clear to me. My condition had an occult origin! At the same time, I heard a voice saying, "They are larvae".

Immediately, Gillot 'knew' that, if these creatures touched her, it would be an instantaneous death. She then goes to her room. She takes her pendulum and passes it over a map of Paris and its surroundings, figuring out where the attack comes from. Suddenly the pendulum lifted itself up making her drop it, just above the residence of A.. She continues: "Meanwhile, driven by my 'instinct', I kept an eye on the larvae who constantly kept approaching in their dangling manner. I looked at them and made the cross sign At the same time they were swallowed up in the air, with a sound like wrinkled wrapping tissue. Immediately after that I could take a deep breath and my headache reduced. I left my room to freshen up. The nurse who was on duty at night on the first floor, had just come down the stairs. With a cry she stood still in a state of horror and said: "I'm going to call your mother". I asked her to prepare a grog for me.

A baby as a victim

So the larvae leave the nurse alone. But there is more. In black magic, according to the author, there is a law. If someone uses larvae, they want a victim at all costs. Well, Gillot was stronger than A., because she had discovered the source and had prayed. Then the larvae threw themselves on a defenseless creature, a baby of only three days old. His bed happened to be just above her room. It died suddenly. The doctors who had carried out the analyses and found nothing to explain the imminent death, were left with a mystery. This was my first contact with this low kind of magic.

D. Fortune, *Psychische zelfverdediging*⁴¹ (Psychic self-defense), also mentions that babies, because of their vulnerability, can fall victim first, followed by adults who are sensitive. And another thing: the larvae wanted to finish their mission. However, they did not succeed in killing the nurse, so they chose the baby. A competent and magically stronger exorcist could have destroyed these larvae by absorbing them into themselves, as Fortune did with her revenge demon. Then this evil would have definitively been eradicated and the baby would not have died.

The shock in return

Gillot is stronger than A. She writes: "A few days later I learned – a curious thing, but inevitable - that since that night A.'s legs had been paralyzed as a result of a fall. One of her acquaintances told me that she will not be able to walk for several weeks".

7.4.6. A counter-spell

We are consulting a second work by Ms. Gillot, *Des sorciers, des envoûteurs, des mages*⁴² (Wizards, bewitches, magicians). As I said, she was a nurse in Paris. She knew many doctors. Here is what she heard from one of the doctors, Dr. Teutsch. The elderly Miss V., a client, fell in love with him. Because this was not reciprocated and he himself was married, he told her that she was wasting her time. However, she insisted. In the end he didn't let her into his practice anymore. Apart from her own anger and resentment, she confided to a client that she would do 'something' to him. The client then laughed, convinced that she was talking nonsense. Shortly afterwards, Dr. Teutsch and his wife became ill. Both had to stay in bed. No medical explanation was found. Until the client told him what she had heard from Miss V.. As if in a flash, the doctor understood what it was all about. Immediately he went to see someone who was competent in the matter and who taught him the techniques of the counter-spell. These techniques - for they are real techniques - allow, if they are carried out properly, to mercilessly kill the one who threw the spell first. No matter how much he tries to defend himself. Such a thing happened to Miss V., who, while Dr. Teutsch and his wife were recovering quickly, died within five days. Having experienced it himself, Dr. Teutsch turned out to be an expert on the subject. In this way he could effectively help people who were not just sick, but in fact victims of spells.

So much for a number of examples of a black-magical nature. For once, they are not the result of a search for testimonies in other cultures and in other times. They are from here and now. People who are familiar with the theme say that such testimonies occur almost every day. Our nominalist culture seldom has the necessary axiomatic and mantic experience to recognize it as such. The sacred background remains almost always unknown. It is a profane statement, or, if it is not available, a 'coincidence'.

Just as Fortune brought a revenge demon to life, an ethical and magical person can also create a kind of guardian angel. This creation is not filled with anger, but wants to guide and help the man for whom he was created. If necessary, such a subtle being can offer protection against black-magic attacks. Such a creation in the whole of reality will also attract those

energies and creatures that are related to it. Those who turn to the supernatural level in prayer will be able to constantly strengthen their own creation with very high and powerful energies. As 'hexe' Petra explained her method to harm, the method can also be used for good purposes..

What stands out:

What is striking is that those who write about it do so as if they were creating an artificial elemental all by themselves (Fortune, Alexandra David Neil, Philip, the gipsy). Competent seers observe that ever penetrating creatures contribute to this. So that such thought forms are increasingly more than the mere product of the person who makes them. Add to this the fact that, once such a creature has been 'thought' into existence, it is noticed by other invisible and sometimes powerful beings who also act on it further and make their - seldom conscientious - contribution. This explains why such thought forms sometimes turn against their creator(s).

7.5. Fetishism

The term: 'fetishism' or 'fetish belief' dates from Charles de Brosses, *Du culte des dieux fétiches*⁴³ (From the cult of fetish gods), 1760. In it he talks about "things gifted with a divine power", ("vertu divine"), such as oracles, amulets and talismans. Let us immediately say that fetishism is only one element in almost every non-nominalist religion. To identify fetishism with religion, as A. Comte (1.2.) said, is to say that a part is the whole, and is a one-sided approach.

The Portuguese word 'feitiço' is the basis of our term 'fetish belief' and means 'a made object'. A fetish is indeed a product of sacred deeds. It can be described as "an object in which, thanks to a magical adaptation, life force is piled on". Only a magically qualified person can make a real fetish. Although the term 'fetish' originally came to us through the Portuguese and their centuries-old contact with central West Africa, according to Russian ethnologists, Siberia is the country par excellence of fetishism.

7.5.1. A healing fetish

Making a fetish.

Religion specialists usually do not consider the method of making a fetish. Let us give the floor to Julia Pancrazi, *La voyance en héritage*⁴⁴ (Clairvoyance as a legacy). Here's how she tells it as a seer-fetish maker.

The fetishes, or talismans, were made in secret at our house. When I was little, the door was smashed close in front of us. For hours, my mother and her sister, in complete silence, would draw their life force into the objects that were to serve to create happiness or to ward off evil. Once in a while, as a child, I could see these mysterious objects. I think I was about ten years old then. One afternoon, I ventured to open the drawer. I only saw a few grey pebbles with white veins in them. It didn't seem very special to me. Later I learned that these stones came from Saudi Arabia and Yemen. The women of my family always found a 'filière' (remark: a 'way') through the sailors in the harbor (remark: of Marseille). My mother or my aunts gave every man who went to war, whether he was a family member or an acquaintance, a fetish or a talisman. Of course they all mocked it. Yet none of them left their stone at home. All have returned.

In 1914 Raphael (remark: her father) was summoned to war. My mother made him fetishes and talismans. These were small bags full of stones and powders. He then sewed them in his jacket. My mother only saw him again in December 1918, a month after the armistice. Every letter she sent him, she covered it with kisses and laid it all night long on top of her heart, to

charge it with her life force. In this way she renewed the fetish. The fetish did not leave him for a moment during those four years. My father was only hurt once and then only slightly in the right foot.

The fact that as a child, Julia saw the stones is wrong. Why? Because fetish material may not be seen except by those who make fetishes and by those who wear them. However, the child was also gifted to become a clairvoyant, who would also make fetishes : that saves the careless look. By the way: the more one shows such a 'treasure' to others, the more a talisman loses his life force, of course.

In silent concentration

We pay attention to the silence in which the mother and her sister have their life force drawn into the objects. This form of concentration or 'mania' is a prerequisite. The person who makes a fetish for someone must first mantically 'see' where and when, for example, there is a lethal danger. It is a form of vision from the future. Only then does the magic work begin: adding subtle energy to the materials, where foresight has shown that dangerous situations can occur.

This work must be done until the course is changed in a favorable way.

In this way, adapted life forces penetrate this perceived danger and neutralize it. It is a magical form of intensive positive thinking. The one who makes a fetish, must unconditionally possess a lot of life force, dunamis, virtus, 'holiness' at his disposal. An exhausted seer doesn't see anything and can't charge an object as long as her fatigue lasts. If she behaves unethically, she weakens her faculties as well. If, for example, she has a dog that she regularly hits, then her visionary ability will decrease.

Charging a fetish so that it works well is extremely difficult. If a soldier takes it to the front, the maker will at some point, mantically, see the soldier, for example, confronted with death. Then the stone requires extra energy from the loader to deal with this calamity. Redirecting this evil can take hours, even days. As with the reverse process, wanting to cause evil can take days or even weeks. That taught us the testimony of "hexe Petra". Let us also note the two-pronged reaction of the men: their honor prevents them from confessing that they, in their innermost being, believe in it to a certain degree. No one left his fetish at home. This ambivalent behavior is still to be found in our days.

There is no subtle energy without subtle beings, who are the very carriers of it. This means that such gifted women (and men) have the ability to enclose ghosts in those objects. This is where a magical fetish differs from what is called 'fetishism' in psychology. In the latter case it is a purely profane worship of an object. Thus, a man in love can worship the photograph of his beloved, because of the resemblance, or an object that is hers, lovingly cherish it, because of the connection with his beloved.

Undoing the spell

Let's make sure that the clairvoyant 'sees' what's going to happen. Pancrazi continues. "I knew that Bastien (remark: her husband) would return from the war. To start with, he joined his army unit on Corsica. Afterwards I didn't hear from him anymore. Before his departure, I had made him my first fetish. I used two of these pebbles for it. My mother always had them in stock. I did not know the name of these stones. I added some salt grains and pieces of oak leaf. Things known for their beneficial effects. I then remembered my mother's advice: "Julia, sew all this in a bag, very small. But above all, don't use a nylon or colored fabric, because they

prevent the 'waves' (note: the life force) from coming through". So I chose something simple, a small piece of white cotton and entrusted the whole thing to Bastien, so that he would incorporate it into his jacket with care. At first he mocked it. He did not believe in clairvoyance and in the so-called occult sciences. Going to war with a talisman was for him 'sorcellerie', witchcraft. I had to insist to make him accept the talisman. But the facts show for themselves. Much later, he let me know that he had never let go of the talisman. All those long years of fighting on the front, that fetish had become an obsession for him. Without ceasing to do so, he touched his lapels to make sure that the talisman was still there. One day, once only, he couldn't find it immediately. He searched his entire tank, from the greasy floor to the turret, through the shell storage. His comrades laughed at him. Then he turned his vest over to search the other side of his collar. In fact, the fetish was still there. But he could only get it a few hours later in the clinic. For during the few minutes that he had taken off his 'trellis' (note: a garment in camouflage colors), several German shells had fallen. One of them hit his tank. Inside the tank, pieces of steel plate flew in all directions. One of those hit him in the right foot, injuring him, hurt on the same spot as my father thirty years before."

So much for the story. Let's look at the title of Pancrazi's book: "La voyance en héritage", "Clairvoyance as a legacy". There is a connection through the family tree in the female line. But her husband Bastien is slightly injured at the foot "just like her father thirty years before". This also indicates a remarkable heredity through the male line. Something that reminds us again of Szondi and his 'Schicksalsanalyse' (2.5.).

A Bedouin eats the prescription.

We already mentioned that a llama doctor in Tibet wrote a prescription on a piece of paper, rolled it into a ball and made the patient take it as if it were the medicine itself (7.2.1.). We refer to Bertold Stokvis, *Psychologie der suggestie en autosug-gestie*⁴⁵ (Psychology of suggestion and autosuggestion). Stokvis says that if a classically trained doctor prescribes medicine, the suggestive element cannot be avoided. The recipe or prescription gives the patient something that comes from that doctor and is 'realized' in the form of medication. In this way, the patient swallows some of the purely chemical components of the medicine. However, psychologically speaking, he or she takes something to him or herself that embodies the personal knowledge and mental faculties of the doctor. In addition to the biochemical and biological effects of the drug, the same process takes place as in the Bedouin who once swallowed the paper on which the prescription of a European doctor was written and, as a result, improved. In doing so, the Bedouin merely repeated what the wizard who swore by the demons had taught him. This magical attitude, which is still present in some natural peoples, can also be found here. In addition to the pharmacodynamic effect, one speaks of a psychodynamic effect of the drug.

The Bedouin, who usually takes the prescription ritually when he visits the marabout (note: the wizard or medicine man in North Africa), eats the text, the magic word, of the doctor. One can speak of 'fetishism' here. First of all in the usual psychological sense: the patient experiences something from the doctor in the medicine or in the prescription and 'honors' it. Just like a loved one 'worships' a gift from his or her beloved, because something of the beloved is in it.

But the term 'fetishism' can also be used here in the religious-historical sense: the 'fetish' contains an occult life force and is therefore 'a bearer of power'. In this way, the charged object can radiate a healing life force and can, for example, be worn as an 'amulet' that repels evil and gives good luck. The subtle radiation of the doctor is therefore not unimportant. If his radiation is good, then he strengthens the biochemical and biological effect of the medicine, in the other case he works against the healing.

7.5.2. A harmful fetish

A magical assassination attempt

Alexandra David-Neel, *Mystiek en magie in Tibet*⁴⁶ (Mysticism and Magic in Tibet), tells us of a telepathic suggestion that can even lead to the suicide of the person who is the victim of it. We summarize her story.

During many months of intense concentration, a magician can charge a knife with the intention of killing someone. When the magician is done with this, he puts the knife near his victim. If the victim takes the knife, then, as the Tibetans say, it begins to move and kills or injures that person. It looks like a clumsiness or, in the worst case, suicide. It is also said that if the wizard does not have enough knowledge and skill to protect himself, he himself can become the victim of the spirited knife.

As already mentioned, the latter can occur when the victim is magically stronger than the perpetrator. We are talking about a kickback or "shock in return". The thought-form then returns to the perpetrator like a boomerang and carries out what it was created for: injuring or killing. That the knife starts to move by itself, as some Tibetans say, seems rather unlikely. Not because such a thing would be completely impossible. If a compass, a cursor or a ball can be moved from a distance (4.3.2.), why not a knife? It is improbable because a lot of fine material energy would be wasted for it. It takes less energy - although this is all relative: it requires an immense amount of effort - to put in the knife the thought that the victim must hurt himself when he takes up this knife, than to let the knife move by itself. It is also more difficult to assume that the knife, which moves by itself, possesses so much power that it can kill.

Mrs. Neel also sees it that way. She continues. Some lamas, and also some Bönpo's (note: magicians), have assured me that it is wrong to think that the knife was animated and then killed the designated man. According to them, on the contrary, the man himself underwent the suggestion of the magician, and thereby committed suicide. Furthermore, the Tibetans believe that the more advanced adepts (note: pupils) of the occult sciences, without using any material object as an aid, even from a distance, can suggest any idea, even suicide.

One sees the analogy in the production of the fetish on the one hand via the knife, and on the other hand the production via the stone that will serve as a fetish in the story of Pancrazi. It is about a strong concentration and imagining the desired fate in one's mind, with Pancrazi for good, with the Tibetan magician for evil.

The subtle force that is 'activated' during such a charge, is invested in the object, like in the stone and in the knife. Both are more or less like a charged battery. The charge then consists on the one hand of the thought, protection or damage to be carried out, and on the other hand of the energy to "put it into practice". The existence of such practices may seem unbelievable to us. From a completely different angle we find below a rather frightening testimony of such a magical way of working.

The perfumed poppy heads

We delved into D. Fortune, *De geheimen van Dr. Taverner*⁴⁷, (// The secrets of Dr. John Taverner) In the introduction to her book she writes: "These stories may be looked at from two standpoints, and no doubt the standpoint of the reader chooses will be dictated by personal taste and previous knowledge of the subject under discussion. They may be regarded as fiction, designed, like the conversation of the Fat boy recorded in The Pickwick Papers, "to make your

flesh creep”, or they may be considered to be what they actually are, studies in little-known aspects of psychology (note: meant is occultism) put in the form of fiction because, if published as a serious contribution to science, they would have no chance of hearing.”

The English term 'psychic' means 'occult') Her experience has further taught her that many of her stories are not as unusual as one might think, but that they are usually not recognized as such. She also says that her described experiences do not reflect the full reality, because it would seem too unbelievable. Let's summarize her story about the perfumed poppy heads.

A man, G. Polson, contacts Taverner and tells him that the heir to a particular will committed suicide by jumping out of a window. The new heir, however, also committed suicide shortly afterwards. And the third heir did it a bit later as well. All this in a time span of only two years. Polson now believes that the fourth, still alive heir also walks around with a death sentence.

He suspects a certain Irving to be involved in the case. Irving had once told him something about Papaver, a fragrant but also narcotic drug. Taverner now advises Polson to get his hands on a sample of those poppies and deliver them to him, Taverner. Polson succeeds in his intention and a few days later he delivers the requested information to Taverner. When one of the poppies is opened, black seed grains appear, but also a small peculiar moonstone. Taverner suspects a telepathic suggestion and gives the stone to his sensitive co-worker with the question to say what comes to mind while she holds that stone. Psychologists would speak of a free association.

We quote: “Taverner rolled over the black balls with his pencil, and when he handed them over to her he said: "It's some perfumed seed. Do you smell it?" She took them in her hand and sniffed the air well. "Well," Taverner asked, "what do you say?" "They don't smell bad," she replied, "but they are slightly irritating to the mucous membrane; they make you sneeze". She sniffed it again and continued: "the excitement seems to creep into your head and cause a peculiar sensation. It's like a cold wind blowing against your forehead."

"So they touch your pineal gland," Taverner observed. "Now take that moonstone in your hand and keep smelling those seeds and tell me what thoughts come to mind."

"I'm thinking about soapy water," she began. "I think my hands would look better if I washed them... I think of my mother's necklace... I think it would be hard for you to find this stone if I dropped it on the carpet... and it would be even harder to find if I dropped it out of the window. I wonder what it would be like if they threw you out of a window. I wonder what it would be like if they threw you from a height? Would anyone...?"

"That's enough," interrupted Taverner, and took the moonstone out of her hand.

In amazement, she asked, "What does all this mean?"

"It means this," said Taverner, dryly, "someone has discovered a very ingenious way to package psychism (note: understand: magic)". "The moonstone is geared to suicide," he explained. "Someone has formed a sharp mental image of someone who commits suicide by throwing himself from a height and has printed that image onto the moonstone. Anyone who comes into close contact with it can see that same image rising up inside his thoughts Just as someone who is in a gloomy mood can infect others with that dejection without saying a word."

"But how can an inanimate object feel an emotion?" she asked.

"It can't be," replied Taverner, "but is there such a thing as an inanimate object? Occult science denies it. One of our axioms is that the thinking ability in the minerals is almost unconscious, which sleeps in plants, and dreams in animals, and is only conscious in man".

We refer to what has already been said about this in connection with the evolution of mankind. (5.2.). Some connoisseurs state that man is going through a long evolution. That he successively lives a mineral, a vegetative and an animal life, and that his evolution leads to an existence as a human being. This, of course, concerns "an ever-growing consciousness" that successively "nestles" in a stone, a plant, an animal and a human being. Taverner expresses the same thought, but in his own way. He uses the term 'thinking ability' where we wrote 'consciousness'.

Let's give the world back to him: "Just look at how, for example, in a vine, the tendrils look for a support. Then you will realize that the movements of plants are not without purpose at all. I guess you've heard of metal fatigue, haven't you? Just ask your hairdresser if his razors never get tired; then you'll hear that he regularly gives them some rest, and that tired steel is not sharp, and has no nice cutting edge."

"Admittedly," his assistant replied, "but you don't want to tell us that there is enough consciousness in that piece of stone to be able to take up an idea, and to convey it to someone's subconscious."

"That's exactly what I want to tell you" was Taverner's response. "This moonstone is simply a talisman for evil."

So much for this excerpt. The story ends with the unmasking of the man responsible for making the black-magic fetish. So that the suicides also come to an end.

A jewel

Julia Pancrazi, *La voyance en héritage*⁴⁸ (Clairvoyance as a legacy). tells us in connection with such fetishes: "I have said several times, especially to women, that they should get rid of a jewel. I immediately felt that the jewel was ominous. The jewel had been given as a gift so that it might provoke evil. Giving gifts that are harmful is an ancient practice of black magic. It also occurs in our country. Of course, a jewel or an antique piece of jewelry can also have an ominous effect without having been donated with the express intention of doing evil. In that case the evil "hangs on it". It is clear that a gift has the appearance of the one who gives it. A sensitive person will never accept a gift from someone like hexe Petra, even if she gives it with the best of intentions. Her anger "hangs on it" and radiates from it too. A prerequisite for protecting oneself against forms of black magic is to become aware of it. We'll come back to this later.

An egregore

In common occult language, an egregore is an entity that summarizes and masters the life force of a group. Bernard d'Ignis, *Traité pratique du désenvoûtement et du contre-envoûtement*⁴⁹ (*Practical treatise on de-bewitchment and counterbewitchment*), observes that the logo, the geometric figure, of large companies designates such egregores and makes them visible today. For example, the Opel car brand uses the symbol of the salt of alchemists as its logo. The goal is sales success. The logo of a company concentrates the life forces of its egregior. This logo attracts attention and sucks, as it were, a dose of life force out of every attention that is paid to it. If millions of people give such a dose, usually subconsciously, to the logo, then this provides luck, including sales luck. The author admits that he himself works in this sense for companies by providing them with a loaded logo.

7.5.3. A testimonial

An anonymous person speaks.

A seer from Paris called me. She had to see me urgently. So I went for a consultation. When I arrived there, she told me that 'her voice' had told her to give me a white ointment. It looked

like an ordinary skin cream. However, when I received the jar, I felt a slight tingling in my hands. It was no ordinary skin cream. I asked her what it was. She laughed and answered laconically: 'skin cream'. However, she saw my amazement and continued: "But I worked on it for hours and I prayed intensely. Just think it's a fetish". I have known for a long time that this clairvoyant, as one of the few people I know, asked the Holy Trinity for strength in all her work in connection with her vision, almost constantly in prayers. This is also what she expects from her clients. Each consultation includes Trinitarian prayers. If you don't pray them - and she feels it - then she just says that she can't help you any further and you are kindly asked to take your problem elsewhere. But we've known each other for a long time. I had full confidence in her ability, she had full confidence in my docility. She gave me new prayers and told me that three times a day I had to make a cross with the ointment on both my wrists and say the prayers each time.

I have known for a long time that I shouldn't ask for an explanation about such things. I also knew - and this may surprise a nominalist person - that if you really want to understand everything about it, you will to a large extent negate the magical effect.

It is a little like love: any deep reasoning on this subject, as the Russian writer N. Tolstoy said, destroys it. And the Dutch writer G. Bomans expressed this thought in his own way: "Never exhaust happiness, the last of the bucket tastes like the bottom".

Similarly, Wa Na, a healer at the San, a people living in the Kalahari desert in South Africa, doubts whether she can share her tribe's secrets with anyone who asks for them. She feared that her accompanying spirits would leave her "If I do, it will weaken my strength as a healer," she said. "How am I going to heal people tomorrow?" she wondered. The power of prayer, accompanied by a strictly personal intention, diminishes even if you continue all this prematurely, especially to people who are skeptical about it. Then the thoughts of others interfere, and that works as a considerable disturbance in this world.

Without asking any further questions, I thanked the clairvoyant from Paris and received ointments and prayers. Every day I did exactly what she asked me to do. Not knowing what was hanging over my head.

I couldn't move a thing.

A week later, friends called me to ask if my wife and I were going to "l'opéra national de Paris" that day. By coincidence two people from their circle of friends had fallen ill and they still had two tickets left. Yes, that was a good thing, and a few hours later we sat on easy chairs and heard the overture to 'Carmen' of Bizet. Gradually, however, I began to feel very uncomfortable. I could not breathe and felt an unusual pressure all over my body. And very oddly, my wrists started to hurt, just where I put the ointment in the form of a cross every day. I urgently needed some fresh air. I apologized to my company, left the hall and went to the opera cafeteria with difficulty. Every step and every breath became too much for me. Luckily there was still one table available. I just made it and dropped myself in the chair. Suddenly I was so tired that I put my right arm on the table, and my head on that arm. That was the last thing I could do. I couldn't move anything anymore, not even blink my eyes. The people next to me saw this unusual behavior, but did not react. Maybe they thought I was drunk. I wanted to shout: "people, don't you see that I'm not well". But I couldn't do anything anymore. An icy cold could be felt in my toes and fingers. And very curiously, the cold gradually spread: from the toes to the whole foot, and slowly climbed up through my legs. The same for my arms: the cold flowed from the fingers to the hand, the arm and to the shoulder. I knew with an inner certainty, no one had to tell me, that I would not survive if this cold were to reach my heart. Funny, to have to die like this, without saying goodbye. In my mind, I asked Heaven for help, and, as far as I could, I murmured the fragments of the prayers I had received. The pain in the

wrists had increased dramatically. But screaming it out was not possible. The stiffening cold approached my heart. I felt it: I was dying.

It was about the chakras.

And suddenly, as if by miracle, it stopped. My heart kept beating. And slowly, with great difficulty, little by little, the icy cold began to fade. From my heart, I felt the warmth coming back into my whole body and my limbs. And some time later I could move my hands and fingers again. I got up. Tired, terribly tired, fully aware that I had fought a lethal fight. And that I had won it. The pain in my wrists faded. People suddenly entered the cafeteria. The program had ended. My wife and friends found me disoriented and confused, half lying in the chair. A little later, I could say a few words. It gradually improved and a bit later I could even insecurely stand on my legs. Driving a car was not possible. But my wife took care of that. I didn't get out of bed for the next two days. But on the third day everything seemed normal again. I wanted to know more and asked for an appointment with the clairvoyant. Laughingly she opened the door. "I was sure you were going to make it," she said. "I worked on the ointment until I 'saw' that you were going to survive". A little annoyed, I replied: "You know what I went through? Her response was quite convincing: "Yes, because I have absorbed the greatest shock for you". I didn't fully understand it yet and with a posture of "look what you did to me" I held both wrists up for her face and said: "but those wrists, what was wrong with those wrists?". Again she laughed: "It wasn't really about the wrists, it was about the chakras in that place. You've endured a black-magic attack and the fight focused right there. If evil had succeeded in penetrating those chakras, your aura would have burst there, and you wouldn't have been able to defend yourself. That was why you felt the pain in that place. And if evil had been given that chance, you wouldn't be standing here anymore. She looked at me tellingly for a while. I had to swallow.

The occult status

"Where does this evil come from?" I insisted in amazement. She knew me, and the events I had been through in my life, very well. With an almost compassionate gaze she looked at me a bit worried and said: "Try to guess for once who you want to do this to and why". Now everything became clear to me: the perpetrator, and also the motive. There was someone who couldn't have me, and who still needed a lot of money. And who must have thought of me with a lot of resentment. That's all there is to it. That's what D. Fortune taught us and the creation of her revenge demon (7.4.1.). And the subconscious of that person, or better said "the occult status" of that person was pretty powerful. In any case, powerful enough to bring to life some 'vengeance demons' or 'larvae'. I mentioned the name of that person slowly and measured and with an interrogation eye. She nodded tellingly. Then, only then, did I realize that she had done me a great service.

The next time I had to see a doctor, I told him that during an opera performance I had become quite unwell, that I felt an intense cold everywhere, that I could no longer move and that I had run out of breath. He said 'Hyperventilation' immediately and in a self-confident tone. "That was hyperventilation". Quite surprised I asked: "And what if I had lost consciousness at that table?". "Then your parasympathetic nervous system would have taken over from you, and you would have started breathing like you do during your sleep. You would have regained consciousness in no time at all. You see, there is no cause for concern. Nothing bad has happened at all. And if you want to avoid these things in the future, make sure you have a plastic bag with you at all times. Breathe in and out a few times into that bag. The oxygen level in the air you breathe then drops and you immediately get better".

I looked at the doctor for a long second. A plastic bag. That I hadn't thought of that yet. How simple life can be. When I said goodbye, I thanked him for his quick diagnosis, his concern, and for his good advice.

Ch. Baudouin, *Psychologie et pratique de l'autosuggestion*⁵⁰, (Psychology and practice of autosuggestion), writes that paranormal healers have achieved good results over the centuries, where medical science was lacking. He dedicates much of this to suggestion and writes that in many such cases, the strong belief in the power of the healer has a healing effect. This is an opinion that can be shared. The question is whether all forms of paranormal healing should be attributed to suggestion. Baudouin does not go that far either. The testimonies mentioned in this book in connection with suggestion (4.3.1.), argue rather for an effect of a paranormal force. The testimony mentioned above leaves hardly any room for a suggestive effect. The 'victim' was only advised to rub an ointment on the wrists and to say the appropriate prayers. There was not a single word about what was in store for him. It is therefore difficult to attribute this whole event - the feeling of discomfort, the temporary but general paralysis and the feeling of a growing icy cold - solely to suggestion. Further on in the text (9.2.3.) we will return to the difference between a higher spiritual healing and a healing through autosuggestion.

A life force that causes disaster.

The average definition of 'tragic' is: "everything that ends badly without any prospect of getting better". It is the hopelessness that creates the tragicality. In Christianity, in which the Holy Trinity can ultimately have the last word, if the creature wants to believe it, there is nothing really tragic. This is illustrated, for example, by the parable of "the workers of the eleventh hour" (*Matthew*, 20). Those who have only worked the last hours of the day in their lord's vineyard receive the same pay as those who have picked the grapes from early in the morning. The workers of the eleventh hour are those who for a long time - followers of reincarnation will say: 'many lives' - have lived carefree. Like the cynical judge in *Luke 18:2/5*, a judge "who did not fear God and did not respect man". They, too, receive the full daily wage for their conversion. They too are received in God's forgiving mercy. Absolute despair does not exist according to these parables.

But in the animist vision, which, of course, lies outside of the Bible, even the most powerful divinities - including Satan - find themselves in situations that have a purpose without the prospect of a durable solution, everything that is really tragic has its true place.

After this explanation, we return to the so-called "occult status" of someone and illustrate it with the story of Makalopembe, from Ch. Souroy, *Sorciers noirs et sorciers blancs*⁵¹ (Black and white magicians) The author tells us about his experiences in the former Belgian Congo. We summarize the long chapter.

Makolopembe is the bearer of some kind of misfortune. His second nature, or his deeper self, is such that he lives subconsciously through the disaster but also spreads it around him. He possesses "the evil eye", an ominous life force or an evil spirit. Mantically gifted people tell us that once a black magical spell was thrown at him. His life force, which should make him succeed in life, was taken away from him via the occult route. Which made his life a succession of all kinds of setbacks. The black magician who did it to him, succeeds. "Poor Makolopembe", the man who is never called otherwise than "poor wretch, clumsy idiot, loser". That's how the local population interprets him. It is the external appearance of what is called in P. Temples, *Bantu-philosophy*, the full degree of "bya malwa", of "an ominous life force" that is hidden in the depths of Makalopembe's personality.

Makolopembe is ugly, pathetic and lazy. His father, Gilima, was a rather solidly built hunter. A noticeable man, but that as the village's biggest drinker. One day he was brought home from the hunt after a buffalo with his horns - deep in the jungle - had ripped open Gilima's belly. The means of the magician had no effect on Gilima, who had lost a lot of blood. He died in the course of the night. Something like this isn't unusual and normally only the family would suffer from it. But the magician was doing one of his first performances and there happened to be many people present. Therefore, the prestige, we say the vanity, of the magician was at stake.

So he had to react. The living chicken that had played a role in the preparation of the resources, was healthy, and the words were pronounced correctly during the course of the rite.

Result: that it went wrong was the fault of the victim! Gilima had wanted to fool the magician, he had only asked the magician for a cheap "kisi", a cheap charm, "just good for hunting antelopes". But with something cheap like that, he attacked a buffalo. It was only natural that the disaster occurred. Such an error was not uncommon. So something else was at work, something more dangerous.

The miserable Makolopembe showed up himself

It was he himself who caused the whole disaster. The villagers, more afraid of the magician than of Makolopembe, agreed with this opinion: "Makolopembe has the evil eye". Still Makolopembe got married to Tabo. One day Tabo returns from the plantation with a foot that was strongly swollen because by of a snake bite. The ailment increased, affected the whole leg. Makolopembe became worried: he heated water but the bath did not give any relief. Then the magician was informed. He made a cut in the wound, put the prepared bandages on it, but it didn't work: the poison was already flowing through Tabo's veins. She died in the course of the night. Gradually the widower became aware of the general hostility against him: "other inhabitants were bitten by snakes but the magician saved them. Why can't he heal Tabo?"

The most evil of them remembered a certain Djiadjoko, who had died in the same circumstances a few years ago. Everyone knew that it was her husband who wanted to kill her because he didn't have any children with her. That man had the evil spirit in him. Coincidence or not: like Makolopembe, he had a white spot in his right eye. The conclusion is drawn one evening by his father-in-law. "Makolopembe, my daughter has died by your hands. I know that a snake bite is serious, but it can be cured anyway. Why did that bite cost Tabo her life? Your father was killed when you were a child. Your mother left you and made you an orphan. She fled the village. Thou hast no luck! What have you done to the spirits? And if you are unlucky, then those who live around you don't have any luck either. Never have you done anything to fight that fate. Remember, even the chicken that you gave to the magician six years ago, when you were married to Tabo, died two days later. Something that the magician undoubtedly never forgave you!".

Basa's first son, Makolopembe's half-brother, fell ill and died. One evening a second son of Basa also became ill. The child was rattling with fever. A bad cough hurt his chest. After a few days this child also died. This time the looks were full of hatred. Threats were made. Several times they heard the word 'likundu', "the evil eye" pronounced. Basa consults the village magician. "Since Makolopembe lived with me, two children from my family have died. In a mysterious way. You who know everything, can you tell me why?" The old magician closed his eyes. For a long time, he remained silent. The whole while, he touched his magical materials. Then he stood up, grabbed some plants from a corner, threw them in a fire, and looked at the

smoke that was rising. Again silence. Suddenly: "Makolopembe shows likundu and so he will bring misfortune to all with whom he lives. So you must chase him away. When he is gone, bring me a young goat. The sacrifice will cleanse you, you and your own". Basa came home and said to Makolopembe, "You have likundu. You're doing a bad thing to us.. Go away, Makolopembe. If not, I have to kill you and your son". So Makolopembe set off. He walked for a long time. "I am a cursed one. I radiate misfortune. Not even death will set me free. For it is well known that likundu prevents even the dead from sleeping". He takes his son in his arms. "We show likundu. An evil spirit is in us who has bitten us in the belly. No magician can exorcise us. I have great pain in my heart, but to cure us, I must kill you. Suddenly he grabbed the child's head, laid it on the ground, took his knife, and, weeping, slit his throat.

Belgian colonial law, a Western nominalist product, puts such a 'criminal' in prison. It becomes a typical Western trial. Once convicted, Makolopembe behaved in an exemplary manner in prison, but grew into a "wretched automaton", a 'zombie'. Western people, with their rationalistic axiomata, refer to 'crime' as what, within the axiomata of an archaic culture, is called "a logical and conscientious act". Oh, the things axiomata's do!

Mantically gifted people state that Makolopembe committed a number of murders in earlier lives and thus condemned himself to an ordeal, a spell that is still developing.

It is not the first time that, in the course of human destiny, something like likundu, has been established as an evil power. In French, it is said of someone who brings disaster that he or she is a "porte-poisse", someone who carries poison and radiates it. Elsewhere they are called 'evoe' (Trilles), 'kumo' (Sterley), or a 'Lorelei' (German novelists). Such a person can be inspired with the best of intentions but can still be 'désastreuse', as occultists in French say. He or she then radiates disaster around him or her. The appearance seems good, but the hidden and fundamental being is that much less or not at all. It is the clairvoyant who determine this ambivalence or duality. But they too are not always infallible, as Temples with the Negro-Africans point out. Fortune spoke of a personality and a hidden individuality (3.2.2.).

Christ spoke of whitewashed graves in *Mat. 23:25-28*: "Woe to you, scribes and Pharisees, hypocrites! For you clean the outside of the cup and of the dish, but inside they are full of robbery and self-indulgence. You blind Pharisee, first clean the inside of the cup and of the dish, so that the outside of it may become clean also. Woe to you, scribes and Pharisees, hypocrites! For you are like whitewashed tombs which on the outside appear beautiful, but inside they are full of dead men's bones and all uncleanness. So you, too, outwardly appear righteous to men, but inwardly you are full of hypocrisy and lawlessness." (2.5.).

The hopelessness of such a situation is tragic. Non Biblical religions rarely provide a definitive solution. There, all that is truly tragic has its true place. According to Christianity, where the Holy Trinity finally has the last word, there is nothing really tragic. We will come back to this in the last chapter (13: The supernatural).

And another thing: a number of people wear a necklace around their neck. This could be a cross or an image of a saint, or of Mary, the mother of Jesus, or of anyone else. Such a necklace shares the sacredness of the person represented. This image can also be further uploaded and strengthened with thought, for example by means of a repeated prayer. Then powerful Trinitarian energies charge them further. Sensitives will feel this difference in charge. Sees will say that this will give the object a much more powerful and shining aura. In the end it becomes a kind of fetish that protects the wearer. One can then compare such a necklace to a talisman as

Julia Pancrazi did. It goes without saying that a profane person or even an overly nominalistic religion does not share this view at all.

7.6. *A religious magic, or a magical religion*

In this chapter we have looked more closely at mankind and magic and we have tried to show through many testimonies that there is indeed a reality involved. Sometimes even in a penetrating way. What is the importance of all this in a text that wants to talk about religion as an experienceable reality? The answer is very simple. For a nominalist, modern and postmodern religion, none of this matters.

It is not relevant at all, and for some of their followers, it is not even worth investigating. In fact, a decision has already been made before the data have been fully explored. We leave what 'is', what exists, not what it really is. Peirce (2.3.) would certainly refer here to a 'prejudice' (an 'apriori').

However, a religion that is constantly talking about subtle forces, essentially uses the same principles in its religions, rituals and initiations, as have been described here. Of course this is not to increase the evil in the whole of reality, but to use magical means and to assist and help man in his further evolution. According to Christianity, this will certainly apply in part to what we in its view have called the 'supernatural'. We will come back to this in more detail.

P. Schebesta, *Oorsprong van de godsdienst*⁵² (Origin of religion), says it as follows.

"For many magical practices, parapsychology can provide a better explanation than the history of religion or the philosophy of religion. If the magician derives strength from God, then magic may get something of a religious character. Thus, we express in the same way, but from a different angle: if the mediator, the priest, borrows his strength from God, then religion can obtain something of a magical character.

P. Tempels, *Bantoe filosofie*⁵³, (Bantu Philosophy), wrote that his Baluba could not understand why the missionaries wanted to forbid them magic: "Surely it cannot be wrong to use the means God has given man in order to maintain and strengthen his vitality. In fact, a great deal of magic, especially archaic magic, works very closely with a conscientious god. One speaks of white magic.

Otherwise, magic becomes 'black', if it works with autonomous and unscrupulous divinities, completely outside the Decalogue. In other words, if magic has been discarded as superstition, if it has been condemned as the art of the devil or if it has been made suspicious as black magic, this means that it is irreconcilable with religion in the real and higher sense of the word. The question is whether this is indeed the case.

7.7. *Mantic and magic II: in a summary*

This whole chapter dealt with mantic and magic in a deeper way. We discussed telepathy, the ability to directly transfer your consciousness, thoughts to someone else, unhindered by the limitations of time and space. We found that telepathy is related to where the 'heart' is, what our consciousness and our emotion are attuned to.

We then delved into magic and described a number of its characteristics. For example, in all magical work the equal always looks for the equal, and a sustained concentration of thoughts leads to a qualitative leap, so that magic does indeed have 'effect'. Concentrated thoughts also come to life in one's own aura, but can leave the aura in the search for what is similar to them and what is related to them.

We paid attention to the magical suggestion. This means that it is an unaware or subconscious process. This suggestion can be hypothetically realized in a normal consciousness, but it can just as easily be realized during sleep. Finally, this suggestion could be given from a distance, telepathically, and that for both good or evil.

If this happens for evil, it will bring us seamlessly to what is called black magic. A number of surveys have shown the terrible dangers that can be associated with these practices.

Finally, we also paid attention to fetishism: the making of a kind of magical battery, charged with a specific task and the subtle energy necessary to realize this idea. It could also be for better or worse.

We pointed to the power struggle that is taking place here, in which - for the time being - the strongest, not the most conscientious, make it. In that struggle one can call upon the help of other, 'higher' and more powerful beings. According to Christianity, these can be situated on the extranatural level of reality, but just as much and much more powerful on the supernatural level. That, of course, is the field of religion. We will come back to this in more detail later on in the text.

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Chapter 8: Animism as an omnipresent subtlety

What preceded

Religion has to do with sacredness. Sacredness means an increased power. Such forces are at the basis of religion and magic. Anyone who departs only from nominalist presuppositions leaves no room for the existence of such forces. A religion can also be interpreted in a nominalist way.

Those who do so place more emphasis on the sociological, historical, psychological and possibly also the legal aspects of religion.

One experiences religion in a group, for example, reminds one of its history and one also feels emotionally addressed. It is easy to dissociate oneself from the belief in paranormal and occult aspects of religion. That is nothing of our time, they say. Biblical texts that would bring this up anyway, will easily be interpreted in such a way that the paranormal and occult hardly get any attention anymore.

Completely different is the sacred conception of religion. Mantic and magic play an important role there. For the Biblically sacred man, the whole of reality has a sacred side besides the profane.

The sacred conception of religion is completely different. Mantic and magic play an important role in this. For the sacred biblical man, the whole of reality has a sacred side in addition to the profane nature. The sacred side refers to the extra-natural level where non-Biblical religions are located, or the supernatural level, the world of biblical Christianity.

Man is thus a dweller of both the profane and the sacred side of reality. In addition to his biological body, he also has a number of subtle bodies with which he can leave the biological body and with the can explore the extra-natural level, possibly the supernatural level. The ultimate evolution of man is aimed at reaching that supernatural level. This is almost in a nutshell the summary of what went before.

Subtle dust, creatures and energies

We are now immersed in 'animism'. It is this conviction that the extra-natural level and supernatural are filled with an extremely fine primal dust, of countless subtle beings and energies. The English anthropologist E. Tylor (1832/1917) introduced the term 'animism' in 1867. Literally the belief in the 'anima' or 'animus' means that the whole cosmos is animated and filled with subtle life in all its forms. This animation is not uniform. There is the primal material present everywhere, but there are also the departed people, thought forms, gods and goddesses and all kinds of other forms of life. A correctly understood animism says that all profane actions and processes have their subtle repercussions in the sacred world. Yes, that the profane does not exist in itself, but that everything also has its subtle side. The profane and the sacred are connected like the two sides of a single medal and they mutual influence each other constantly.

Ziëlinisky already wrote that for the ancient Greek religion shows itself through the many aspects of ordinary life (2.2.). But that also applies to our current culture. However, the ancient Greeks were much more aware of this than we are. They felt and saw the presence of the subtle beings and had a better contact with them. There is no page in Homer's works where the gods are not mentioned. Every street in Athens had a sanctuary. Our culture also has a sacred side. Many people never think about this. They look more or less like a fish that doesn't realize that there is water all around, or a bird that flies but doesn't realize that there is air that carries him.

Because man is built up both coarsely and finely, he is a microcosm in the macrocosm. In himself, he forms a small world in an infinite reality. That is what all mythologies, which are archaic forms of philosophizing, are all about. That is what all current philosophies that are still in accordance with this old viewpoint claim. Everything that exists possesses a portion of subtle energy or soul dust. That's what it's about now.

A layout

In this animism, we distinguish a number of partial aspects in order to make some classification in this so extensive theme. For example, a sensitive person can feel the subtle material in words, in places and times, in objects, in plants and animals, in people and gods, among other things. A magically-minded human being will also be able to manipulate this subtle material. Soul matter can then be added, it can be exchanged, but it can also be taken away. And with this the common thread for this chapter has been laid. By means of a number of samples, a different aspect of animism is highlighted each time. These samples are intended to further clarify the constant coherence and interaction between the profane and the sacred world.

8.1. The mantic sensation of subtle dust....

8.1.1. in words

The power of the word

"The word" didn't usually mean the same to the ancient peoples as it did to us. It was about the authority that was present in the spoken word, about the wisdom and power that it evoked and about the success it could bring about. 'Eloquence' was a creative force, a life energy. W. Kristensen, *Verzamelde bijdragen tot kennis der antieke godsdiensten*¹, (Collected Contributions to the Knowledge of Ancient Religions), also says that the 'eloquent' word was loaded with 'power', with the extra-natural or supernatural energy that constitutes the infrastructure of mythical thinking. In the Bible, "the word" stands for faith in its creative power. The pronunciation of a word always has an effect. One brings the intended to life. *The Gospel of John* begins with: "In the beginning was the Word, and the Word was with God, and the Word was God."

The original Greek text mentions the term 'logos', which means the wisdom of the world or the universe, a kind of power of order that is contained in 'the word'. Latin has the saying "ordo ducit ad Deum", "order leads us to God". "The name" evokes a reality and is therefore much more than a nominalist sound.

Consider how this reality, "the power of the word", can be sensed in names, in texts, prayers, incantations and songs. Let us recall some of the examples already mentioned and add some new samples.

"In the name of"

The name evokes. In the first chapter, the expression "in God's name" was mentioned as an appeal to God's inspiring life force. We also read in *John 2:23*. "Now when He was in Jerusalem at the Passover, during the feast, many believed in His name, observing His signs which He was doing". *Acts 16:16/19* tells the story of how Paul, in the presence of a clairvoyant woman, cast out her prophetic spirit, a python spirit, with the words: "I command you in the name of Jesus Christ to come out of her! And it came out at that very moment". At that moment, he left."

Mark 16: 17/18 notes Jesus' statement: "These signs will accompany those who have believed: in My name they will cast out demons, they will speak with new tongues; they will

pick up serpents, and if they drink any deadly poison, it will not hurt them; they will lay hands on the sick, and they will recover."

Acts 19:13-16 recounts how Jewish charmers wanted to exorcise a madman with the formula: "But also some of the Jewish exorcists, who went from place to place, attempted to name over those who had the evil spirits the name of the Lord Jesus, saying, "I adjure you by Jesus whom Paul preaches." Seven sons of one Sceva, a Jewish chief priest, were doing this. And the evil spirit answered and said to them, "I recognize Jesus, and I know about Paul, but who are you?" And the man, in whom was the evil spirit, leaped on them and subdued all of them and overpowered them, so that they fled out of that house naked and wounded.

When it comes to a trial of strength between demons and people, the occult life force, the 'occult status', plays a decisive role. The Jewish exorcists did appeal to Jesus, and had - nominalistically - the right formula, but not the corresponding life force. Their deeper souls were not in contact with the life force of Jesus.

A monk of the Eastern Church explains in his book *Het Jezusgebed*² (The Prayer of Jesus), the use of the name. By pronouncing the name 'Jesus' on natural things - a stone, a tree, a fruit, a flower, the sea or a landscape or whatever - the one who believes - note how faith is central - reveals the secret of these things. Nature can be seen as "the visible sign of the invisible divine beauty". For the monk, the 'name' is the very essence of things, as far as it can be seen in some human sound. All Premodern cultures assume that such a name 'evokes' to such an extent that the pronunciation, even the mere inner murmuring of it, makes the matter indicated by it, present itself. A random sample.

A prayer

The prophet Elias prayed to Yahweh to bring the widow's deceased child back to life (1.4.3.): "Yahweh, my God, I ask You: let the soul of this child come into him". Daniel prays to God for the correct interpretation of the king's dream. (2.5.). Jesus asked Peter and the apostles, "Can't you stay awake with me for an hour? Watch and pray not to fall into temptation: the spirit is fiery, but the flesh is weak. By praying, one withdraws life force from God, required to cope with a problem.

The "mère-des-dieux" of the macumba (3.3.2.) says that she can influence her gods through trickery, flattery, reasoning, and gifts, but also through prayers.

At the initiation of the Ngil (3.3.3.), Trilles wrote: "Singing starts, songs with a powerful breath rhythm, an invocation to the spirit, a monotonous repeating of words, whose infrequent bends, repeated after short interruptions, quickly become extremely fatigued".

The young Indian's dream of life (3.3.4.) mentions that the guardian spirits promise to pray for him, and the missionary of the Mennomonis says that the black magician makes a supplication to his evil manitou, singing a monotonous song and repeating his magic formulas endlessly (4.3.3).

The pokto, who will show his power and cut his belly open (4.3.3.), prepares himself for this great deed by fasting and praying for a long time. "Soon the llamas will lose all restraint, their voices will sound wild, their singing will be disordered and hunted, after all, their prayer will be nothing more than a wild howl," Huc writes. The latter says something about the level of the beings contacted. We'll come back to that.

Attilio Gatti testifies that the Sheikh murmured a prayer during the child's heart operation (4.3.3.), loud enough so that Gatti could hear a few words about it: "Allah, death, heart and life".

Marlo Morgan tells us about the complicated fracture of the leg. She says that the medicine man, the doctor and the patient started speaking at the same time as if they were saying a prayer and that their words were spoken or sung rhythmically.

H. Möller hears the voice of a lady of the underworld (6.3.) asking why she always has to hear the foolish, exciting talk of other spirits. Möller answers that on earth she has been involved in the talk of miserable spirits, but that a powerful prayer life was lacking.

In 'A baby as a victim' (7.4.4.) Gillot says that she was besieged by larvae, but that fortunately she was stronger than her attackers, because she had discovered the source and also because she had prayed.

Thus Jesus prays to his Father in the healing of the blind born (*John 9/1-14*). The magicians from the east came to the manger (Matt 2:1/12) where the baby Jesus was lying and said: "Where is the prince of the Jews, who was born recently? For we have seen his star in the East. So we have come to worship him. In Luke 9:28v. Jesus takes Peter, John and James with him and climbs a mountain to pray, changing his appearance and showing his aura.

And finally: Even today, clairvoyants who live in friendship with God, tell us that constant prayer is a necessity, so as not to be wrongly inspired from moment to moment by some deceptive 'lying spirit'. All this points to the strength and importance of the word.

An anonymous testimony

Recently, I happened to come into contact with a clairvoyant. I had difficulties with my partner and asked him for advice. So I expected an answer, but instead he began to pray. That seemed so unusual to me. It was only after this prayer that I received some advice to keep the situation in my family more livable. And curiously, he also gave me a prayer, a text from the Bible, with the request to pray it several times a day. But I did not immediately see the link between saying this text and solving my problem.

Rather, I had expected some kind of psychological advice, as a competent relationship therapist would give it. Well, what could I lose? So I did as requested. He did not ask any money for his consultation. A few weeks later there was a kind of paranormal market in my city. It's unbelievable what you can find there: tarot cards, pendulums, rune cards, advertisements for all kinds of massages, instruments to see the human aura, but also a number of clairvoyants who tell you 'hidden' (apocalypse) things about yourself.

"You should want to go for a consultation while everyone can see it," I thought to myself. But it was still very early and there were not many people. And the difficulties with my partner were not over yet. So I thought a second advice wouldn't hurt at all. And a little later I sat at the table in front of the clairvoyant. She looked at me closely and then asked me how I was doing. I was still not familiar enough with such a working method, fenced off a bit and answered rather briefly that I had come to hear that from her. Now I know that such an introductory conversation allows the seer to 'dip' your fluid and that shutting yourself off is not the ideal way of working. So I made it extra difficult for her, without knowing it. With a slight irritation she looked at me, picked up some kind of dice with runic characters and gently threw them out on the table in front of her.

She immediately pointed out relationship problems. Well, a man alone, wearing a wedding ring, who goes with a seer, it can't be that difficult to guess that something is not right in relation to each other. I started to regret that I had paid for a consultation and thought it might be money thrown away. But then she looked at me again and said: "You have recently been with a colleague of mine and that colleague is starting to have too much influence on you. My voice says it's better to avoid it." I was stunned. Of course, I thought of the first seer. So I wanted a confirmation about this. On the other hand, I didn't want to reveal his identity. I thought for a moment. Then I asked: "Does he have a short beard and a red car?" She answered that to answer that question she had to throw the stones again and that a surcharge had to be paid. I agreed. She continued her work and said that the man had no beard and no red car. That was indeed true. But I deliberately wanted to ask a question to which the answer would be 'no'. Otherwise it would be too transparent, I suppose. Then I asked her if it was someone I had met on the evening of that particular date at that particular place. The clairvoyant tapped with her finger on the board showing her rates. I nodded that I was willing to pay the surcharge. I was too curious. Again she threw the stones. This time the answer was affirmative. She emphasized again that I had to get rid of that man's influence. That seemed so strange to me. I thanked her for the advice and told her that I would think again.

It would have cost me some money anyway, but I was still enriched by a strange experience. Sometime later I met that first seer again and told him the whole story. He smiled understandingly and replied: "Of course her voice says not to keep in touch with me anymore. She doesn't pray in her work and is inspired by spirits from the extra-natural level, who sometimes tell the truth, sometimes act like a lying spirit, but are always hostile to the supernatural level and to clairvoyants who work through biblical prayer and who are inspired by beings of that supernatural level. This, in turn, was an answer that I had to rethink. When I read much later in the Bible, *1Kon 22: 20/2*, of the lying spirit (2.4.) it seemed to me to be a meaningful explanation. Even now, years later, I still feel that way.

I hear the name first.

Ch. Leadbeater, (1847/1934), clairvoyant, member of the Theosophical Society, and author of *De wetenschap der sacramenten*³ (The Science of Sacraments), notes the following. Those who are familiar with the comparative study of religions, know the great value attached to names, they know that according to the common belief in antiquity, the name of a given is directly related to the given itself and has the ability to evoke it everywhere.

B. Brennan, *Licht op de aura*⁴ (Light on the Aura), states: "When I receive a name from someone, I first listen to that name, then I move (remark: mantic) in all directions and search 'sensomotorically' until I find something that might be related to that person. Then I also get images and hear information about the person whose name is mentioned."

If a competent clairvoyant only pronounces the name of a person, this evokes all kinds of associations. It is then amazing to see how these associations correspond to reality in a very detailed way.

The soul is in the name.

G. Welter, *Les croyances primitives et leurs survivances*⁵ (Primitive beliefs and their survival), says: "Whatever comes from a human body contains the soul or life force of the individual and, consequently, the soul or life force of the clan". This is the axiom. Welter continues: "Whether it be secretions, blood, sperm, sweat, saliva, urine, faeces, waste products, nail fragments, hair, or even the shadow that a body casts, everything is mana- or power-charged. So all this can do harm to the person concerned or to someone else". But he

immediately adds: "The most powerful secretions in magical territory are the blood of a woman and the sperm of a man". O.c., 53 states: "If man possesses a soul, it is in everything that comes out of his body: blood, secretions, milk, hair, nail residue. It is also in his shadow, in his name, in an image of him.

Thurnwald, *Die Eingeborenen Australiens und der Südseeinseln*⁶(Les indigènes d'Australie et des mers du Sud) says: The name of the stone (and the rock where the stone comes from), of the wood chip (and immediately of the tree of origin), of the animal skin (and the animal) and of man contains soul matter. Soul matter is also linked to the content of thought, certainly to the expressed content of thought and also to the symbol of what is thought. The name is the symbol par excellence.

The result is that famous members of the tribe of the Kai's ask for their name not to be called useless. They prefer pseudonyms to the actual names in order to protect themselves. Because of their vulnerability, small children only get a name later. If their names were mentioned too much, their delicate soul body loses its subtle vigor through this pronounced word.

A father named his son after a famous and considerable man, so that the child would share in that man's vitality through that name. The dead also live on in their name. Long after they have died, it is possible to work with their fluid. After all, naming their name evokes their vitality from the other world. In the wooden foundations of their huts, human figures are cut out, because these people, through their image in the wood, make their life force available. Thurnwald tells that one day the Kai's gave someone the name of a friendly chief. They 'took' their life force twice: once in the image, once in the name. Shortly afterwards the man died. The woodcarver was accused of taking too much of the life force of the chief through his work and of the fact that the chief had died as a result.

Alexandra David-Neel, *Le lama aux cinq sagesse*⁷ (The lama with the five wisdoms) says that the Tibetans never call their parents by their name. To do so would be the greatest proof of a lack of respect. Moreover, in her time, at the beginning of the twentieth century, it was still experienced throughout Tibet as highly impolite to call someone by the name.

And what about a suicide prevention association that can be reached by telephone via a so-called 'suicide line'? What the association wants to avoid is constantly stressed and brought to the public's attention, especially of people who are already struggling. A much better-looking name could, for example, be something like the 'lifeline'. This mentality is not only a form of positive thinking, but magically invests, through the attention it receives, all occult energy in what one does want to emphasize: the improvement of the quality of life.

Magical effect

J. Gabet and Huc told us how the Lama doctor acted when his pills were gone (7.2.1.). He writes on a piece of paper with Tibetan letters the name of the medicine, moisturizes it with his saliva and rolls it into a ball. The sick person swallows these balls with as much confidence as they were real pills. Either take the medicine or put its name on a piece of paper, which amounts to the same thing, according to the Tatars". We have heard a similar story of the Bedouin marabout (7.5.1.).

We also refer to 'an alienating dream' (7.4.3.) in which a gypsy wanted to magically restore an unjust inheritance issue. She took an egg and drew with a pencil on the scale three times the first name of the person who was the target of the volt. Apparently this name is not without

importance in the whole of the magical ritual. We should also mention that the gypsy woman murmured a prayer in an incomprehensible language along with the words "mani padme om".

Placied Temples, *Bantoe-filosofie*⁸, (Bantu-philosophy), bears witness to the view of the Bantus, where Temples were missionaries for many years. "

"If a person sends a spell or curse to another person and the man concerned falls ill or an accident happens to him, then the deliberately pronounced curse word will be a sufficient indication for the cause of the sickness or the accident of the injured party. Whoever pronounces the curse is considered responsible for the victim's reduced vitality."

Leadbeater, *De wetenschap der sacramenten*⁹, (The Science of the Sacraments), talks about an English prayer book from before 1552. He affirms that the formulation, the choice of words in prayers, is set up in such a way that they gradually build a subtle form, which can serve as a receptacle to receive higher subtle forces. So whoever ever composed these prayers, must have seen their effect mantically. Leadbeater says that the changes made to the prayer book dating from 1552 were apparently the work of people who were unfamiliar with its subtle and magical side. As a result, the whole structure of the subtle form, the aura of this process, was profoundly disturbed. This means that the magical force effect was also reduced. Leadbeater belonged to the Theosophical Church, but even today there are non-theosophical clairvoyants who still claim to see such thought-forms and their defective structure, if the ritual is not performed in the prescribed manner. If this involves reality, one can also ask oneself about all the innovations that have been carried out in the church in recent decades, and in which the question of the correct construction of such subtle thought-forms was simply not asked.

Conclusion

These testimonies show that, for a dynamically conceived religion, saying a name, reciting or singing a prayer or a spell, is much more than just the production of sounds. A powerful reality is evoked in the other world and presented, and if the attention is sustained long enough, a subtle form is realized. For the nominative vision, however, the words remain "empty shells", which only receive their content according to subjective agreements, but to which no other higher and objective reality responds.

8.1.2. in places and at certain times

Animism is the conviction that the extranatural level of reality is filled with subtle beings and energies. According to this vision, the seemingly exclusively profane world is not merely profane, but is related to the sacred world. Both constantly influence each other. The first theme of this chapter emphasized this in the pronunciation of words. Let us now examine by means of a number of random checks whether some places and times also bear witness to a more than ordinary subtle energy.

Holy Places.

That there are 'holy' places was already evident from *Exodus 3 ; 1-5* (1.1.) Now Moses was pasturing the flock of Jethro his father-in-law, the priest of Midian; and he led the flock to the west side of the wilderness and came to Horeb, the mountain of God. The angel of the Lord appeared to him in a blazing fire from the midst of a bush; and he looked, and behold, the bush was burning with fire, yet the bush was not consumed. So Moses said, "I must turn aside now and see this marvelous sight, why the bush is not burned up." When the Lord saw that he turned aside to look, God called to him from the midst of the bush and said, "Moses, Moses!" And he said, "Here I am." Then He said, "Do not come near here; remove your sandals from your feet, for the place on which you are standing is holy ground."

Genesis 28: 16/17. (1.1.) also tells that Yahweh appeared to Jacob in a dream. When Jacob woke up he said to himself: "Then Jacob awoke from his sleep and said, "Surely the LORD is in this place, and I did not know it." He was afraid and said, "How awesome is this place! This is none other than the house of God, and this is the gate of heaven." So Jacob rose early in the morning, and took the stone that he had put under his head and set it up as a pillar and poured oil on its top.

Exodus 19, 23. mentions that Moses went up the mountain, to God, where he received the ten commandments. That is why the mountain is a holy place.

Luke 9:28ff. mentions that Jesus takes his apostles Peter, John and James to a mountain to pray there. There he changed his appearance and showed his aura. This place has therefore been sanctified. The four gospels (a.o. *Mark 15, 21*) tell us that Jesus was crucified on Mount Calvary, which is also a holy place for Christians.

The aura of a church building

C. Leadbeater, *Le côté caché des choses*¹⁰ (The hidden side of things) writes about our churches. He says that a modern church, in stone and built according to a contract in a minimum of time, is only surrounded by a small atmosphere of holiness. Very different is the aura of a church from the Middle Ages. He says that the faith was much greater then than it is now (in 1919). All the people still saw the building of a church as a form of prayer. He says that in the beautiful medieval churches the feeling of centuries of dedication has literally been pulled into the walls. For generations, many rich and powerful thought-forms were built up that are still there centuries later.

He writes that even in his time sensitive people felt the contradiction between the beneficial radiation in such old churches and the chilly atmosphere that hangs in modern meeting rooms, where there are fierce and emotional discussions. Many sensitives will join him in this and say that it is still true for our time.

In Leadbeater's book there is at the front a sketch of an old church during the climax of the worship, the consecration during a mass, as it can be seen by clairvoyants. The drawing shows the building not from the inside but from the outside. The church is completely enclosed by a large, subtle aura, which encloses the church building like a kind of gigantic clock and also reaches much higher. So it is not about the ordinary aura, but about an even larger aura, the result of the magical ritual at that moment and the energy exchange with the 'higher' world that this creates.

It is now remarkable that Gizella Weigl / F. Wezel, *Die entschleierte Aura*¹¹ (The unveiled aura), shows similar sketches. In a first painting she speaks of an aura during the Pentecost service in the church of Prenzlau, a municipality in the German state of Brandenburg. The second painting depicts the aura of an Eastern Orthodox church building while singing a song in honor of the resurrection of Christ. Here too, this shining aura, like a gigantic bubble of several hundred meters high, encloses the entire church building. Moreover, it is there where all kinds of subtle higher beings are located that direct the generated energies. Even today there are still clairvoyants who say that they perceive such large and shining auras around church buildings during worship, with in them subtle beings who cooperate in the worship.

Coming from the northern Italian city of Aosta and approaching Mont Blanc along the river - the Dora Baltea - in Courmayeur, the last city before the tunnel, on the left, quite high up in the mountains, you will see a small church. If you go there, you arrive at a smaller river, which flows into the Dora Baltea, the Dora di Veni - in local French called 'Val Veny' - where a

mountain stream with a heavy noise of the Mont Blanc descends. A little while later, one stands in front of the lovely little church, dedicated to Notre Dame de Guérison (Our Lady of Healing) When one, after a prayer, pauses for a moment at the scene, one notices the contradiction. On the one hand, there is the graceful little church, in its unsightly little oblivion, and on the other hand, there is the wild and grand massif of Mont Blanc. Many pilgrims feel the tranquility that the church exudes. Sensitives claim to feel the energies like tingling in their hands and limbs.

However, a church building can also have a very different aspect. Churches, built with illegally obtained money, show that in their appearance. They can be nicely decorated with gold and silverware, but if, for example, that was stolen from South and Central American Indians in a bloody battle, it darkens and obscures their radiation.

Think of the conquistadors, the adventurers and conquerors of Latin America, among others. Christopher Columbus (1459/1506) landed on the Central American island of Guahani in 1492. He wrote that the inhabitants are very beautiful, well built and very gentle. His diary mentions: "I gave them some worthless things, which they were very happy with. I kept a close eye on them to find out if there was gold there. In Columbus' trail, many conquistadors went in search of gold, and immediately for power. When the explorer Francisco Pizarro (1475/1541) discovered the capital of the Incas, he captured their king Atahualpa, killed him, and took all the treasures with him to Madrid, so Catholic. In accordance with the Gospel, that government could have punished those crimes and refused the 'treasures' surrounded by blood and theft. But that did not happen. Not only the Spaniards, but also a lot of Europeans let a lot of blood spill on their voyages of discovery, always in search of gold.

We are also thinking of churches, founded thanks to the proceeds of an unjust trade in indulgences. This injustice can be seen in the dark colors of their aura. It will be remembered that the trade in indulgences was a practice of the Catholic Church, which stated that punishments for sins were remitted in return for payment.

And another thing: when our ancestors planned a large building like a church, it also involved manically gifted people. Among other things, they 'listened' to the plan, even though the design only existed on paper, in order to check whether it sounded good or not. If this was not the case, the plan was changed and listened to again in a mantic manner, until it sounded euphonious. Then they were ready to build it.

Quiet places in nature

Ch. Leadbeater, *Principles of Occult Healing*¹², notes: "In the quiet places on the outside, in trees and by flowers, on mountains and by the sea, the so-called nature spirits, the nature builders, are constantly at work. If the observer has a mutual sympathy and a real love for nature, he will see these little helpers everywhere busy or looking softly from the heart of a budding flower".

M.P. Nilsson, *Les croyances de la Grèce antique*¹³ (The beliefs of ancient Greece) writes in the same sense and says that for the old Greek there are certain holy places in nature: "The original Greek religion was one that originated from nature, whose deities dominated the various natural phenomena, while other deities had human activities or instincts as their domain. In his *La religion populaire*¹⁴ (The popular religion), he continues: "Like many peoples of northern Europe, the Greeks 'saw' in nature, not only male beings - centaures, silencers and satyrs, but also female spirits - such as the nymphs". The Greek term 'numfè' means 'young woman'. Unlike the male daimones, the nymphs are always represented in purely human form.

Beautiful and friendly as they are, they invent almost all the pleasant and benevolent aspects of nature.

G. Hodson, *Les fées*¹⁵ (The fairies) testifies about his mantic encounter with "a golden elf". "She is certainly light in color, very frank and fearless in her expression. She is surrounded by a golden aura, in which one can see the circumference of her wings. Suddenly, her attitude changed and she became serious. She stretches her arms in their full length and concentrates. Her aura is reduced as a result. The forces are focused on herself. After a few seconds she releases the entire concentrated energy. It now flows in all directions as streams of golden power, to each individual stem and flower".

And a little further on in his book, he describes the ondine (note: a kind of nymph). She belongs to the element water. She is always close to rivers, torrents or waterfalls. She has a well-defined female shape and is always completely naked. Usually she is wingless. Rarely does she wear a piece of jewelry. She is always delightfully beautiful. Her favorite place to stay is the waterfall. There she enjoys herself, usually together with other nymphs. They maximally enjoy the magnetic (or occult) power of the falling water. During the rest period you can see them at the bottom of the waterfalls in fresh, quiet and deep ponds, but also in quieter side streams of rivers, lakes and seas.

Hodson represents the process of such an energy transformation. The nymph slowly absorbs the 'magnetism' of the sunlight and the flowing water. Once she has saturated this, she emits with a blinding flash of light and color the energy with which it has charged itself. During this magical moment she has a very delightful experience. The expression of her face and especially of her eyes is delicious and almost indescribable. Her eyes in particular emit brilliantly dazzling rays. Immediately afterwards she experiences a dreamy joy. Her form becomes temporarily vague and unclear. After the event has been processed, she reappears and the whole process reoccurs.

This energy absorption, the transformation and release appears again and again to be a basic element in everything that 'lives' in nature and comes to growth. The elves receive the subtle energy of sun and water and transform it so that it can be absorbed by the plant world.

The unity of the created

Many people say that walking in nature relaxes them and gives them energy. By systematically destroying nature, by 'concreting' large areas, this subtle foundation of visible nature is killed in those places and there is no energy left. The pollution of rivers and of nature as a whole is also reflected in this ethereal world. Such pollution is not only a biological problem, but also, or even more so, a religious one. The subtle creatures are expelled or killed. A necessary subtle link in the construction of material nature is thus destroyed. With all the consequences this entails: the over-exploitation of all forms of life by means of an ill-considered ecological policy. The plant world is the basis for all higher forms of evolution. Our ancestors lived much more in harmony with nature than we did. They succeeded in preserving the landscape for thousands of years in an untouched way. Today, more than one voice says that modern man is destroying the original landscape in a definitive way. This has also affected the sources of healthy occultism. This leads to serious ecological problems.

A. Danielou, *Shiva et Dionysos*¹⁶ (Shiva and Dionysos), emphasizes the profound coherence of all that exists. He writes: "The mineral world of plants, animals and people and the subtle world of spirits and gods exist, by each other, but also for each other. There is no true

approach to the divine, no science, no religion, no mysticism, that does not take into account this profound unity of the created.

In the nominalist view, such subtle beings and their constructive work in nature have, of course, no right to exist. The world can continue without them. Also, for the nominalist, due to a lack of mantic experience, such descriptions of nature are only 'personifications' of the forces of nature, presented in a poetic language.

Jacob Levi Moreno (1889/1974), the Austrian-American psychiatrist, sees man as a cosmic being. In his book: *Gruppenpsychotherapie und psychodrama*¹⁷, (Group psychotherapy and psychodrama), he states that man is more than a biological, psychological, sociological or cultural being. Either he is co-responsible for the entire universe, for all forms of 'being' and for all values, or his responsibility means nothing, absolutely nothing.

The 'personification' of the waves

Th. Ziëlsky (2.2.), *la religion de la Grèce antique*¹⁸ (The religion of ancient Greece), warns: "The sea nymphs are very closely related to the sea. Sometimes called without empathy and in a crazy way "the personification of the caressing waves of the sea". Personification? Never will people who speak of them in this way be found worthy of being able to see them with their own eyes. Never will they see anything of these sea nymphs, with their silver feet, playing with the dolphins in fine weather, while their golden strands shine on the head of the waves. It is not to them that Goethe's *Faust* would have addressed these words: "The world of nature spirits is not closed. Your mind is blind, your soul is dead."

We usually speak of 'living' nature when we talk about the organic world of animals and plants. We call 'dead' nature, the domain of the inorganic world, of minerals. In this sense, dead nature is not meant here. For the Greek, there was no dead nature. She was already life, all soul, all deity. And she was not only deified in her meadows and her forests, in her springs and rivers, but also in the moving mirror of her seas and the motionless silence of her rocky deserts. The Old Greek felt and saw the deity in the fields themselves, in the fragrant bushes, in the abundance of a fertile garden. He saw himself and his life surrounded by a whole multitude of natural deities, whether friendly or threatening, but always compassionate. And more importantly, he could feel one with his deities, reflect them in the mirror of his consciousness and have a deep awareness of them". So much for Ziëlsky. It is noticeable that he means the perception of subtle creatures strictly realistic. In his description, Ziëlsky shows that he does see them in a clairvoyant way.

"The world of nature spirits is not closed. Your mind is blind, your soul is dead," says Goethe in Dr. Faust's play of the same name. In other words, Goethe says here what Sterley (2.3.) also wanted to tell us: "Our preconceptions surround us like a shield, behind which we only perceive what we can explain with our modern, Western reason". And if these representations are all too nominalistic, they leave almost no room for the perception of the subtle life behind and through their material manifestations.

The Lorelei

The term 'Lorelei' comes from mythology and is composed of the German word 'Lure', a female nature spirit, an elf, and the word 'Lei', which means 'rock'. A 'Lorelei' can therefore refer to a subtle female being that may or may not be attached to a rock. The Lorelei is also the name of a rock of 232 meters high, along the right bank of the Rhine near the German town of Sankt Goarshausen. The river is very narrow and deep and has a dangerous current that has

already surprised many skippers. According to popular tradition, there is an elf on the rock, who distracts skippers because of her seductive beauty. That's why they sail with their ship on the cliffs. Her beauty dazzles and leads to death. That's the theme. It is a bit like the Sirens from Homer's Odyssey.

The romantic poet Joseph von Eichendorff (1788/1857) expressed the tragedy in ballad form. Let's give here his beautiful poem... and do some violence to this poem by translating it.

“Es ist schon spät. Es ist schon kalt.
Was reitest du einsam durch den Wald?
Der Wald ist lang. Du bist allein
Du, schöne Braut, ich führ’ dich heim
groß ist der Männer Trug und List.
Vor Schmerz mein Herz gebrochen ist
Wohl irrt des Waldhorn, her und hin.
O flieh : du weißt nicht wer ich bin.
so reich geschmückt ist Ross und Weib.
So wunderschön der junge Leib.
Jetzt kenn ‘ich dich : Gott !steh’ mir bei!
Du bist die Hexe Lorelei!”
Du kennst mich wohl: von hohem Stein
Schaut still mein Schloss, tief, in den Rhein.
Es ist schon spät. Es ist schon kalt.
Kommst nimmermehr aus diesem Wald.

It is already late. It is already cold.
Why do you drive alone through the forest?
The forest is long. You are alone.
Thou, beautiful bride, I lead thee home.
The man's trick and ruse is great.
My heart is broken by sorrow.
But the horn of the forest comes and goes.
Run away: you don't know who I am.
Horse and wife are so richly dressed.
So beautiful the young body.
Now I know you: God help me!
Thou art the witch Lorelei!
Thou knowst me: from the high rock
Look quietly at my castle, deep, in the Rhine.
It is already late. It is already cold.
You will never get out of this forest again.

So much for this poem. It can be seen: the witch Lorelei projects her wickedness into the knight she meets in the forest. "The deception of men" is her deception. She seduces the knight who suddenly falls in love with her. But something in her obliges her to inform him of the cat-and-mouse game she plays with him. She already knows what he, who is still attached to her charm, doesn't realize yet: "You'll never get out of here". Here 'life' has a mythical meaning, analogous to the meaning given to it in the Bible. His life force, in the occult sense of the word, is taken away from him. Even if he survives the encounter in his biological life, he is still very much in need. His miserable subtle situation will soon have an effect on his physical body. He won't survive for long. But, and this is even more important, in the other world he will also lack his much-needed life force. In the dark depths of the underworld, he will only lead a zombie-like existence. As said (6.1.2.) people with sufficient mantic insight will tell us that such souls are like the 'refaism'. *Psalm 88 (89) 11/13* suggests that such souls are without life force. They miss the Spirit of God, as expressed in *Genesis 6.3*.

Loaded places

Let's give a short sample of a number of other, also loaded, places. M. Pogacnik, *Wege der Erdheilung*¹⁹ (Ways of Earth Healing), states that every landscape and even every place on earth has its own vitality, which is often affected by an incorrect human intervention. The author shows with various examples how this lost harmony can be restored. One speaks of 'geobiology'. The French Jewish philosopher Henri Bergson (1849/1941) wrote that modern man needs "un supplément d'âme", an extra subtle energy. Bergson said that modern man has been de-spirited, precisely because of the modernization that deprives him of his occult energy.

Frances Nixon, *Magnetically Yours*²⁰, uses the term 'vivaxis'. She states that we are all occultly marked by the place on the earth where we were born. Fish, birds, butterflies, reindeer and many other animals are also particularly sensitive to this. This is evident, for example, from the journey that many of them make, sometimes over thousands of kilometers, to their place of birth, in order to mate there.

M. Besson, *Le totémisme*²¹, (Totemism), writes that the women of the Australian Aborigines go to their sacred caves if they want to become pregnant. There, the souls of the ancestors await an incarnation. The mothers-to-be there pray for a soul in accordance with their culture. They believe that the birth of a child is a sacred event, in which they receive a 'soul' a specific entity from their ancestors. Only then is sexual intercourse with a man required. It is not true that these cultures do not know the gender roles of men and women. However, this process is overdetermined. In their opinion, sexual intercourse alone is not enough. Apart from living on this earth, 'living' in the womans' womb is at the same time 'living' from the spirit world. If a fertilized egg is not 'adopted' by a spirit, they believe that the egg will die after a few days.

When a child is received in the womb, a shadow rises from the depths of the earth, which is the future adult form of the child. It is fixed in and around the fertilized cell. When the child is about seven years old, this ghost penetrates the human being completely. Sees and seers can tell at a very early stage whether or not a woman is pregnant.

The Indian syndrome

R. Airault is a French psychiatrist and has been active in India for many years. In his book *Fous de l'Inde*²² (Fools of India) he states two phases for some tourists visiting India. The first phase happens to every traveler who arrives in India. Even if one expected it, one still loses contact with the real world to a certain extent. The result of this is that one can become anxious and depressed. A few weeks later, problems of a psychiatric nature may arise. In some cases these even lead to the loss of one's own personality. Once you are back in your own country, you usually have a "good memory" of it. There is often only one desire: "Back to India"! There you have it, which is called "the Indian syndrome".

Airault sees similarities with what is called "the syndrome of Stendhal". The novelist Stendhal (1783/1842) had a similar experience during a trip to Italy. Such bizarre experiences seem to continue to this day, as G. Magherini tells us in *Le syndrome de Stendhal*²³ (Stendhal syndrome). In cities such as Florence or Rome, it is mainly artistic tourists who are overwhelmed by psychiatric symptoms at the sight of well-known works of art, even to the extent that they are in need of medical care. Airault also sees similarities with what happens to Japanese tourists in France, especially in Paris. According to him, cities in the Holy Land also produce similar phenomena. Some travelers and pilgrims suddenly think they are Adam, Moses, Jesus or Mary.

Such 'loaded' places assume more than just psychoanalytical problems. Airault quotes St. Zweig, *Amok*²⁴: "This country eats up your soul. After a kind of honeymoon, you quickly lack strength and your energy, brought back from Europe, is quickly exhausted. Sooner or later, everyone will suffer a kind of final blow. Some people drink, others sniff opium, others think only of one thing: violence. They get cheeky."

If that's the case,, the "psychiatric symptoms" are more of a dynamic problem. One suffers a severe loss of subtle life force in those places. But then that origin is of an occult nature, and it should also be treated as one. This means that the loss of subtle energy must be compensated

by a renewed supply of energy. One can take it easy in order to give the body the chance to recover. The Biblical believer will find protection and a supply of energy through a Trinitarian prayer.

Stage fright

Let's give another example of the load factor of some places. D. Fortune, *Psychische zelfverdediging*²⁵ (Psychic self-defense), says. A friend of mine, who attended a school of dramatic art, consulted me following an attack of stage fright and wanted to avoid a repetition of it. She was an advanced student, and received private tuition from the headmaster. When she went to class one afternoon, the teacher had just finished taking an exam in the art of recitation for younger students. She climbed the stage and started her lecture. But as soon as she wanted to start, she was paralyzed and at first unable to say a word. After some "souffling" she did get going, but she had had an ugly attack of stage fright, which shocked her.

Seen from a psychological point of view (note: understand 'occult') the statement was not far away. She shared in a subtle atmosphere created by a whole row of nervous girls who had entered the same stage to take an exam. Our advanced student, as a sensitive student, felt that atmosphere strongly and became "just nervous" for a while. It is obvious to assume that the girls have infected each other with their nervousness. It is quite possible that the "microphone panic" well known to radio broadcasters is caused by nervous people who have been standing in the same place in front of the microphone. So much for Fortune's story.

In our time one can of course continue the line and not only refer to an interview for the radio, but also to everything related to a performance in front of an audience, or to a TV performance. It is therefore obvious to assume that our well-known TV personalities are not sensitive at all. Real sensitives don't know what to do with such publicity.

The leftover atmosphere

Dion Fortune, *Psychische zelfverdediging*²⁶ (Psychic self-defence), also illustrates the bequeathed atmosphere with another testimony. At a certain moment she moved into an apartment. Immediately after her arrival she felt very depressed. "Usually I am not depressed. On the contrary. I have a cheerful nature. However, as soon as I entered this room, the "cloud of depression" came down on me, while outside the room it didn't bother me at all." As a formed occultist, she quickly realized that something had to be done. She inquired and it turned out that the previous tenant was a drinking addict with a lot of other problems as well. The resident's subtle force, with its many setbacks, penetrates into the entire apartment. Fortune, as a sensitive person, was particularly sensitive to it. She says that this is not an 'entity' but an atmosphere created by strong and disappointing life experiences that could have lasted long enough.

Fortune also believes that drug and alcohol addicts also create a bad atmosphere that lingers. According to her, however, the atmosphere that a criminal leaves behind, no matter how bad he may be, quickly deteriorates. The latter can certainly be disputed, because crime always radiates badly. She prosecutes: "If such an atmosphere is very strong, it will continue almost indefinitely. Even when the 'contaminated' buildings are demolished and replaced by new ones, the degenerated life energies remain in place and work. A non-sensitive person hardly notices this, but sensitives do not escape the diminishing effect". However, it should be added that also non-sensitives who "do not feel anything" are gradually suffering the consequences, such as miscalculations of all kinds. Thus, a person who dies with a coercive thought can refuse to go his way and choose to remain lost in this world. Then he can also create a rather charged atmosphere. This is clear from the following story, among other things.

An anonymous testimony

A self-willed man had built his own house at the cost of many sacrifices and decorated his garden with beautiful flowers and many beautiful fruit trees. He was proud of his work and considered it his exclusive property. He and he alone had worked for it and he would not allow anyone else to enjoy it. When he felt his end was coming, he still considered his house and garden to be his property. So he began to destroy his work. He cut down the beautiful fruit trees and thought about how he could deny others the pleasures of his work. The man died, but was so attached to his home that he did not want to leave it. He continued to live there in a subtle way, but did not realize that he was dead. He did his daily duties there, but did not understand what that strange people, the new owners, were doing in his house all the time. His resentful presence made the house feel uncomfortable. Until mantically gifted people established his presence and were able to convince him of his true situation. Then he finally let go of his house and this earth and continued his way into the other world. As a result, the atmosphere in the house brightened up quite suddenly.

An old insane asylum

D. Fortune, *Psychische zelfverdediging*²⁷, (Psychic self-defense), mentions, as a type of non-ritual 'ghosts', the experience of a girlfriend who moved into a new home. From the beginning she did not feel happy there. When she entered the living room one evening, she saw a man standing in the dusk. He stared out the window. She turned on the light and saw that he had disappeared. Her maid also often saw someone coming through the corridor to this room. The door repeatedly opened by itself. One day, when the girlfriend was standing in front of the window, she suddenly felt the tendency to jump down. Then she realized that the problem would not be solved with medication. She inquired and learned that there used to be a mental institution in that place. The man she had seen was probably a patient who had committed suicide in the place where her room was now. His gloomy thoughts had stuck in that place and suggested depression and suicide.

Fortune says that it is not always easy to determine whether there is only an atmosphere present, or whether there is also an invisible entity involved. In the latter case, she concludes, such a spirit will sooner or later show itself to someone who is mantically gifted enough.

A few more places and buildings

C. Leadbeater, *Le côté caché des choses*²⁸ (The hidden side of things), mentions that the atmosphere in cemeteries, as expected, feels gloomy. Of course, ruins also exude a desolate atmosphere. From libraries and museums he says that there is an atmosphere of boredom and fatigue, which means a criticism that is not very laudatory. Perhaps this does not apply to all cases. Around slaughterhouses he sees a terribly black aura. That, too, will come as no surprise to anyone. Animals feel death beforehand and of course react with fear.

Anyone with a sufficiently empathetic attitude can supplement this. It is obvious that places where there is a lot of fighting also have a bad appearance. Think of the many places where wars were and are fought, or where blood has flowed and is still flowing. We also refer to the many places where sexuality has lost all its sacredness, or to sacrificial places throughout history, such as the altars of the Incas, the Colosseum in Rome or the extermination camps of the Second World War.

Clairvoyants also tell us that some 'sanctuaries' are cursed so that the uninitiated of this religion who do enter these sanctuaries suffer the consequences. They are struck by their vitality and sooner or later experience the effects of it. This can manifest itself in all kinds of setbacks,

in illness, in a premature death. We referred to the subtle guards (7.4.1) at the tomb of Tutankhamun.

Here, too, the testimonies can continue to be supplemented. The prophet *Isaiah* (24: 1/6) already sighed in his time that the earth is in mourning because its inhabitants have desecrated them.

Sacred' periods

In addition to the samples that indicate an increased force, for better or for worse, there are also 'holy' days and times in many religions. In Catholicism we know the liturgical year, with highlights like Christmas, Easter and Pentecost. Magicians also know that the times of the solstice, the spring and autumn equinoxes, are particularly suitable for magical work. They say that there are more subtle energies then at other times.

Seers, for example, also warn us about celebrating Halloween. Profane this seems innocent but sacred it is not at all. Kristensen also warns that these celebrations, which are becoming increasingly popular in our time, bring the dead from the underworld closer to us, and that in the field of energy it can cause serious problems.

Carnival was also a sacred affair for the ancient cultures. We will come back to this later (9.3.3.).

Conclusion

These are some examples that show that the fluidic situation of a place and time can differ significantly from that of another place and time. It goes without saying that from a nominalist point of view, any sacredness, the existence of any subtle matter, is simply denied, or even reduced to purely psychological experiences.

8.1.3. In objects

Animism talks about subtle creatures and energies. Words can evoke beings and energies, some places and times have a concentration of such spirits and their powers. But also in objects this 'holiness' for good or for bad can be present in a concentrated way. The following sample about that.

It feels as if it is alive.

Fortune, *Psychische zelfverdediging*²⁹ (Psychic self-defense), writes: I remember me and my girlfriend looking at each other's jewelry. From one of the boxes I took a beautiful amethyst cross and said: "There is something about this cross. It feels as if it is alive". "That cross was given to me on my First Communion," my girlfriend replied. "It comes from a bishop who always wore it on his chest. Her sister was particularly interested, and came out with her jewel box. She asked me if I could find her cross. Her cross had been specially blessed by a priest on the occasion of her First Communion. I was amazed that I managed to choose one of three or four crosses that felt warm and peculiarly electric in an instant. It turned out to be her communion cross as well.

A. David-Neel, *Mystiek en magie in Tibet*³⁰, (Mysticism and Magic in Tibet), recounts that she received a small amulet and showed it to a number of llamas. All of them told me that far from exerting an evil influence, the amulet assured me of the company of a demon who would avert all dangers on my way and serve me.

We can supplement these samples with what was said in a previous chapter about a 'fetish' (7.5.). There Julia Pancrazi described how she silently created protective fetishes and gave them to soldiers who went to the front. Dion Fortune also told us about an attempted murder through a suggestion that was 'hidden' in a number of perfumed poppy heads.

Blessing an image.

It is known that before a new church building is inaugurated, it is first 'consecrated'. Also, if a church is to be used as a profane building afterwards, the reverse ritual, the 'desecration', follows.

T. Ziëlsky, *La religion de la Grèce antique*³¹ (The religion of ancient Greece) discusses, among other things, ancient Greek sculpture. Ziëlsky says that a statue of a deity is not an object of worship, as long as it is still in the sculptor's studio. Even if one destroys it, he says, this is not a crime against the deity. The sculpture only becomes the object of worship from the moment of its consecration. In this ritual, the priest or magician asks the god in question whether the statue pleases him or her. If the answer is in the affirmative, the deity will pour some of his or her divine energy into this image. Sensitives say that from then on it feels very different than it did before. Seers say that the aura has suddenly become much more powerful. One does not worship the image because of its stone shape, but because it has now become a link between worshipper and deity.

Joan Grant, *Eyes of Horus*³², confirms what Ziëlsky writes. She says: "It should be noted that also in India the statues of the gods are animated by a special ritual. As long as this ritual has not been performed, the statue cannot be an object of worship. It is customary in the church to bless objects. A rosary is indeed worth more to believers when it is blessed. Leadbeater, , *Le côté caché des choses*³³ (The hidden side of things), talks about relics of saints. He said that these relics were also recharged by the centuries-long veneration of many of the faithful. Even if the relics are not authentic, he said, they acquire through this constant veneration, with the passage of time, a strong subtle charge through the concentrated thoughts of the many believers.

Thus, for sensitives, the radiance of the Bible feels particularly beneficial.

A Buddha statue

However, the fact that the charge of an object is not always positive is demonstrated by D. Fortune, *Psychische zelfverdediging*³⁴ (Psychic self-defense). She says that the Tibetan monasteries of the Dugpa sect contain thousands of Buddha statues and that the possession of a Buddha statue magnetized by the Dugpa rites is completely unpleasant.

She testifies: Once I had a strange experience with a Buddha statue. It was an old stone statue, about 22,5 cm. high. The owner had dug it up herself between the ruins of a city in Burma and put it in the hall where it served as a tapping block so that the door handle did not damage the wall. I lived in a flat on the top floor and had to pass the sad little Buddha statue all the time. I was always reminded of the profane use, unworthy of this statue loaded with 'holiness'. The owner, however, thought quite differently. So the little Buddha stood patiently.

One day, when I went upstairs with a bouquet of flowers in my hand, I suddenly felt the need to place a marigold, one of the traditional symbols of Indian devotion, in front of him. Immediately afterwards I became aware that a connection had been made between the statue and me, a very sinister one. A few nights later I came home rather late and as I passed the Buddha, I got the feeling that there was something behind me. When I looked over my shoulder I saw (remark: mantically) a matt-gold ball of light the size of a football coming out of the Buddha statue and hovering behind me at the stairs. Disturbed through and through, I immediately made a gesture of incantation, after which the ball of light returned and was incorporated into the image again. It will probably not be necessary to add that I never added marigolds to the Buddha statue again and always passed it at a safe distance. It was an extraordinarily unpleasant experience and a hard lesson, which meant that I did not have to get

involved with sacred objects of a strange cult until I knew exactly where I stood. Later I learned that some of these statues are dedicated with the blood of a human sacrifice. So much for this experience of Fortune.

She also warns us of the possible dangers of many objects that are bought in antique shops or in shops that resell already used objects. This merchandise can be so burdened with negative forces that it is downright harmful. Let us add that newly purchased objects can also be loaded with the fluid of the designers, the workers in the factory, the middlemen and the salesperson in the shop.

The tourist center

We base ourselves on B. Tracy, *Se protéger contre le choc en retour*³⁵ (Protect yourself against the feedback shock). We all know the 'glitter' of the current shopping and catering centers in our cities. Anyone who dares to do so will take "a bath in the crowd" that will flood you and penetrate you. It contains the fluids that the countless younger and older people there radiate in a concentrated way. Who hasn't drunk from the cup in which the waiter serves coffee, which may contain a fluid that is "stronger" than "yours" and is loaded with cancer, for example?

Gisela Graichen, *De nieuwe Heksen*³⁶ (The New Witches), writes: "Take this empty cup, you can take a Kirlian picture of it (4.2.2.). Then you focus all your love on that cup and take another picture, and then you see the enormous radiating power that cup suddenly has. With the thought you can destroy. But you can also heal with your thoughts."

A Biblical Christianity here will refer to the need for a protective prayer. The own life force is then supplemented with Trinitarian energies, so that the power of a prayer can be stronger than (4.3.1.) the possible negative fluid that can be present in a restaurant in a cup, a cutlery or a plate or even on a chair, for example. This is also one of the reasons why a religious person prays before eating. It is requested that the cutlery, plates and food may be cleaned of evil influences. For example, who was sitting in the restaurant on the chair where you are sitting now? What fluid did he or she emit? Did he or she have an aura loaded with sadness as a result of a heavy disillusionment with life? Was that person seriously ill? Was he or she a cheerful and joyful person? Sensitives say that all this can exert its influence. And whoever 'takes' a negative energy that is too heavy is left with the consequences afterwards, and perhaps without any idea of the cause. These consequences can manifest themselves in, for example, extreme fatigue, depressive thoughts or even illness. For the average man, all of this may seem particularly far-fetched. "Soon you will no longer be safe anywhere", so it sounds. Others compare this form of infection with common infections via the respiratory tract, via dust particles or via contaminated linen. Think for example of the great care that is spent on germ freeing of surgical material. If in the material world this is a given that is seriously taken into account, some people wonder, why not also in the subtle world?

Adult cartoons

Adult cartoons can also contain a lot of subtle energy. Some magazines and tabloids invariably expose a swelling, shameless mass of porn magazines. If there is one thing that leaves behind very strong fluid, it is porn. Seers and sensitives capture the atmosphere better and above all much more consciously than non-sensitives. Mucilaginous fluids radiate from the photos of the men and women represented, not to mention the images of sex with animals. Most cartoons for adults also have a very bad appearance. They are often about evil witches and vampires. The drawings and the colors are also usually gloomy and unpleasant. The content of the story

is in many cases the same. What's more, it's a nuisance that in department stores a specific audience doesn't come to buy these stories, but rather to read them on the spot. They are people who only take, and rarely give. The appearance of such readers is usually similar to the content of these books. Here, too, the equal seeks the equal. Their appearance also hangs in the book. The bad fluid of these books is repeatedly amplified. The result is a book loaded with the usually far from noble thoughts of the writer and draughtsman and of a number of unpaid readers, supplemented by the invisible beings who are attracted by the images and thoughts that the readers formed during their free reading. All this is given to the buyer, possibly nicely wrapped and with a colorful bow around it. But in any case it remains a particularly negative and black-looking, charged purchase.

According to clairvoyants, this has repercussions on the reader's subtle energy. This in turn can lead to a biological weakening so that one has less energy to withstand a lot of ailments.

Here, too, the bequeathed atmosphere (8.1.3.) has an effect. "Do not be surprised," says Tracy, "that, for example, you may feel depressed when you return home, contaminated when you are with the thought forms that are at work in the subtle atmosphere of the city center. Unless, of course, you find the means to keep them out of you. Biblical Christianity will also refer here to a protective Trinitarian prayer.

Thus coins and paper money pass through many hands, contaminating them with the fluid of each temporary owner. But there is more going on. Moreover, money is the symbol of material wealth, riches and power. It represents this too profane thought and is almost the opposite of all sacred values. It is much sought after by many and is loaded with extremely material thoughts, yes, with forms of desire and jealousy. The negative fluid is absorbed very strongly by people who, when treating paper money, always lick at their fingertips in order to facilitate the counting. Their life force, concentrated in their saliva, is thus extra mixed with all the negative fluids present in the money. This gradually requires a lot of difficulties.

Photos

A photograph or an image of a person, just like his or her name, also shares in their fluid and vitality. It is well known that the clairvoyant can get impressions about the depicted person with the help of a photograph. The photograph contains part of the fluid of the person depicted. Because of this, the seer can, metonymically, come into contact with that person. The part of the fluid that radiates from the photograph refers to, and is related to, the whole, to the whole radiation of that person. This can then be discussed in a dowsing manner. Sensitives, for example, find it extremely unwise to circulate photos or videos of newborn children on the internet, where they can be viewed by everyone. The still fragile occult life force of the children suffers as a result.

It is also possible to print a picture of a person on marzipan, for example, using advanced printing techniques. For example at birthday parties it happens that such a photo decorates the birthday child's cake. The cake is then cut to pieces and each of the guests receives a part, with the corresponding part of the photo. Profane apparently an innocent and fun party, but sacred it is a completely different story. In this way, part of the still fragile life force of the child is literally consumed by the participants. From the occult point of view, the birthday boy loses his subtle life force and this for the benefit of the guests.

Something similar can be said about nude calendars. If a woman lends herself to posing naked in a calendar, for example, to draw attention to an association against cancer, she

associates her own naked body with the word 'cancer' with every buyer. But that precisely strengthens the connection between the person depicted and the disease. Not to mention the erotic thoughts that such photographs evoke in a certain kind of men, and their like-minded thought forms that go to the woman depicted.

Each copy radiates the life force of the person depicted and not every beauty depicted has the very strong life force of, for example, an Abishag of Sjoenem (1.4.3.). As said before, the sexual organs contain the life force in a concentrated way, because their function is to pass on life. Most primitives are aware of the holiness of these organs and shield them, if only with a straw skirt, so that their vitality will not be unnecessarily lost. In this respect they have much more sacred wisdom than those who allow themselves to be portrayed naked, whether or not for some good cause.

There is also the following. Such nude pictures are inspiring for men who want to satisfy themselves. In their imagination, their "partner of service" is then the person depicted in the photo, so that with the power of the imagination a thoughtform is created. This is animated by the sexual energy that is then released and that may be reinforced by what is attuned to it in the cosmos. Here again, the equal seeks the equal. This animated form of thought is directed at the person depicted, who receives it. One can imagine that, to put it mildly, these are not the most noble forms that are created in this way and that come to hang around or in the aura of the victim. Here, too, quantitative increases lead to qualitative leaps (7.2.2.). Once certain limits are crossed, this becomes apparent. A number of sex symbols, such as the Marylyn Monroe's on the silver screen, find themselves deprived of much of their vitality after a while and end up in depression, drug use and various miscalculations. Especially here it's only strong legs that can bear this wealth. The wealth of being admired requires a strong life force, a strong occult status. Sensitives therefore shun all publicity.

Needless to say that for the nominalist common man, this is all the greatest nonsense and naivety and only generates laughter and mockery. Other axioms indeed lead to other decisions.

These samples once again show that for sensitive and religious people, a sacred object has a subtle charge. This again shows the double layeredness of reality. In addition to the profane side, there is also a sacred side.

8.1.4. in plants and animals

We examine whether subtle beings and energies are not only conjured up through words and do not only manifest themselves in a number of places, at certain times and in objects, but also inspire plants and animals.

Our health

That plants and herbs are important for our health is well known. They are not only administered to our biological body but are also used in some therapies. We mention their use on the basis of essential oils, the bach blossoms invented by Edward Bach, and of course the phytotherapy or herbal medicine itself. Some claim to have an even deeper and more direct contact with the subtle beings and energies that control the plant world. Let's go into this.

Respect for life

We refer to the customs of the Indians in Central and South America. If the medicine man wants to pick a plant in nature to make healing herbs, he kneels before the plant, says his prayers to the plant spirit, and only picks the plant after the spirit has agreed to it. One notices the enormous gap between the respect for the life of these cultures and the mentality of the modern

Western man. For the latter, a plant is rather an 'object' with which he does what he wants, regardless of whether there is life in it or not. For those cultures, Western man appears to be a cheeky person who does not feel that everything that lives is worth respecting.

The personality of a tree

D. Fortune, *Psychische zelfverdediging*³⁷, writes that trees in all parts of the world are often the object of worship. They clearly bear the stamp of a personality and have strong magnetic fields.

Ch. Leadbeater, *Le côté caché des choses*³⁸ (The hidden side of things) says that a tree has its pronounced sympathies and antipathies. The colors of his aura clearly show how he enjoys the sunshine, the rain, and also the appreciation that people show him. According to Leadbeater, many older trees already have a high vegetable development, so much so that they do not have to incarnate as the lowest forms of animal life in their further evolution, but do so immediately in higher forms. Let us recall that according to a number of clairvoyants consciousness develops from the mineral, the vegetative and the animal phase until it has become sufficiently extensive. Then it can incarnate into primitive human forms (5.2.2.).

M. Van Gestel, *Mijn kind ziet meer*³⁹, (My child sees more), lets her psychic daughter Marieke speak. She says that the old beech trees in their neighborhood with their aura come close to their house. Up to about fifty meters past the trees, Marieke still felt their strength.

Findhorn

We consult the book *De tuinen van Findhorn*⁴⁰ (The Gardens of Findhorn). This book gives an account of some remarkable contacts with the subtle creatures that control parts of the plant kingdom. The people of this community in Findhorn, a small town on the east coast of Scotland, work on nature, as they say, in consultation and in cooperation with nature spirits. These creatures would give the gardeners mantic advice on how best to grow the plants in question. The results are there.

Botanists are surprised that some plants and vegetables, which normally do not or do not thrive in such high latitudes, grow into beautiful specimens. Due to the already high level of awareness of this community - including their own website: www.findhorn.org - we will not go into more detail in this booklet.

The lie detector

The fact that animals have 'a soul' somewhere, that's what most people still take for granted. But the fact that a plant also has a soul still surprises many of its contemporaries. Mellie Uyldert, *Plantenzielen*⁴¹ (Plant Souls), tells us what follows: Cleve Backster from New York is an American expert in the field of lie detector. He himself speaks of 'polygraphs'. He started his trials with such an instrument to attach to the plant. Then he started watering the plant. He wanted to know if the electrical resistance of the leaf would change when the water would rise from the root to the leaf. To his great surprise, he saw a curve appear on his polygraph that resembled a curve that shows itself when registering the emotions in a human being. While the device was still attached to the plant, he thought "I'm going to burn a leaf of the plant". Immediately, even before actually doing this, the plant's fright became apparent in the violent results of the needle. So the plant could also read its mind in a way.

Plant souls

E. Cowan, *Spirituele geneeskracht van planten*⁴² (Spiritual healing power of plants), deals with the mantic perception of plant spirits (6.3.), in which he lets Dona Modesta, a herbalist, speak: "You will see (note : clairvoyant) the life form that belongs to the plant. This can be a

person, or a fantasy figure, an insect, an animal or even light or just a voice. Whatever you perceive, it is the form that the plant spirit takes in order to be able to communicate with you."

And she continues: "I am convinced that the universe is a very complicated dream. To create it and keep it going, God the dreamer dreams a huge amount of smaller dreamers. Each of these smaller dreamers or gods has the task of bringing a certain part of the world to life".

This is somewhat in line with what the Bible, *Job 1:6*, says about "the court of God", consisting of the "sons of God" or high spirits of Yahweh, whose rule of the universe is not without these helpers. They were each assigned by God a domain of the creation that they administer in His place. All religions have deities that govern some area of reality.

Likewise, in this view, there is also the divinity who controls the vegetable world, and who in a hierarchical structure, has many subtle beings among her, each of whom controls a plant species. Plato and Goethe, as already mentioned, speak here of the 'ideas' of plants (6.3.), the models of all material plants.

Cowan asks the herbalist woman : "When you heal people, do you let them eat or drink a part of the plant?" Dona Modesta: "No, I work purely with the intention. I think the most important thing is to get permission from the spirit that is going to help me heal. Once there is a relationship with the spirit of the plant, I don't need the leaf or the root or anything at all. Sometimes I can ask the spirit of the plant if she works through my hands. I then ask for the specific plant spirit required for the patient to be brought to him or her. Whatever plant it is. I have to ask the creator for help and then I do it as he says I should. That can be different for everyone. Every person has his own body, mind and spirit, and so the treatment is different for all people, even if they have the same ailment.

Here we refer to the Lama doctor (7.2.1.) who, when the pills are gone, writes the name of the medicine on a piece of paper and rolls it into a ball. Swallowing the medicine or the ball is the same for them. The patient heals or dies according to the god Hormoesta decides. As with Dona Modesta it is not about the material herb, but about the subtle contact of the spirit or the deity that controls the plant and its energies.

Mantically gifted people recommend to have and care for a number of primitive plants such as mosses and ferns in the garden. The creatures that manage and control these plants appreciate this and can use their energies to help and strengthen their caregiver.

The aura of animals

Do we also bring up the appearance of the animals? W. Gmelig Meijling / W. Gijzen, *De aura, uitstraling van mens, dier, plant en steen*⁴³ (The aura, radiance of man, animal, plant and stone), says that animal auras are mainly red. This can be very lively and can show a clear self-awareness. This is most evident on an instinctive level, hence the predominance of red color. Plants have in comparison a much weaker aura, and there is also less movement in it.

Gmelig continues: "Animals, especially animals that belong to the human environment such as dogs, often show a strong individual consciousness. But with many other animals, such as insects, there is rather a group consciousness. This is often very well perceived by clairvoyants. I remember walking through the forest late one evening and suddenly seeing a shining cloud in front of me. In reality, the whole cloud consisted of thousands of individual units. Then I noticed that it was a swarm of bees that I was looking at. Each bee had its own separate aura. It was no more than a tiny point of light. But together they formed that shining cloud. In the case of plants, this group character is even more evident."

The animal felt different.

Fortune, *Psychische zelfverdediging*⁴⁴ (Psychic self-defense), says she had never seen a human or animal die in her youth, until she held an injured bird in her hands, which a little later trembled and died. She says no one had to tell her that the crow was dead. The animal felt very different after the vibration than before. She compares the feeling of the still living animal with the feeling of the magnetized cross (8.1.3.). The dead animal had suddenly become an inanimate object, from which all life had passed.

M. Van Gestel, *Mijn kind ziet meer*⁴⁵ (My child sees more), tells an analogous story about her mantically gifted daughter. She writes: The time that Marieke comes home with a sick duckling, she sees faster than we do that the little animal is going to die. As soon as I think it's starting to get better, she bursts into tears. "He's dying! He's dying," she sobs. I tell her that everything seems not so bad, and that she must not give up too quickly, and she exclaims, "No, Mom, he's suddenly out of color, it's getting all dark all around him". A quarter of an hour later the duckling is dead. We buried him in the park.

They also talk about Tofke, their guinea pig. She writes: In the summer our guinea pigs get sick. While we are sitting with them Marieke suddenly says: "How crazy, Kaaf's aura floats above the loft. He comes to get Tofke's aura. Kaaf is the guinea pig of the neighbors who died a few months ago. He has been with our guinea pigs a lot and is the father of the little one.

Animals and spiritism

Julia Pancrazi, *La voyance en héritage*⁴⁶ (The clairvoyance as an inheritance) shows that the goëthic aspect cannot be neglected. Goëtical energies are subtle energies that come from the earth. She practiced, with great caution, spiritism. During a session, a spirit was contacted, but it responded with knocking noises on the table, in a totally incoherent way. She then questioned the spirit to see if anything was interfering with communication in the room. The answer was affirmative. She looked around. However, all those present were known to her and none of them seemed to exert any kind of inhibition. She continued her search and noticed in a corner her little dachshund that had come in without anyone noticing it. After she had sent him away, the knocking noises began to appear in a normal way.

She immediately adds that plants can exert the same influence and dare to disturb the answers of the spirit for unknown reasons. Since Pancrazi is a distinguished lady who is far from any goëtie, the entities she conjures up are of the same level. A dachshund, an animal, easily radiates lower fluids in view of its relationship to lower nature spirits.

Let us conclude this section. Our samples hypothesize that animals and plants also have a subtle side.

8.1.5. in people and gods

In addition to energies that inspire words, places and times, objects, plants and animals, we shall now mention a number of samples from which it may be shown that people and gods also have access to such subtle energies.

In fact, this theme has already been introduced when 'dynamism' was discussed (1.4.3.). We quoted God's creative life force (*Genesis 6:3*), and referred to *1 Kings 1:1/4*, where it was mentioned that King David could not warm himself. Abishag of Soenem let him share in her very great life force so that he could fully recover. Also *1 Kings 17:17/24* and *2 Kings 4:8/37* told us how the prophets Elias and Eliseus each brought a boy back to life. *Luke 8:43* tells how Jesus healed the woman who suffered from blood flow. *Acts 19:11/12* also mentions that Paul,

by laying on his hands, performed striking miracles. The introduction to a number of extra-biblical religions (3.3.) also illustrated a lot of power. The same goes for some magical healings (4.3.3.). The whole seventh chapter also bears witness to various magical acts. The fact that people and gods have a lot of subtle energy at their disposal is nothing new.

Below we mention a few more samples and testimonies.

A miss beauty contest

Years ago, a beauty contest with primitives on some TV channel showed eleven girls neatly in a row. The most beautiful girl was at the front, the least beautiful at the back. European viewers did not understand it, because their judgment, their 'axiomatic', would have been completely different. What was the norm for the primitives? The radiation of their fluid. They were arranged by descending radiation. Particularly beautiful are those who have a beautiful aura. Less gracious are those whose aura is less large or less beautiful. This contrasts sharply with our standards and beauty contests in which the external appearance matters. A for our standards very beautiful, but occult exhausted woman is for the primitives ugly. And in a way the opposite is also true: an ugly lady according to our assumptions, but with a beautiful appearance, is beautiful for them.

Sympathy and antipathy

Elisabeth Haich, *Inwijding*⁴⁷ (Initiation), describes how she felt about some of her acquaintances. She says: Then I had the experience that every person radiated a different stream. An uncle, who generally had poor concentration and was indecisive, had a dense, strong current. But the components of the current did not go in the same direction, but flowed back and forth in a disorderly manner and the effect was also chaotic. It was a difficult task to decide what he wanted. An aunt had a very thin but stabbing and sharp current, which felt like a stiff hard wire, and which hurt you. She was generally a very aggressive person. And so everyone had a different look. A new world opened up for me. I began to understand many phenomena that I had so far only felt or suspected, or had not even noticed at all. So it suddenly became clear to me why, after a discussion, people get so tired as if they had fought a physical wrestling match. I also understood why being together with other people sometimes makes you completely exhausted and sometimes refreshes and strengthens you. I understood as something tangible what is sympathy and what is antipathy: giving and empty-sucking radiations. The first send out power, the others attach themselves to you like the arms of an octopus. They suck all the power out of a human being. Such people made me so weak after the experiment that I had to sit down with my knees trembling and completely exhausted. Then it took a while before I had recovered so much that I could continue the experiments. Then I had another experience, a fact, that you can't change with a human spell of power. I noticed that people with self-control have very different currents than uncivilized, uncontrolled, primitive people, who only live for the satisfaction of their needs.

No girlfriend

The American J. Hall, *Sangoma*⁴⁸, interviews the mantically gifted singer Miriam Makeba (1932/2008), nicknamed "mama Africa". She was an opponent of South African apartheid policy. Hall learns from her that through his contacts with his ancestors, he has healing powers. On her advice, he decides to train in Africa to become a sangoma, a traditional healer, with a certain Gogo Nwandwe as his teacher. During this training he underwent a spiritual cleansing, and he had to maintain this purity in order to be able to perform his task as a healer. He says, "In order to prevent a return to my former unclean state, I had to prevent spiritual contamination by other people. She told me that people can be the bearers of bad spirits, which they pick up during contacts with other people, a bit like you catch a virus. That's why I was never allowed

to shake hands or have physical contact, except with the patients I was treating. Infection by an evil spirit could lead to depression or illness for a sangoma". Hall finds that these requirements have to be strictly adhered to. He continues: "When you say I can't touch people, you mean...? Gogo Nwandwe nodded her head solemnly. "No girlfriend, she said. But the sexual abstinence, which I wasn't supposed to practice out of faith or to show my faithfulness to the spirits, but as a precaution against spiritual contagion, was a huge challenge. A sexual relationship does indeed increase the energy exchange between the two partners. However, if they show a difference in spiritual evolution, one can easily make the other one impure on a subtle level.

There was someone else with us.

Shackleton E., *Zuidpool, Shackleton's laatste expeditie*⁴⁹ (South Pole, Shackleton's last expedition) brings us the story of his expedition to Antarctica, from 1914 to 1917. His ship, the *Endurance*, was frozen, cracked by the sea ice and sank. He and his team then built a camp on a piece of floating polar ice. When their ice floe broke to pieces months later, he decided to continue with the three remaining lifeboats. After five days they reached the Elephant Island, an uninhabited island of the Southern Shetland Islands. From there Shackleton departed with a sloop and three team members to South Georgia, about 1800 km away to get help. After braving many storms and cold, he reached the island, but on the uninhabited side. With one companion he decided to cross the island with its snowy mountains and glaciers on foot to reach the Norwegian whaling settlement. Eventually he managed to find help and then rescue all the remaining team members. In the book that recounts his experiences, Shackleton writes: "Looking back on those days, I have no doubt that providence has been our guide, not only across the snowfields, but especially across the wild Antarctic Sea that separated Elephant Island from our landing site in South Georgia. I knew that during that long and very tormenting 36-hour journey across the nameless mountains and glaciers of South Georgia, it often occurred to me that there were four of us and not three of us. I didn't talk about this with my companions, but afterwards Worsley said to me: "There, during that trip I had the peculiar feeling that there was someone else with us". Crean told me that he had the same feeling. They feel the inadequacy of us, people, to describe the elusive things. But a record of our wanderings would have been incomplete if we hadn't mentioned this fact, which was very close to our hearts."

The goddess Afrodite

The Ancient Greek felt and saw the deity, as Ziëlinisky wrote (8.1.2.). Apparently, the feeling or 'seeing' of the deities in ancient Greece is nothing unusual. Aphrodite is the Greek goddess of love, beauty and fertility. She was venerated over almost the entire Greek world. Well, the contemporary Greek novelist, Aris Fakinos, *Récit des temps perdus*⁵⁰ (Story of lost time), recounts, more or less epically, the life of his grandparents, who were poor Greek farmers. Let's give a piece of an interview on the subject.

"Do you really think that Vangelis, your grandfather, was able to meet the goddess Aphrodite?

"My grandfather could neither read nor write. He knew nothing about mythology and history. He was just a simple Attic farmer. Well, how could he have described Aphrodite with such eloquent details if he had never seen them?

"Your grandfather, however, had asked you not to tell him everything. Didn't you hurt his will with this book?"

"My grandfather feared that I would be branded crazy. He told me that I should decide for myself what I wanted to say and what I was going to conceal. But I had no right to conceal this and keep it for myself. If it is not passed on, it serves nothing."

This testimony shows that a poor Greek farmer of our time claims to 'see' the goddess Aphrodite mantically, and this as a lived reality, just like some of his distant ancestors from early antiquity (note: from the IXth, VIIIth century B.C.).

Do the gods really exist?

Let's read Homer's *Odyssee*⁵¹. It is thought that Homer lived in Ionia (Asia Minor) between -900 and -700. His name, Homeros, means "the blind man". Yet he behaved, at least as a poet, as a clairvoyant. Thanks to a form of "expanded consciousness". There is hardly a page in his book in which Odysseus is not somehow inspired by a deity: Calypso, Zeus, Athens, Apollo, Aphrodite, Circe... Ziëlinisky (8.1.2.) also wrote that ancient Greeks were a thoroughly religious people.

E. Mireaux, *Zo leefden de Grieken ten tijde van Homerus*⁵² (This is how the Greeks lived in Homer's time), representing the framework of human life in Homer's time: "Certainly, not all mortals treat the deities as confidentially as the heroes of the Homeric epic. Yet there is the possibility for everyone to suddenly meet a great or a small deity: in a bend of the road, at the edge of the forest, in the morning mists, in the evening twilight, yes, on the threshold of his house. He must be able to recognize them at the first sign, know how to address them and not forget to promise them a sacrifice immediately, as the grey Nestor did, as soon as he noticed that, in the form of the old Mentor, the companion of Telemachos, the goddess Athens was staying with him". (o.c., 20)". So much for Mireaux. Already Aristotle stated that everything is full of 'daimones'. For the Greek, space is not empty, it is 'inhabited' by beings of a subtle nature: thought forms, ancestors, spirits, demons and deities.

In his book *The varieties of religious experience*⁵³, when William James discusses the origins of the Greek representations of gods in passing, he almost naïvely says: "We cannot answer the question about the origins of the Greek gods here. But the whole series of our examples leads us to the following conclusion: "It is as if, in human consciousness, there is a perception of something real, a sense of something that exists objectively".

James' book is not a theory of religion, but a theory of man as susceptible to religious experience.

The vision of the doctor Thessalos

People who have known an off-body experience, often claim to meet other 'creatures', dead people, but also 'creatures' who have never been incarnated on earth. Some of them have a lot of energy. The various cultures therefore call them 'gods and goddesses', higher beings.

Father Festugière, *La révélation d' Hermès Trismégiste*⁵⁴ (The revelation of Hermes Trismegistus), tells us about such a religious experience. This was already mentioned in "the power of mysterious words" (8.1.1.). The vision of Thessalos dates from the first century AD. Thessalos found in the library of Alexandria a book by king Nechepso. This book contained healing methods for the body, using rocks and plants, also taking into account the astrological signs of the zodiac. Thessalos tries this but fails. Yet he repeatedly hears a voice in him that tells him that one day he will have contact with the gods. After a long search he found a priest who could help him with this. He asked him if he wanted to speak with the phantom of a deceased person or with a god. "With Asklepios" Thessalos answered him, adding that he would reach the pinnacle of his benefits, if he could get in touch with that god. The priest called Asklepios thanks to the power of the mysterious words. Thessalos continues: "So I was seated, destroyed to my body and soul, at the so wonderful sight. For no human word could represent the facial features or the beauty of jewelry that adorned the god, when he raised his right hand and greeted me: "O Blessed Thessalos, today you honor a god, and soon, when men will have

heard of your accomplishments, they will honor you as a god. So ask me what you want: I will answer you benevolently".

I could hardly speak, I was horrified, and my soul was captivated by the beauty of the god. Nevertheless, I asked him why I had failed to try out Nechepso's precepts. To which he told me: 'King Nechepso, no matter how sensible he was and in possession of all magical power, did not receive from a divine voice even one of the secrets that you want to know. Gifted as he was, he had seen the relationship between the rocks and the plants and the heavenly bodies, but he had no idea of the moments and places when the plants were to be picked. Well, the growth and decay of all the fruits of the season depend on the influence of the heavenly bodies. Moreover, the divine energy spreads very abundantly in those places that successively reach the influences of the stars in their cosmic orbit. So much for this testimony.

The goddess Bapuka

Attilio Gatti, *Bapuka*⁵⁵, tells. We summarize his remarkable experiences. We are in 1928, the ship the Kigoma, another wheel ship from the Mississippi, sailed on the Congo River. Among the passengers there is a rather grumpy trader. He treats his servant Skaimunga, a nigger boy, very badly. It is too much for the boy. He wants to escape and jumps from the boat into the river. A few crocodiles, however, are approaching him. Gatti witnesses the whole incident and reacts lightning fast. He shoots the crocodiles and brings the nigger back on board. Gatti then buys the nigger boy from the grumpy owner. Skaimunga now says that all his life belongs to his savior, Gatti. Gatti, who has a lot of experience in Africa, is fascinated by Skaimunga who, in his own way, has a pride and unusual dignity. He belongs to a tribe unknown to Gatti and has some remarkable tattoos on his belly.

Gatti tries to inform himself. However, Skaimunga does not remember much of his youth. He tells Gatti that he was born far away in the southwest. As a child he was abducted by "angry men in long white clothes" after they had killed his mother. Skaimunga concludes: "I swear by the holy name of Bapuka that this is the truth."

Gatti treats Skaimunga, like all his helpers, with a rather unusual respect at the time, which makes Skaimunga say: "You are not only my boss, but you are my father, and on your head all the blessings of Bapuka come, because he always helps the righteous man. Gatti thought that Bapuka should be some kind of spirit or goddess of the jungle, but doesn't find any further information about her.

For months Skaimunga accompanies Gatti and his team. With a number of cars - we are in 1928 - they travel further and further south through the African continent. Skaimunga shows himself to be a master in hunting and provides the whole team with fresh game for months on end.

Gatti presumes that Skaimunga belongs near the Zambezi stream and the Victoria Falls. They will reach this area in a few days. Gatti asks Skaimunga if he prefers to leave the team and search on his own. Skaimunga answers that Bapuka tells him in dreams - and many times - that they still have to stay together. Who this Bapuka is, remains a mystery to Gatti.

Bapuka commands it.

Gatti and his team of thirty-eight men are heading south on the Zambesi in canoes. They are experiencing a lot of difficulties. In his diary he writes on 14 February: "Crocodiles, hippos, leopards, snakes, rain, rain, rain, why did we start this trip? Twenty-two of the thirty-eight men are too sick to row and are lying there with a high fever. Six of them die. Everyone is ill. Except

for Skaimunga. He is healthy and active, a miracle of courage, faithfulness, initiative, and genius. Gatti's diary shows several blank pages. He was often too sick to write anything down. He had three days of very high fever, suffered from a delirium and even spent two days in a coma. The situation became life-threatening. One day, Skaimunga said to Gatti: "Musungu (white man), the Goddess Bapuka told me that in order to save your own life and that of all your friends, you must come with me. We have to go west with the two of us, alone in a small canoe, a journey that takes two suns." It seemed so unlikely to Gatti. Also, Skaimunga couldn't give any further details but decided: "I don't know where to go, but we have to go, Bapuka commands it". Gatti, who has experienced many strange things during his travels, responds to Skaimunga's request. Both leave for the unknown in a canoe.

After two days of sailing Skaimunga says: "We are almost where Bapuka takes us". A little later they indeed notice a number of huts. "Put your hands open in the air, to show that we have no weapons," says Skaimunga. However, they don't see anyone in the village. Then Gatti's companion shouts very loudly: "I am Skaimunga and had to come in here with my Musungu from Bapuka!" The answer is not long in coming: "If you do what you have been ordered to do, you can certainly come ashore". Then a man appears, who lets himself be known as the chief and the father of Skaimunga. He is also a priest of Bapuka, a goddess of love and life. He greeted them both with the words: "Welcome, Musungu, I have been waiting for you. Of the subjects of Bapuka, I am the supreme one. Without knowing it, you have healed Bapuka's wound, and now I am going to heal you and all your men, the white and the black without distinction.

Bapuka sent me dreams

The chief shows the tattoos on his body. These are similar to those on Skaimunga's body. The chief tells us that he applied them to the body of his six-month-old baby years ago. Arab slave traders had then invaded his village and had taken a number of people, including his wife and son. "But the goddess also sent me dreams," he continued, "and the day before yesterday she showed me how a friendly, unarmed man would come, together with my son. And Bapuka never makes a mistake. You are that white man, the blessing of Bapuka will protect you, for you have healed her wound, and have now brought back my long-awaited son".

Then, in a hut, he shows them a three-meter high statue, a carving representing the goddess Bapuka. Skaimunga recognizes in the statue the goddess who always spoke to him in his dreams. The head man gives Gatti the leaves of a tree, which he slowly has to chew and swallow. After a few days he is cured. He also gets leaves for his team and a small wooden statue, a copy, 35 cm. high. A single copy of the large Bapuk statue. It decorates the cover of his book. "Bapuka will also be a loving mother to you, and if chains bind you, Bapuka will set you free. If you are in mortal danger, Bapuka will save you. She recommends me to give it to you," concludes the priest. After an emotional farewell to Skaimunga and his father, Gatti leaves with the leaves he was given. Upon his arrival, he fed them to his people. They all recovered.

After his trip, Gatti met Ellen in New York in 1931, whom he married. Bapuka's statue is given a place of honor in their living room. Gatti and his wife then experienced, for many years, that they enjoyed exceptionally effective guidance and protection.

The otherwise skeptical Gatti even wrote, "It is my deliberate opinion and firm conviction that this old little statue of the goddess has had a great influence on the whole of our lives, and has repeatedly saved both of us.

On 24 September 1962, at 0.05 am, Ellen dies in Gatti's presence. At that moment, Gatti concludes his book, the statue suddenly fell over and burst into pieces.

No coincidence?

Strange: seers don't call that a coincidence. They say that Bapuka has invested so much power in her protective role that she herself too has become completely exhausted and powerless. She can no longer give Ellen any further energy so that both become powerless at the same time. Seers further say that such archaic nature spirits, like the good peaks of the iceberg that dominate the primal chaos, exhaust themselves completely in their life force and once disproved, fall into the hands of cynical-powerful demons. Goddesses like Bapuka are, biblically speaking, but safe within the protection of the Holy Trinity. Once outside this framework, they exhaust themselves completely in their life force. So much for the remarkable testimony of Gatti.

The actress Michaela Denis, *Un léopard sur les genoux*⁵⁶ (A leopard on her knees), describes her travel stories in Africa. We told how she had herself initiated in New Guinea in a secret society of dancing Negro-African women (5.3.). She and her husband then experience, for years, the beneficial, protective and uplifting influence of this initiation. The local missionary sisters described these rites as pagan, but admit that Michaela and her husband lived much better than many Catholics.

A form of mission?

We will keep the story of Bapuka in mind later on in this text. It is one of the rare examples in which a non-Biblical deity continues to behave ethically through and through and therefore deviates from the general rule that usually characterizes such gods.

One also sees the abyss between on the one hand this religion, which in a mantic way is constantly and actually concerned with the welfare of its believers, and on the other hand a nominalistic religion, which shuts itself off from such subtle forces. One might also see that such deities, if situated in a biblical framework, and thus in contact with the biblical God, could also share in His life force. To make such deities aware of the benefits of the Trinitarian energies and then leave them the choice of whether they want to go into them or not, is something quite different from breaking their images immediately by a misunderstood mission and forbidding this religion. That, at least, is the opinion of people with a mantic and magical understanding of the matter. The extra-biblical religion is thus accepted as a valid stage, purified and raised to a higher and Trinitarian level.

Such behavior could also protect these archaic gods and goddesses from exhausting battles with all kinds of cynical divinities. But with this we anticipate a form of mission that consists precisely in not always wanting to brutally destroy the local deities, if they know a form of ethics, but, as already suggested, to accept them, to purify them and to elevate them to a higher energetic and biblical level. We would like to explain this further (10.6.).

8.2. use the subtle substance magically.

The previous subheading (8.1.) dealt with the rather passive sensation of energies. Let us now look at how the subtle substance can be handled in an active and conscious manner. Let's see how it can be given, exchanged or valued.

8.2.1. Giving subtle substance.

The topic of healings has already been introduced in the chapter on mantic and magic (4.3.3.). We let Colonel Gatti tell us how a sheikh performed heart surgery on a little boy, how

the lazarists Huc and Gabet saw a Tibetan llama cut open his belly and how some Aborigines treated an open leg fracture.

In ordinary healings, medical science plays a role that should not be underestimated. Its 'object' is the biological body. The object as far as the magical treatment is concerned, is of course, the subtle body. Every action in this body is reflected in the physical body. Let's give some more samples.

The saint opened my mouth.

Gopi Krishna, Kundalini, *Kundalini, de evolutionaire energie in de mens*⁵⁷, (Kundalini, the evolutionary energy in man), tells of his childhood. He writes, "Years later, when I was wise enough to understand her, my mother revealed to me the purpose of her visit to that holy man. She had heard amazing stories from countless eyewitnesses about his miraculous deeds. She told me how he had appeared to her in a dream years ago. She had been very worried because I couldn't drink for a while when I was a baby. My throat was then severely inflamed. I couldn't get anything through. In the dream, the holy man gently opened my mouth with his finger. He then gave my mother a sign to feed me, after which he disappeared from the face. My mother woke up a little worried, but still pressed me close to her breast. To her great relief she felt that I easily sucked up the milk and swallowed it. With great joy at this sudden healing, she vowed to go to his house on a pilgrimage to thank him. Because of all kinds of worries, the journey was postponed for several years. I accompanied her and still have a vague memory of that journey. The most surprising part of the story is that the hermit, after seeing us, immediately inquired if I could have swallowed the milk after his visit to her in the dream. In bewilderment, my mother had thrown herself at his feet and begged him for his blessing over me."

Myriads invisible little creatures

E. Haich, *Inwijding*⁵⁸ (Initiation), writes about the occult cause of diseases. She tells. The initiates in the Veda philosophy also knew that myriads of invisible little creatures, we call them bacteria nowadays, are the cause of diseases. But they also knew that the bacteria are cells of the invisible body of a demonic mind. The West, with the exception of some initiates, such as Paracelsus, has simply never researched it.

The evil spirit then takes possession of one or more people. He penetrates the human being with his body, and if this person has the same vibrational frequency as the spirit, the human being becomes ill. But there are always people who don't like the vibrations of the demon and they don't get sick. They are, as the West calls them, immune.

In the holy writings of the Indians all these evil spirits are described. And also what they look like. There are colored pictures of them. They are terrifying figures. Each of them has a characteristic appearance and a characteristic color. For example, the demon of the plague is a black monster. The plague is also called the "black death". The spirit of the "yellow fever" is a yellow demon. The spirit of leprosy has the head like a lion. It is known that lepers can be recognized from a distance by the lazy expression on their faces. Through the face of the leper one can see the lion's face of the spirit. The leper is actually possessed by this spirit. Pneumonia is caused by a red, giant demon. It looks as if he is braided out of fire and flames. And so on.

Every disease is the result of possession by all kinds of demons. Of course, the sick very often see these demons when they are taken into possession. Often also afterwards, during their illness, when they fight with the demon. When they talk about it, people quite easily say that these patients are wandering in their fever. These people almost never understand that the

patient sees these images 'clearly' as the real view of demons. A high fever allows the patient to have a better experience of the other world.

A hostile creature

O Wirth, *Genezing door oplegging der handen*⁵⁹ (Healing by the laying on of hands), confirms that a certain religious tradition also saw illness as the intrusion of a hostile being. Health was considered divine. In order to chase away an evil spirit, it was considered sufficient to bring him into contact with his enemy. This is an application of the rule that evil can be fought by evil itself. A smaller and less powerful evil can be undone by a larger evil. Many people knew that they could present bigger problems to their evil magician better than to their white magician. This was illustrated by the story of the breaking of the ice, (3.3.5.) where the Indian tribe called upon their black magician to make the river navigable again.

At the time, Babylonian doctors also fought a demon with a stronger one. They forced the gods to heal the sick by freeing him from his invisible enemy. The Tartars, according to Huc and Gabet (7.2.1.), attribute the disease to the influence of evil spirits. Tibetans also believe that all diseases are caused by evil spirits, evil demons or natural spirits whose anger has been aroused.

I had absorbed the pain

H. Gris / W. Dick, *Les nouveaux sorciers du Kremlin*⁶⁰ (The new wizards of the Kremlin), tells how the Russian Varvara Ivanova had become a healer: "I wanted to 'cure' my fellow human beings somewhere. I prepared myself for that task, by informing myself about it, by diet and by meditation. But even after years I didn't have the courage to heal anyone.

Sometimes I have experienced the illness of those close to me, within myself. This is called "reverberation". My friends told me that it helps to diagnose a sick person. You can then answer the doctor's questions if the patient is unable to do so. I followed these advice and started a career as a healer.

Like many healers, I happened to discover that my hands had a healing power. One day, I had a cross-eyed headache, along with one of my disciples. I asked him where it was hurting. I put my hand on his head, just where I felt a great pain in myself. He replied, "Yes, right, there and there!" Suddenly he shouted, "Oh, the pain is gone, I can't feel a thing!". But then I had an even worse headache. I had absorbed the pain. Luckily the pain disappeared a bit later. Then I started to heal people. In the beginning my body absorbed the pain of the patients. That made me sick. But now it is rare for me to experience some kind of pain at work.

A universal operating force

R. Thetter: *Magnetismus, das Urheilmittel*⁶¹ (Magnetism, the original remedy), mentions on the cover of his book a quote from Goethe: "Magnetism is a universal working force. Every human being possesses it, even if there are individual differences. Its effects include everything and all cases. The magnetic forces extend over all people, animals and plants. Yes, man does not know what he is, but he does not know what he owns or what he can do. That is why he is so miserable, so powerless, and so unfit."

This book refers, among other things, to Saint Louis, king of France in the 17th century, who also had the ability to heal people. Because, in essence, the energy comes from God, but is transformed into the healer so that it can be more easily absorbed by the patient, it then sounded, "Le roi te touche, Dieu te guérit" (The king touches you, God heals you). These healers

were aware that they were only an intermediary. The actual healing and the energy required are a gift from God. Biblically, this "magnetic force" is one of the many forms of the "Holy Spirit".

Anyone who uses it skillfully for the best, shows religious empathy. Through this power there is a fusion between the soul bodies of the healer and the receiver. The latter can be a human being, but also an animal and even an object. When such forces are used, all the rules of the game regarding the so-called "judgment of God" apply. We will come back to this in more detail. Magnetization, divination and dowsing are not an art that one simply learns like other techniques of a purely profane nature. Those who practice them without Trinitarian prayer find themselves in the field of extra-natural with all the dangers that this entails. Sacred-minded people warn that one does not know what one is doing when one ventures outside the realm of God for manticism and magic.

The closer to God, the stronger the power

F. Christin, *La guérison par les fluides*⁶² (Healing by fluids), confirms it.. He wrote, "These forces, which have a divine origin and come from the Supreme Being itself, spread throughout the entire cosmos. This subtle energy makes life possible for man and all other beings. He confirms what *Genesis 6:3* also tells us.

"From God comes out a pressure, an energy" writes Leadbeater somewhere. This 'substance' has vitalizing properties and passes through the different 'spheres', or levels of reality, until it reaches the lower terrestrial spheres. Fortunately, there it is still powerful enough to influence mankind. At least as long as he can absorb these energies. If for some reason this doesn't work, he weakens, which eventually results in setbacks and illness. The closer this fluid comes to its original state, the closer it is to God, the greater and more powerful its energetic properties are. If a healer can intercept and pass on these forces at a very high level, then the healing will be much more efficient than if they were received at a lower level. For example, if a person has a shortage of specific substances in his physical body, he can absorb them in one way or another. But that doesn't affect his subtle structure. This does not remove the cause. If the disease is situated on an astral level, and if it is treated there as well, then this subtle body is healed, but also, via repercussion, the biological body. In this way, diseases can be situated at even higher levels. Then in a number of cases it appears that the disease is caused by an incorrect ethical attitude of man, and that is situated on a spiritual level, in a spiritual body. In order to remedy this, To remedy this, man will have to change an attitude in himself.

A spiritual healer

Christin shares the same opinion in his book.

First of all, he explains, there is the method at the human level. Here, the magnetizer simply gives part of his own life force, without having to call upon higher forces. Seen from the outside, this is done by a kind of caressing, by movements from top to bottom on the sick part of the body. In this case, the transfer of the material from the healer's soul to the patient takes place. This can improve the patient's condition. Sick organs receive additional energy and the physical healing process is accelerated. In this way, however, the magnetizer can contract part of the disease himself and quickly become exhausted

Because Christin sees healing mainly as a spiritual process, there is no real healing unless it is also done on a spiritual level. The healer appeals to higher energies and subtle helpers through prayer. Because in this case the fluid is received in a higher and thinner form, it is purer and more powerful. A spiritual healer has to have some of this higher in him to be able to receive the fluid at that level. According to F. Christin, such a magnetization is also possible when the

person is not present, but when the healer has some object that is closely related to the patient, for example a picture or a photograph. Also things that belong to the person, that he or she uses regularly and that are therefore permeated with his or her subtle radiation, can be used for this purpose. These are essentially the same principles that underlie black magic (7.4.). Only now they are used in a positive way.

The healing has surprised me.

Josiane Cabanas, *Médecines parallèles*, in : *l'indépendant catalan, Perpignan*⁶³ (Alternative medicine, in: the Catalan independent, Perpignan), recounts. Yves Gourault, 39 years old, was a circus animator for many years. He falls on 11 April. It turns out that his leg is suddenly paralyzed. He can move with difficulty using crutches and has to help himself with a wheelchair. On April 25, he was told about a certain Guy Semper, a 'magnetizer'. Yves wanted to pay him a visit. On May 22, a friend takes him there. Guy Semper 'worked' on the so-called dead leg. Yves feels a tingling sensation and an influx of warmth. An hour and a half later he can go carefully. After a second treatment he can go on without crutches. Guy Semper avoids publicity and refuses to be photographed (8.1.3.). A certain Mr. Durand, also a magnetizer, pointed out to him his talent at the time. Durand treated him as a result of a collapse of the vertebrae, as a result of a fall. Guy Semper inquired. He tried it on his own and on acquaintances. He noticed that he could take away pains.

Semper appreciates established medicine and never interrupts an existing treatment. He only sees himself as an additional healer. He pays attention (mantically) to the subtle energy points and the energy pathways. He places the finger or fingers on these points or lines. In some cases he lays on his hands. He then works with his personal energy, his magnetical fluid, which he leads by concentrating on those points or the lines that are "black". This dark color indicates a gap. This is then filled in and 'enlightened' with its own fluid.

His domain covers zona, osteoarthritis, lumbago, sciatica, spasmophilia, arthritis and stress. He cannot cope with multiple sclerosis and diabetes. When, after at most three séances, it turns out that he can't help, he says so honestly.

From the healing of Yves Gourault he says: "The rapid progress of the healing has surprised me. His leg did not react at first. I tried to act on the meridian v8 41. Nothing pulled in. I tried point v8 43. That reacted. Yves Gourault then felt a lot of pain. But immediately I felt that I had to work on that leg. After a while his toes were shaking and his muscles were moving. His leg "woke up". An hour later I was able to call on Gourault's friend who had brought him to me to be the first eyewitness to determine the progress". Semper says that this healing has exhausted him to such an extent, that for five days he suffered from insomnia and even noticed partial amnesia. For him, there was no doubt: healers solve problems.

Initiations and sacraments

In addition to adding energies for the purpose of healing, a number of initiations and sacraments can also be regarded as magical rituals in which energy is added. Why the reservation "a number of initiations" and not "all"? Because there are also initiations that take more energy than they give. This became clear with the initiation in the santeria and macumba religions, and the initiation to ngil.

The initiation of the young Indian (3.3.4.) showed us that he received a supply of healing energy.

His guardian spirits have supported him from the beginning with additional energies to deal with his own and the tribe's life problems and to help them survive in difficult circumstances.

A number of initiations in secret societies (5.3.) could also be mentioned here. Energies are also generated and used for magical purposes. Because they rarely have an ethical purpose in mind - they rather easily have influence and power in mind - it is difficult to subdivide them into those that are called 'healing'. Therefore, we will not go into this any further.

It is different with initiations that are the result of the administration of a sacrament. We mention them here, and discuss them further in chapter 13, which deals with the supernatural.

The power of Jesus' words

A word of power from Jesus is followed by a healing. He drives out demons with the commandment: "Come out of the man, you unclean spirit!" (Mk 5:8). He calms the storm by the power of His word: And He got up and rebuked the wind and said to the sea, "Hush, be still." And the wind died down and it became perfectly calm. (Mk 4:39). With a single word He also heals a blind person: "And Jesus said to him, 'Go; your faith has made you well.' Immediately he regained his sight and *began* following Him on the road" (Mk 10:52). With a single word He heals someone who has a withered hand: "He said to the man, 'Stretch out your hand.' And he stretched it out, and his hand was restored" (Mk 3:5). With a single word He also heals a leper: "And a leper came to Jesus, beseeching Him and falling on his knees before Him, and saying, 'If You are willing, You can make me clean.' Moved with compassion, Jesus stretched out His hand and touched him, and said to him, 'I am willing; be cleansed.' Immediately the leprosy left him and he was cleansed." (Mk 1:40-42). And all this thanks to the power that He puts into His word. There are also 'empty' words, words that are not loaded with power. This became clear with the failed exorcism in Acts 19:15, where Jewish conjurers were overpowered by a demon who cried out to them: I recognize Jesus, and I know about Paul, but who are you?" (8.1.1.).

8.2.2. Exchange of subtle dust

Soul bodies are exchanged.

Robert Ambelain, *Le vampirisme*⁶⁴ (Vampirism), pronounces the core. It concerns a 'passation d'âme', a "soul transfer", an exchange of the mutual soul bodies. Ambelain says that soul exchange consists of a soul body of one being - a man, a spirit, a deity - taking the place of the soul body of another being. This is usually mutual.

Hypnosis

De Rochas, *l'extériorisation de la sensibilité*⁶⁵ (the externalization of sensitivity), (4.2.2.) stated that the hypnotist with his soul substance penetrates the hypnotized, while the soul substance leaves the hypnotized, to make way for that of the hypnotist. The hypnotist expands his aura so that the physical body of the hypnotized one is fully penetrated. It has become 'his' body in a way. This is precisely why the hypnotist can live up to his suggestion. It is not an actual exchange, but a one-sided intrusion. The subtle body of the hypnotized person has emerged at that moment.

Feldmann, *Occulte verschijnselen*⁶⁶ (Occult phenomena), describes a hypnotic test in which the feelings of a hypnotized woman are transferred to a glass of water. If a needle is pierced into the water, the woman feels it as if her body is being pierced. With clairvoyance, the woman's body will be seen concentrated around the glass of water. If you prick it, this prick will have an effect, a repercussion on her biological body.

Because after hypnosis the hypnotized person can never be sure whether the hypnotist has withdrawn completely, a number of experts strongly advise against the use of hypnosis, even if

it concerns medical applications. According to them, the danger remains that the hypnotized person remains dominated by 'something' of the hypnotist. The hypnotized person has for some time given up his quiet self-determination. The question remains whether he will regain it completely after the hypnosis. The fact that there is a posthypnotic order (2.5.) shows that this is not always the case. Even if this is not immediately apparent and not conscious. Some argue that negative consequences could even occur years later.

Mixture of life forces

People who deal with animals a lot, are well aware of such an exchange of soul dust. For example, animal trainers allow the lion cub they want to tame to sleep with them. Thus there is not only the training and habit formation, but animal and tamer attach themselves to each other through the mutual mixing of life forces. The same goes for the cat and the dog. If they sleep with their owner, then the life forces of both are intertwined.

In ancient China there was a pernicious habit to let the oldest people sleep with the youngest babies. In this way the elderly could provide themselves with the energy of the babies. It is not essentially an exchange of energy, but rather a one-way street.

Spiritism

P. Payne, *De sluimerende vermogens in de mens*⁶⁷ (The dormant faculties in man), says that a medium can change in an astonishing way during a spiritistic séance. Not only appearance, but the whole character and the whole atmosphere change, so that according to her there is no doubt whatsoever that there is a completely different personality present.

She illustrates this with the following. She knew a small, slender and refined man. In deep trance he became a heavy, coarse, rough miner from Wales. The medium really gave the impression that she was twice her normal size. Her figure seemed to fill the room. Her voice was tremendously powerful and her whole way of doing things was typically coarse and rough. After the end of the séance the medium remained in a state of exhaustion, which she did not get over for days. So it wasn't really an exchange. The medium lost a lot of energy in favor of the late Welsh man.

She looks like her late husband.

D. Fortune, *Psychische zelfverdediging*⁶⁸, (Psychic self-defense), cites an example of a radical change in behavior. It is about a widow. Her husband suffered from neuritis, but had been an alcoholic and an evil man. One would think that after his death she had finally been relieved of many difficulties. But she began to worship her late husband. She erected a kind of house altar in his memory. She also sought contact with a spiritualist association. She asked to make contact with her husband there. D. Fortune reports: "Soon it could be noticed that she, who had always shown herself to be amiable and friendly in the past, gradually changed, and that she began to resemble her late husband not only in temperament, but even in facial expressions".

British woman wakes up with French accent.

In Great Britain, a grandmother, Kay Russell, of 49, who went to rest for a while because she was suffering from migraine, woke up with a French accent. She is said to suffer from the rare 'foreign accent syndrome'. Not only has her pronunciation changed. Kay Russell tells in the British newspaper *The Daily Mail*⁶⁹ that she has also lost a piece of her identity. She wouldn't recognize her friends anymore and her facial expressions have changed. She has also lost her job because of her speech impediment. Russell has been suffering from a severe form of migraine for more than twenty years. As a result, her legs became paralyzed from time to

time. She also more than once had trouble to talk. Still according to the newspaper, the syndrome, which is caused by brain damage, would only occur once in a while. It is estimated that 60 people worldwide suffer from it.

Tessa Neele from South Africa

Tenhaeff, *Spiritisme*⁷⁰ (Spiritism), writes: In the evening of December 3, Mrs. Christie left her house in Sunningdale in a state of overstrain. The death of her mother and a far from happy marriage were the causes of a lot of stress. She had started to suffer from insomnia and felt very unhappy. She wanted to kill herself by driving the car on something. She got off the road and was thrown with her head against the steering wheel. She lost consciousness for a while. When she woke up she left her car and walked around like a sleepwalker for hours. She wandered through London and then ended up in Harrowgate. There she moved into a hotel. Here she registered as Mrs. Tessa Neele from South Africa.

She did not do this to mislead her family and friends, but because she thought she was Mrs. Tessa Neele. She thought she was a widow, who had also lost her child, but remained spiritually balanced and cheerful. In her "role" of Mrs. Tessa Neele she felt happy. All the worries and grievances that weighed on her as Mrs. Christie had fallen away from her. She had no memory of her life as Mrs. Christie. Finally, she was discovered and taken to a psychiatric facility, where she was treated and where she was cured.

Tenhaeff doesn't mention it in his book, but it would have been fascinating to find out if a widow, Tessa Neele, had lived or was still alive somewhere in South Africa, and had lost a child.

Going to sleep as a Serbian, getting up as an Englishman.

A news item from 18/10/2010⁷¹. The parents of a Serbian boy were startled when they woke up their son. The 11-year-old boy, who had never studied a word of English before, suddenly spoke the language fluently. "Our son thinks he is an Englishman," says his mother. The 11-year-old Serbian Dimitrije Mitrovic places the medical world in a riddle. Since he woke up on that day, he has been dreaming in English. He speaks the language as if he had never done anything else. "I even curse in English", says Mitrovic. In the newspaper "The Mirror" some doctors shed their light on this strange matter. According to them, the boy has an autistic speech talent and that is the reason for the speech change. Since the boy speaks English, his family members have to ask for the help of an interpreter to understand Mitrovic. "I can speak a little bit of English," his mother says, "but not enough to fully understand him." In the meantime, the 11-year-old boy is trying to pick up the thread and take advantage of his newly acquired language skills. "This is how he has read all of Harry Potter's books to his friends in English," his mother said. In the *Austrian Times* Paunovic, professor of the English language, says he is surprised about the case. "It's really fascinating. For an hour we spoke English with the boy and he has a better command of the language than any of us. It seems as if it's his mother tongue."

G. Van der Zeeuw, *Wonderen of wetten*⁷² (Miracles or Laws), writes: "If, in a complete trance, for example, the inspiring spirit was a Greek or an Englishman, he will speak Greek or English through the mouth of the medium, even if the medium does not know those languages".

The phenomenon of suddenly speaking another language would still have been observed. One speaks of glossolalia. The Bible also mentions such a miracle of languages on Pentecost. In *Acts 2;1-12*. we read: "When the day of Pentecost had come, they were all together in one place. And suddenly there came from heaven a noise like a violent rushing wind, and it filled the whole house where they were sitting. And there appeared to them tongues as of fire

distributing themselves, and they rested on each one of them. And they were all filled with the Holy Spirit and began to speak with other tongues, as the Spirit was giving them utterance. Now there were Jews living in Jerusalem, devout men from every nation under heaven. And when this sound occurred, the crowd came together, and were bewildered because each one of them was hearing them speak in his own language. They were amazed and astonished, saying, "Why, are not all these who are speaking Galileans?" And how is it that we each hear them in our own language to which we were born? "Parthians and Medes and Elamites, and residents of Mesopotamia, Judea and Cappadocia, Pontus and Asia, Phrygia and Pamphylia, Egypt and the districts of Libya around Cyrene, and visitors from Rome, both Jews and proselytes, Cretans and Arabs--we hear them in our own tongues speaking of the mighty deeds of God." And they all continued in amazement and great perplexity, saying to one another, "What does this mean?"

So much for this biblical text.

Chnoem, the potter

J. Grant, *Eyes of horus*⁷³, also mentions a form of soul transfer. Her book is an autobiography of a previous life in ancient Egypt. She also uses the archaic and poetic language. Let's summarize. "When such a person dies, he goes to Chnoem, the potter, to have a new body put on the disc for him as soon as possible. Chnoem is very old, and maybe his wheel stops spinning before it's your turn. But you don't have to wait that long. You don't have to be born again. No, you can choose your own body and also the place. Do you want to be rich? Then choose a man who has his treasure chambers full of jars of gold dust. Take over his body and use it as yours. Then you can eat his rich food, taste his soft wines on your tongue and enjoy the hospitality of his concubines.

Some people have secured themselves against a soul transfer, but someone who is smart will always find a door that the owner has forgotten to close in his laziness. And the owner has to hand over everything he owns to you and can't come back without your permission. You can then eat in his body until you are over-saturated. Then you can leave his body, so that he comes back in time to feel the misery in his belly. And if it suits you, you can kill with the dagger in his hand. But then you are gone when the soldiers come to take him away. You can have all these pleasures and a thousand others. There are many ways in which you can prevent security measures from being taken against yourself. Drunks are easy to persuade, some women too. If you tell these ladies that malachite no longer gives their eyes a young appearance, they will open their doors to any peddler who says he has youth to offer". So much for this excerpt from Grant.

Such an exchange of the soul body is apparently not limited to the black magic of ancient Egypt. This can be seen from the following story, among other things.

Change of residence.

D. Fortune, *De geheimen van Dr. Taverner*⁷⁴ (The secrets of Dr. Taverner), tells. She says that the story, like all the stories in her book, is based on facts. Dr. Taverner, her boss, is not only a medically and psychologically trained doctor, but also has a great deal of knowledge of magical practices. Some of his patients he finds in psychiatric institutions. He claims that some of them are better served by magic than just a medical treatment. He then refers them to his private hospital. Fortune, a nurse herself, assists him in this. His methods are magical and not always straightforward. In the introduction to her book, Fortune states that she does not dare to write down all her experiences because reality, she says, is sometimes much stronger than the imagination. Let's summarize.

An attractive woman and her husband, who is addicted to drugs, live near the 'hospital' where Fortune works. As we all know, drug use can lead to the opening of the aura, opening the 'door' for those who want to invade the aura. There is a cancer patient in the hospital. His days are numbered. However, he is a magician who knows how to have experience of off-body activities.. He also has a crush on the attractive woman. One night he leaves his body and finds the door, the entrance to the aura of the drug addict, open. The addict himself is not 'at home', he has resigned. And the outgoing cancer patient makes grateful use of this. He takes possession of the drug addict's body. And when the owner comes home from his intoxication, he finds "his place" rented out. The only uninhabited house nearby is the physical body of the cancer patient. Now, all of a sudden, it has a new 'tenant': the addict. However, his house does not stay upright for long. A few days later, the drug addict dies in the body of the cancer patient. And the latter enjoys all the pleasures of living in a much better biological body, as well as a new and attractive woman.

8.2.3. Taking the soul dust

In addition to giving and exchanging soul tissue, the emphasis is on what follows, especially on taking. The soul dust can be removed through direct contact, through sexuality and by stealing the blood soul. First of all, we will check for this loss of soul dust during a direct contact.

Exchange of vitality

L. Bernard d'Ignis, *Traité pratique du désenvoûtement et du contre-envoûtement*⁷⁵, (Practical treatise on de-bewitchment and counterbewitchment), puts forward an axiom: "When people meet, there are exchanges in the field of life forces". If a healthy person is in the vicinity of a sick person or someone with problems, then the negative energies also penetrate into the deep soul of that healthy person. As self-defense, the healthy person will try to avoid the other one.

This can lead to instinctive antipathy, apparently without finding a real reason. This happens more frequently than is usually thought. If someone sleeps with a sick or old person, this will be felt in the morning by a peculiar fatigue. The weaker person takes part of the life force of the stronger person.

Someone's pulling on me.

M. Van Gestel, *Mijn kind ziet meer*⁷⁶, (My child sees more), asks her clairvoyant daughter for advice. "When I feel annoyed and tired and don't understand why, I ask my daughter if she sees anything. Often someone 'pulls' at me, as she calls it. Someone who is having a hard time can 'tap into' the energy of someone else. That usually happens unconsciously. It can be compared to a high-pressure and a low-pressure area. The energy automatically flows to the place where there is the least energy. When the energy is taken from a person, that person can get tired of it. Some people clearly have that effect on me. I only need to have them on the phone or visit them and I get the feeling that I am being 'sucked out'. Marieke can usually tell me who is pulling on me and what I can do about it.

Energy loss through sexuality

One can lose energy through sexuality. This theme has already been introduced. We refer again to macumba and santeria (3.3.2.). The deity takes possession of the medium and does what he likes. He smokes cigars, drinks alcohol and rapes her. With a part of the energy thus obtained, he wants to solve some kind of life problem of the believers. In the presuppositions of this culture, it is a great honor to be the medium of a god. Let's give a few more samples.

Sex, situated in an animistic context, means that subtle beings, through the sexuality of a human being, come into contact with his occult life force. We refer to "a deep love" (7.3.3), where the sons of a woman were nothing like her husband, but had strong characteristics of her deceased lover. She thought of him every time she had intercourse with her husband.

Usually a sexual contact with subtle beings leads to a form of over-exploitation of the occult energy of man. The person who does magic in a sexy way, completely opens his deep soul. In this way, what is good, but especially what is evil, can be absorbed as if in soft butter. Over-saturation of evil easily leads to a typical feeling of unbearability and depression. These are the very signs of a loss of life force. We will explain this in more detail below.

Death afflicted

We refer to *proverbs* 7, where the father warns his son not to look for the prostitute who affects even the strongest men with death. In biblical language it means that such a woman of low morals does not take life away from him in the biological sense of the word, but strikes him in his occult, subtle life force. In those cultures and in the biblical religion, this is felt to be an even greater disaster. An excerpt.

"My son, keep my words and treasure my commandments within you. Keep my commandments and live, and my teaching as the apple of your eye. Bind them on your fingers; write them on the tablet of your heart. Say to wisdom, "You are my sister," and call understanding your intimate friend; that they may keep you from an adulteress, from the foreigner who flatters with her words. For at the window of my house I looked out through my lattice, and I saw among the naive, and discerned among the youths a young man lacking sense, passing through the street near her corner; and he takes the way to her house, in the twilight, in the evening, in the middle of the night and in the darkness. And behold, a woman comes to meet him, dressed as a harlot and cunning of heart. She is boisterous and rebellious, her feet do not remain at home; She is now in the streets, now in the squares, and lurks by every corner. So she seizes him and kisses him and with a brazen face she says to him: "I was due to offer peace offerings; today I have paid my vows. "Therefore I have come out to meet you, to seek your presence earnestly, and I have found you. "I have spread my couch with coverings, with colored linens of Egypt. "I have sprinkled my bed With myrrh, aloes and cinnamon. "Come, let us drink our fill of love until morning; let us delight ourselves with caresses. "For my husband is not at home, he has gone on a long journey; he has taken a bag of money with him, at the full moon he will come home." With her many persuasions she entices him; with her flattering lips she seduces him. Suddenly he follows her as an ox goes to the slaughter, or as one in fetters to the discipline of a fool, until an arrow pierces through his liver; as a bird hastens to the snare, so he does not know that it will cost him his life. Now therefore, my sons, listen to me, and pay attention to the words of my mouth. Do not let your heart turn aside to her ways, do not stray into her paths. For many are the victims she has cast down, and numerous are all her slain. Her house is the way to Sheol, descending to the chambers of death".

It should be noted that: " it will cost him his life " and " many are the victims she has cast down". There is no mutual exchange of life force, but there is an exodus for the benefit of the prostitute and especially for the creatures that surround and accompany her. Let us remember the biblical opposition "spirit / flesh" (1.4.1.). In the Bible, 'Spirit' stands for 'life' and 'divine vitality'. 'Flesh' means a life that is devoid of that life force, a life that biblically resembles more what is dead than what lives. For religious people, this is what is merely - let us consider the exclusive - 'flesh', insufficient, and stripped of all holiness.

In *Proverbs* 23:27 the writer says: "For a harlot is a deep pit and an adulterous woman is a narrow well.". In other words: whoever gets involved with a prostitute, engages with an infernal figure. Her home is the visible and tangible presence of the underworld on this earth. Whoever engages in prostitution becomes flesh in the unscrupulous degree so that God's own spirit is cast out according to *Genesis* 6:3. In this Bible text God says that he no longer invests his energy in unscrupulous people.

In this context, we recall the statement of Fortune, who states that marriages gradually build up a kind of marriage aura that can take a great deal, except for adultery (6.2.2.).

Vestal virgins

Ancient Rome knows the vestal virgins, who had the task to keep the holy fire on the Capitoline mountain burning, and this in honor of the gods of Rome. These virgins were dedicated to the gods of the underworld. If they had sexual intercourse with a man, it was considered adultery towards the deity to which they were devoted. Then they were pushed off the Tarpean rock, or buried alive, and so sacrificed to their divine husband, the god of the underworld. They were literally entrusted to the earth and their god could thus dispose of their life force.

The Lorelei

The term "Lorelei" was already mentioned at the holy places and times (8.1.2.). It concerns an elf that is connected to a rock. Like on the rock along the Rhine at Sankt Goarshausen. According to tradition, skippers are captivated by her beauty and her singing. They don't pay attention to the dangers of the river and sail on the cliffs. The tragedy is sung in the famous ballad.

According to clairvoyants, however, such an elf could also incarnate into a concrete woman. The latter usually does not know that in her deeper soul she is indeed a Lorelei, an occult dangerous woman. This tragedy was expressed in the poem of Joseph von Eichendorff. Purely profane, this is yet another banal example of mutual seduction, typical for all eroticism. But sacred, as far as the occult life force is concerned, it comes down to this. The witch succeeds in making the other one fall in love with her because of her deceptive temptation. Precisely in the answer to this, in the affirmation of this 'love', the seduced and man in love literally opens literally his aura. Or, to put it in the words of Fortune, from then on the aura is 'pierced' (7.3.3.). His attention goes to the attractiveness of the witch and not to her magic. She steals the life force of the man in love and immediately his happiness. Which is the essence of black and unscrupulous magic.

The manipulability of the life force as a kind of subtle force, is indeed the pre-eminent premise of magic or 'witchcraft'. Sensitives and seers tell us that, among other things, our fashion and film worlds and the many porn magazines are saturated with such 'beauties'. Their seduction, their 'sex appeal', is of a deceptive nature and serves to appeal to others erotically. The tragedy is that stealing that life force usually remains an unconscious or subconscious process, both for the 'vamp' - we pay attention to the choice of words as a reference to vampirism - and for the victim. We refer to the nude calendar (8.1.3.). We said that beauties, depicted there, can lose life force to those who look at them too eagerly. But if there is a 'lorelei' among them, then the reverse process can occur and it is the many admirers who lose energy in favor of the model depicted. As said before - for the time being - the occult strongest, wins.

Rwanda

Corduwener, *Rwanda*⁷⁷, writes: "Kalinga is the name of a drum. Not just any drum. It is the royal drum from which the ruler derives his power. Without a drum he is worth nothing. At the royal court in Nyanza the kalinga was central, on top of a standard, because the most important royal drum should never touch the ground. When the king went on a journey through his territory, he was, like the drum, carried in a hammock. Kalinga was not alone. The drum was accompanied by other drums that had also been given a name. To give the drums lasting strength, they were poured with the blood of freshly slaughtered bulls several times a year. There were ropes with rings attached to the kalinga. In those hollow rings were smoked genitals of all the other monarchs that the king had defeated. A revealing but also spicy detail: the Belgian King Baudouin, on a state visit to Rwanda in 1955, asked the then King Mutara what was actually in those rings. He received a vague answer. "Ancient trophies", Mutara replied. The kalinga kept its strength and value until shortly before the end of the monarchy. After that the drums disappeared, probably burned or lost". And what is probably being concealed here: the other monarchs, whose 'smoked genitals' hung from the drum, were probably murdered in order to "give lasting strength" to the spirit that controls the drum with their blood, as a carrier of occult life force.

One can lose soul matter through contact, through sexuality, but also through the sacrifice of blood. Let's go into this.

Human sacrifice

The Bible already mentions blood sacrifices. Read *Deuteronomy, 18:10*: "There shall not be found among you anyone who makes his son or his daughter pass through the fire, one who uses divination, one who practices witchcraft, or one who interprets omens, or a sorcerer". One of the mantic practices was to sacrifice his child to the deity Molek by burning in the fire. And this apparently with the intention of solving some life problem. The well-known "do ut des" (3.3.1.).

Genesis 22:1/19 mentions that Abraham had to sacrifice his son Isaac in order to learn from "the angel of Yahweh" just in time that this is "an abomination" for Yahweh. Which shows that Yahweh fundamentally disapproves such sacrifices. But not every religion sees it that way.

In founding a city called Jericho, which continues to be the oldest in the world, the chief of Cana ritually killed his eldest and youngest son. The life force of the youth served as a sacrifice so that the people could live there by the grace of their god.

In India a boy was beheaded in 1952 to 'ointment' a new altar in honor of the god Shiva with his blood. The latter responds with benefits, the result of his life force. Also in India, when her husband died, the widow was burnt at the stake. Through the marriage bond she carries the soul of the deceased within her. In the other world, the 'ruling' man lives on from the life force of his wife. This shows that a magical marriage conceived in this way rests on the vitality of the woman. She is constantly sacrificing herself for the benefit of her husband, in a subtle way. In Fiji, missionaries wanted to eradicate this barbaric practice. The widows themselves protested because if they lived, they feared their husband's revenge from the other world.

Preparing the 'ingredient'

Balsan, author of *Le capricorne noir*⁷⁸ (The Black Capricorn), travels through southern Angola and the northern Kalahari desert. He mentions that around 1900, when the drought persisted, it was still customary to produce 'sacred rain'. When performing a ritual, the magician used a specific 'ingredient' to make a powder. In order to obtain this powder, the local monarch had to have intercourse with his sister, or failing that, with his niece. According to Balsan, this was a testimony of the matriarchy. This is the view that the woman has the sacred or subtle

power that allows the ruler to rule. We refer, for example, to Abishag van Soenem. It was with the help of her life force that King David was able to resume his administrative duties. The baby, so conceived by the Balsan, was ritually killed at birth. The corpse was then cut, dried and pulverized. Sand was also added, as a connection with mother earth. With this the 'ingredient' was ready. Balsan says that the value of such a baby's reconciliation lies in the fact that he represents all the people because of his father, the prince, and because of his mother, the current dynasty. The mixture thus obtained was at the time a coveted commodity in the entire Zambezi basin. Understandable: in desert-like regions, living and surviving is not an easy matter. The 'product' helps with this. For example, a pinch of it was exchanged for a large number of oxen.

Prostitutes bathe in blood.

1 Kings 22:20/2. mentions the story of the lying spirit (2.4.). Let's recall the broad outlines of it. Ahab, the prince of Israel, decides to go on a campaign against Aram. He consults his four hundred seers, who do not believe in the Lord. They predict a successful outcome. But the prophet Micaiah, who lives in friendship with the biblical God, predicts the opposite. During the battle, Ahab is struck by an arrow. However, he remains in his chariot to lead his troops, although the blood flows from his wound. By the evening he dies. The Bible says: "When we arrive in Samaria, the king is buried. When the cart was cleaned at the pond, where prostitutes were bathing, the dogs licked his blood. Thus the word that Yahweh had spoken became reality.".

But we watch how the Bible de Jerusalem translates this text: "Dogs licked up the blood and the prostitutes bathed in it, according to the word Yahweh had spoken". For those who know magic, this text is very meaningful. No one just bathes in blood for pure pleasure. It was royal blood and the fluid was therefore considered to be particularly 'holy' or powerfully charged. The prostitutes must have known that. Whoever bathed in it could therefore gain a great deal of subtle life force.

Elisabeth Bathory (1560/1614) goes down in history as "Die Blutgräfin" (the Blood Countess). She approached a lesbian girl, killed her afterwards and drank her blood in order to "stay young forever" through the life force it contained. She continued to commit her crimes for many years. Only when she had killed about six hundred girls did the village priest warn the prince of Hungary. The two previous parish priests knew about it, but let her do it.

Alexandra David-Neel, *Liefdestover en zwarte magie*⁷⁹ (Love magic and black magic) tells how black magicians are also targeting the lives and vitality of young people. From her novel in which she describes these exceptionally horrible practices, she says in the introduction that it "is true from beginning to end".

The "royal sins"

The Central American Incas sacrificed an incredible number of people to their gods. The heart still beating was cut out of the body very quickly and with surgical precision. It had to be offered to the gods while still beating.

Patrick Tierney, *The highest altar*⁸⁰ (*The story of human sacrifice*), tells how the Inca kings tried to erase their sins, and those of their family, by sacrificing specially chosen people. They spoke of a 'capacocha', the sacrifice of an indian child to erase royal sins.

We are 1954, february, on the snowy, ice-cold summit of the Plomo, a mountain in the Andes, Chile. Two mountaineers, at an altitude of 17,716 feet, more than six thousand meters high, discover a child, with all the regalia of the Incas. Given the beauty of the child, they think

it's a girl. Later it became clear that it was a boy, 8 to 9 years old, a colla indian from around lake Titicaca. Two specialists, Grete Mostny and Alberto Medina, did not know how to interpret this and kept the mummy in a freezer. Later, in 1982, under the direction of Unesco, the Canadian necro-scientist Patrick Horne returns to this research as a paleopathologist.

Soon it becomes clear that the degree of preservation is unique, that it must be a human sacrifice and that around 1470/1480. The boy was buried alive in a walled depth as a sacrificial space. He was probably first made drunk with 'chiché', an intoxicating drink.

Historians until then had denied that the Incas were sacrificing people. Or they dismissed this as a regrettable but purely incidental error. Today, however, scientists believe that human sacrifice played a crucial role in the Inca kingdom. The researchers have once again explored the long forgotten Spanish reports on this subject.

In the XVI century, Cristobal Molina, an abbot in Cuzco, South Peru, had conversations with Inca shamans. According to these conversations, the Incas sacrificed large numbers of carefully selected children. They were at most ten years old, of nobility, healthy and exceptionally beautiful, like the found plomo boy. This beauty is seen as the outward sign of their beneficent aura. This was also the case with Abishag van Soenem.

Twice a year, at the solstices (note: as 'holy time', see 9.1.2.) the best field crops, the most praised animals, the finest clothes, the most precious works of art and the most beautiful children were 'collected'. This happened all over the Andes from Ecuador to Chile, and from the silent South Sea to the Amazon. Everything and everyone was brought to Cuzco, the capital of the Incas, with a view to four magnificent processions. Each of them represented one of the four corners of the world. Cuzco was dotted with sanctuaries in honor of the gods Viracocha, the 'causer', and Illapa, the god of thunder. The children were given a religious message. The sacrifice of their lives brings well-being and prosperity to the entire Inca Empire. After their death they were worshipped as deities. As said, these children were called 'capacocha' or 'capa hucha', which means 'royal sin'. The princes and rulers, all that was 'considerable', were considered to be the visible presence of the deities on earth. But if they and their families made mistakes, disasters would hit the Inca Empire. Therefore, as a preventive measure, crops, animals, clothes, works of art and children were already sacrificed, as a measure of their royal sins: the "do ut des" we knew. I, king, sacrifice to you gods, the blood of these children, that ye may ward, off deities, the calamities that I bring upon my neck through my crimes. We now know that in these extra-biblical religions, killing and sacrificing a child was not considered a crime, quite the contrary.

Tanta Carhua

We have a centuries-old report by Hernandez Principe, a Spanish inquisitor, an 'extirpador de idolatrias', or an exterminator of idolatry. He treated confidentially shamans from the Andes, including Xullca Rique, who converted from his shamanism to Christianity. Principe had information about a human sacrifice in Ocros, a Peruvian village: Tanta Carhua. The villagers worshipped her after her death as the goddess Tanta Carhua. Originally she was the daughter of Caque Poma, a considerable civil servant, who wanted to rise to power. At one point his daughter was ten years old and exceptionally beautiful. It is again striking that in the archaic interpretations of the religion all that is "exceptionally beautiful", when charged with exceptional vitality, is indicated. As soon as it became clear how beautiful Tanta Carhua would become, her father led her to become a human sacrifice in honor of the god of the sky, the sun. He went to Cuzco. There he was granted a position of power within a few days because he

wanted to sacrifice his daughter. He sent her to Cuzco like he was ordered to. After she had experienced the ceremonies there, they celebrated her as usual.

"The ancients" mention that, according to tradition, the girl would have said, "You can end it with me now, because I could not be honored more than by the celebrations that take place in my honor in Cuzco". The girl was brought to this place on Mount Aixa, a high mountain about five kilometers from here (Ocros), in the border area of the Incas. The grave had already been prepared. They put the girl still alive in the grave and closed it. The emperor of the Incas venerated her father by giving him power over Ocros, in exchange for the sacrifice of his daughter. One can see that Principe's account corresponds to that of the plomo-boy.

In the extreme: a children's sacrifice

It is not always controllable, but it remains an undeniable fact: children have been ritually sacrificed since ancient times. This is still happening today, not only in archaic civilizations, but also in our so-called nominalist culture. In a poem, Gustav Falke (1853/1916) depicts the atmosphere in which this happens: *Das opferkind*⁸¹ (The sacrificial child). Margins (here: gypsies) are prepared to do a lot. Let's summarize the poem.

Near Heiligenstedten the dike gave way. They couldn't close the big rift. The land with its fields and meadows was already flooding. What now? An old woman knew what to do. One could buy off the evil of the devil, but first one had to sacrifice a child. A child had to drown in the water, that helps. But can a mother give her child for it? Even when the whole country is drowned? But look, there was a great need. That breach must be closed. "Hey, Gypsy woman, are you still begging? Here are a thousand coins! Do you hear them ringing? And yes, the eyes of the gypsy woman sparkle. "A thousand coins?" she whispers greedily. She looks at her child, grabs him by the collar and says, "Here, take that son of a bitch. He can only do well for begging. And it doesn't pay that much."

They put a board over the breach, a loaf of bread in the middle. With small, hasty steps the child waddles to the bread and carefully reaches out his hand. But what he feared happens. The board tilted over and threw him into the swirling water. The roar of the wind and the murmur of the wild river drown out his cry of death. The murderous current is doing its job. For a moment the child, in fear of death, sticks his head above the water. From the wild waves a single frightening word sounds: "Mother!". All are seized by it. Except for one. "Didn't the child stay under anyway," she sighs quietly. Then the boy sinks away. Forever. Now the work has to succeed! All to work. The horses are panting. The spades are moaning. Earth and stone fill the breach. One toils and sweats. It is an expensive dike. But look, now he stands his ground.

So much for this text.

And this: In many large cities one can buy posters depicting beautiful natural landscapes. These are often large photographs of picturesque villages. One of the posters shows an old bridge in stone and concrete, over an extremely narrow and deep gorge somewhere in the Andes Mountains. A passer-by thought it was such a unique and beautiful scene that she bought it and hung it in her living room. Months later she was visited by a seer who looked at the poster with fascination and told her that he clearly 'saw' that a child had been included in the masonry of the bridge. It is an old custom. The local population believes that by this sacrifice to the local gods, the preservation of the bridge is guaranteed. According to sensitive people, the poster, however beautiful it may be, has a negative appearance as a result: it involves a blood sacrifice and child suffering.

Children's sacrifice: also in our time

According to Ted Gundersen, F.B.I. officer in Los Angeles, in the U.S.A. alone, by all kinds of religious sects, of the approximately fifty thousand (!) children who disappear every year, a large number of rituals would be sacrificed. "Every year, in the United States, there are 50,000 children that are disappearing and we are never going to review them. I think - and I am not alone, moreover - that a good part of them have been sacrificed during the rituals. So much for Gundersen in *Newlook*⁸².

The 'enlightened' U.S. constitution guarantees freedom of religion. All religious groups are subsidized by the state, even those who call themselves satanic. In 1986 alone, there were 135.000 who have similar practices. Gundersen hunts down a multinational whose main activity is prostitution, pornography, pedophilia and narcotics. The so-called "snuff films" are also very popular in these circles. They show how people are physically and sexually assaulted and how they are ritually murdered afterwards. Such films are sold for a lot of money, especially when it comes to women and children.

8.3. Animism as a ubiquitous soul substance: conclusion

These different samples clearly showed that many people testify that soul matter can be felt in a mantic way. This is in the use of words, but also in certain places, or at certain times of the year. We can also find soul matter concentrated in certain objects, in plants and animals, and in people and gods. This subtle substance can also be used in a magical way. Extra subtle energy can be given to someone, but it can also be exchanged or stolen. This has been clarified by a number of random checks.

The hypothesis that beings and energies constantly surround us is certainly not a frivolous assumption for those who take mantic and magic seriously.

For the natural sciences, the belief in clairvoyance, divination and magic remains of course an enormous absurdity.

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Chapter 9: Religion and sexuality

What happened before.

A dynamic form of religion and magic puts 'holiness' or subtle power first. It can be felt mantically, and used magically. The latter, this application, can be used for both good and evil. The clairvoyant, the magician and the religious man experience that reality is double layered. There is always a profane and a sacred side. Those who have sufficiently developed the mantic ability, see and feel through the profane reality also a lot of the sacred life that constantly permeates and directs our daily world. Anyone who is sufficiently advanced in the magical ability can work this subtle material and achieve striking results with it in the profane world as well. We have tried to clarify this in the previous chapter, which dealt with animism. That eighth chapter had two major subdivisions: first the mantic feeling of subtle matter was discussed, then the magical use of it. The latter means that this fine energy can be given, exchanged and taken away. The deprivation takes place through direct contact, through sexuality or through a blood ritual. Here the blood is the carrier of subtle energy. Hence the many blood sacrifices.

In this ninth chapter we want to discuss the sexual aspect in more detail. Many religious and magical rites and practices do indeed have a not unimportant sexual aspect. Through sexuality one comes into contact with the life force of a person and energies are generated which then serve some magical purpose. Biblically, all life and vitality is a gift from the Holy Trinity. Outside the Bible, this energy is not only obtained through various contacts and blood rituals, but is also generated through sexuality.

We will deepen our understanding of the link between religion, magic and sexuality.

9.1. An inventory

Sex: profane and sacred.

Sexuality can be approached as profane or sacred. This already became clear when we referred to a form of tantra. In this religion, which we find in India, a number of temples depict erotic 'stands' in stone (2.2.). Depending on the assumptions used to approach these images, as a rationalistic and distant tourist, or as someone who shares the assumptions of the tantra, it is about porn or about religion. Below we discuss sexuality, first seen from a nominalist point of view, then from the sacred point of view.

9.1.1. Sexuality, seen from the profane point of view

A lot of laudatory things can be said about love and sexuality. Lovers, poets, and poets in love all the more tell us how they are touched and moved by all the good that goes with it, right down to their deepest being. For many people, living with a loving partner is one of the foundations and blessings of their lives. The high ethics that go hand in hand with each other do not, of course, pose a problem. It becomes completely different when that love for each other is completely absent. Let's go into that.

The other person as an object of lust

In the third chapter, the nominalist form of sexuality was already mentioned when "Le divin Marquis" (The divine Marquis), Donatien de Sade, and also the red booklet for students were mentioned (3.2.). For the Sade and the consistent nominalist, only sensory experiences and inner sensations are real. Higher, objective values such as platonic ideas or a biblical Decalogue (1.4.1.) mean almost nothing to them. Sex consists of exclusively profane, empirical material, with which one can experiment freely. We have already mentioned some quotations from the works of de Sade. The novel figure Juliette says it like this: "I allow myself to be guided by no other light than the light of my own reason". Or, "Don't hesitate, Eugénie. The words 'virtue' and 'vice' mean only purely individual thoughts. There is no act - no matter how extraordinary

you imagine it - that is a real crime. Nor is there any act that can be called a real virtue". And finally: " Crime does not possess the high nobility of virtue. But is she not more exalted? Doesn't the crime continuously show the characteristic of the greatest and most exalted?"

Not only in his books, but also in his behavior, de Sade shows his nominalism. He builds down all the higher, holy, and inviolable realities. They are merely 'names', no more than hollow sounds of words. He sexually tortures his fellow man in a 'sadian' or 'sadistic' way and finds every reason to justify his behavior. The red booklet for schoolchildren also denies all higher values. It argues in favor of setting up a class for sex games. In this sense, a number of sexual criminals in our time 'only' put into practice what this booklet proclaims. Also with children. One might wonder whether the propositions of this booklet today, after many recent sexual scandals in the world press, would still be supported.

We also refer to the bestseller of Vladimir Nabokov, *Lolita*, 1955, in which a forty-year-old intellectual chooses a child as an object of lust and in which sex with minors is justified. When it was published, the book caused a scandal and was banned for a while. Now it is seen as one of the absolute highlights of modern novel art.

A form of unconscious slavery

Even in our time, the ideas of the Sade are still highly topical. Some contemporaries still see women too easily as an object of subdued pleasure. It is remarkable that some women like to lend themselves to that role and feel honored with this form of attention. They are even attracted to "a man's brute" and fall in love with him to the extent that they themselves are treated as "beastly". One sometimes reads that dangerous criminals and mass murderers, once in prison, are inundated with love letters and marriage proposals. Even victims who have survived their misdeeds. And convincing such women that these criminals are not worthy of this attention is not always easy. Some victims really want to be a subdued object of pleasure. They ask for attention, even if it is at the expense of their quiet self-determination and their individuality. It seems as if there is already a form of unconscious slavery in the depths of their souls. And being able to feel like a sexual ruler as a man is the ideal of a number of 'machos'.

With regard to this slavery we refer to the scourge of trafficking in women and child prostitution. Your wife or child is abducted, abused, and constantly drugged. If such victims can be freed, in some cases they have been mentally and emotionally broken and their personalities have been destroyed to such an extent that they are no longer able to live a normal social life. Freud saw in man 'eros' and 'thanatos', sex and the urge to kill. The Bible says that the world is dominated by demonia and satania. That clearly has its effect here.

There is no objective basis for nominalism.

One can say, like de Sade and his contemporaries, that in the whole of reality there is no objective prohibition on the sexual abuse of people, and of children in particular. One can start from the nominalist premise that everything depends on the emancipated free individual. Man determines subjectively and autonomously what is and is not allowed. If the starting point is such an axiomatic, on the basis of what is the sexual abuse of people forbidden? This is therefore only an agreement.

We can react with indignation and say that a normal person still feels that we are not sexually abusing anyone, and certainly not a child. But what is such a feeling of indignation, once again purely nominalist? What is the value of such an "irrational mood" for a nominalist vision of life? The nominalistic may continue to ask himself: "What is the sufficient reason to speak like

that? As long as we stick to individual opinions as the basis of all reality, such a speech lacks any ontological basis". If pedophilia is not essentially unscrupulous behavior, why should a pedophile be condemned? If reality does not have its own objective being, if standards are subjective, why shouldn't I use a child if I feel I need it to be sexually assertive? In what heaven is that written? Does it harm a child? What does it mean to "harm someone" in a world where there is no general objective reality and all standards are subjective? There is no such thing as "objective harm" in the nominalist view. By the way, who forbids me, nominalist, to assert the law of the fittest?

One example is Nietzsche's *Jenseits von Gut und Böse* (1886) (Beyond good and evil), in which he states that there is no good or evil in itself, but it's only about human creation. He even writes about people without a conscience that they have the courage that is characteristic of all strong spirits, namely to be aware of their immorality.

One hears it repeatedly: There is no absolute truth, there are only relative opinions of people. But neither in logic nor in religion will one confirm this. Of course, every person looks at reality from his or her own point of view. Thus, that part of the truth that someone notices may differ from what another person sees of it. Both do not contradict, but rather complement each other. For example, a hairdresser in a crowd of people might pay attention to very different things than a cobbler. But both of them, in a limited way of course, see truth. Because the samples in life can differ for everyone, the truth shows itself in ways that are not the same for everyone, but where a certain convergence can be found.

If there were no truth at all, then there can be nothing valuable, and there can be no indignation. Indignation arises precisely because a value was not respected. This feeling is present in most people. So they do have an intuitive sense of truth.

And strictly logically, there is still this: Either the statement that "there is no truth", is untrue, and so there is truth, or that statement is indeed true. But then there is truth, namely the statement itself. So anyone who claims that there is no truth, is in contradiction with himself.

One can ask oneself by what unconscious assumptions - the occult status - a person is controlled if he or she does not accept the basic axioms of logic ("what is, is", and "what is so, is so"). Any philosophy or religion that rejects these axioms cannot possibly contain truth and have a constructive and healing effect, on the contrary.

There are no taboos in absolute nominalism.

One can reason from a nominalist point of view, as de Sade did consistently and this to the extreme. For the nominalist, there is a priori no objective reality that leads to a vision of life and a code of conduct. De Sade can state that his subjective opinion about self-indulgence with children creates his reality. For him, reality has no essence of its own. Man makes them according to the individual opinion. For example, because there is money to be made from it, or because there is a need for it. De Sade is consistent in this. It continues to reason to the extreme. And he makes sex the main activity of his life. He says it in no uncertain terms: abolish everything that is sacred and objective.

The position of Descartes or Voltaire, and the whole materialist philosophy that doubts the existence of higher standards, does not convincingly oppose it.

The autonomous man only lives with himself. If he is forced to make some social concessions, he believes that he can circumvent them "in conscience". Whatever that 'conscience' may mean. Dostoevsky, in his critique of our all too materialistic culture, has already suggested that if the far-reaching nominalism of the West is right, then anything is permitted. For Dostoevsky this was not so much in fact, but in principle. De Sade is consistent

in its reasoning. If it is possible in principle, then in fact. For him, everything is allowed, both in principle and in fact. The modern nominalist and individual human being is then the only source of value judgment. There are no generally valid objective realities, no ontology. The autonomous man himself determines the norms.

The sacred view, however, states that no one is abused because there is a higher, objective and inviolable reality outside the subjective opinion that forbids this. Pedophilia is essentially unscrupulous behavior. But then we leave the realm of the profane. Then we focus on sacred realities. And to philosophies and religions that pay attention to this objective side of reality. That is the theme of what follows below.

9.1.2. Sexuality, in the sacred sense

The subtle life force

In the previous chapters this subject, religion and sexuality, has already been discussed several times. Abishag of Sjoenem and King David lived together, but without sexual intercourse (1.4.3.). Her abundant subtle and feminine life force was shared with the king who was in need of energy, so that he could resume his administrative duties.

Much more authoritarian is the santeria- and macumba-religion (3.3.1. and 3.3.2.).

Here, the mediums are "straddled" by the gods, who let themselves be guided by their "game without borders" in exchange for a certain number of rewards.

Similarly, in ancient Rome, the vestal virgins (8.4.) were at the service of the gods of the underworld. Adultery was punished with death, whereby the adulterous virgins literally were entrusted in the earth to their subtle husbands. Sometimes they were even buried alive.

Subtle sexuality is also found in the story of "a deep love" (7.3.3.). There, every time the woman had intercourse with her husband, she imagined that she was doing this with her deceased lover. Her three sons showed the physical characteristics of the deceased, not of her husband.

We have also mentioned the seductive power of the lure (8.1.2.), the elf that is connected to a rock. Through eroticism she tries to master the life force of young men.

The sacred dimension of sexuality is always highlighted in the examples given here. It concerns the 'holiness', the life force. In the testimonies of Abishag, of the Vestal Virgins or of the lure it is not about sensual and sexual pleasure, but about that subtle life force. This is central. The term 'holy' does not have the ethical meaning that it acquires in the super-natural, but the rather neutral meaning of the extra-natural, as increased power loading. In the case of the santeria and macumba, the gods who make their mediums possessed do want to enjoy, but through this eroticism they also and above all want to steal the life force of the medium and use it for their own purposes and for their long lives. The term 'sacred' is clearly used here in an unethical sense.

Accelerating the work

The fact that energies are exchanged with sexual intercourse is evident from, among other things, what L. Bernard d' Ignis, *Traite pratique du desenvoutement et du contre-envoutement*¹, (The practical treatise on desenvoutement and contre-envoutement), writes. A girlfriend of his went to consult an African magician. He was initially very polite and took the lady's measurements for his work. With a rope he measured from her head to her feet and also around the waist and chest. When he continued with what she called 'intimacies', the woman wanted him to stop. He then suggested "to speed up the work" by making love with him. She politely rejected his request and asked him if he would do the same with the other clients.

"Of course," he said. Then she asked: "Are there those who agree?". "Yes, I have sexual intercourse with half of them. Bernard d'Ignis notes: "A sexual relationship increases the exchange of energy between the two partners. But, if there is a difference in spiritual evolution, one can easily make the other impure on a subtle level".

This is confirmed by James Hall, *Sangoma*²: among others: "But you can get sick if you go to bed with someone who has bad spirits."

A deceptive beauty

Let's look at the working method of the lure. She shows herself in her seductive but misleading beauty. The man who answers this question opens himself to his temptation. He opens his aura. In the choice of words, our language is extremely precise here. This affirmation, this opening up, means that something also goes out from the man to the lure. The equal seeks the equal. He opens his aura and a subtle bond develops. Or, to put it in the words of Fortune, from then on his aura is 'pierced' (7.3.3.). The attention of the man in love goes to the attractiveness of the sorceress and not to her magic. This gives her the opportunity to master his life force. His happiness is stolen from him. This is the essence of black and unscrupulous magic. We found an analogous story in *proverbs* 7 (8.2.3.) where the father warns his son not to go into the lovely magic of the prostitute, a magic that gives off on the underworld.

9.2. The occult side of man

Let us assume, as has been said many times, that man has a profane side as well as a sacred side. And that the latter 'is particularly relevant to the sexual experience.

9.2.1. This superiority of the woman

The woman and mother earth

'Life' in the womans' womb is not only life on this earth, but also "life" from "the other world", from the world of spirits. Magically, the woman is superior to the man. She is the one who carries and gives life, much more and much stronger than the man. That is why she has a strong bond with "mother earth". The earth, like her, gives life. This subtle superiority is shown when the shaman, confronted with a serious problem, appeals to the more powerful female energy. He asks for the clothes, especially the underclothes, of a young woman with a strong radiance. What is related to her, shares in her life force. In this way he shares her energy metonymically - but literally - through her clothes. Just as the woman who suffered from blood flow, found strength in the garment of Jesus (1.4.3.). This feminine superiority is also shown in a number of cultures in the so-called matriarchy, where the woman has a dominant position. The woman provides the subtle energy, the foundation for a successful life. This is evident from many cultures with an archaic conception. This was also evident in the case of "the ingredient" (8.5.), where the monarch was supposed to have sexual intercourse with his sister or niece.

9.2.2. The magical evolution of man

Use and abuse of sexuality

From an non-biblical point of view, the life force of others can be appropriated through sexuality. The practices of santeria and macumba illustrate this. The rites here are orgiastic. The deity lives out sexually, takes powers from the medium and invests a part of this back in solving a number of practical life problems.

A number of other cultures use sexuality in a much more controlled form. In their axiomatic this is done very conscientiously. If a person is ill and his or her healing requires, for example, lesbian rites, then people in these cultures do not hesitate for a moment. Rather, it would be an

oversight and a mistake not to use available energies to help one's fellow man. For them it is a responsible use of this subtle energy. These rites are not wild, but bound by strict rules. Once the goal has been achieved, there will be no further thought of allowing such sacred practices to continue. Then it will stop. For example, one continues to consider the marriage of those who lend themselves to these rites as sacred and cool, and one wants to keep it that way. Anyone who does not make this distinction between porn on the one hand and contacting higher life forces on the other, is condemning himself to an erroneous interpretation. That is at least the vision of these extra-biblical religions and of the practitioners of such forms of magic. They will wonder with some amazement what are the sufficient and necessary reasons to prohibit the use of the means provided in nature to solve problems.

Let us refer again to Father Father Temples, *Bantoe filosofie*³, (Bantu Philosophy), who wrote that his Baluba could not understand why the missionaries wanted to forbid them from magic: "Surely it cannot be wrong to use the means God has given man in order to maintain and strengthen his vitality." We can see the religious origin of sexuality: for them, it is a means given by God. What a difference with the predominantly profane mentality of our culture. As has been said, it is impossible to blame the pagan religions for trying to solve their problems with the means at their disposal, at a time when they have never heard of the existence of Trinitarian energies.

Our western sense of sexual life has indeed shifted two-fold from the archaic point of view. On the one hand, a form of Christianity banned every sexual rite as a mortal sin. On the other hand, modern rationalism, especially in its French materialist version of the 18th century, desecrated all rites, including the sexual ones. As a result, they were reduced to profane porn. If we want to empathize with the axiomatic of non-Biblical religions and their magic, if we want to understand why they do so, we must share their axioms, not ours. We have stressed this repeatedly. Let us try to clarify this axiom in what follows. To do this, we will delve into the occult structure of mankind.

Man has many bodies.

This thesis was discussed on several occasions. Man has a biological, an ethereal and an astral body, and also still another number of subtle bodies or vehicles. Shortly after the death of the biological body, the etheric and astral bodies normally die off within a short time. The even higher and thinner soul bodies are, so say seers and magicians us, however not subject to any form of death. They continue to exist. And according to the supporters of reincarnation, there is also 'something' in the human being that incarnates repeatedly in the next biological body. This 'something' contains, among other things, the usually unconscious memory of previous incarnations. The voodoo says that these memories are stored in the "ti bon ange", in the little good angel. Let's point out that some people can bring unconscious and subconscious events back to consciousness by means of a more and more recurring regression. Some people can return to their earliest youth, their birth, yes some remember their own conception and even previous forms of existence (5.2.). D. Fortune says that man is a sevenfold being. Incarnated, he has seven distinct bodies. Let's summarize the most important thing in her book, *Esoteric philosophy of love and marriage*⁴, (, below.

A descent into matter

Fortune reconstructs, so to speak, the creation on an occult, on a hidden level. However, she does this in a non-Biblical way. The whole of creation is initially and potentially contained in what has not yet come to existence, the 'monad', the divine spark. What has not yet been 'manifested', Fortune continues, will split into two opposing forces, a positive and a negative, a rather active and a rather passive, or even: a male and a female force. In this way we obtain a

kind of polarized consciousness. The Bible, the book of *Genesis*, also says that God created man in his image and likeness, as man and woman. This consciousness now builds up a form, a 'vehicle', and begins to inhabit it. Seen from the forces that built the vehicle, the vehicle is material. From the point of view of the vehicle, the forces that built it are therefore thinner than the vehicle itself.

This first vehicle is now building a new, more dense vehicle. The consciousness then descends into this. Viewed from this second vehicle, the first vehicle is thinner. Seen from the first vehicle, the second one is more material.

However, materiality is a relative concept. What came into being earlier is less material, what is built up later, has a higher density. Or to put it another way: what came into being earlier, is more energetic than what developed later.

Imagine one cycle, the construction of one vehicle, as follows. Let's take hot water in which sugar is completely dissolved. If the water cools down, the sugar will gradually crystallize and thus become visible. It seems as if out of nowhere, 'matter' suddenly emerges.

According to Fortune, this cycle of condensation, in which a more material vehicle, or a denser one, a heavier aura, is formed, now repeats itself a number of times, so that seven vehicles or bodies are built up successively. The consciousness is always passed on to the last vehicle that was built up. And this last vehicle is ultimately the most material, the biological body. Everybody, every vehicle is built up and controlled by the vehicle above it. All of them hang together in a way and are controlled and guided by the deepest, the most essential in the human being. Fortune calls it the 'monad', the immaterial principle or the divine spark. The Bible speaks of the immaterial soul.

A material evolution

This biological, coarse material body itself also has a very long evolution. Joan Grant spoke of a mineral, a vegetative and an animal phase before one can speak of an incarnation as a human being. (5.2.2.). Soloviev completes this series by stating that man has yet to grow into a man of God. The consciousness of these many embodiments continued to expand. If the biological vehicle, the human body, is sufficiently developed, then consciousness will start its way back up. Starting from the monad, consciousness gradually increased and descended from its divine height deeper and deeper into matter. Consciousness built up the different and more material bodies, until it finally animates and perfects the material, coarse material body.

One rises to the mind

This consciousness then begins from its most material vehicle, the physical body, back on its way up. On this journey, it continually expands and refines the more subtle vehicles. This is how the subtle bodies, or the different auras, are perfected and harmonized, intertwining with each other. Eventually the consciousness reaches the monad again. Then the whole cycle is complete. This went from the monad to the biological body, which then has a long evolution, and then goes back to the monad.

Developing all vehicles

As said before, the many auras or atmospheres of radiance show themselves as many ever larger and thinner envelopes around the human being. One can compare them with the various skins or peelings of an onion. With the difference that the skirts of an onion follow each other: one after the other. The different subtle bodies penetrate each other: one through the other. This is also how they are perceived clairvoyantly. The ethereal aura usually extends only a few centimeters beyond the biological body. The astral aura is much finer and extends a few decimeters outside the body. Finer bodies reach even further. Seers say that the finest aura,

depending on the spiritual development of man, can have a diameter of several hundred meters. If Abishag (1.4.3.) were to walk in a valley in the Alps, her finest aura would completely fill this valley. This is how big an aura can be. The aura of a divinized man easily has a diameter of several tens of kilometers.

In the course of his long evolution, man will now have to take control of all subtle. First of all, he must develop his ethereal body, the vehicle of his passions and impulses. Or, we say this in psychological language: he must overcome his passionate life. In a deep psychological jargon it sounds: he has to learn to control "the wild I". Or still, and in occult and religious language: he must learn to stand above the temptation of his low and primitive demons. We can also put it this way from the point of view of mankind: it is about building the first aura in such a way that it becomes large and shining, and purified from all the black or dark spots that show themselves in it.

Once this etheric body has been sufficiently brought under control, the next vehicle comes into play: that of the higher and tender feelings. In this way man builds up his second aura until it becomes large and luminous. As he or she forms this vehicle, he or she is also able to feel similar feelings in his fellow man. The equal knows the equal.

Then he gradually builds up the next vehicle. Fortune is talking about the vehicle of the concrete mind. In this way, people's thinking is less and less clouded by emotions or passions. He now knows how logically to reason strictly and validly. One sees the importance attached to logic in the occult and religious world. Eventually, according to Fortune, it is the turn of the vehicles of abstract thought and the spiritual body. She says that these higher vehicles were only developed by very few people.

All the rarefied vehicles also have an effect on the vehicles beneath them. Diseased passions lead to a ruined biological body. Distorted feelings lead to a malfunctioning endocrine system and make people sick. Those who are unable to make healthy judgements may experience emotional annoyance, which in turn can lead to psychophysical disorders. One sees the effect that higher bodies can have on lower ones. Sick thoughts ruin the psychic life and if not corrected, eventually lead in the long term to physical complaints.

The purpose of evolution is to align all these bodies nicely with each other. However, a person can choose to build one vehicle already. This means that he then concentrates on this. He then goes into a trance. His consciousness is withdrawn from the biological body and he is, for example, led entirely to the vast astral area. He can explore this further in this way. Nevertheless, it is ultimately the intention that a person fully develops all bodies and thus attunes them to each other, so that he is aware of each body at all times. As can be expected, this is a challenge for many incarnations. This vision also emphasizes the great importance that one attaches to the physical body. Anyone who deliberately injures himself, who wishes the stigmata of Christ on the hands, the feet and in the side, who allows himself to be flogged or crucified, or worse, who does this with others and deliberately torments them, is committing an important error. God creates man in His image and likeness. It is obvious that we treat His image with all respect.

Three immense movements

In summary, we can say that consciousness descends in a first movement. From the high divine sphere this gradually penetrates deeper into the matter until the material world is reached. The second movement consists in the development of a coarse, biological body. It starts as one small cell, it concerns a mineral existence, via a vegetative and then an animal life, until this

material form eventually evolves into a fully-fledged human being, and then into a divine man. Finally, the third movement from the physical body goes back up. The rarefied vehicles are further developed and perfected and the consciousness gradually rises again, until finally the divine level is reached again.

There, millions of years ago, the evolution of consciousness started, to which it will return, after having descended to the material world. Then, however, consciousness is enriched with everything that could be learned on its journey through matter.

The personality and individuality

Fortune now says that the three most material vehicles form the whole of one incarnation. With a new incarnation, a new biological body, a new ethereal body and a new astral body are built up each time. They are also destroyed at the end of an incarnation. These three bodies are discarded at the time of death. They are like a garment that has done good service, but that is now worn out and disposed of. These three bodies decompose gradually after a man has died. Together, Fortune called these three 'the personality'. Let's remember that the Latin word 'persona' means 'mask'. A mask hides the true face, and here the deeper being of man.

It is completely different with the more subtle vehicles that have to do with concrete thinking, with abstract thinking and with the spiritual in the human being. These rarefied bodies or auras do not perish after death. They are not subject to death. Fortune speaks of 'individuality'. These transcend an incarnation. In other words, what we acquire in an incarnation in concrete and abstract thinking and in the spiritual, remains acquired and we take it with us to the next incarnation. Everything that happens with and in these higher bodies transcends death. Thus, occult initiations, for better or for worse, are something that in principle is carried for eternity. Unless other, stronger factors can influence this. But that is not easy.

At the end of each incarnation, the personality passes on its experiences to the individuality. It is individuality that evolves. At each subsequent incarnation, the new personality is built by individuality. Because this individuality has grown for the better after each incarnation - let's assume that this is the case - it builds up a richer personality than the previous one. Otherwise, a poorer personality is built up. Our individuality concerns the unity of an evolution, our personality concerns the unity of a single incarnation. Individuality is also the bearer of what we have repeatedly called the "occult status" of man. We could also call this occult status of a person his or her individuality.

In the Bible, *Matthew 23, 27* we find a similar division, where Jesus blames the Scribes and Pharisees for being whitewashed graves with a conscious exterior and a profoundly different unconscious and subconscious interior that is repressed, yes at times consciously suppressed.

If we take all this into account, it seems as if we have to rise above the pain and pleasure of the moment. And even of an incarnation and that we should base our lives, as far as possible, on that which transcends all that is temporary.

Accelerating or slowing down evolution

One sees that man is determined by what he has done in the past. And that he is already shaping his future through his reactions to what he is going through in his present life. He can try to overcome the burdens of life, or he can let himself be crushed by it. We spoke earlier of an ABC-theory (2.3.). In this way man can accelerate or slow down his evolution.

Fortune says that individuality contains both sexes. The personality, however, normally contains only one gender. A man can be born a woman in the next life, and vice versa. Many people who remember past lives, testify to such a change of gender.

Because not all monads come to 'manifestation' at the same time, not all people are on the same level. Also, not everyone wants to evolve at the same pace. Some have preceded us in their evolution and are already at a higher level than others. They can be a guide for us.

Sex as one form of fertilization

Fortune wrote about the subtle and biological bodies of man in relation to love and marriage. Men and women should agree as much as possible. But with a sevenfold body this is apparently not so easy. People can interact and exchange energies on different levels. The English term for this is 'mating'. In this way people can or can't fit together at physical, passionate, emotional, mental and spiritual level. All already developed vehicles can be addressed. In all vehicles, or at all levels, life force can be exchanged. Only when the physical body is addressed, one traditionally speaks of sexuality.

When energies are exchanged through the finer vehicles, Fortune speaks of 'mating'. In this way, people who are struggling with a particular problem can enter into a 'fruitful' conversation with their fellow human beings about it and become 'fertilized' ideas about it. Then there has been an exchange of power at that particular level, or we say via that particular vehicle. So that is 'mating'. It goes without saying that such 'fertilizations' can extend far beyond marriage and the circle of friends.

If in a married life the growth of the two partners is quite different, this can also give rise to tensions. If the woman with tender feelings is in the forefront, and the man is only set on passions, then the woman with her emotional body is left 'unfertilized' and she can feel unfulfilled. She can possibly seek understanding for her feelings elsewhere in a so-called 'platonic' love. There is then a danger that the step to the lower vehicles will be made and will lead to emotions, passions and sexuality. Someone with a high spiritual interest will find little satisfaction in a partner who only has passionate interests.

This mutual 'fertilization' is also a short-lived process, while marriage is in principle entered into for the time of an entire incarnation. Especially when one also wants to raise children. If the growth of the various vehicles in both partners is more or less the same, then their marriage will bring mutual satisfaction in many respects.

Those who expect only sex from their partners will find it easier to find someone who meets this requirement than those who also want a good emotional relationship, the same intellectual interest and a similar spiritual level. The greater the expectations, the more difficult the choice. But the greater the satisfaction afterwards.

However, the fact that in married life all vehicles are in agreement with each other is a great exception. According to Fortune, this is only possible after many lives as partners of each other. If a man and a woman find each other on the high spiritual level, there is little reason to reincarnate, then, according to Fortune, the earthly lessons have been amply learned.

The course of a person's life

During an incarnation, man continues to work on what he had already begun. His first years of life are mainly focused on biological growth. During puberty, a range of feelings develop. Afterwards, abstract thinking receives more attention. And man usually only starts thinking about truly spiritual themes in the autumn of his life, when he gets this far. It is only at specific moments in his existence that he continues to build specific subtle bodies. A teenager is not yet ready to refine his spiritual body and an elderly person no longer needs to build his biological body.

Male' and 'female' are relative concepts.

In the biological body, it is almost always clearly defined who is man and who is woman, who represents the giving aspect and who receives it. In our subtle bodies this is relative. It can vary depending on whether one is giving or receiving. Anyone who communicates their own feelings to others during this process is male in the sphere of emotions, regardless of whether that person is a man or a woman. Anyone who communicates to the other information is at that moment male in the sphere of the concrete spirit. Whoever receives the information is then female on that level of reality. It is not the form that is decisive here, but the relative strength. Because it is always about life force, which comes from very high, and is being transformed in the different bodies, all 'mating' and all sexuality is in essence a sacred event. Anyone who is also concerned about the development of his or her subtle bodies, will also use the life energy for that purpose. From this evolutionary or magical point of view, we will then take great care to ensure that this life force is not lost, but always promotes the growth of the vehicles in one way or another.

So far, so much for what Fortune tells us about the occult aspects of fertilization and sexuality.

9.2.3. Sexuality and magic

Sexual abstinence

In Fortune's magical vision, it is clear that sexuality remains reserved for the creation of new life. In this vision, sex is not about the pleasure that comes with it. It is there to be used efficiently. Therefore, its energy is not 'wasted' in a volatile pleasure, but used to transform this life force and lead it to other vehicles. Those who want to develop richer feelings, those who want to bring their thinking capacity to greater heights, and those who want to rise to religious heights, will focus their attention on this. Hence the tendency towards sexual abstinence. This is not motivated by the fact that experiencing sexuality in itself would be a bad thing, but by the desire to use the life force more economically and sparingly. It serves other purposes, at a higher level of reality.

In all this, it cannot be the intention to suppress sexual desires, but to ensure that one no longer feels any desires at that level. Those who are not ready should not venture into this path. Many mystics who went this way, testify of the hellish temptations and trials they experienced.

In our day and age it is often said that Christ had a sexual relationship with Mary Magdalene. Dan Brown's book, *The da Vinci Code*, among others, mentions it. It is seen to be diametrically opposed to Jesus' call for a spiritual life and the energies that this calls for. It is impossible that Jesus could have put into practice the opposite of his vocation. Such assertions, by the way, are not based on any solid evidence and are not taken seriously in religious science.

Energy at different levels

Magic was defined as working with subtle energies. Magical work can occur at any level of reality, or, we say, with the energy and life force associated with any vehicle. In this way one can have a healing effect on the level of the biological body. That is what medical science does. One can have a healing effect on the etheric or astral body. That is what therapies like homeopathy do. One can have a healing effect on even higher vehicles. This is done for example by people who can lay on their hands and pass on a part of their own subtle energy. One can further imagine in one's mind that everything goes well. This happens with the so-called positive thinking. The power of thought is a 'healthy' body of thought. It is a form of

autosuggestion. It has its healing influence, its 'impact', on the lower vehicles, and ultimately on the biological body.

The difference between a high spiritual healing and an autosuggestion can also be clarified. Autosuggestion starts at the level of concrete thinking. There someone arranges their own life energy in a 'healthy' way. However, a spiritual intervention is of a much higher level. The spiritual body receives a sudden supply of energy from outside. This happens e.g. when someone with a strong biblical contact lays hands on a fellow human being and prays with him. The effect of this can be felt on all 'lower' vehicles.

In this line of thought one also notices that the deepest form of healing is a persistent and persevering ethical behavior. Then the most rarefied vehicle is 'healed', which has repercussions on all the next ones. This is also the level or height of Trinitarian prayer and of true spiritual conversion. This does not take place superficially, but in the deepest depths of the soul. Or better said, at the highest highs of man.

A powerful flywheel

One can decide to convert from one day to the next. But before the effect of this reaches into all subtle bodies, a lot of time is needed. From this point of view, conversion is not a frivolous affair. Some clairvoyants state that it takes more than one incarnation before the traces of an overly demonic archaic religion are purified and elevated to, for example, Biblical Christianity. A true conversion is not only a matter of personality, but above all of individuality. Trilles pointed out that the children who were educated as ngil, as a black magician (3.3.3.), were no longer open to higher values. "They have always left the mission, even worse than they had arrived", and "Christian formation has no power over them," Father Trilles concluded. This indicates that ngil formation penetrates much more deeply into the unconscious and subconscious strata - Fortune would say: into the individuality of man - than an overly superficial Christianity. The higher religion, which is Christianity, clearly touches on its limits here, set by the so-called lower religion. That pagan primeval layer seems so tough and powerful in mankind.

Individuality can be seen as a powerful flywheel that initially has no movement. Now, from the personality, from an incarnation, forces can be put to work, they will gradually set the flywheel in motion. This movement can be metaphorically speaking, clockwise, or anti-clockwise. The flywheel can be moved along with evolution, in an ethical sense, or against this evolution. Next incarnations can accelerate the rotation of the flywheel further, but also slow it down. However, in order for a fast spinning flywheel to change its direction of rotation, it must first be slowed down until it comes to a standstill. Only then can it be set in motion in the other direction. One also sees that a person can do quite a lot of good in the present life, while the flywheel of the individuality, because of mistakes of previous incarnations, still turns in the wrong direction. Some people intuitively feel this duality. This has nothing to do with a consciously calculated and sharpened behavior, where, so to speak, a small fish is thrown out to catch a larger one.

No, the man seems very sincere and driven by the best intentions, but they are still colored by something negative from the depths of the soul. The opposite also exists. We then have a human being with a well rotating flywheel, with an ethically tuned individuality, but who in his present existence still makes an important mistake. In the whole of its evolution it then weighs less heavily. We refer for example to the conversion of Saint Paul (1.1., *Acts of the Apostles*, 9). He who persecuted Christians is struck by a blinding light, after which he converts and

becomes the great champion of Christianity. Fortune, *The training and work of an initiate*⁵, says that such a sudden enlightenment can only occur in very advanced souls.

For example, we should also mention the "good killer" who died together with Christ on the cross. Although he was crucified for a murder, which is Biblically a vengeful sin, Jesus says that he will be taken to heaven immediately after his death.

Let's summarize. This part about religion and sexuality emphasized that sexuality has both a profane and a sacred side. The term 'sexuality' is used when the contacts primarily concern the biological body. Magically, in addition to his physical body, man also has a number of other rarefied vehicles or subtle bodies. From the magical point of view, these seem to be the different auras or emanations that intertwine with each other. In contacts with fellow human beings, these subtle bodies can also have a 'fertilizing' effect on each other. This means that energies are exchanged. The English term for this is 'mating'.

If this exchange occurs in the vehicle of the deep emotions, then one feels for example emotionally better understood. If the fertilization takes place in the wisdom-body, then after an exchange of thoughts about this, suddenly one sees much clearer in the problem that was the subject of the conversation. Or if one has prayed with someone for insight into a spiritual fact, then some time later, as if by inspiration, one suddenly sees that the problem is solved. Or maybe it is followed by a religious experience that is remembered for the rest of one's life as an important moment of support.

It is ultimately the intention to develop and adjust all these subtle bodies to each other. A complete evolution implies that one gradually descends from the spiritual into the ever-densifying material world, and after a long material development, ascends again through the subtle forms of matter to the spiritual. This requires many incarnations. What the personality has acquired in each incarnation is passed on upon death to the so-called individuality, which is immortal and summarizes the experiences of many lives. Man can accelerate his evolution by using his subtle life force in an economical and ethical way and by developing his higher vehicles. So far, so much for what Fortune has to say to us about this.

9.3. Sacral eroticism outside the Bible

A layout

All the subtle bodies of a human being, together with the biological, are connected to each other in a way. One body can be more developed than the other. In biblical cultures there is the question of whether one can reach energies through a form of sexuality and use these energies to solve practical life problems. As said before, nominalist cultures have difficulty in empathizing with such religious axioms. From one's own point of view, it is easy to see such a use as a degeneration. In a number of cases this may be justified. In another number of cases, this is not at all clear.

Such magic does not have the high ethics of the Bible. But they also grew when there was no biblical Christianity and its higher energies. For a number of less developed cultures, nature is always full of threats. It is then natural to use all possible means - including sexual means - to overcome the many threats that life brings with it.

We will discuss successively the tantric, wild and finally the controlled sexual rites.

9.3.1. Tantristic rituals

Sexuality is central

Let's look at the tantrism. It has three main strands.

First of all, there is hinayana, where people try to escape from this world. One wants to deny oneself all desires and try to be happy in a numb world, nirvana.

The second meaning is represented by mahayana. Here one is much closer to the world. One tries to carry the suffering of others. In that sense it is also more related to Christianity and the Bible.

And the third type is vajayana, which is mainly found in Tibet. There, sexuality is central, and so is the woman. We have already seen that women are the ones who carry and pass on life, much more and much stronger than men. The whole religious world is much more feminine than masculine. Men do play a leading role there, but it is the women who, from a subtle point of view, carry that world. All those religions know that female energy is much more powerful and penetrates much further into the universe. The situation and its impact can be compared to the position of the woman as found in shamanism. One could say that "in the beginning" was the shaman-women, the shaman-man is secondary.

Tantrism focuses on a kind of "universal consciousness" that is divided into two deities that complement each other. There is Shiva, the male deity who is passive on the one hand, and Shakti, the generating and creating energy, the female deity on the other. One sees the similarities with the magical evolution as described by Fortune. There the monad also split up into two opposing forces. Also in the Bible we read that God created man and woman in His image and likeness.

One also notices the similarities with the religion of ancient Rome. There Iuno was the great goddess, Jupiter the supreme god. As the protector of the women, Iuno accompanies them throughout their lives, from conception to death. She fulfils the role of a kind of double divinity.

Every woman has her iuno, every man has his genius. So this genie-in-iuno represents the generating force.

The Dutch language knows the word 'gedeijsen', which means 'to come well', 'to succeed', 'to prosper'. In Dutch we also know the word 'dij', in English: 'the thigh' the part of the leg between the hip and the knee. From the occult point of view, there is a link between these two Dutch words. In the case of a woman, the child comes out of the womb between the thighs (Dutch: de dijen). From a magical point of view, there is a concentration of the vital force for the child's life to succeed and be full of prosperity (Dutch: gedijen). Our ancestors, who still felt subtle energies, apparently knew how to choose their words very well.

Aurore Gauer, *Le tantrisme*⁶ in: *L'autre monde*, refers mainly to Hindu-Tantrism, an archaic religion in India and Tibet. This religion sees the biological body as a divine vehicle of cosmic consciousness, a vehicle in which the soul of the world is strongly present. This tantrism must therefore be understood in an animistic way: the whole of reality is permeated with beings and energies.

Because Shakti is considered to be the moving energy in everything that lives, she has a greater worship than Shiva. She is omnipresent, like a kind of universe mother. In India she shows herself as a goddess with many appearances and names, including Devî, Kalî, Durga and Parvati. Because every woman carries the mystery of life, the goddess is present in every woman. Tantrism wants to achieve the salvation of the soul through sexual magic.

A coiled snake

In the human body, the subtle sexual energy is the most tangible, the most nature-related expression of Shakti. This energy is located at the base of the spine. In its resting state it is called 'kundalini'. She is mantically seen as a coiled snake and is often portrayed as such.

G. Geley, *L'être subconscient*⁷ (The subconscious being), describes the subconscious or unconscious in man not psychologically or deeply psychological, but from the occult point of view. During our prehuman evolution - understand, when we were not yet human - we already built subtle, but still very animalistic bodies. These atavisms are still active in our unconscious and subconscious and represent an indispensable treasure of energy that, like a coiled snake, forms the basis of every higher development in us.

M. Van Gestel, *Mijn kind ziet meer*⁸, (My child sees more), tells what her mantically gifted daughter of the kundalini perceives. "Marieke 'sees' a kind of snake at the vertebrae of every human being. From that snake she can see how far someone has evolved and developed. Developed in the sense of being wise, and of feeling what is good and evil. Also of knowing what true love for one's neighbor is, and acting accordingly. Not pretending, but acting out of sincerity. With some people the snake runs from the tailbone all the way to the heart. They are often nice people, they are already further developed and correspond to the image described above. For most people the snake remains under the heart, they are people who still have a lot to learn. These people are no less valuable. They just haven't come that far yet. It can be compared to a school. In primary school there are children in the third grade and children in the sixth grade. One is not 'better' or 'worth more' than the other. One is just further away than the other. The development to which Marieke refers has nothing to do with intellectual development. Someone who has less intellectual abilities can have a snake that has already risen higher.

In a few people the snake reaches to the throat or even higher. She sees this with her sister, with a girl from her class and with me. When I ask her how far the snake has developed within herself, she points to the depths of her ears." So much for Marieke's testimony.

The snake wakes up

The kundalini can be activated in two ways. On the one hand, in the love game between man and woman, when a new life is created, and on the other hand, by means of the appropriate meditation, 'the snake' can be ascended along the spine to just above the head. In doing so, it passes through the body's energy points or the so-called chakras. These can slow down the ascent of the energy. With every chakra that is not in order, the kundalini is in danger of deviating. This can manifest itself in mental and physical disorders. The awakening of the kundalini releases titanic energies, which can be particularly dangerous if one does not manage to control them.

In Greek mythology, the Titans and the Titanides are the sons and daughters of Gaia, mother earth and of Ouranos, the heavenly father. They are indeed 'wild energetic'. From their youngest son, Cronos, arose the Olympic or light gods. These are much more in control, although in the ground they are still 'titanic'. Their 'abode' is no longer the night and the darkness. Not even the earth and what is within it, but the day, the light and the space above us. This includes natural phenomena such as lightning, thunder, the sun and the starry sky. These Olympic beings help determine the fate of man and of all life, albeit different from the earthly deities. They are less wild and have some ethics. Yet they too remain demonic to a certain extent. They, too, disprove the legal order that they themselves founded. Their 'harmony' is one of fear, although lighter and less balladic. For example, those who study the behavior of Greek and Roman gods, you, will notice that their actions rarely reflect a high level of ethics.

To a certain extent they are incalculable and double-hearted, but not satanic. Satanic deities consciously focus on the foundation of evil. In psychoanalytic language they speak of 'eros' or wild sex and 'thanatos', the urge to kill. We will come back to this further on (11.4.).

Because of the larger share of women in the love game, she was venerated in India, among other places, and the sexual union between man and woman was regarded as a sacred practice. The tantric texts are very clear: without eroticism and sexuality, the deity, in a tantric sense, like shakti and shiva, is untraceable. In this sense, the sexual act only remotely resembles what profane Westerners see in it. Sexuality is one of the basic methods to 'tame' the titanic kundalini and to become aware of the shakti in us. But that means that 'sexuality' is interpreted strictly ascetically and remains focused on 'the higher'. The ancient Greek myths spoke of a 'titanomachia', a fight with titans.

By itself, the goddess Shakti is 'titanic', or wild. This means, among other things, that once released, she is unscrupulous. This is expressed, for example, in its porn form.

A volatile sexual enjoyment

Gauer, in his earlier quoted work *Le tantrisme*, says that in sexual intercourse, the man comes to arbitrarily release or even withdraw the sperm. Every ejaculation, which is in fact a fleeting sexual pleasure, drives the biological body and immediately the spirit of the man on the road of disenfranchisement. This while the inner ascent of the elixir of life, the poetic name for "sexual energies", is a kind of exaltation and awakens the sleepy kundalini. Which is precisely the fusion of "the highest consciousness" - the male aspect - and "the highest energy" - the female aspect -. This gives, still according to Gauer, an inexhaustible joy, and leads to a peak experience. It surpasses the all too short-lived enjoyment of ordinary orgasm. The tantric experience comes down to the intertwining of the chakras. Once the ecstasy reaches its climax, when the two kundalini's are intertwined by the two highest chakras of the forehead and the crown, there is no longer a difference, but an existence within each other. Of that invisible 'marriage', sexual intercourse is the externally perceptible sign: what "in the beginning" was, the unity of shakti and shiva" is made visible today.

In non-tantric cultures, especially the enlightened-rationalist, people are very skeptical about all this. Nevertheless, some caution is called for. In other areas, the yogis have astonished the West by the exceptional achievements they have been able to achieve through concentration.

Seed becomes energy.

Gopi Krishna, *Kundalini, de evolutionaire energie in de mens*⁹, (Kundalini, the evolutionary energy in man), recounts how he tried to generate the kundalini by way of far too intense meditation and how this miserably failed. He says: "The awakening of kundalini can take place gradually or suddenly. In most cases, however, it leads to greater emotional instability and increased susceptibility to mental disorders. In extreme cases, it even leads to madness. He wrote of his own experiences: "The nerves around and near the genitals were all in a state of violent fermentation. It seemed as if this organ was forced by an invisible mechanism to produce the life seed in abnormal quantities, so that it could be sucked up by the nerve network at the base of the spine and then pushed through the spine to the brain. This 'sublimated' seed formed an inseparable part of the radiant energy that brought about such a change in me and about which I still could not say anything with certainty. However, I could clearly see how the seed was transformed into radiation".

Krishna does not 'waste' the sexual energy in an ejaculation, but leads it to higher vehicles where it causes a higher consciousness. He even writes that it is one of the principles of Hindu religion and the cornerstone of yoga, with the right exercises, to complete the evolutionary cycle

of human existence in one life. The yogi can become an adept in harmony with the infinite reality behind the world of phenomena. In this way he can be released forever from the otherwise endless chain of birth and death.

Krishna writes that he reached ecstatic heights, but also great depths. Let's give him back the word.

I was all conscious.

(O.c., 6.) Suddenly, with a roar like a waterfall, I felt a stream of liquid light penetrate my brain through the spinal cord. Completely unprepared as I was for such a development, I was completely surprised. But I immediately regained my composure. I remained seated in the same position and managed to keep my attention focused. The light became stronger and stronger, the roaring louder. I had a sensation as if I was wavering. Then I felt myself slipping out of my body, completely enveloped in a halo of light. It is impossible to describe the experience accurately. I felt how the point of consciousness that I was, became larger and was surrounded by light waves. It expanded outward. I was now one and all consciousness. Without any sense of having a body. Without any sensory sensation. I was immersed in a sea of light. At the same time I was aware of every point. I knew no boundaries and expanded in all directions. I was no longer myself, at least not as I thought I was: a small piece of consciousness trapped in a body. Instead, I was a large circle of consciousness, bathed in light and in an impossible to describe state of ecstasy and happiness. I stood up, but it seemed as if my vitality had flowed away from me. I didn't suspect at all that from that day on I would never be myself as I had always been. I had unconsciously and without preparation or even the required knowledge about it put into action the most miraculous and unrelenting force in man. Without knowing it, I had stumbled upon the key to the ancients' best-guarded secret. From that day on, my life depended for a long time on a thread by itself. I was thrown back and forth between life and death, between mental health and madness, between light and darkness, between heaven and earth. So much for Gopi Krishna.

The dam can burst.

Anyone who meditates like Krishna will always learn to lead large loads through his higher vehicles. He will, metaphorically speaking, have to carry powerful energies through ever stronger channels. But that is not without danger. In order to remain in the imagery, strong channels have to be built up beforehand. Let's compare this to an electrical charge that moves. If one wants to transfer ever greater charges, thicker wires are needed. If the charge is too high, the wires can be damaged. Something similar happens when meditation is too intense. The wires that lead the energy to higher tracks burn out. In a manner of speaking, the charge 'earths' itself and overwhelms the more material vehicles. One could also compare it to a dam that bursts, where all the water runs from the reservoir to its lowest point.

If a spiritual teacher who sends energies to his finer bodies, suddenly takes a sexual love for a woman and directs his high energy to his most material vehicle, then the dam that he has built up so laboriously for this will literally burst. His energy is 'grounded'. Spiritually, it is lost. His vocation as a high spiritual teacher is thus over in his present incarnation. It is no longer possible for him to work with high energies or to perform magical rites. We have already pointed to the impossibility of a sexual relationship between Jesus and Mary Magdalene, as Dan Brown, the da Vinci code, claims.

E. Haich, *Inwijding*¹⁰ (Initiation), tells the autobiographical story of how she was educated in a previous existence in ancient Egypt, in anticipation of a major initiation. Because of a sexual relation that was forbidden at the time, she suddenly lost her higher magical powers and

her clairvoyance. She writes that she needed three thousand years and many incarnations to finally, in her present life, return to her occult level of that time. Below we present from her book that bearing paragraph. By "father of my soul," she means her teacher who had trained her in clairvoyance and magic, and who predicted to her that the time for her initiation had not yet come. However, Haich ignored his wise counsel. One reads between the lines that her kundalini deviates seriously and no longer rises vertically along her spine.

"I lost my dominion over myself and without resistance I surrendered completely to the overwhelming salvation after the fright. I became aware that I love him (rem: her lover). The fire is irresistible to me. They look like flames that flare up from a giant volcano and swallow me up. I feel how my spine becomes a bridge built out of a crackling glow again, and burns out of seven sparkling torches. But now I am no longer in the immobile axis of my spine, no longer in the center, from where my real self, radiates the fire of life. My consciousness has crashed into my burning body and crackling lightning flashes rage through my veins, through my whole being. All my nerves are glowing. My thoughts are obliterated. My consciousness burns away. I am destroyed. Open heaven again, father of my soul, let me hear the music of the spheres again, which now only lives in my memory. In me reigns the silence of the tomb, because my ears have become deaf. Open my eyes again, father of my soul, for they are burnt out, and I see the light of heaven, the glow of God, only in memory. But in me darkness reigns, for my inner eyes have become blind... I can no longer come out of my body, I am stuck in this body, I cannot leave it behind me, I have become a prisoner in the dungeon of matter." So much for Haich's testimony.

9.3.2. Wild rituals

After saying something about tantrism, we go into some wild rites. The chlystis, or "very pure", still bear witness to a form of archaic sexual magic. And the same goes for the Syrian "wandering night knights". Below we give a short report of both rites.

Sanctify yourself by sin.

In ancient Greek, 'goëteia' means 'exclamation'. In this lower magic they want to call demons by shouting out their name. Let us consider a historically well-known type of goëtie. P. Mariel, *Sectes et sexe, La sexualité dans l'ésotérisme traditionnel*¹¹, *Les Khlystis* (Sects and sex, Sexuality in traditional esotericism, The Khlystis). The chlystis, or "very pure", are a testimony to an archaic sexual magic that was organized in secret societies in the course of the 18th century. Let us give, in short, the course of an initiation into such a society.

A remote room somewhere in Russia is scarcely lit. There is a table with a Bible on it, and two chairs ready. Every Saturday, as night falls, twenty or so peasants enter the room in their normal working clothes, silently. The men go to the right, the women to the left.

One particular couple takes a seat on the two chairs. They represent "the father," or the divine teacher of wisdom, and "the mother," or the "holy spirit". This indicates a form of tantrism in which sexual religion is central. The 'father' tells them the reason for the meeting. One hears the voice of the holy mother of the earth, but everyone is also going to 'sanctify' himself by means of sin. Although the word 'sin' is mentioned, in their axiomatic it is a 'saint' and a conscientious act.

After a sign from the 'father', the women take off their headscarves and let their hair hang loosely over their shoulders. Then they all undress. The 'mother' gives a sign. The youngest person begins to turn wildly like a top, in the middle of the room, with his head back and arms crossed.

Suddenly he shouts a shrill cry. This is how we understand the antique-Greek term 'goëteia': "magic with cries". This spinning around and shouting is contagious. The others follow him. Moments later they shiver all over the body, crying and barking like wild animals, and shouting: "The Holy Spirit is in us". This "holy spirit" is of course very different from the Holy Spirit of the Bible.

The more primitive, the more powerful

This title may be somewhat surprising, yet we find many examples that confirm that the primitive is more powerful. Do we look into the animal kingdom to higher life forms. They are like the top of a pyramid and rely on a lower form of life for their food and therefore their survival. Predators, for example, eat animals that graze. The latter are dependent on the availability of grasslands. If one link in the food chain is missing, all that is under the link will continue to exist. Everything higher up gets into trouble. Let's look at the power of a schizophrenic and possessed person who abandons all standards and goes wild. The power that he or she can develop in this process requires more than one guard to keep him or her in check. In the animistic world this is no different.

Applied to the chlystis: their wild behavior, reinforced by the group experience - the equal seeks the equal - evokes a lot of wild spirits, related to the titanic gods of Greek mythology. This chaos that is brought about in the room 'symbolizes' the primal chaos of 'in the beginning', with its wild energies of all kinds. It is precisely this ritual wildness of the participants that creates similar thought forms and evokes related energies. That is of course the intention here. We now know that with this 'symbolization' of this primal chaos, this disorder is actually being made today. It attracts like-minded but very primitive beings. These reinforce the frenzied behavior of the participants. The room is filled with titanic and wild spirits of all kinds.

The "holy spirit" is in us.

After this explanation we return to the room of the chlystis. The whole time the 'father' and the 'mother' sat motionless at their table, which indicates that it is a controlled chaos for both of them. When the wild behavior has almost reached its peak, the 'mother' suddenly gives a sign. The turning, the dancing and the calling stop. Now the 'father' begins to shiver - indicating an increased energy - and stutters incoherent words. All kneel before him and worship him, because "the holy spirit" is now in him. He closes the Bible and pushes the table around. The scarce enlightenment was extinguished. Then all of them want to relive the "primal chaos", "as in earthly paradise". In this way they become one again with the whole creation, with the first origin of the universe, with the material of the universe and the energies that are inherent to it. With rods they beat each other to the point of bleeding, in which, in ecstasy, they feel no more pain. This wild behavior becomes a sexual rapture. "The holy spirit is in us," the chlystis exclaim. This behavior resembles that of some - not all - Pentecostals or Pentecostal movements, who, in the middle of the emotionally vital energy vortex, also scream that "the Holy Spirit" has entered into their lives. Here too the question remains whether it has anything to do with a biblical inspiration. The same can be said of massive religious gatherings that take place for instance in North America, where 'a prophet' eclipses the whole room with emotionally charged speeches, but the logical coherence of which is sometimes more distant.

One of the chlysti women takes a man and pushes him to the ground. Both roll over the floor, over the body of "mother earth" and start a love game. All of them follow this example. The orgy lasts until the morning. Then everyone goes home. A deep sense of life force and happiness remains. Every chlysti is convinced that he or she has reached the level of "good-and-evil".

Let's pay attention to the hyphens between these words. It means that the distinction between good and evil disappears, that one places oneself outside it. One 'sanctifies' oneself with good and evil. Here the biblical Decalogue is absent. They are convinced that "the holy mother earth" will receive them in "her womb" at the end of their life. The ritual gave them something superhuman, but also something dark. When the chlysti has repeatedly worshipped mother earth, he can become a 'strannik', or vagrant. He then leaves his family, his property, his home. From then on, his family members were non-existent for him. The strannik even renounces his name, burns his passport, forgets his wife and children. He never lets anyone know again. This 'wandering' was so anchored in Russian morals that many houses had a special cellar to house the 'holy' men. When the strannik succeeded, at night he led a girl into the forest to 'sanctify' her as well through a contact with Mother Earth, which again grew into a 'saint through sin'.

By dancing sacredly in the deep forest and making eroticism "in the service of the earth's mother", the 'faithful' wanted to restore the anomalies which, according to them, were imposed on them by the secular, everyday life. The Great Mother gives wild energies to the initiates, to her lovers and mistresses, extra-natural powers. The facts, according to Mariel in his book *Sectes et sexe*, show that after such a celebration, the faithful have more than ordinary extra-natural powers, with which they can better cope with the various problems of life.

The Russian chlysti Rasputin (1872/ 1916), who fascinated women and took advantage of them in an annoying way, is well known. With the thus received 'wild' energies he not only had success with the ladies of the court, but he also cured the child of Tsar Nicholas II who suffered from haemophilia. He gained so much influence at the imperial court that his opponents killed him for this.

The wandering knights of the night

Pierre Mariel, *Sectes et sexe*¹², reports. Syria was placed under a French mandate in November 1919. The French authorities are confronted with the 'Ansarieh' or the wandering knights of the night. These form a secret society. Almost every village has a small temple. It is whitewashed on the outside and has one narrow door as its entrance. This one is orientated towards the East. This temple is guarded day and night. If you enter it, you have to go down a few steps. All earthly religions have a predilection for the subterranean. Contacting subterranean beings is already being prepared and introduced. The highest authority lies with the 'mokkadam'. He decides about life and death and is authoritarian through and through. As is the case with all black magic. The mokkadam himself bends to the 'kadra', a kind of 'divine mother'.

Once a month, at full moon, the initiated men and women come together in the temple. They are gathered in a circle around the mokkadam. He stands upright in the middle of the circle and sings holy texts. He makes the center of the power-loaded universe visible today.

All sing the lyrics. They are shouting 'Allah, Allah' more and more quickly. This goes on for hours, until they enter a trance. Then everyone goes outside and starts dancing frenziedly, and chanting Allah's name. In doing so they keep their heads turned backwards. Suddenly, when Venus appears on the horizon, the mokkadam gives the order to stop the dance. All go back into the temple.

The kadra has gone before them. There she stands naked. This strengthens her radiance and energetic role. It is not the nudity itself that counts, but the energetic radiation. She now

embodies the great mother earth. Everyone bends to her and worships her in silence. Then the scarce light is extinguished. They shout out "holy words".

The dance accelerated. The mockkadam set the rhythm. He held the whip in his right hand. Suddenly, he gives the password, on which a sharp whistle resounds. Deep silence follows. It is pitch dark. When everyone heard the password, they all lay down on the floor. Then the kadra swings the whip around. Those who are not initiated - those who are not lying down - get a terrible whip and don't survive. Then they all undress and have a frenzied sexual intercourse in total darkness. Anyone with anybody. Hetero, gay, young, old, in shame or not. It doesn't matter. Only the Supreme Woman is reserved for the Supreme man. Any children born out of that 'wandering night' are also 'initiates'. They were indeed 'received' in a very energetic atmosphere. Such a child is indeed animated with a special energy and with an unusual insight and ability to act in a sacred way. In the morning the orgy ends. Life returns to its normal course. Until the next new moon. Until the next wandering night. No one should allude to this orgy at all. In everyday life, the Ansarieh had a high marriage ethic. An adulterous woman is killed, and anyone who is caught in sodomy is stoned to death inexorably.

An energetic and erotic chaos

This disorderly but very energetic erotic chaos is now, as we will further clarify, the basis and source of almost all non-biblical religions. According to experts, the basic group of wandering knights was led by the idea that rhythm strengthens the energy. By rhythmizing movements, by dancing in a religious way, man, bio-energetically, returns in a way to his first origin, in the bosom of the universe. Especially when he does this naked. He believes that he is reconnected to the whole of creation. Cosmic forces accumulate in the dancer who is bound to the round dance of the heavenly constellations. In this way he gets a view on the impossible to interpret laws of what arises and perishes.

One feels connected to the constellations and the result is that one imitates the movements of the planets and stars when dancing. And therefore also shares in their energy. Sensitives that dance rhythmically, along with the movement of the heavenly bodies, will feel this extra energy immediately. Let's not forget that all archaic, ancient and classical cultures saw the universe imbued with a fine, rarefied energy.

F. Wendel et al., *Les sagesses de Proche-Orient ancien*¹³ (The Wisdom of the Ancient Near East) clarifies in this context the term 'hylozoism'. The Greek term 'hylè' means 'matter', 'zoë' means life. Hylozoism assigns 'life' to all forms of matter. It was also common among almost all early Greek thinkers. For the Egyptians this energy was concentrated in the Milky Way.

That a dance at the right rhythm generates energy, especially when at the same time a woman barely dressed moves harmoniously, is well known everywhere. A lot of video clips make that clear. In sacred cultures, the nudity or partial nudity increases the energetic radiance. Think, for example, of the arrangement and movements of the oriental belly dancers. The generation of energy is central. In profane cultures it is more about the nudity itself. According to a large number of clairvoyants, modern life with its leisure activities and the few sexual taboos that exist there, have much in common with the noisy and energetic chaos of chlysti and stray knights.

Sai Baba

This well-known Indian guru (1926/2011) declared to be an incarnation of the gods Shiva and Shakti and knows millions of followers in and outside India. However, he was repeatedly

accused of sexual harassment with his followers. When typing the words 'Sai Baba sex' in google, you get a lot of 'items'. It clearly points to a link between this religion and sexual magic. One finds reports of people who testify to their unwanted sexual experiences with this guru. In what follows, we limit ourselves to one representative sample, here of a fifteen-year-old boy.

"Between 1991 and 1993, I went to India three times. From the very first time, I was an ardent admirer of Sai Baba because I thought he was God. During my first two trips I had seven private interviews with him. During the first of those interviews he asked me to take off my pants and underwear. Because I thought he was good, I did what he asked. He immediately had an oil ready and rubbed the place between my penis and anus with it. His followers told me that it served to open a chakra, which is a source of spiritual energy. But I'm not sure that's what Sai Baba did. In all my research since then, I have never read anything about such an initiation ceremony. And yet, in every subsequent interview, Sai Baba asked me to take off my pants again, rubbing my penis. He kissed me with his tongue on my mouth. I opened my lips a bit, but held the teeth firmly together. Yet he pushed his tongue into my mouth. I confirm that what I have written here is in accordance with the truth during my interviews with Sai Baba on 20 and 23 September 1999." So much for this testimony.

It is clear that Sai Baba performed miracles in his sanctuary in Puttaparthi, India. The answer to the question from where he gets the required energy, after the story of the fifteen year old boy, is not difficult at all. The essence of this religion is also sexual magic. Sai Baba took the energy from his followers. He appropriated it through their sperm and saliva, among other things. And not always with their full permission. In fact, many followers are apparently not even aware that the essence of this religion is sexual magic. Sai Baba can be compared to the gods of the santeria and macumba: he takes the energy of his followers in order to solve a number of life problems. He takes and gives, the well-known "do ut des". Indeed, with the stolen energy, he did a lot of good. Among other things, he founded a hospital that offered free care, and built a university. But it would be a form of honesty to come to the conclusion that the energy with which much is accomplished is at the expense of his disciples.

Of course there are sexual intimacies. This is typical of such pagan religions. Without energy he achieves nothing. Those who are informed know that. Anyone who has no idea beforehand and is surprised afterwards, will find such sexual intimacies 'undesirable' and may feel deceived and disillusioned in that religion and its divine leader.

It seems as if a lot of pedophile practices, inside and outside the churches, from an animistic point of view, also have to do with stealing the occult life force of children. Young people are from the occult viewpoint, very vulnerable. Their subtle energy is still unspoiled. This makes them an ideal victim. People who turn themselves down to such degrading practices, even if they have a religious status, show through their actions that they are looking for energies that they apparently don't find in their own religion. If this happens within the church, it speaks volumes about the failing prayer life of these 'mediators', about their 'occult status' and their insufficient contact with the Biblical God, the giver of all life force.

And again tantra

We already mentioned above Gopi Krishna, and the way he practiced tantra. We saw that his too intense meditation caused him a lot of problems. What is essential is that the orgasm is avoided and the sexual energy is sent to higher vehicles. As Krishna sees it, it is certainly not a wild form of tantra. An equally tantruistic view, but different from this one, is described by André van Lysebeth, *Tantra, Een andere visie op leven en seks*¹⁴ (Tantra, A different view on

life and sex). On the cover of his book we read that tantra, without wanting to be a religion, lets us experience the sacred and magical aspect of life, the world and of love. It is remarkable, indeed quite contradictory, that Lysebeth's view of the sacred and magical is completely separate from that of any religion. He repeatedly confirms in his book that tantra is not a religion at all. Nevertheless, he wrote, "It is the divinity that, in the form of an individual phallus, penetrates into every mother form and creates all the beings". And further he says: "For tantra, every woman, however common she may be, is an embodiment of the goddess, she is the goddess, the absolute woman, the cosmic mother". But then it also appears from his book, that tantra is indeed a form of religion. It may seem more acceptable in our culture to promote a broadening of consciousness that is independent of any religion. But that is impossible, those who are better informed know that these energies always have their origins in the gods. The expression "Subtle secular energies" is contradictory. These energies are always in relation with divine beings.

A similar contradiction can be read in Mantak Chia / Maneewan Chia, , *Nei kung de la moelle des os*¹⁵ (Nei kung of the bone marrow). "Chi kung" in China is a method in which one works by breathing in order to act on the body by means of 'chi' or life force. "Nei kung" is close to chi kung, but in principle this nei kung method takes place without these special breathing exercises. The focus is on the bone system, which plays a very important medical role, among other things in the production of blood, so that nei kung is a Taoist method that tries to regenerate the bone marrow through chi, life energy, and so on.

Like Van Leysebeth's book, the book also exudes a kind of "death from God". It is literally said: "According to Taoism, man's destiny is only in man's power and not in God's, for we choose our deeds in life". As a result, deities, intermediaries and all that is 'religion' are excluded. They are the result of human ignorance. Yet one meditates and cultivates the subtle energy. So that, despite the assertions of the proposers, Taoism still uses very religious methods. Because of the emphasis on life force, Tantrism, as profane as it is practiced in Buddhism, is still a religion. This paradox appears further in the book when a pupil is said to have attracted several low-level ghosts in an erroneous way of meditating. They stuck to him like parasites and sucked away too much sexual energy.

Although this paragraph has nothing to do with sexuality, we mention them here. It illustrates that in the West, both tantric and Taoist methods present themselves as a-religious, when in fact they are not. What is presented as purely profane has a sacred background. So why not humbly admit that both have something to do with religion? One can also talk Western skeptics and atheists to one's mouth and keep the religious aspect secret. But this is not true and is a form of dishonesty.

The spirit versus the flesh

In his book van Lysebeth is opposed to the Biblical religion. On p. 20, we read, "The tragedy of the West is to set the flesh against the spirit," and then p. 65, he wrote, "By the way, do we know who Jesus really was? But is that important?" Van Lysebeth is honored by the honesty with which he clarified his position here. However, for a biblical and dynamic religion, the position of Jesus is of decisive importance. We would like to clarify this further.

Let's give a short anthology of Lysebeth's work, o.c. 137vv.. "In the field of sexual education certain 'wild' tribes from India could teach us a lesson. In the tribes, a simple, innocent and natural attitude to sexuality is decisive. In the dormitory, it is reinforced by the general absence of any guilt and by the freedom that comes from the absence of interventions and external influences. Moreover, these pre-marital relationships often lead to happy marriages. As far as

sexuality is concerned, even after marriage, some people enter into extramarital relationships. They are remnants of their free sexual life before marriage. And of a very free psychological attitude from their adolescence. If an individual is not sexually satisfied with his wife and the sexual desires are not completely satisfied, he may have a relationship with other partners, either to make love or as an extramarital relationship or in usual ceremonial form. In these tribes, possessiveness, jealousy, passionate dramas due to 'infidelity', and divorces that are painful for parents and children are prevented. Not to mention the absence of sexual frustration. The boy knows the 101 positions and their variations. In short, he becomes the perfect lover. The real foreplay on maithuna consists of creating an intimate psychological and physical contact to establish a deep harmony. As a result, each person is imbued with the personality of the other, with his or her presence in the strong sense of the word." So much for a few quotations.

Van Lysebeth is opposed to the Biblical religion, which places the flesh as inadequate against the spirit. On the other hand, one can still wonder whether knowing 101 positions makes one a perfect lover, and what the connection is between knowing positions and love. The Latin language knows the terms 'amor', 'love' with interests, and 'caritas', selfless love. The question also arises as to how one can grow towards an intimate psychological and physical contact and experience a deep harmony in free love with a frequent exchange of partners. The author accuses Christianity of emphasizing the spirit to the detriment of the flesh. One might wonder whether he himself does not place too much emphasis on the flesh at the expense of the spirit.

His entire explanation is reminiscent of Margaret Mead's (2.3.) study of the alleged absence of a puberty crisis on Samoa. There she found the free and noncommittal love and described the experience of it as "a light and pleasant dance". Until Derek Freeman's counter-research revealed her findings as radically untrue.

9.3.3. Drukpa Kunle

Finally, we would like to mention a few testimonies in which sexual energy is used differently than usual. They belong in a specific religious and cultural context, e.g. in Tibet, Bhutan and Nepal, five hundred years ago. Although they seem very strange in our time, there are points of contact with our civilization. If we would succeed in empathizing somewhat with the preconceptions of such cultures, the distance that alienates us from them might become a little smaller and our understanding of their practices might become a little greater.

We refer to the legend of Merlin the sorcerer, who according to tradition had magical powers. Jean Markale, *Merlin, l' enchanteur, ou l'éternelle quête magique*¹⁶, (Merlin, the magician, or the eternal magical quest), writes about this Celtic tradition: "As in many so-called archaic civilizations, an initiation, in which certain occult insights and wisdom are given, does not take place without a form of sexuality between master and disciple. So it can be said that in this Celtic tradition, 'knowledge' is transmitted through sexuality as well as through intellectual insights".

We would like to nuance Markale's statement somewhat. It concerns a sacred wisdom that has both an emotional and an intellectual aspect in the transfer from master to disciple. In this emotional relationship, desacralized cultures all too easily dare to speak of 'sex', something that in our predominantly desacralized Western culture is all too easily understood only physically. Rather, the emphasis is on passing on a higher life force, something that is made possible by that physical contact between teacher and pupil.

We remind here of the occult axiom that states that all fluids, such as someone's blood, sweat, or saliva, are carriers of (a part of) his or her life force. In that light we consider, for

example, the healing of the woman who suffered from blood flow (*Luke 8:43*). She "healed herself" by touching the garment of Jesus. His robe contains his very high life force, and by touching it, part of the force passed to the believing woman, so that she was healed. *Acts 19:11/12* also mentions that God, through Paul's hands, performed striking miracles, so much so that the sick, who touched his clothes, were healed. We refer further to *Mark 7: 33*, where the evangelist says that Jesus with his saliva touched the tongue of a man who was dumb, so that he could speak immediately afterwards. The Bible (*John 9/1-14*) also mentions that Jesus rubbed his saliva on the eyes of the blind man so that he could see again. Through touching Jesus, and also through his saliva, an incomparably strong life force emanates.

Let us now return to the teacher who wants to initiate his disciple. All magicians know the occult life force of a man, accumulated in the sexual organs. They do indeed pass on that so mysterious life. Who, as an initiator, touches his pupil, as for example with a laying on of hands, or rubs his own saliva on him or her, or passes on his most powerful fluid, thus gives a higher form of his own life force. And here we are clearly talking about... his sperm. In the axiomatic of such cultures, it is clear that the term 'sex,' as a mainly physical event, is completely misplaced here.

It is also known that Saint Augustine (354/430), the greatest church father of the patristic period, was a kind of playboy in his youth. After his conversion he never completely came to terms with his youthful derailment and considered every eroticism rather easily as sinful. His vision remained very strong in the church. Biblical Christianity further banned all sexual rites as mortal sin and modern rationalism, especially in its 18th century French materialist version, desecrated all rites, including sexual ones, turning them into profane pornography. All this, too, complicates a correct view of sexuality and sexual rites.

After this explanation we give the floor again to Markale. He writes: "We hardly understand the truth (rem.: of such 'sexual' rites) in the West. In fact, classical morality, which has grown out of a misunderstood or poorly integrated Christianity, has distorted our view of our body and mind. This made the way in which sacred wisdom passed on at such an initiation increasingly ethically unacceptable". So much for Markale.

What the author says about this ancient Celtic culture can, of course, also apply to initiations in the Himalayas. Let's go into that. Margo Anand, *La magie du tantra dans la sexualité*¹⁷, (Tantric magic in sexuality), tells about Drukpa Kunle, a sexual magician who lived in the XV century. Even today in Tibet, Bhutan and Nepal his actions are described in songs and stories. We give here two stories that she mentions in her book (o.c., 131).

A shining body

A first story can be found on the market in Lhasa, the capital of Tibet. There Drukpa Kunle exclaims: "Listen to me! I am Drukpa Kunle. I am here now to help you work on your soul's salvation. So tell me quickly where I can find the best wine (note: "a drink rich in spirits") and the most beautiful women. There is a general silence, yes, a certain annoyance. But an old woman takes the floor: "The most beautiful women live in the land of Kongpo. You'll find Sumchok, a virgin girl and she's extremely beautiful". Drukpa leaves immediately, and finds Sumchok. She just serves the food of a powerful chief. Drukpa recites her songs in which he promises her a higher type of 'insight' in veiled terms. In a passionate song she sings her longing for the Buddha level of insight. He lures the chief away and thus has the beautiful virgin in front of him alone. She wishes a high degree of meditation. She offers him tea, but he takes her by the hand, and puts her in her lord's bed. Then he lifted her robe and saw "her lower mandala".

In tantrism, a mandala is a geometric and beautiful, colorful drawing that represents the universe and acts as an infrastructure of meditation. Clairvoyants tell us that when a woman is well rested and in possession of her subtle powers, this chakra has the appearance of a mandala, a radiant sun, with a diameter that can of course vary according to her occult energy. This mandala usually has a diameter of about 25 cm.

It should be noted that in the hypotheses of tantra, Drukpa does not lower himself to the level of a voyeur, but that he looks at Sumchok's subtle body, more specifically the chakra of her sex. According to the tantrists, it is a mistake to interpret it as ogling or possessing Sumchok in a sexual way as described by Nabukov in his book *Lolita*, or as a Sade does. It is not about the sex, but about the subtle life force that is concentrated there. Those who interpret it exclusively sexually, have, according to the mentality of that time and culture, no contact with the reality mentioned here.

When Drukpa Kunle wants to leave, she wants to go with him. He places his sexual organ against hers, and has intercourse with her. For modern people, this is of course about bodily sexuality. For those tantra cultures this is a sacred act. He takes her to a cave, teaches her to meditate and leaves her alone. Sumchok is not an object of lust for him. She then focuses on meditation. After four days she frees herself from the disappointments of life and thus reaches, in "a shining body", the Buddha state of consciousness expansion. She becomes sensitive, clairvoyant, and can do magic work. She remains conscious of herself, but that consciousness extends beyond the everyday.

Through a sexual rite she has undergone a raising of the level of her consciousness. Drukpa Kunle made her partake of the energies he has at his disposal. She was initiated by him. As already mentioned, all bodily fluids of a person share his or her subtle energy. In that respect, blood, saliva and sperm are related. In Christian circles this can happen irreverently. Nevertheless, during the consecration, albeit in an immaterial way, we share the flesh and blood of Jesus. This does not change the fact that there is an immense distance between the supernatural energy of Jesus and the extra-natural energy of a Drukpa Kunle.

A glowing wisdom lightning

Let's also give the second story that Margo Anand mentions. In the house of a family there are a few demonic creatures, who are constantly harassing people. The residents beg Drukpa Kunle to exorcise their home. He agrees and asks them to make an opening in the door, at the level of his sex organ. Then he requests that he be left alone with a few barrels of wine. It should be noted that wine is a spirit drink, a drink full of 'spirits'. They too are involved in the magic ritual. Drukpa Kunle performs a magical incantation ritual. In the evening he drinks alone, sings with a raw, loud voice so that the demons are attracted. Magicians, familiar with this practice, will tell you that in order to carry out a spell, one must try to get the spirits out of their hiding place. If not, they simply won't be reached. As these demons do not enter after Drukpa's rite, they become angry: "Let us enter. This house is ours!". He orders them to place themselves in front of the door. Then he puts his "glowing wisdom lightning" (note: his phallus) through the opening. Then he shot his energy-charged sperm at them. At the battle, they submit. Peacefully, they put themselves at the service of the welfare of the family, who from then on lived in peace in the house. Magically speaking, it's not sex, but a showdown, in which the strongest, Drukpa Kunle, wins the fight. It is not the biological sperm itself that controls the spirits, but the subtle power of Drukpa Kunle, which is hidden in his sperm.

The llama is reborn as a donkey.

Alexandra David Neel, *Mystiek en magie in Tibet*¹⁸ (Mysticism and magic in Tibet), also writes about this Drukpa Kunle. Let's give her story below.

A big tulku-lama had spent his life doing nothing. Although he had been given excellent teachers in his youth, while his library, inherited from his predecessors, was of considerable size and he was always surrounded by excellent scholars, he could hardly read. This lama came to die. At that time there lived an eccentric man, Drukpa Kunle. He travelled faithfully through the country, his usual wanderer's habit, and came on one of those trips by a stream where a young girl was just busy shoveling water. Without saying a word he threw himself at her and tried to rape her. The girl was brave, and Drukpa Kunle was already elderly. She defended herself so fiercely that she managed to escape, after which she ran to the village to tell everything to her mother. The good woman was stunned. The people of the region all respected good morals, so that none of them could be suspected and so the rascal had to be a stranger. She asked her daughter to give a detailed description of this unworthy character.

While her daughter told her various details, the mother thought about him. She remembered that during a pilgrimage she had met the magician Drukpa Kunle. And the characteristics that the daughter told her were perfectly in line with those of this holy and incomprehensible eccentric. There was no doubt about it. The one who wanted to abuse her daughter was Drukpa Kunle. She considered that the principles that underlie the behavior of ordinary people do not apply at all to those who have supernatural knowledge. A magician isn't required to obey any moral or other laws. His actions are dictated to him by higher considerations that are beyond the reach of ordinary people. Then she said to her daughter: "The man you have seen is the great Drukpa Kunle. Everything he does is well done. So go back to the stream, kneel before him and consent to everything he wants from you."

The girl went back and saw the magician sitting on a stone, deep in thought. She knelt before him, apologized for her rebellious attitude, which had arisen out of ignorance, and declared in all respects that she wanted to be his servant. The saint shrugged his shoulders. "Child," he said, "women do not arouse the slightest desire in me. But listen. The great lama of the neighboring monastery died, after an unworthy life, as an illiterate one. He has neglected all opportunities to acquire knowledge. I saw how his spirit wandered in the Bardo (remark: the underworld) and was dragged to a bad rebirth. Driven by charity, I wanted to give him a human body. But the power of his evil works wouldn't tolerate it. You have escaped me, and while you were in the village, the male donkey and the female donkey, which you see walking in the meadow, have mated. So it won't be long before the great lama is reborn into the body of a donkey foal. So much for this text from David-Neel and the stories about Drukpa Kunle.

The creation of subtle life force is central in such stories, not the sexual pleasure itself. They show how difficult it can be to empathize with the religious axioms of religions of other cultures and other times. Those who know the axioms of these religions or magic can logically go on to the conclusions themselves. Precisely because our Western culture is so desacralized, it finds it difficult to see more in it than what is profane. As Sterley put it (2.3.), our Western assumptions surround us like a shield, behind which we only perceive what our own assumptions allow us.

Halloween and carnival

It may come as a surprise that both festivals are mentioned in this chapter. But from an occult point of view they are also related to sacred eroticism. Kristensen, *Verzamelde bijdragen tot kennis der antieke godsdiensten*¹⁹, (Collected contributions to the knowledge of ancient religions), mentions that during this feast the connection between the underworld and the people on earth will be strengthened. Many gods and the deceased need energies which they then come

to seek from the living. These feasts can, occultly speaking, cause a lot of problems. The believers of the extra-biblical religions saw no other way out. They had to appease these 'higher' beings, because they regularly appealed to them to survive. They also didn't want to take the resentment of these creatures upon themselves. There is a constant duality in the non-Biblical religions. The sacred is always two-pronged.

The inhabitants of the underworld were appeased by the sacrifice of food and drink. It is not about the organic food, but about the subtle forces present in it. Eroticism and erotic dances also generate energy. This is, by the way, the sacred origin of carnival. Such processions were religious ceremonies. In a number of cultures, this custom is still highly topical. The gods and goddesses, the creatures of extra-natural level, need the energy of their believers. We have already pointed out the difference between these religions and Christianity. The Holy Trinity has all the energy, the inhabitants of the extra-natural do not, because they do not live in friendship with the Holy Trinity. The result is that they take the energy where it is, including in blood and sex.

These beings could also appeal to Trinitarian energies. But they can't easily be found for that. They usually refuse, because they don't want to give up their way of thinking and acting. They behave autonomously, vainly, proudly. This is how they have behaved for centuries. If the magician wants to bring these creatures back to order, he must first summon them. This can be done, for example, by means of sexual rites. This is how one comes into contact with them. Competent magicians claim that they can then make them feel the Trinitarian energies and offer them a choice: abandon their vanity and seek their energies at the source of all life, or be confronted with a judgment of the Triune God. We will come back to this in detail in Chapter Twelve, which deals with causes and consequences.

9.4. The Bible and eroticism

Also in the Bible we find a lot of texts about eroticism and sexuality. A sample.

9.4.1. He created them, husband and wife.

In Genesis 1:27-28: we read: "God created man in His own image, in the image of God He created him; male and female He created them. God blessed them; and God said to them, "Be fruitful and multiply, and fill the earth, and subdue it; and rule over the fish of the sea and over the birds of the sky and over every living thing that moves on the earth."

When man, as a man and a woman, represents God's nature, it means that man participates in God's way of being and therefore stands out from the inorganic nature, the plants and the animals. That's why sexuality is essentially a sacred thing.

9.4.2. Asmodeus, the worst of the demons

That demons can also be erotically active is shown by the Bible in the book *Tobit* 3:8. Sarah married seven times and each time her husband was killed in the bridal chamber by Asmodeus, the 'worst of the demons', the night the groom entered Sarah's room. Asmodeus does no harm to herself because he 'loves' them, (note: he wants to 'own' them) but as soon as a man approaches her erotically, he kills him. The Bible goes on to tell that God sends his high angel Raphael to free Sarah from this and to give her a suitable husband.

9.4.3. The seductive daughters of the people

We read Genesis 6:1/4. "Now it came about, when men began to multiply on the face of the land, and daughters were born to them, that the sons of God (understand: elevated beings) saw

that the daughters of men were beautiful; and they took wives for themselves, whomever they chose. Then the Lord said, "My Spirit shall not strive with man forever, because he also is flesh; nevertheless his days shall be one hundred and twenty years." (Understand, since his life force is insufficient. This "spirit-flesh" contradiction has been mentioned above (1.4.1.) and controls biblical thought up to the last pages of the New Testament). Especially in Paul's case, this "spirit / flesh" couple plays a major role. We continue: (*Genesis 6:4.*) :The Nephilim were on the earth in those days, and also afterward, when the sons of God came in to the daughters of men, and they bore children to them. Those were the mighty men who were of old, men of renown."

One can clearly see here the same ground structure that ruined Sara's life. But with the difference that the angels - in biblical language: impure spirits or demons estranged from God - influence the fertilization process in such a way that the children share in the demonic nature of the sons of God. During conception, the sons of God inserted a kind of soul-body that represented their element into the child. One can of course always reject such a fertilization type in the name of current biology, but this does not prevent that what the Bible says, in itself, is possible. Especially as soon as the phenomenon of possession is put first. This is all the more so since possessions often contain a strong erotic element.

As the biblical writer describes the situation, it is clear that the sons of God have extraordinary vitality and thus came across as infamous heroes. Yet their ethics remained substandard. This moral degradation provoked a divine judgment, a deluge, due to a lack of God's supernatural life force. Once again it becomes clear how dynamism plays a leading role here. Apparently, Asmodeus is such a godson.

From these two examples, the sons of God and Sarah, it is abundantly clear that Yahweh does not tolerate such behavior by his sons of God. *2 Peter 2:4* also disapproves: "For if God did not spare angels when they sinned, but cast them into hell and committed them to pits of darkness, reserved for judgment".

*La Bible de Jérusalem*²⁰ says that the story of Nephilim is only a folk myth. But that's the question. From what follows one can also assume that they are, to use a term of Nietzsche, a shameless race of 'übermenschen'. According to the Bible, this led to the Flood because of their moral spoilage. It can be said that the chlystis that imitate these sons of God are, occultly speaking, also nephilim themselves, with the decay of morality inherent in it, and with the risk of undergoing a God judgment.

9.4.4. The Days of Lot

We read *Gen. 19*. Three "men", in fact a manifestation of Yahweh and two of his angels, come to Abraham. Yahweh stays. The two men continue to Sodom because "the call against Sodom and Gomorrah is great, her sin is very heavy". Sodomy or homosexuality occurred in Israel at that time in a brutal way and was considered a "sin against nature", which was punishable by death (*Levit. 18:22*).

Let's listen to *Genesis. 19;1-25* : Now the two angels came to Sodom in the evening as Lot was sitting in the gate of Sodom. When Lot saw them, he rose to meet them and bowed down with his face to the ground. And he said, "Now behold, my lords, please turn aside into your servant's house, and spend the night, and wash your feet; then you may rise early and go on your way." They said however, "No, but we shall spend the night in the square." Yet he urged them strongly, so they turned aside to him and entered his house; and he prepared a feast for them, and baked unleavened bread, and they ate. Before they lay down, the men of the city, the

men of Sodom, surrounded the house, both young and old, all the people from every quarter; and they called to Lot and said to him, "Where are the men who came to you tonight? Bring them out to us that we may have relations with them."

(Note : La sodomie ou l'homosexualité s'est produite en Israël à cette époque de manière brutale et était considérée comme un "péché contre nature", punissable de la peine de mort (*Levit. 18:22*).)

But Lot went out to them at the doorway, and shut the door behind him, and said, "Please, my brothers, do not act wickedly. "Now behold, I have two daughters who have not had relations with man; please let me bring them out to you, and do to them whatever you like; only do nothing to these men, inasmuch as they have come under the shelter of my roof."

Lot tries to keep them away from their homosexual practices. The guests were "sacred" and Lot proposes to respect this inviolability, linked to his hospitality. He even went so far as to give his two virgin daughters - according to the customs of the time - to these men. That Lot wanted to give them his daughters might surprise us. Nevertheless, we find a number of similar customs much closer to us. In the case of the Inuit, for example, it was customary for the visitor to be offered a woman during his stay. It was considered as a lack of courtesy not to refuse this proposal. In the case of Inuit, the use can be considered as a remedy against biological inbreeding in these extremely remote areas. In our history, we could think of a number of marriages in royal houses. They served primarily diplomatic interests. Love between two people was subordinate. We refer to the many countries where marriages have been (or are still) 'arranged' by others than the loved ones themselves. Respecting the free will of two lovers is apparently not that old.

Let us continue with the biblical text. But they said, "Stand aside." Furthermore, they said, "This one came in as an alien, and already he is acting like a judge; now we will treat you worse than them." So they pressed hard against Lot and came near to break the door. But the men reached out their hands and brought Lot into the house with them, and shut the door. They struck the men who were at the doorway of the house with blindness, both small and great, so that they wearied themselves trying to find the doorway. Then the two men said to Lot, "Whom else have you here? A son-in-law, and your sons, and your daughters, and whomever you have in the city, bring them out of the place; for we are about to destroy this place, because their outcry has become so great before the Lord that the Lord has sent us to destroy it." Lot went out and spoke to his sons-in-law, who were to marry his daughters, and said, "Up, get out of this place, for the Lord will destroy the city." But he appeared to his sons-in-law to be jesting. When morning dawned, the angels urged Lot, saying, "Up, take your wife and your two daughters who are here, or you will be swept away in the punishment of the city." But he hesitated. So the men seized his hand and the hand of his wife and the hands of his two daughters, for the compassion of the Lord was upon him; and they brought him out, and put him outside the city. When they had brought them outside, one said, "Escape for your life! Do not look behind you, and do not stay anywhere in the valley; escape to the mountains, or you will be swept away." (...). Then the Lord made sulphur and fire rain over Sodom and Gomorrah from heaven. He destroyed these cities and the whole region, with all its inhabitants and everything that grew there.

9.4.5. A divine judgment

In this way, the angels carry out a divine judgment, an intervention by God in earthly history, for the sake of a "vengeful sin", an unscrupulous behavior that brings forward the unpleasant

consequences of it. In Biblical terms, this can be done either directly or through the laws of nature. Attention was paid to the structure that is a separation: the ones, the Sodomites, are not able to withstand the action of the angels against all odds because of their 'flesh'. The others, Lot and her own, have the Spirit of God at their disposal because of their conscientious behavior and are saved. Some do not see the natural catastrophe coming; others are warned by the angels and escape.

According to the Bible, the flood (*Gen 6; 7*) testifies to a judgment of God: "The Lord said, "I will blot out man whom I have created from the face of the land, from man to animals to creeping things and to birds of the sky; for I am sorry that I have made them.". This is followed by the Flood as 'punishment', because of the insufficient vitality of many people. For he who does not have God's own life force, is exposed to all possible dangers inherent in creation, and can do so without being able to offer serious resistance.

Just as the contemporaries of Noë, in the absence of God's own life force (His 'spirit'), gave themselves up to what is called "the elements of nature" (the flood), so the contemporaries of Lot gave themselves up to "the elements of nature" (burning sulphur). The author does not say so explicitly, but the basic statement about "spirit / flesh" clarifies the judgment of God at the time of Lot.

The text must be situated and understood in the context of the days of Lot. In our time there is a great discussion about the true nature of homosexuality. In the days of Lot, homosexuality was so disastrous that the Yahweh religion had no choice but to denounce the disease as irresponsible. This is already apparent from the very description of the aggression with which the inhabitants of Sodom and Gomorrah threw themselves at their victims: "Release them so that we may abuse them". This text therefore does not condemn the gay or lesbian relationships as such.

9.4.6. A Midjan woman

Let's give a second text from the Bible. *Numbers 25:1ff.* states what follows. "While Israel remained at Shittim, the people began to play the harlot with the daughters of Moab. For they invited the people to the sacrifices of their gods, and the people ate and bowed down to their gods". The sanctuary of Baal-Peor (*Numbers 23:28*) was on the border between Israel and Moab. Both peoples went there. Moabitan women try to involve the Israelites in these religious rites and even have them worship these idols. The fact that other cultures besides Israelites and Moabites also visited this sanctuary can be seen in *Numbers 25:6* and *25:8*, where it is said that an Israelite shows up with a Midian woman and enters with her into a sacred dormitory. This short description shows how well established such sacred eroticism was at that time, even for high-ranking persons. However, the fact remains that Yahweh could not tolerate the idolatry of his people. So much for this sample from the Bible in which eroticism and sexuality are discussed.

9.5. Higher' creatures and eroticism

9.5.1. Upper beams, lower beams

The biblical story of Lot suggests that eroticism is also present in 'higher' subtle beings and, even more so, that this eroticism can be directed at earthly people. Our medieval theologians spoke of an 'incubus' and a 'succubus'.

An "incubus" (from the Latin "incubus" meaning "lying on", plural incubi) is a male demon, who has sex with women. During sexual intercourse, he lies on the woman.

A "succubus" (from the Latin "succubus" meaning "lying under", plural succubi) is a female demon who has sex with men. During sex, she lies under the man.

According to C. Rager, *Dictionnaire*²¹ a succube a succubus is a female demon who has sex with a man at night. Medieval texts bear witness to this: for example, nobles have seen beautiful women with sexual intentions enter their rooms with closed doors and windows. And an incubus is a demon who has sex with women at night. In medieval texts, a being is thus identified with a multitude of terms: dusius, faunus, ficarius, homo silvestris, larva, pilosus, satyrus, silenus, sylvanus. These are Latin terms that emphasize one aspect. For example, those who need sex (ficarius, satyrus), those who are in nature (fauna) or live in forests (homo silvestris, sylvanus).

The dictionary states that with the ancient Romans these figures were natural spirits, but that gradually, under pagan and above all Christian influences that linked eroticism with demonia, they were labelled as 'demons', 'devils'.

The fact that "excited night visitors" keep coming back from antiquity and the fact that experienced occultists interpret such things as possible, can make us think. Even in our time, reliable people report such night visits. As a result, people get up very exhausted the next morning. This exhaustion then exposes the aspect of a 'larva', (7.4.4.) or a ghost that steals energy.

The Italian theology professor from the 17th century, Sinistrari d'Ameno, says in his work *Dictionnaire des sciences occultes*²² (Dictionary of occult sciences), over demoniality what follows. The devil - whatever he may mean by that - has two ways to have sexual intercourse with men. On the one hand he has sex with magicians and sorceresses after a solemn profession of faith, as a result of which one surrenders oneself to demonia. And on the other hand he sometimes has fellowship with people who do not want to know anything about it. The author adds: "It is an established fact that from time to time children are born who are big, strong, courageous, beautiful and evil". We referred earlier to "the omen", an American film from 1976. (5.2.2.).

9.5.2. Merlin the wizard

Tradition tells us that Merlin's mother had a sexual relation with a "son of God", which led to Merlin's birth and could also explain his magical powers.

C. Rager, *Dict. des fées et du peuple invisible dans l' occident païen*²³ (Dict. of fairies and the invisible people in the pagan West), sees in Merlin a child born after intercourse of an incubus with a woman. Rager gives a long explanation of which we show a part here. Merlin's mother, according to the Breton novel, was very beautiful, but did not want to marry in the conviction that if she lies in bed with a man, she will die. In a text dating from 1215/1230, we read that she finally sleeps with a stranger after he has convinced her that she will enjoy his body but will never see him. They become the parents of a child who is unpredictable and depraved.

Satan hopes to make it his servant, but fails. Merlin's mother gets remorse and in her repentance she delivers Merlin from the demon. Still, according to the text, Merlin is left with something of the bestiality of the nocturnal visitor. He is so hairy at birth that it frightens his mother. Through his 'divine' origins, Merlin possesses the ability to be omnipresent, to be able to change shape and to share in the paranormal knowledge of his subtle father, an incubus. From God, from childhood, he receives gifts such as wisdom and prophecy. In other words: Merlin remains a two-pronged being.

9.5.3. *The Entity*

We're basing ourselves on J. Degas, *L'emprise*²⁴. At the beginning of 1983, after an immense success in the USA, the film 'The Entity' was released in the French cinemas, reminiscent of the film 'The exorcist'. The main event of The Entity: a girl, performed by Barbara Hershey, who was awarded her role, is both tormented ('bullied') and raped by an invisible creature ('the entity').

The film is the work of Franck de Felitta. He met the girl Carla Moran in California in 1977. She has been visited by an 'entity' mantically for years. And all this in that aggressive erotic way. De Felitta, as a rational and enlightened man, was convinced that "such nonsense" did not exist. The so-called religious or paranormal explanations were just 'illusions' for him. However, the Felitta gradually changed his mind. He got to know Howard Long, an American specialist in the field. With other researchers from the University of California, he witnesses the manifestations of such an entity. For example, they detect a multicolored light in Carla's aura. In the laboratory itself, one sees a creepy shadow forming there, throwing itself at the young woman. The people present film the event. It shows both the multicolored light phenomena and the shadow. The medical report is formal: Carla is physically tormented. She has nail scratches on her chest, an injured shoulder, and injuries between her thighs. Carla was also raped. In other circumstances, and after identical scenes, Carla is three times pregnant. According to these facts, there is apparently much more going on than just a Freudian 'sexual neurosis'. Thorough experience shows that such "sexy harassment" occurs in our pornographic-permissive culture far more than "decent people" suspect. And to become such an erotic intrusion magically mastered, initiates say that one needs to have much more than the traditionally known incantations.

9.5.4. *A ghost lover*

A. David-Neel, *Liefdestover en zwarte magie*²⁵ (Love magic and dark magic), tells of the particularly horrific practices of so-called Bön wizards who focus on black magic. As she writes in the introduction to her book, she hesitated for a long time to write down her story. Representing these facts in themselves, she continues, would make the story incomprehensible to foreigners who do not know Tibet. That is why she opted for a novel form. She concludes her foreword with the sentence: "In the meantime, the reader is asked to always remember that this novel has really been lived from beginning to end". The atrocities she talks about are much worse than what is shown in the excerpt below. The novel is about the love between Garab, a robber, and Détchéma, his girlfriend. We let the writer have her say.

One night when Garab was lying awake, he saw that Détchéma, who was lying next to him, seemed to be struggling with 'something'. It seemed as if she resisted at first, but then gave in. "An angry dream", Garab thought. Two days later the same thing repeated itself, but this time the struggle was fiercer and longer. The young woman made a cry. "Garab asked, "Are you sick?" "Why don't you protect me?" Détchéma, half awake, said, "Were you asleep? ... Did you see him leave?" "Who?" asked Garab. Détchéma woke up now. "What did I tell you?" she asked, while her voice betrayed a certain fear. Garab got the impression that she didn't answer frankly. "You shouted," he said quietly, "and then you muttered something incomprehensible. He no longer doubted that one of the demons, who haunted the mountains, had attached himself to him and his girlfriend in order to do them harm. In the middle of the night, a sudden feeling of cold had awakened him. By the light of the moon shining inward, Garab distinguished a subtle but human form. It was the shape of a Hindu-yogi. His pale, ash-covered face touched that of Détchéma, and his lips were greedily printed on the young woman's. Garab jumped up

immediately, but even sooner the fantastic visitor got out of the way. "Garab asked his girlfriend the next morning: "Did you sleep well last night?" "Yes," she answered laconically. "Didn't you dream?" asked Garab. "In these holy places, the gods sometimes send dreams to pilgrims. "No," she replied, but her voice shook.

Garab asked no further. He certainly wasn't dreaming of it. He had seen the yogi and he had gone out of the tent to find him. Who was this ominous intruder? Was this a real yogi, experienced in magic, who understood the art of making himself invisible in order to escape persecution or, on top of that, was able to send out his own etheric double and to make it act at a great distance, like a human being of flesh and blood? Had Détchéma come to the point where she preferred the caresses of this ghost lover over his own? At this thought a mad rage arose in him. Suddenly he remembered the strange history that his mother had told him, in connection with the way in which she had become pregnant and to which he had not given any credence. Could it indeed be that beings from another world attacked women of the human race? Another feeling now mixed in with his anger: the desire to solve this mystery and to discover the identities of this strange visitor. So much for this text by David-Neel.

The author goes on to say in her book that the ghost lover is Garab's deceased father, who does not find his way in the other world and wants to avoid his second death, the discarding of the subtle body. In order to survive, he needs energy, which he steals at night through a form of sexual intercourse with Détchéma. Garab and his girlfriend fortunately meet a competent magician who can undo this robbery. The magician clarifies the situation and speaks of a terrible secret, used by criminal insiders. "In this way they make many victims, because the women who fall prey to these people die within a short period of time. Your sensual love for the woman you are accompanying has also fed the cruel sensuality that has persisted in your father. He wanted to have your mistress with him in order to take possession of her life force and of the part of psychic energy that you have been able to transfer to her. Both of you would have been victims. But I will save you."

So much for this testimony. One sees the similarities and convergences with the stories of Sarah and Asmodeus, the nephilim, the story of Lot and with the entity.

9.6. Religion and sexuality: conclusion

Sexuality has a profane and a sacred side. Western culture places particular emphasis on the secular aspect. A far-reaching nominalism easily loses contact with other levels of existence and sometimes considers sexuality as a secular hobby and without a sacred commitment.

Sacredly speaking, sexuality and eroticism always have to do with subtle life force. Energies are generated, exchanged, but in a number of cases also stolen.

In many non-Biblical cultures and religions, sexual practices aim to use energy for practical purposes. In some cases, the "primitive chaos" is uncovered, involving particularly primitive and not always reliable beings.

Injudiciously generating and using such forces can be very dangerous. Biblically, a number of these religions represent a valid stage, as long as one does not know better. One can hardly blame the old religions for using the available occult energies to solve life's problems. These pagan religions have a life force that even shows 'great miracles', but the root is 'flesh'. The life they give originates from ritual contact with the "Sons of God", with deviant angels as *Genesis* 6: 1-8 clearly says. Christianity does not just condemn this 'flesh', but sees the lack of ethics in it. That is why the Bible introduces "God's Spirit", God's own life force, which saves. Christianity tries to accept, purify and elevate these practices. The gods addressed in these lower

religions can share in this higher life force and in biblical ethics. Otherwise, they remain deprived of God's spirit and await a judgment of God.

The Bible itself also mentions a number of sexual practices, together with an opinion on these when it concerns revenge calling cases. Biblically speaking, the generation of energies through sexuality not only remains below standard, but also becomes superfluous. The Holy Trinity, as the highest instance in the universe, is the giver of all life. Therefore one should no longer appeal to beings and gods that are outside the biblical religion and that act autonomously and independently of the Holy Trinity. The incalculability of many extra-biblical beings will be discussed in more detail below.

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Chapter 10: About people and animals

10.1. A human-animal bond

What preceded

Reality has a profane and a sacred side. The sacred side refers to a subtle matter.

Sacredness is felt in a mantic way and worked by magic. Man, too, has a number of subtle bodies. Some people may leave their biological bodies and undergo an out-of-body experience. This can happen consciously or unconsciously. Religion, interpreted dynamically, and of course also magically, are influenced by beings and their energies.

All life force comes from the biblical God, creator of all life. The fact that creation reflects an omnipresent subtle matter has been emphasized in Chapter Eight. God allows himself to be assisted in the management of his creation by his court council.

A. Bertholet, *Die Religion des alten Testaments*¹ (The Religion of the Old Testament), notes that the Bible refers to the pagan deities as 'angels' who make up God's court, and who therefore, together with him, with arrogance, obstinacy and authority, rule the universe against him.

Because these gods determine the universe and in a way also our destiny, they belong to the "elements of the world". We have repeatedly pointed out that they do not always distinguish between good and evil. They are somewhat ambiguous. These deities also dominate nature, plants and animals, and of course also influence humanity.

Plants, animals and humans possess subtle matter. Vegetable juices and, indeed, the blood of humans or animals are carriers. Sexuality also generates subtle energies. These can activate the "wild self" and reactivate a form of primitive chaos. The titanic gods thus generated are very strong, but unreliable. There are also less wild gods, gods who are better able to control themselves, but they too have essentially a double heart. We have tried to explain it in chapter nine, among other things.

This new chapter, "on men and animals", will bring together the "experience outside the body", (6), the "animism" (8) and the "religion and sexuality" (9) in a remarkable and magical link that can exist between men and animals.

A chain in our evolution

The theme of 'animals' has already been mentioned. From the point of view of our occult evolution, animals precede us in our development. Let us remember that among others the ancient Greek philosophers Empedocles, Pythagoras and Buddha claimed to remember previous lives as animals (5.2.2.).

Fr. Schneider/J. Rehmke, *Geschichte der Philosophie*² (History of Philosophy), says that Plato was also a supporter of Pythagoras on that point. Plato argues that a man can even fall back to a lower than human form of existence. He writes: "The immortal soul, in so far as it has the true and valuable will, enters the sphere of the blessed, in so far as it does not pursue the true and the valuable, ends up, on the basis of an inferior re-incorporation, in a new earthly existence that is rather animal in nature". Let us refer to the story of Drukpa Kunle and the Lama who was reborn as a donkey (9.3.3.).

Joan Grant, *Many Lifetimes*³, says that consciousness has a mineral phase, then a vegetative phase, only to evolve through a series of animal incarnations into homo sapiens, into a human being. R. Montandon, *De la bête à l'homme*⁴ (From beast to man), also sees the

animal, and certainly the higher evolved pet, as a link in the long evolution to man. According to him, this also means that the latter has a special task and responsibility towards animals. Certainly in the last embodiments as a pet, consciousness has become so extensive that it separates itself from the 'group soul' to which it belonged until then, and stands on the threshold of being reborn as a primitive human being with a truly individual consciousness. Unfortunately, Montandon continues, man rarely realizes his educational role in relation to animals. More than once, animals are mistreated and exploited, and they end their miserable lives in the absence of good masters without having made the slightest progress. Montandon concludes that, by valuing our pets, we are forging links with those who remain beyond death.

Goosy, the porthound

The magazine *Nostra*⁵, tells the story of a certain Mrs. Carmen Fallaci from Coconut Grove, near Miami in the U.S. She had one day taken her porthound Goosy to a veterinary clinic. Goosy needed surgery because he had a tumor. He would stay there for a few days. When Mrs. Fallaci was watching TV at home that night, she heard a scratching sound at the back door, which she recognized as that of her dog who rubbed his paw over the door and thus indicated that he wanted to go inside. Surprised, she opened the door and saw her dog walk in and go to his basket where he was sleeping. Mrs. Fallaci believed that her dog had escaped from the clinic, but when she went to him and wanted to caress him, she saw to her amazement that her dog seemed to be getting thinner and thinner, yes it was as if he was becoming transparent, until he finally dissolved into thin air. Not knowing what to think, she called the vet at the clinic and learned that her dog had died two hours ago. Apparently it was a phantom.

According to *Nostra*, this is not a unique story, but there are several testimonies to the impending appearance of pets. *Nostra* complements with other similar testimonies.

You can see that pets can contain a lot of good. Animal lovers or people who have a pet can confirm this with many anecdotes. Regarding the materialization, Goosy's story shows similarities with that of Mrs. Schwarz and with the hitchhiker of Alba-la-Romaine (6.2.3.).

The Psylls or snake charmers

That the animal represents a link in the long evolution to man, and that we in our soul depths are related to animals, is evidenced by the Psylls, among other things. The traveller and historian Herodotus (-485/-425) mentions these people who were known as snake charmers. Throughout the centuries there have been people who could exercise remarkable authority over wild animals.

R. Montandon, *De la bête à l' homme*⁶ (From beast to man), tells of a Yogi, who in a totally deserted place only had to all he had to do was shout a certain sound and crows appeared on all sides. But let's return to the Psylls. Montandon describes how Moussa, charmer the serpents, a Psyl, in the Egyptian city of Luxor, works: "There he goes. Slowly moving forward, his stick on the shoulders. He sang invariably in the same tone: "O you who are hidden, respond to my voice! Wake up, you who are asleep, come and listen to my voice! Come out of your burrows and show yourselves!" There, he suddenly changed direction, quickly went about twenty steps forward, his nose in the wind, and stopped in front of an opening in the ground. With his stick, he beat around it, rushed into it, slid his shirt sleeve up, kneeled, and stuck his arm in it as far as his shoulder. Then he pulls out a beautiful snake with a yellow belly, which he has grasped at the end of the tail. He plays with it for a moment, while she vigorously squeezes his arm and bites him to the point of bleeding. He doesn't move a fin. She plops her backwardly curved teeth, pointed like needles and white like ivory, deep into his flesh. He smiles! At last he lets

her go. She makes a quick run for it. When she is about twenty meters away, he shouts something that makes her look paralyzed. She no longer makes any movement. He goes to get her and puts her in his basket.

Montandon says that Moussa does the same with scorpions. What is going on here, magically? A subtle thought form of Moussa, also called an "artificial elemental", floats around at the behest of his master, looking for a prey. This thought form also contains subtle matter of an animal soul, here a snake, so that two beings, the elemental and the soul of the animal, are suddenly captured and subjected psychologically and physically to the animal tamer, Moussa. That he can do this, depends on his atavism. Clairvoyants say that, from the point of view of reincarnation, he was once a snake, a cobra, a scorpion or whatever, before he evolved out of the animal world. This means that he is attuned to these animals from this kinship. In this way he can tame them without danger to soul or body. Something in him is, from his past history, related to the soul of the animal. And he puts that in the thought-form as well. But how this happens in practice, that is what the tribe has been keeping secret for centuries. It is only handed over from father to son and is probably a magical formation. Just as the apprentice ngil was trained by the black magician, a formation that penetrates into the deepest, unconscious and subconscious and animal layers of man.

The power of the king of Lolo

J. Lantier, *La cité magique*⁷ (The magical city), once experienced a rite in a monastery of fetishists in the north of Dahomey (West-Africa) just before the fetish feast in Lolo. Lantier tells. A number of initiated women, dressed in white, go to a large pond in a twist of the river. The villagers keep their distance. The village chief shouts a few unintelligible words and then throws a series of still living chickens into the pond. The numerous crocodiles throw themselves at the animals. An initiated woman then goes into the pond, singing, followed by the other initiates. The crocodiles - I saw that fantastic miracle, says Lantier - make the way free. This is what the initiator addresses to the crocodiles and, in the name of the king of Lolo, she offers them to allow all the women of the village to draw water from the pond all year round. "Here and there the huge mouths of the crocodiles opened up as if they wanted to confirm it," writes Lantier. Then all the women went back out of the water. Once on the shore they took off their clothes and went back into the water to bathe in the midst of the crocodiles. A few minutes later they came out of the pond again. Then the village women, holding the jars, were allowed to draw water in the presence of the crocodiles. The animals seemed completely indifferent to their presence. So much for Lantier's testimony. Apparently the primitives also have their 'miracles' that prove the axioms of their religion.

10.1.1. A step back, an inventory

Initiations

In the previous chapters, we also stressed the importance of animal energies in relation to initiations. Let us gather some data on this subject.

Elisabeth Haich, *Inwijding*⁸, (Initiation), is an autobiographical account of an earlier life in ancient Egypt. She explains the preparations for her occult initiation and the tasks she must perform during her off-body experiences. She said: "Nor did I know that during my journey to the other world, to the realm of the unconscious, these unconscious forces threw themselves upon me like wild animals. Apparently, this deep and animal layer in us is fighting for our own conservation, especially since this layer feels threatened by a higher type of initiation. It is well known that even the possessed are more resistant when an exorcism threatens. Let's also compare it to someone who is blackmailing another human being. If someone wants to correct

this injustice and make it public, the person who is blackmailing will want to prevent it by any means possible. In this way, he can suddenly become much more dangerous.

It's a bit like some neurotics and psychologists who consult a psychiatrist. They say they want to be healed, but have only one fear: that the psychiatrist exposes what they prefer not to see exposed. It is also an ambivalence or duality. Hence the title of a book by Freud: *Die Flucht in die Krankheit* (The Flight into Illness). Such people are rarely curable, but in their unconscious and subconscious depths, they prefer to remain sick. Or, to put it another way, the spirits who cause this behavior, fight for their existence and for their home: the sick man.

An out-of-body experience can be considered as a kind of occult initiation (6.1.2.). Many people then testify that it was a delicious experience: "I no longer believe in an immortal soul and in life after death. I am sure I will survive after my death'. For others, it was the most horrible experience they had ever had. They saw hills full of naked people, who looked like zombies. This is also what the image of their nudity refers to. They have been stripped of just about everything and have virtually no life force. So, whoever 'sees' this, finds himself in a very low atmosphere at that moment. The real inhabitants of this world remain trapped there. Visitors from above are in transit and can get up again afterwards.

Dedet, author of *La mémoire du fleuve* (The river's memory), (4.3.2.), was also introduced to the rituals of the Bwiti, a tribe from Gabon. He too has 'seen' naked people. Essentially, such an initiation can be summarized as follows. Once and for all, they want to overcome life's difficulties. In a state of exteriorization and at another level of reality, these difficulties, like wild animals, focus on initiation or inauguration and threaten to destroy it. It takes a lot of self-control, fighting spirit and patience to achieve this. In these cultures, such initiation is particularly difficult. This has already been demonstrated by the introduction to Ngil (3.3.3.).

J. Grant's book, *Gevleugelde farao*, (Winged Pharaoh), tells the autobiographical story of an initiation into an earlier life in Egypt. Grant says that a certain Hekket failed in this endeavor, and for the rest of his life was blind and stupid. But this is only the biological incidence of damage in his higher subtle bodies. And the latter is much more important

E. Haich also describes in her book *Initiation* (4.2.1.) that she was initiated into an earlier life in Egypt, but that this failed. She talks about the enormous price she paid for this failure, and the many lives she needed to return to her former level of psychical and magical ability's.

In this way, the success of the initiation accelerates part of human evolution. A failure apparently slows it down. We can also see ordinary life, which is lived conscientiously, as an initiation. Here, the different difficulties of each life are spread over a longer period of time - the whole life. In this way, living and coping with many setbacks is very significant. Elisabeth-Kübler Ross, Rabindranath Tagore, K.O. Schmidt and Carlos Castaneda, among others, discussed it (5.1.3.).

Religion and magic, to face all these difficulties, require the help of superior beings. This is also the reason why religious and magical people pray. In order to ensure the good ethics of these extra-biblical gods and energies, possibly to put them in order, biblical man will especially appeal to the Holy Trinity, which forces extra-biblical beings to act in accordance with the Decalogue or suffer the consequences if they do not obey.

The life force of the Indian

Let us remember the young Indian's dream of life (3.3.4.). He had to describe his dreams, what the spirits told him, but also the animals he met. His dream is an initiation and is therefore, in this cultural context, much more than a mere fiction. It is not so much the individual animals that appear to him at another level of reality. The contact thus established with the spirits and gods who care for these animals is important, and the contact with their energies. This can help the tribe to survive in difficult times.

We are referring to the magicians of the Mennomonis, the Indian tribe of Canada (3.3.5.). The white magician treats ailments according to his abilities with regard to plants (phytotherapy). He limits himself to using the vital force, 'virtue', of herbs. The black magician also creates powders, potions and "magic mixtures". But he does so not only from herbs, but also from the remains of cruel predators. In this way, its powders contain primitive, cruel and wild life forces and spirits, but also as a result they become much more powerful. This explains why the black magician shows much more easily a 'predatory' behavior. The type of life force used, determines morale. The use of the force of animal life also leads to animal morality, the understanding, the morality of the gods who control the animal world. The gods to whom the distinction between good and evil hardly applies.

The souls of animals

The story of Goosy, Drente's partridge dog, seemed very nice to us. Of many animals, there is really no harm in saying. The history of the Psylls is somewhat different. Sympathy for snakes, cobras or scorpions does not melt away immediately, and Moussa's way of working has reminded us a little of hypnosis and magic. It was not directly about the individual animal either, but about the animal soul and the spirit - the god - who controls that part of the animal kingdom. In what follows, we will not focus so much on the individual animal, but rather on the energies, forces and beings that control the animal kingdom. Let us look at what has already been mentioned in previous chapters on this subject.

Our depths of soul have in them the memory of something animal, yes even something vegetable and even the world of minerals. Servan-Schreiber says that we are condemned to live in the depths of our souls with something of the animals that preceded us in evolution (4.3.2.). But also plants have preceded us in this existence.

Empedocles claimed to remember a number of his incarnations as boys and girls, but also as plants, birds and fish, strange as it may seem. Our evolution apparently goes back much further in the past than we usually think.

A wolf

We refer to the vengeful demon of Fortune (7.4.1.). He took the form of a wolf. Her extreme anger did not materialize into a dark superior man, but into a subtle wolf. Something in her anger is related to the characteristics of this predator. That is why it is also an animal form that comes to life. In his book *Les aides invisibles*⁹, (The Invisible Helpers), Leadbeater testifies that a mother who mobilized all her strength to help her child, who was dying, created a kind of angel. We notice the difference. The thought of Fortune's revenge leads to a wolf, the thought and the emotion of the mother to help her child, manifested itself in the subtle material as a guardian angel.

We note that the chlystis, once in wild ecstasy, cry and bark like wild dogs (9.3.2.) and fight each other until they bleed. The one who surrenders to the "wild self" and the titanic forces

that are so called, resembles a degenerate animal. We refer again to Freud who, in the depths of man's heart, found 'eros', sex and 'thanatos' the desire to kill.

An eagle

Carlos Castaneda has written a number of books about his relationship with the Indian magician and shaman Don Juan Matus, who introduced him to magic. In *The eagle's gift*¹⁰, Castaneda tells how, under the direction of this magician, he undergoes the experience of being out of body. What is striking is that he does not do so with a subtle body in the shape of a human being, but that this body has the shape of an eagle, and therefore he 'flies' in the other world.

A vulture

The African writer Konaré Adam-Ba, *L'épopée de Segou*, (The Epic of Segou), 1987, says: "With my university education, I went to Africa to visit the Griots, the descendants of a great ruler. I asked them to verify my statements about their ancestors' conquests against the data. That question didn't tell them anything. They knew how to tell me that their ancestor had the ability to transform himself into a vulture to keep his vast territory. How, K. Adam asks himself, in such conditions, can history be written in such a way that a wide audience can understand it? How do historical works or treaties translate into national languages when, once translated, they say nothing to the reading public?"

A snake

Let's read Attilio Gatti, *Sangoma*¹¹. Matumba, a Zulu, mourned the death of Tebeeni, the youngest of his three wives. A week earlier, she had given birth to a son. A few days later, Gatti's attention was awakened by the cries of some women in the village. They pointed to Tebeeni's cabin, where a large poisonous snake had just entered. Gatti did not hesitate for a moment, took his rifle and suggested to Matumba to kill the animal. Gatti expected full confirmation, but Matumba reacted with indignation and asked Gatti if he had gone mad. Matumba pointed out that the snake was driven by Tebeeni's spirit and that his deceased wife was just coming to see if her son, her husband and everyone she had known were doing well. Therefore, Matumba continued, the snake had to be carefully guided through the village, so that Tebeeni could determine for himself that everything was as it should be. The village magician was therefore called. He brought his magic flute and started playing a strong rhythmic melody. Over time, the snake, as if hypnotized, began to swing back and forth while the magician slowly showed her around the whole village. The snake passed in front of 'her' baby, her' Matumba and her many parents, to establish that everything was going according to plan in the village, despite Tebeeni's death. Once she was convinced, the magician accompanied the snake outside the small village, after which she disappeared again in the desert. So much for Gatti's testimony.

A donkey

We refer to the story of the lama, who had wasted his time on earth and did nothing to reach a greater inner height. According to the magician Drukpa Kunle, he is reborn as a donkey (9.3.3.).

An insect

In these samples, we mainly talked about lowering the level from a person to an animal. With the Kai, we go even further: the soul can lower itself to become an insect's soul, and perhaps even lower.

Ch. Keysser, *Aus dem Leben der Kaileute*¹² (About the life of the people of Kai), writes about his stay in Kai. They are small, Pygmy Melanesians who live on the northeast coast of

New Guinea. The soul, according to the Kai, has a second characteristic after death, in addition to its subtlety. It can change shape. After the death of the biological body, there is another kind of death of the soul. The soul of man descends in level. It becomes the soul of an animal, then an insect, and if necessary even this level dies. This lowering of rank or level disappoints the soul. And makes him angry. The anger of a deceased person is one of the causes of the Kai's fear of a dead person.

This statement may seem absurd, but it is still a scattered phenomenon. It can be seen in Clara Gallini, *La danse de l'argia, fête et guérison en sardaigne*¹³ (The argia dance, celebration and healing in Sardinia). The author talks about an old exorcism that, until the last century, still existed in Sardinia and around the Mediterranean Sea, was known as "Tarantulism" or "Tarantism". It is based on the bite of a spider, the '*latrodectus tredecimguttatus*', which causes painful poisoning in humans and is also difficult or even impossible to cure. We can try to medically treat the bite and the inflammation that follows, but it is far from enough. For the ancient Mediterranean cultures, it was clear that this was more than a biological phenomenon, yes, it had an occult background. Let us briefly explain this.

For the people the spider was inhabited, yes possessed by an 'argia' (plural: arge) the soul of a man who had lived badly and was therefore sent back to hell after earthly life. Embittered because of their bad living conditions, such souls do not grant people on earth the happiness that they themselves are deprived of. So they take revenge by inspiring such spiders and persuading them to bite people. Through this wound, they then appropriate the life force of the one who has been bitten, the life force that they would hardly otherwise find in their pitiful situation.

The people knew: how to get out of the grip of these evil creatures? By favoring them, by giving them energy, that energy that was evoked by sexuality. The villagers then organized carnival celebrations, during which they talked a lot about sex and, in addition, showed sexual and obscene scenes. This calmed the angry souls somewhat and, once satisfied, they partially and temporarily released their grip on the patient, who then seemed healed. And this until the angry soul feels that they needed another dose of extra energy and inspires the spider to bite someone again and make him or her sick. The meanwhile so familiar "do ut des". In this low level and capricious behavior, we recognize the unpredictability of the entities of the extra-natural level. The evil soul first causes illness, but once satisfied, she releases its hold and at the same time she is the cure. The writer Gallini even said: "She is the only cure".

By performing such sexual rites - sexuality fuses and strengthens energy bonds - one obtains a temporary healing, but after a certain time, the souls require part (if not all) of the life force of the people who helped the patient to heal, in order to maintain themselves in the energy field.. Thus, the patient is at the end - after his death, he remains infected with the disease, if necessary for centuries - in a worse situation than at the beginning. Without an appeal to the high Trinitarian energies, there can be no definitive cure. This is why the episcopate of Sardinia is so dismissive of the convulsions of the argia, which - according to the author – still continued in the 1960s.

Animal energies

All these testimonies indicate that in the depths of man, there can be animal energies at work, and that he does not always have sufficient control over them.

Leadbeater, *Innerlijk leven*¹⁴, (The Inner Life), writes: "When a person, through a spoiled desire, obtains a strong bond with an animal, the astral body of such a person shows these

animal qualities". In his *Het astraalgebied* (The Astral Region), we read from the same author: "Someone whose thoughts are animal, sensual and greedy, travels the world, taking with him everywhere a ruinous atmosphere. His aura is inhabited by the disgusting creatures he created himself. With this, he is a dangerous plague for his fellow human beings, because he can infect others with these influences. It is not surprising to clairvoyants that these people then disengage at an inhuman level, at a level that approaches the animal. Such animal forms also appear in the aura of such a human being. The equal seeks the equal. The tragedy is that the last off-body experience, the near-death experience (IME) of such a person, is also animal. This means that he or she, according to the axiom that the equal seeks the equal, will also descend to animal and low levels. But then it is an involution, a retrograde evolution.

The Bible, *Daniel*: 7:9/14, says that the kingdom of God can be compared to a man, just as the kingdoms of this world are like the kingdom of animals. Perhaps it would be better to say "the kingdom of monsters", because the animal, as a creature, is good.

Here we are already referring to Jesus, who says of himself that he is "the son of man", which also says that he's not a "the son of animals". Unlike many, he has no animal layer in the depths of his soul. We will come back to this later.

The examples also show that in many pagan religions, the animals and creatures that control these animals are at the center. This suggests that in a number of cases, the distance between humans and animals is much smaller than we would like it to be. Soloviev saw as the goal of evolution a man, as Jesus wanted, not an animal, in other words: a deified man, divine in the biblical sense. According to some clairvoyants, the evolutionary distance between animal and man is smaller than the distance between man and deified man. If this is the case, then today's man still has a whole evolution to live through.

There will be a rift forever.

The following testimony, for example, shows that religious evolution is not always favorable. The book by H.G. Clouzot, *Le cheval des dieux*¹⁵ (The horse of the gods), is, in the form of a travel story, the description of the sacred initiation rites of the Brazilian Candomblé, a South American religion. Clouzot describes how, over the course of the weeks, the three girls who presented themselves for the initiation lost all respect for themselves and gave up all semblance of human behavior. Gradually they had difficulty in expressing themselves. Yes, they put themselves on their hands and feet, four-legged animals alike, to lick up the dishes served. Vera, Clouzot's Brazilian wife, writes that she felt the 'psychological' distance between her and the girls grow ever greater. "I have the impression," she said, "that, between us (the Clouzot's) and the girls, there will forever be a gap. Instead of bringing them fruit jelly of the goejave (note: a kind of fruit), I should insult them - just as the initiating nigger does this all the time -, for 'dirty' niggers and say that they 'stink' but I will never be able to handle anything like that".

In other words, this 'animalisation' is due to the demonic method of Candomblé (in Bahia). Gods of a low, yes, animal level, of the 'primeval chaos', penetrate the mediums and thus cause the initiation, here in fact in animal form.

Nebuchadnezzar

The Bible, *Daniel*. 4:23 also describes a form of desecration: the madness of a king. King Nebuchadnezzar has a dream. In it he sees a tree that grows very fast and becomes fertile, until a an angel who watches, shouts: ""Chop down the tree and destroy it; yet leave the stump with its roots in the ground, but with a band of iron and bronze *around it* in the new grass of the

field, and let him be drenched with the dew of heaven, and let him share with the beasts of the field until seven periods of time pass over him."

The prophet Daniel is given the difficult task by the king to interpret the dream. Daniel, inspired by God, explains. "The tree stands for the king. The angel predicts that he will live like an animal for a time in madness. And this until the king realizes that it is not he, but the Most High God, who controls the royal power. Recovery is possible if the king pays for his lack of conscience with conscientious acts and his misdeeds with the merciful treatment of the poor people in his kingdom.

The following year, the king admired the glory of Babylon that was created "by his own royal power. The king continued to rule in an autonomous, arrogant and estranged way, even though he had been warned of this in his dream. At that moment a voice from heaven resounds, saying that he is being deprived of his kingship. From then on Nebuchadnezzar shows an animal behavior, even to eating grass like a cow and on hands and feet. Because he then converted to God, he was restored.

The story illustrates Biblical moralism as a condition for obtaining life force and a successful life, and Biblical immoralism that ultimately leads to failure. The king undergoes a form of God's judgment.

10.1.2. A fight

Gazing at a toad until he dies.

R. Montandon, *De la bête à l'homme*¹⁶ (From beast to man), describes a rather bizarre experiment in Champagne, near Etoges, in September 1817. Let's summarize his story.

Three men, a doctor of 25 years old, a professor, and a third person, had read in an old book about necromancy (remark: summoning the dead) that the magicians can kill a toad through the gaze alone. Experiencing mentality, they wanted to do this again and placed a toad in a suitable glass jar on the table. The toad remained silent. The doctor crossed the arms, leaned with the elbows on the table and began to look at the toad in concentration. He stood about two feet away and in the presence of the two others, they checked what was going to happen. During the first ten minutes, the observers did not notice any change in the doctor's behavior. He only seemed to show curiosity. But that changed. At the tenth minute, his gaze seemed to express a kind of dissatisfaction and regret. From the tenth to the fifteenth minute, the doctor gradually and as it were involuntarily moved towards the toad, to a distance of about three to four inches, in which his effect on the toad seemed to double. On the fifteenth minute he changed the position of his arms. He unticked them, closed the hands and relied on them. His hands now seemed to be clumping together. His gaze was given the appearance of anger. From the fifteenth to the eighteenth minute his face first turned red, then very pale and covered in sweat. On the eighteenth minute the toad burst apart.

During that time the two observers at the toad had not noticed any change. He kept his eyes firmly fixed on the doctor. The doctor said that he had first endured a general discomfort. But little by little life in him had stretched itself. If the experiment had lasted for a few more moments, he would not have known whether he would have been able to continue it. He could no longer endure the excitement and added that he would have fallen over or become unwell. Or that something even worse would have happened to him. Afterwards, the doctor had a serious period. He attributed this to the aversion and the different sensations he experienced during the experiment. This period had no further consequences and was apparently the result of the subtle trial of strength. The toad is apparently an excellent witchcatcher or 'fascinator' and possesses a great deal of subtle energy.

The power of the eye

Montandon (o.c.) quotes Ch. Lafontaine, *L'art de magnétiser*¹⁷ (The art of magnetizing). Lafontaine, as a magnetizer, works with subtle dust. He points out the danger of such experiments. He says that the power of the animal's eye over man is great, but that, conversely, the power of man over the animal can be even greater. Even up to and including the killing of the animal. Sometimes, however, man does not gain the upper hand. Both influence each other and 'fight' for life and death, where the strongest survive. If the gaze of the crawler animal is focused on the gaze of man, and man is weakened, then the animal's earth-bound fluid overwhelmingly penetrates into man and diminishes his human fluid, with the result that he becomes even weaker. That is certainly the case on that infrahuman or subhuman level. Then another kind of subtle material applies as a power factor, namely the atavistic soul material, so that the soul material of the path takes hold of the human soul depths and man unconsciously becomes a 'path', but subject to the physical path in front of him. One compares this for example with the subtle side of hypnosis. We already referred to it indirectly in the book of the Rochas, *L'extériorisation de la sensibilité* (4.2.2.). The hypnotist indeed penetrates with his soul material the hypnotized, while the hypnotized soul material leaves the hypnotized, to make room for that of the hypnotist. This is precisely why the hypnotist is able to live up to his suggestion. Lafontaine warns: "Once completely under the spell of the toad, one can no longer get out on one's own". The animal (understand: the spirit that controls that part of reality) can magically turn out stronger.

A magical and animal showdown

J. Grant, *Ogen van Horus*¹⁸, an autobiographical work that recounts a previous existence in Egypt, describes an occult fight between two magicians. We summarize. "Although I had never experienced a magical trial of strength before, I knew that both priests would join their available forces to create a thought form that would be as strong at that level as if they had been materialized in the material world. These thought forms would, of course, remain invisible, except for those who had been trained in clairvoyance at a higher level than the three-dimensional.

There the two magicians, Khepa-Ra and Hekhet, faced each other. Hekhet stretched his right hand with his index and middle fingers forward, his thumb and the other fingers folded together in the palm of his hand. I knew that this method of directing energy was often used, both to heal and to destroy. Khepa creates a personification of Horus in the form of a falcon. Hekhet is indeed a very powerful magician! He has thrown a snake of Apep around Khepa. The monstrosity sucks life force out of him. His strength decreases by the second.

Nothing visible touched the two priests, they didn't make a sound, and yet they dripped the sweat of an extreme effort from their bodies. All eyes were on Khepa, who was about to collapse. Suddenly, as if in an almost impossible effort, he turned up. He stretched out his hands and then brought them to his side, like a falcon that folds his wings together before he lets himself fall on his prey. Hekhet screamed. It sounded like the high shrill cry of a hare that ended up in the claws of a falcon. He rubbed his throat with one hand while trying to protect his eyes with the other. He shouted it out: I'm going blind! I'm going blind! I heard the voice of the seer: "The falcon has caught him by the throat. The claws have penetrated deep into his flesh. He will never be able to find the strength to pull them out! The falcon is pecking at his eyes. From the high priest of Sechmet there was little left but an ordinary and blind man". So much for this testimony.

What we would like to draw attention to here is that the subtle forms of thought that both magicians create are not human, but animal: a falcon and a snake. Let us refer again to Fortune's revenge demon, a dog, and to *Daniel: 7;13*: "I kept looking in the night visions, and behold, with the clouds of heaven, one like a Son of Man was coming". We understand that that the realms of this world resemble animals, just as the realm of God resembles a man.

These two examples, too, point to a relationship between man and animal.

10.2. Nahualism

Nahualism confirms and clarifies this mysterious occult bond between man and animal. We explain this with a number of samples.

10.2.1. A magical ritual

A totem

Many youth movements give a totem name to members who are included in the group. This name usually has something to do with their individual character. For example, the totem name 'jovial beaver' may indicate that you are active and social. It can be called an educational, social and folkloric use. That's all there is to it.

In ethnology and religious studies, however, it is about something else. There, a totem is an object or an animal with which one knows one's connection in a mysterious, subtle and magical way. The term 'totemism' comes from the Ojibwa language, a language north of the North American Great Lakes, and means approximately: "He belongs to my blood relationship". This is how an Ojibwa Indian feels a strong bond with his totem animal. Let's notice the blood again, blood as a carrier of life force. Which brings us back to animism: all reality has a sacred side that is related to beings and energies.

R. Montandon, *De la bête à l'homme*¹⁹ (From beast to man), also mentions this remarkable relationship. He writes: "It is known that the totem animal is sacred to the members of the clan and is linked to each member by some kind of bond, making it something of a parent to him.. Each member is bound to the animal by the same obligations he has towards the other clan members. Purely profane, of course, something like this sounds absurd. However, it becomes a completely different story in a sacred way". That may prove even more so. In sacred terms, totemism is the most striking form of fetishism (7.5.): a stone, a natural product, a plant, an animal, a human being, all this can be a totem.

Nahualism

Related to totemism is so-called 'nahualism'. It is found all over the world and is widespread in archaic cultures. It is also a mysterious, magical bond between man and animal. A person, a child, a man or a woman 'imagines' to become one with a 'totem', here with an animal, in a magical rite in which blood was exchanged. Something in the soul depths of the animal reacts to this. In this rite, a wild animal, not a tame, is magically lured from the wilderness, where it also shows itself. This animal is called the 'nahual' or 'nagual' of the initiated person. The use itself is called 'nahualism' or 'nagualism'. Sometimes the village magician who performs the rite, based on metonymy, is also called the nahual. He is indeed the one who in the clan represents the nahual, the animal and thus also the spirit of the animal.

A. Lefèvre, *La religion*²⁰, (The religion), writes that a red-skin had a bison as his manitou. The redskin, however, made it clear that he did not worship the bison itself, but the manitou of all the bison, which was located under the earth. What the redskin calls his 'manitou' corresponds to what we call here the 'nahual'.

An exchange of properties

Father Trilles, *Les Pygmées de la forêt équatoriale*²¹, (The Pygmies of the Equatorial Forest), mentions in a footnote that among the negrito's the main idea of the totem is to acquire at least some of the characteristics of the animal. For example, the falcon was able to seduce thanks to the speed with which it threw itself on its prey and also thanks to the exceptional sharpness of its gaze. The exchange of a little blood from the bird with blood from the negrito - the blood contains the fluid - also means the exchange of character traits. The Negrito, which considers the falcon as a totem bird, is convinced that when he goes hunting, his gaze therefore possesses the speed and sharpness of the falcon. It is also clear that in many cultures, nahualism is a necessity for survival. If the negrito does not succeed in his hunt, he and his tribe suffer from hunger. So it is good to have those qualities that make a hunt succeed, for example very good eyes.

The ritual is once again a form of a "do ut des": I, as a human being, give, for example through my blood, to you, my nahual, a part of my human life force, so that through your blood you, nahual, give me a part of your animal characteristics so that I, and with me the whole tribe, can survive.

Robert Ambelain, *Le vampirisme*²², (Vampirism) , confirms this "passation d'âme", this exchange of soul matter. He says that the exchange consists of exchanging character traits together with the transfer of soul dust.

The totem spirit or the nahual is situated in an object, for example in a wooden totem pole, in a plant or in an animal. Clairvoyants 'see' or 'feel' these invisible creatures through the object, the plant or the animal.

The bloody initiation

In this ritual, that wants to bring humans and animals into magical contact with each other, a cut is made as an outward sign, both in the animal and in the person undergoing the initiation, so that a blood exchange takes place. The blood of one is thus vaccinated against the other. It is a mutual process. With the panther, for example, one cuts into the ear, with the snake one makes an incision a little under the ear. There is an exchange of human and animal life, living in a very occult sense. One could say, that this makes the animal a bit more human, and the human being becomes a bit more like the animal. As a result of this rite, there is a certain connection between the initiated and the animal. From then on, there is a remarkable resemblance in the course of their lives. If one is injured, the other. If one dies, the other dies at the same time. One speaks of a repercussion. Through this rite man gets 'animal' qualities, which he can use to survive. To hunt you need the gaze of a falcon, or the strength and courage of a lion. To heal people you need snake energy.

In connection with such an exchange of life force we also refer to Christianity and to the celebration of the Eucharist. There it reads: "He who drinks my blood and eats my flesh has my life force". It is also about the subtle energy present in the blood, which is transmitted, now in a now in an incorporeal way. Let us illustrate this with the expression of the Greek Church Fathers: "incarnatio Dei, Hominis deificatio", "the Incarnation of God leads to the deification of man". Given its divine origin, this energy is therefore much more powerful than that of a human, animal or plant. We will come back to it later.

A sexual initiation

R. Peyrefitte, *Les conquêtes d'Alexandre*²³ (Alexander's conquests), mentions that for the inhabitants of the ancient Egyptian city of Mendes, the goat was a 'holy' animal. They made it the object of worship. One of them was cultivated in the temple. That buck was considered to be the visible presence of the deity. Egyptian women - because they could not do it with the god himself - had sexual intercourse with that buck. Peyrefitte refers to a text by Herodotus and

to a fragment of a poem by the Greek lyricist Pindaros: "Mendes, the Egyptian city, on the steep banks of the sea, the last horn of the Nile, where the bucks, the husbands of the goats, have intercourse with women".

Already the term "holy" that was assigned to the buck, makes us understand that this is an animist phenomenon. A spirit, a god, animates the buck and radiates energies. These are inferior energies of course, we are talking about 'goethic' energies.

After sexual intercourse, women were able to perform healings, incantations and life counselling. The intimate contact with the lower animal has also facilitated adaptation to the goethic problem. Because these women received a thorough education, and communicated with 'strong' energy-rich beings through the buck, they were stronger than the goethic evil they had to overcome.

All these cultures know that the whole of reality is imbued with a subtle substance, which is the source of strength and with which they 'work', and that sexuality, also with animals, can be a mean to activate this fine substance. A number of life problems are thus solved.

As repeatedly emphasized, these cultures are not about porn. Those who do not share their preconceptions miss the essence of this magic and condemn themselves to a totally erroneous interpretation. There is an abyss between experiencing sex with animals as we know it in our desacralised porn, which is a horror and an abomination for those cultures, and the way in which they deal with that sexuality through their nahualism. We will further immerse ourselves in such rituals.

'Goèteia'

In ancient Greek, "goèteia" is the name given to this type of magic, where at least one of the participants cries out lower magic spells. Goè means, in Greek, 'to shout'. This is for the reason of the caller who wants to get the demons out of their homes, out of their caves through his cries. All kinds of invisible creatures come to these magical scenes and mix their energies - usually the wildest - with those of the participants. Yet this savagery is a controlled savagery, as everywhere in gothic orgies. It is a wild ritual that wants to create well-defined forms of thought and energies.

The goèteia is a good antidote to physical and moral evil. The animal easily evokes the root causes of a physical or mental illness, for example. He helps the one who acts by healing, conjuring, consulting - man or divinity or rather both at the same time - to adapt to the problem.

The animal, in its inferior status, is constantly in a goéthic way attuned. The superior man is not. To grasp a problem of goéthic origin, the healer must be aware of it and concentrate: an animal involved (and trained) can be of great help in this regard. The following examples will clarify this point. We apologize for the rough initiation rites we are now presenting.

10.2.2. Twadekili and the python

A new python woman

Van der Leeuw, *De primitieve mens en de religie*²⁴ (The primitive man and the religion), mentions that a certain P. Buléon attended a nocturnal inauguration, in which a blood covenant was made between a magician and his nahual. It is significant that such a ritual happens in the darkness of the night. According to Buélon, on a sign from the magician, the desired animal

comes out of the forest and lends itself to a gentle ritual for the exchange of some blood. We give an account of such a ceremony, interrupted here and there for an explanation.

We delve into A. Gatti, *Mensen en dieren in Afrika*²⁵ (People and animals in Africa). Although Gatti also regularly expresses a nominalist vision, he is honest in describing and representing the phenomena. That is what he shows here, in his report on the inauguration of a new python woman. On one of his trips he meets Twadekili, a remarkable healer. Twadekili, a virgin woman, lives with her 'partner', a giant python of 6 meters. Gatti witnessed the way in which a wild python is lured from the wilderness at the inauguration. And how this also initiates a new python woman. Twadekili lives in the northern part of Natal, South Africa, in the Xosa Mountains, in a bead, in several huts together. The virginity of Twadekili is a requirement and promotes the magical bond with her 'partner'. The healings she achieves together with her snake are based on a form of sexual magic.

This may surprise us Westerners, but also the Jews of the Old Testament, together with all their neighboring peoples, were familiar with such practices. The book *Exodus*, 32, 1-4 mentions that the Jews made a golden bull calf and worshipped it as their god. Many nations worshipped the holy bull as the husband of some goddess. The combination of woman and male animal was typical of the whole pre-Christian world. It is understandable that Yahweh, after he had made himself known to his people, was angry about it. But when Colonel Gatti met the python woman Twadekili, Christianity had not yet reached Natal. So those cultures helped themselves with the energies they found in the world of plants and animals. Animals have an occult energy that in many cases is much stronger than the energies of plants. And Twadekili, among others, makes use of this. Every time she faces a difficult problem, she involves the python in it. As we have already said, this cohabitation leads to a remarkable similarity between Twadekili, and the python. When Twadekili dies, the snake dies with her, and vice versa. Both are then buried in the middle under their hut. In that hut her successor comes to live. In this case the young Ramini. She has been trained by Twadekili for many years. Ramini sleeps from then on just above that place. The spirit of the deceased and that of her python continue to work inspiringly in and around the successor and her snake.

The successor

Let's go back in time. Some twenty-three years earlier, a baby was born into the family of a Xosa-Kaffer. This Xosa is a healer himself. Suddenly Twadekili is standing there. She knows that a child was born. She stays in the mother's hut for a while. Shortly afterwards she comes out with the baby and hands the girl over to the father. "This one, your daughter, is baptized by Umkulu-Mkulu (remark: the supreme being of Xosa) with the name Ramini. Raise them with care, for she will become a great python woman. When the time comes, I'll come and get her."

When Ramini was about eight to nine years old, the father kept her in the hut and had long conversations with her. Other healers who come to visit have to teach the girl 'knowledge' - wisdom. At the age of twelve, Twadekili comes to pick her up by order of the ghost of the previous python woman above whose grave Twadekili sleeps. This farewell to the parents is accompanied by a solemn liturgy: Ramini becomes 'the daughter of' Twadekili. (Note: the term 'daughter' is understood here in a magical sense; she acquires the same occult nature as her predecessor). For years she was trained in the hut, together with the snake. Ramini 'learns' many lessons, with rites, with the preparation of herbal drinks and the singing of magic words. Then the day approaches when Ramini becomes 'ripe' as a wife of Umkulu-Mkulu. She then receives the consultative snake, which immediately becomes her 'companion'. Once so far and consecrated, she begins to deal with simple cases in her own hut. This until the day that her

predecessor dies, together with her python, and she, Ramini, with her python then, becomes a full-fledged healer.

The initiation

One day, Gatti realized that the end of Ramini's consecration was near. "When the moon is full, her eyes see many things that happen in Xosaland. Also other eyes can see the same things if they belong to someone as vigilant, patient and silent as the moon" says Twadekili.

Gatti is lurking at night in the darkness. He wrote, "My pocket calendar indicated the time of the full moon: 12.51u. In the black darkness behind the hut, something was moving, a woman, gliding stiffly and upright over the ground, her arms stretched out tightly in front of her. She sneaked between the huts. It was Ramini. She stepped by very close to me. I saw that her eyes were open, but that they were staring rigidly in front of her. Then I began to understand that she, consciously or unconsciously, went to the snake army". (Note: The 'snake army' is an accumulation of huge granite blocks and crooked trees that are difficult for humans to penetrate. It is the place where the pythons stay).

Ramini seemed to hesitate only for a moment when she reached the deepest shadows behind the stacked rocks. Then she stood still, motionless, her arms still stretched out in front of her, under the intertwined branches above her head. Then I heard a rustling noise, just before the still motionless Ramini. A giant python suddenly rose up, face to face with the girl. Ramini sighed. She went back in the direction of the bead, with her arms still extended. The python followed her on the heels. Ramini disappeared with the snake in the hut.

The next morning there was a great crowd of men and women who had come to the hut. Twadekili danced a dance of joy in front of her hut and shouted: "A new python woman is born". The whole crowd cheerfully joined her and sang the praises of the supreme being: "Thank you Umkulu-Mkulu." One raises one's right index finger in the direction of the heavenly god to thank him.

So much for this strange and unique testimony of Gatti. Let's point out the following. Although initiation is a struggle between man and animal, between Ramini and the python, and the spirit that controls the python, Umkulu-Mkulu, the supreme being of the Xosa, is also involved in the initiation. In the end it is he who leads the whole initiation.

10.2.3. A powerful energy

The energy of animals is stronger

Because of their chemical composition, plants can be used to combat diseases. They are then used on a physical or biological level. However, many healing techniques are based on the subtle energies of plants and the creatures behind them. We refer to the dream of the Tarahumara (6.3.). Dona Modesta, the Amazonian herbalist, then told us about the specific dream of coming into contact with the spirits of the plants. For her, the real world is not this world, but the world where the spirit of Osha, her 'helper' in the world of plant spirits, resides. It reminds us somewhat of Plato's theory of ideas and of Albinos who says that these are the thoughts of God (5.1.2.). For them, ideas are objective realities, just as the spirits are for Dona Modesta.

Animals also have a subtle energy. However, they are higher up the ladder of evolution and have an energy that is also many times more powerful than that of the plants. Through some blood or sexual ritual, the magician then makes contact with the spirit behind the plant or animal

so that the soul material can be exchanged (8.3.). And with this also a number of characteristics. Twadekili works with this energy. Not so much with the energy of the individual animal, but with the energy of the being, the deity, who is in charge of this species. The animal is such a mediator, an intermediary between man and the deity.

In magical matters, it's always the strongest that wins. In the rituals of the santeria and the macumba, the gods were stronger than the mediums. The mediums were subjugated and lost their individuality. Yes, they were possessed. With Twadekili this is not the case at all. She retains her quiet self-determination. She is the stronger one and is always in charge of the serpent. Moreover, her magic is not wild at all. It is a wonderful example of religion and sexuality but in a controlled way. In this sense, her testimony in the previous chapter could belong under controlled rituals (3.3.3.). However, since this is about sexuality with animals, it is advisable to place the story in this chapter, which deals specifically with Nahualism.

The snake and the earth

Bleeker, *De moedergodin in de oudheid*²⁶, (The mother goddess of antiquity), broadens the meaning of the given. Not only the spirit of the snakes, but also the energy of the "divine earth" is at work in the actual snake. The animal is indeed in constant contact with the earth. He says that the serpent is the animal that represents the divine earth par excellence. This was known to all ancient peoples, including the Greeks. In this way the snake has a double subtle energy. That of the spirit of the snakes, and that of the earth. That is why the animal easily evokes the earth-bound, goëthic causes of, for example, a physical or psychological illness. The serpent, in its lower status, is continuously 'goëthically' attuned. The higher man is not. In order to grasp a problem that has been caused by the evil, the magician has to adapt to the animal. Once trained, the animal can do excellent service. It helps those who act in a healing, conjuring and consultative manner - a person or a deity, or rather the two together - in the coordination and the solution of the problem.

We now know the great axiom: evil can only be eliminated by an evil that is stronger and absorbs the weaker. Whoever knows how to use this animal energy magically, is capable of a great deal. Many cities in Greek antiquity had such a 'peribolos', a domain closed by border stones, where 'wise snakes' were cultivated. Among the Greeks, these animals were the material witnesses in which the god Asklepion had his residence. In other words, for the Greeks the god Asklepion, visible today, was depicted in the serpent.

In one of the temples of ancient Egypt the visitor will find a large room full of mummified crocodiles. These animals could also be involved as nahual in all kinds of healings.

10.2.4. The python and the blind

A cure

Let's go back to healings based on Nhualism. If what was said above about using more powerful energies is correct, it should lead to definable results. Let us give the floor back to Colonel Gatti, *Mensen en dieren in Afrika*²⁷ (People and animals in Africa). He tells.

Once, but only once during the whole time that I spent near Twadekili's bead, I was allowed to be a spectator of how her python acted as her active partner. It was at one of her most remarkable healings, which, as long as they had not been well thought out and rationalized, seemed to be a miracle.

One day an elderly native came to the bead. He was moving forward with difficulty as he touched the ground with his stick. His body was deeply bent over. Thus the poor man came

slowly to the place where he heard Twadekili speaking to me. I immediately noticed that his eyes were terribly inflamed and swollen, so much so, that they aroused both disgust and compassion in me. When he stood next to us and greeted the python priestess humbly and respectfully, she answered him in her usual way. "The white rooster is ready," she said, "he was waiting for you to come." What did a white rooster have to do with this man's blindness? I wondered if I had misunderstood Twadekili's words, and how she had been informed in advance of that man's arrival, when her pupil Ramini came out of her own hut. In her hands she carried a white rooster. Twadekili hired him, muttered a few magic words and then began to rub his head on the ground. His beak had to draw complicated hieroglyphs in the dust, until the bird was completely stiff, so to speak hypnotized. The cock was now so completely in the power of the python priestess that, when she put it on the patient's head, he stood there motionless and with his legs as stiff as drumsticks. Other words followed, which I could not understand. Twadekili's hands made some magical strokes. Then a knife flashed, and the bird's head fell to the ground, while a ray of blood flowed over the face of the immobile patient.

The giant snake focused on

In the silence, which fell all over the bead, I heard the gentle steps of the returning Ramini. She handed Twadekili a wooden dish, on which was a thick, fairly firm knit, apparently made of boiled herbs. She took a handful of them and spread this mixture thickly over the patient's blood-sprayed eyes. Then she led him to her hut, helped him through the low door and invited me with a head movement to follow her.

This invitation surprised me so much that I went inside before I even thought about the python. When I came in, I saw the snake, and for a few seconds I regretted my haste. But it was too late to withdraw. "Don't be a donkey," I said to myself, when my eyes had adapted to the darkness and settled on the giant snake that crawled out of its nest. "And keep quiet!" Of course, I could have known better and I didn't have to fear Twadekili's python. Rather, I should have realized that she would not allow anything unpleasant to happen. Moreover, she and her patient were between me and the python. Yet I could not suppress the feeling of unease that a snake always arouses in me. Higher and higher, the giant snake stood up, until its head was at the same height as the head of the blind man. At this point a kind of silent order from the priestess stopped her. And in that condition she remained, as motionless as a stuffed specimen, except for the constant flashing of her tongue. Twadekili must have been very sure of her power over the monster, because for the first time since we entered the hut she turned her tight gaze away from the snake. She turned around and closed her eyes for a moment, as if she had been exhausted by the effort of the unusual concentration that she had imposed upon herself. Then she bent down and picked up a gourd, which, as far as I could see, was filled with clear water. With the calabash in her hands and without paying any further attention to the python, she turned to the man and began to speak to him. First slowly, then faster and faster, in ever more exciting tones, until her voice reached a shrill, hysterical sound, which I had never thought possible with her. Then suddenly she kept silent.

This was followed by the sharpest cry I have ever heard. She cried, "The python!". And at the same time she threw the man the cold water of the gourd right in his face. "The python!" she screamed again. "There she is! In front of your face! Look at her! Look at her! She is coming to you!" The man gasped. He shook his head. Quickly he stroked his hand over his eyes and opened them. A cry of deep anguish followed and he slid down unconscious on the floor.

Umkulu-Mkulu is praised

"The python priestess sighed deeply. She looked at me with an infinitely tired smile. Then she turned towards the python, which had not moved since then and whose diabolical eyes (note: this is the interpretation of the writer, Gatti. Essentially it is about the use of animal energies, which are used here to heal and are therefore certainly not 'devils', now that they have met hers again). The snake began to move backwards very slowly, slid down almost imperceptibly and withdrew. I can't say how long it took. But in the end she had rolled up completely and was lying in her dark nest again. Only her devilish eyes sparkled with an evil sparkle. We went outside. And I must confess, that the light and warmth of the sun had seldom been as beneficial to me as it is now. Without saying a word, we sat down on both sides of the doorway.

Immediately afterwards Ramini arrived at us, with a white goat under her left arm and a wooden bowl in her right hand. She entered the python priestess' hut and closed the door behind her. Shortly thereafter I heard a last suffocated "baa" and the unmistakable sound of swallowing. (Note: The goat was given to the snake as a reward as food). Behind us the door opened. The man came out. Alone and upright. His eyes were almost normal; they shone and were filled with tears of inexpressible happiness. I saw that Ramini had washed his eyes. The python priestess stared into the distance, into her own world, invisible to us. The man did not thank her. He just squatted down on the ground next to her. "Umkulu-Mkulu is praised," she said, still looking into the distance.

"Umkulu-Mkulu is praised" he repeated. And his shining brown eyes looked up to the blue sky, which he had rediscovered." So much for Gatti's testimony.

It is as if what he sees and depicts is only the foreground, while in the background, the spirit of the previous healer with the spirit of her serpent, under the guidance of the supreme being of the serpents, are actually at work.

By the way: Gatti, as a good ethnologist, rejects the term 'miracle'. "It looks like it," he said (o.c., 177), and he limits himself critically by calling it a "sensational event". This is a nominalist interpretation. But it completely ignores what those who do it, Twadekili, Ramini, the snake, and the blind person who undergoes it, say as those who are immediately involved. So much for the story of an eyewitness ethnologist. And we add:: Umkulu-Mkulu is the supreme being, venerated by the Xosa, and the heavenly god, to whom healing is ultimately attributed.

Religion, sexuality and animals

The remarkable bond between religion, sexuality and animals is illustrated here in a positive way. It is religion, because it concerns subtle energies and the deity that controls the snakes. Moreover, this deity is situated in a broader context: ultimately, the supreme being lies at the basis of healing. There is also sexuality involved, because the snake is the partner of the virgin Twadekili. How this should be seen is not described in the story of Gatti. But that it is not an easy task is shown by Ramini's years of magical training, before she visits her partner at the 'snake army'. One must indeed share the axiomatic of these cultures in order to understand them. But if Gatti's testimony is based on truth, as he claims, then there are "the facts that do not lie". One can argue about interpretations of facts, but not about facts themselves. This testimony, better than the stories of Drukpa Kunle (9.3.3.), illustrates the ethical nature of such practices. It is impossible to claim that such healings are out of the question. One cannot blame these cultures for using energies and beings to improve the quality of their lives, even if they are sexually oriented, and even if they work with animal energies. Conversely, people like Twadekili would be infinitely surprised and deeply shocked if they saw how our culture shows in many porn magazines what some western people are capable of when it comes to sex with

animals. Reality has a profane and a sacred side. Our culture is, to put it mildly, not always aware of the latter. It seems like a reversed world, that it is primitives, that point out to us that even in the 'flesh' of sexuality and in animals, there is a lot more 'spirit' hidden than Westerners even suspect.

A valid stage

A missionary that would not embark on such a magical and conscientious practice, that would not even want to go into it, and that sees only demonism at work here, is, according to some, a mistake that cannot be corrected. By appreciating such religions, these believers also become open to a biblical religion. Any missionary work that accepts, purifies and elevates such practices to a higher and Trinitarian level, de facto proves that the magic of these peoples represents a valid stage in their religious development.

After that, a missionary could be to talk to them about Trinitarian energies, and to let them, if such people are sensitive, experience them effectively. They too, especially they, would have felt very well, for example, that the garment of Christ indeed possessed and radiated a lot of energy, just as the woman who suffered from blood flow (1.4.3.) felt it. And then they would be free to choose the subtle energy that seems most beneficial to them. Then we are a long way from the "credo quia absurdum" (1.4.1.), the "I believe because it is absurd" of the Church Father Tertullian, but religion becomes a reality that can be experienced. Then a healthy logic is given its rightful place and from defensible presuppositions it is rescued to a sound religious practice. Then religion is miles away from a neurosis, from opium, from an emotion, from an outdated stage or from any nominalist axiom.

When one has observed sacred things, when one has accepted them and when one has come to faith, the axioms concerning this sacred, the world and life arise with a natural and constraining logic and one arrives at various forms of worship.

As said in the beginning of this little work (1.4.1.), religions then become much less a question of a blind and sometimes dangerous 'belief' but much more a question of logical 'evidence'. Let us give some more testimonies of such a remarkable bond between animal and man.

10.2.5. The snake at the Ngbandi

The snake is our god.

The missionary Basiel Tanghe, *De slang bij de Ngbandi*²⁸ (The serpent at the Ngbandi), lets a certain Gaso, a member of the Ngbandi tribe and "a man like a tree" speak. He says: "Your God is in the church". He pointed to our chapel. For us, the serpent is what God is for you. The disciples who receive religious instruction say that with the Ngbandi, the serpent is worshipped, just like the Christians worship their God.

The Ngbandi, although convinced of the 'evil' in the serpent, asked Father Tanghe, on hearing the Bible story where the serpent seduces Eve, about ten times whether the serpent was so bad and whether the Christian God was really stronger than the serpent. Gaso, as spokesman for the Ngbandi, makes clear what it is all about. A kind of spirit or god, who controls the kingdom of snakes, and manifests himself through this animal, is worshipped and gets the status of a kind of supreme spirit. From a Christian point of view the spirit of the snakes is a creature of the supreme being and of course has a much lower life force than its Creator.

10.2.6. The porpoise caller.

A hereditary profession

We're consulting Arthur Grimble, *A pattern of Islands*²⁹. The Gilbert Islands are a group of islands in the Pacific Ocean, N.E. of Australia, halfway between this continent and Hawaii. Grimble stayed there from 1912 to 1933. There he became acquainted with a form of nahualism, of kinship between a magician and the spirit of the porpoises. Let's give him the floor.

It was well known that some families had the power to call porpoises. The blood relatives of the chief Kitiona, in Kuma, were through heredity the porpoise callers of Butaritari. His first cousin was a master of that art. He could voluntarily bring himself into the right dream state. His soul left his body in such a dream, and then sought out the porpoises in their place of residence, beyond the western horizon and invited them to party and dance in the Kuma village. If he spoke the words of invitation correctly - few knew the secret of this - the porpoises would happily follow him to the surface. If he had then led them to the shore, he would have floated in front to step back into his body and warn the people of their arrival. It was simple, even for someone who knew how to do it. It never failed. When the fat friendly man on the beach came waddling at me and imagined himself as the great porpoise caller, I asked a bit annoyed when the porpoises would come. He said he had to go into a dream state at first, but thought he would bring the fish by three or four o'clock. He still insisted on calling them "our friends from the West" from now on. The other name was forbidden and would prevent them from coming to them.

The king of the west comes to greet me.

Just wait and see", he said, "I'm getting ready for my journey", and he disappeared into his cabin. The hours went by and nothing happened. It was later than four o'clock. My confidence started to diminish when suddenly a deep throat sound was heard from the dreamer's hut. I jumped straight and saw him still sleepy and waddling coming out of his hut. Then he shouted, jolting: "Teirake! Teirake", "Get up, they're coming! Get up, they are coming! Our friends from the west are coming. Let us go to the beach and welcome them". I had just wet my head a little to refresh it when a man next to me shouted at me and pointed at the fish in the distance. When the porpoises arrived at the cove, they slowed down. "The king of the west comes to greet me," said the porpoise caller, pointing out the fish in the water. There, ten yards further, the large shape of a porpoise appeared, waddling like a shiny shadow in the greenish water. And behind him followed a whole school of porpoises. They came swimming as softly as if they were in a trance. The islanders welcomed their guests with kind words. The fish now ended up in shallow water so that they would rub on the bottom and gently rock back and forth as if they were asking for help. It seemed as if their only wish was to be allowed to wash up on the beach. Men, women and children took their garlands, which they had woven with flowers, from their heads and necks and hung them around the quiet fish. Later, when the fish were laying on dry land because of the low tide, men came with knives to cut them open.

And another thing: "The king of the west comes to greet me", says the porpoise caller. In the other world he has made contact with the spirit, the god of the porpoises. Or do we use the Platonic idea to say 'porpoise', which is powerful and helps the islanders to survive. Here by providing them with food. For these people it is therefore a religious, power-loaded and 'holy' event. We also pay attention to admiration and fear, to the 're.ligere'. (1.3.), to that which is not neglected. A lot of respect is shown to the fish with kind words, with garlands and flowers. Grimble does not mention it directly, but in such cultures it is customary to address the spirit and the individual animals in prayer and to apologize for killing the animals, here the fish, and this as a necessity for survival. The porpoise caller first prepares himself "for his journey" and then comes out of his hut 'sleepy'. It is obvious that this is an out-of-body experience during

which the spirit of the porpoises was contacted.. The distance between this archaic mentality and the theory of Platonic ideas is apparently not so great.

Let us refer to the myth (5.1.2.). Traditional people ensured a good result for a practical problem by empathizing with the origin of the myth in question. Thus Eliade, *La poursuite de l'absolu*³⁰ (The pursuit of the absolute), recounts that a divine being once created a kangaroo. If the Australian tribes want to catch a kangaroo, they ritually repeat this myth, which according to them, the kangaroos in their region become more numerous and they can be caught and eaten. Perhaps the porpoise caller performs a similar magical practice.

10.2.7. Repercussion or feedback shock.

The same title has already been mentioned in Chapter 7 (7.4.4.). The injuries suffered by the subtle body are reflected or repercussed in the biological body. This was shown in the test in which a woman's feelings were transferred to a glass of water by means of hypnosis. In hypnosis, a needle prick in the water was felt by the person as a prick in his or her own body. (8.3.). In the story of Jane Brooks (7.4.4.), her subtle, out-of-body phantom, which also took on her form, was pierced with a knife. This wounded her biological body. The following testimonies differ in this regard: the subtle body of a person undergoing the out-of-body experience now takes possession of some individual animal, namely the animal that represents his or hers nahual. If this animal is injured, this injury is reflected in the human biological body that the out-of-body experience undergoes. A few samples.

The snake is my elangela.

Our source: H.Trilles, *Chez les Fang*³¹ (With the Fang). What is called 'nahual' in Central America is called 'elangela' in Gabon (Central West Africa), where Father Trilles (1892+) was a missionary. We already met him at the initiation of 'the ngil' (3.3.3.) and in the story of a magician who undergoes the experience out of his body (6.1.1.). Trilles tells.

An elderly chief offers me and my catechist a night stay in a large tent. Suddenly, around two o'clock, I hear a rustling in dry leaves at my bedside. Something pulls on my mosquito net that surrounds me completely. And suddenly it becomes very quiet. Very carefully I step outside the net, but it was so dark that I didn't see anything and I lit a torch. There was a peculiar smell I didn't know. See: a rolled-up snake, a black one of almost three meters in length, of the kind whose bite is deadly within three minutes, lies next to my bed, its head raised and swaying, its eyes sparkling with rage, ready to strike. I grab my gun and shoot, but the torch goes out and I can't point the gun anymore. "Do not shoot missionary!" the chief exclaimed, "For by killing the animal, you would have killed me. Fear not: the snake is my elangela." He threw himself on his knees by the snake and took them in his arms, pressing them against him. In doing so, the animal behaved calmly through and through. It was carried away and placed where the chief usually slept, while being loved in the meantime. "It's just a mistake," said the elderly chief. "The snake was used to sleep at my place. When she saw that a stranger was lying in my bed, she became angry".

A were-tiger

The stories of a werewolf are known all over the world. A magician has an experience outside his body, takes possession of the animal that represents his nahual, and seeks victims to appropriate their vital force. In the following story it is not a werewolf, but the nahual is a tiger. So let's talk about a "were-tiger".

K. De Jong, *De zwarte magie*³² (Black magic), tells. A man had gone out to get wood in the mountains. He was caught up in the darkness and chased by two tigers. He climbed into a tree and the tigers couldn't reach him anymore. One of the two tigers then went to the rescue of a third one, who repeatedly stretched out his legs to the man. The latter, however, chopped the clutches of the animals with his axe and they fled. The next day it appeared that a certain Choe Toe-shi had left his house at night and returned with a wounded hand. From this it was concluded that he was a were-tiger and this was communicated to the governor of that region. The latter ordered his subordinates, with weapons in hand, to surround and set fire to the house of the wicked. Choe Toe-shi, however, took the form of a tiger and managed to escape.

Here too, it is assumed that the phantom of someone who undergoes an out of body experience, can inspire a tiger. A wound, which the magician suffers in the animal form, has repercussions on his biological body.

An owl

K. De Jong, o.c., 48, tells. In 1755 the following would have happened. A certain couple had an infant who repeatedly suffered from cramps and died in his first year of life. During these cramp attacks, a black owl was seen fluttering around the lamp, and the faster it flew, the more the child gasped. When the child had completely stopped breathing, the black animal disappeared. Not long after that, another child of that family had cramps. Then an officer of the Imperial Guard interfered and struck the ominous black fluttering ghost with a dart shot. A cry of pain was heard and blood was shed on the ground. The officer followed the blood trail to the furnace of the house in which the chairman of the council of war lived. He ordered an investigation and a witch was found in a room next to the fireplace. She had an arrow in her body. Blood trickled out of the wound. She was interrogated and confessed that only by reciting specific spells could she transform herself into strange birds. In that form she then flew out to devour the brains of infants. The president had her burned alive. From then on there were no more cramps in infants.

My brother, the gorilla

We consult Chr. Dedet, *La mémoire du fleuve*³³ (The memory of the river). Michonet, a timber merchant, arrives in South Gabon, West Africa, in the village of Tsinguépaga, where Moundouli is the village chief. There he gets to know the culture of Bavongo. Let's summarize.

"It's easy to laugh with all those beliefs, just like I did at first. But what delusions don't occur in the mind when you live in these forests full of cries and where unexplained light phenomena move during the warm nights?". The village chief, Moundouli, complained that his youngest brother was using evil methods. Like Moundouli, his brother was gifted in the occult. What he does most is to leave his biological body and enter a gorilla in the area. In that 'form' (note: of the nahual) he is targeting Moundouli's women, who he attacks in the plantation. Two have already been attacked. A third, Mousounda, is attacked one day: suddenly the 'gorilla' came at her, and bit her on the back, then on the shoulder, and ripped off halfway one of her breasts. (o.c., 193). Michonet, however a 'metis' (half-breed) himself, tries to 'explain' this event in a purely natural way: there are dangerous gorillas in the area!

When Michonet, with Doukaga, a member of the tribe, wants to go hunting, Moundouli reacts: "Only if a gorilla attacks you, kill him. In that case, no one will be able to accuse me of 'destroying my brother'".

One can see how far the identification goes: if his brother enters a gorilla, this gorilla is 'his brother'. Michonet went hunting with Doukaga. Michonet tells: "I notice a huge gorilla. From twenty meters away. I don't have time to think. I load and shoot: at a distance of four

meters he gets the load in his chest. Crying, he walks away on his left leg. He collapses against a tree. He weeps. Bite off the bark" (o.c., 199). Both don't dare to see. In the evening I hear from the people that the gorilla is dead. I'm going to talk to Moundouli about it". "I hope that it is not the monkey that has chosen my brother's soul to live in it," said Moundouli. Less than an hour later, a worried Doukaga arrived: "It's the brother of the village chief!" That very morning, he was in full health. In front of his hut, he was cleaning vines. A child found him on his couch, knocked down. He was unconscious. .He says incomprehensible sentences and spits blood". I see the gunshot wound to the gorilla's chest. He is stretched out on a tree trunk. Doukaga to Dedet: "Moundouli only asked about the time when you shot the gorilla. Dedet replied, "Between ten and eleven. The brother crashed at the same time.

Later, Moundouli said, "That's it, then. On the one hand, you killed my brother. He was indeed in the gorilla. He crashed because of the same gunshot. There is no doubt about that. On the other hand, I cannot blame you. By killing him, you did me a favor. Whatever you did, I should have done it myself one day or another. As for you, rest assured! My brother himself wanted what happened to him. Imagine going so far as to attack a white man who is my guest! Do you realize that?"

Father Diego and the caiman

I. Bertrand, *La sorcellerie*³⁴ (Witchcraft), quotes a history that took place in Mexico. We summarize.

Father Diego was a man of great courage, he wasn't afraid of anything, like many of the missionary pioneers. One day, he punished an Indian who had committed a serious crime. As a result, the indian was deeply displeased. He decided on revenge. That is why he took up posts on the banks of the river. Father Diego had to wade through it to take the confession of a dying man. Indeed the priest passes by on his horse, praying quietly. Only in the water does his horse feel stopped. The father looks down and notices a caiman trying to pull the horse into the water. He then gave the horse the reins and prayed so much for God's help that his horse dragged the caiman out of the river. A series of hoof and cane blows end up on the animal's head. It had to be released and remained dizzy. The priest travels on. When he arrives at his destination, he starts to tell the incident. A little later, a messenger came to meet him and informed him of the death of the Indian, who had previously been punished by the missionary. The unfortunate Indian had died, one reads well, under the hoof and cane blows of the Father and his horse! Father Diego verified: the crocodile was lying dead on the bank. The Indian showed the same injuries on his body. So much for this testimony.

He had turned into a crocodile.

J. Lantier, *La cité magique*³⁵ (The Magic City), tells the story of the next event that we summarize. The judicial police in Kinshasa accuse a man of having turned himself into a crocodile in order to steal a child more easily. About ten years ago the man, who had a wife but no children, had turned to a famous magician and asked him to give him a son. The magician agreed and gave the man a drink to turn himself into a crocodile. In this form, the man goes into the stream and follows a small boat containing a six-year-old child. At a certain moment the crocodile makes the boat rock heavily, causing the child to fall into the water. The animal grabs the child and swims with it to its village. There, the man returned to his human form and asked his wife to become the mother of this child from then on. Years later, a lawsuit came up. Before the court, all those involved confirm the reality of the story. Even the boy, now sixteen years old, remembers very well the circumstances of his abduction. The Kinshasa court sentences the man to return the son to his real parents and to pay damages and a fine. In its considerations,

the court emphasizes that the man had really turned himself into a crocodile in order to be able to commit his crime.

So much for Lantier. Some of the testimonies in his book are of a sometimes shocking rawness. However, they remain reports from eyewitnesses. Some of them are speaking out for their skepticism and their disbelief in what is happening, but they do not deny the facts that are taking place before their eyes. This type of eyewitness is perhaps the most reliable since, contrary to their axioms, they still represent the facts as they really show themselves.

The wolf was the totem animal of the Nurses.

The ancient Greek word 'Neuris' refers to the land of the Nures, in the east of present-day Poland. What the Greek historian Herodotus (-485/- 420) heard about this people, seemed incredible to him. In his Histories, he writes: "These Nurses seem to me to be a people of magicians. For the Skutes and the Greeks who live there, tell us that once a year every Nure turns himself into 'a wolf' for a few days, to become a human being again". Herodotus, unaware of what the Nurses are up to, says: "Such stories cannot convince me. But they say it with rock-solid conviction, yes, they take an oath on it".

D. Teuffen, *Herodot*³⁶ explains: "The witnesses are right to take the oath, because 'the wolf' was the totem animal of the Nurses. They were convinced that they were related to the wolf. They depicted this kinship in their liturgical games, wearing wolf masks and wolf spoons. Such customs were also common among the peoples who inhabited the forests of the north, where the wolf was abundantly present. Teuffen also mentions in his book that in 1240 the ancestor of the infamous Mongolian ruler Dzhengis Khan (1162/1227) was a grey Wolf, conceived by "the high heaven". His wife was a "white deer", a female deer. According to the author, these are the totem animals of two tribes.

10.3. The animal in man

R. Ambelain, *Le vampirisme*³⁷ (Vampirism), sets out the following. The phenomenon of "passation d'âme", or the exchange of soul dust, is typical of African and Central American voodoo chants in particular. It is no longer allowed to sacrifice people in this way. Consequently one takes an animal as a sacrifice. But, before performing this ritual, one loosens 'the double' from both, i.e. the soul to the extent that it is a source of individuality, will and character. This double has already been called the little good angel (4.2.2.).

The animal that received the human the little good angel is sacrificed. In the axiomatic of this culture it is the life force of man, usually a child, that is sacrificed. The child, who now possesses the life force of the animal, is allowed to 'live'. The result is a particularly creepy change in the behavior of both child and animal.

Ambelain says that there are idiots in many African villages because their individual soul - their little angel - was taken from them through black magic. The animal, however, as soon as it receives the human doppelganger, always exhibits a behavior that, in a strange way, is reminiscent of that of a human being.

It can be seen that such an inhumane way of doing things is very different from the rather minimal exchange of soul dust that takes place, for example, between Twadekili and her Python. Twadekili shows no animal behavior at all. She knows exactly what she is doing and where she stands, and is exceptionally well prepared by her predecessor, just as she invests years in the magical education of Ramini, her successor.

On the other hand, when one examines the formulas of medieval witches, it is striking that, for example, in order to make love potions, they use animals as 'ingredients': mice, lizards, toads, vipers and the like. Here, the 'animalization' of man is caused by the mixing of a fluid of animal nature with the human fluid. That fluid is so 'alive' that it forms an independent being within the soul structure of the person concerned. This was also the working method of the black magician (3.3.5.) who composed his magic potions from the remains of cruel predators. Hence their primitive but strong energy, hence the predatory behavior in such forms of magic.

10.4. Exteriorized witches and Kumo

The witch Mayugl

J. Sterley, *Kumo, Hexer und Hexen in Neu-Guinea*³⁸ (Kumo, Sorcerers and Witches in New Guinea), specializes in ethno-medicine and researched for five years a part of New Guinea on plants and especially on the local witch practice. The local population speaks of 'kumo'. In 1971 Sterley learns for the first time about the "incredible abilities" of such kumo gifted people. It is said that they emerge at night and that such "flying witches" can be recognized as nocturnal light phenomena. Also Michonet, who shot the gorilla, spoke of unexplained light phenomena during the warm nights (10.2.7.). As a scientist, Sterley was very sceptical. Only when he later saw these lights with his own eyes did he start to deal with the whole phenomenon. That was in the summer of 1980. He writes: "I didn't know what to believe, what to accept as real. Meanwhile I know that "our reality" is a limited area and that we have no awareness of what is happening outside this area". This statement typifies the whole book, which consists of seemingly separate samples and in which he describes the data as accurately as possible.

On 29.11.1983 Sterley meets a group of people in a large circle at a police station. In the middle, an apparently ordinary woman of about forty years of age sat on a stool. A chicken was tied up ten meters from her. The woman was staring in front of her. Behind her were two policemen and several considerable numbers of the Giglkane tribe. Someone said that Mayugl is a witch. Sterley learns that she was married to Ginbogl, but that he died a week ago. The natives say that she hit and killed him with kumo. Another witch released it. And Mayugl admitted it. Mayugl was then sent back to her father's clan.

The chicken was sitting on the ground with his neck retracted. After a few minutes she started to tremble. She tried to get up and hit herself with her wings. Then she tumbled and fell down. One of the officers picked her up and said: "The chicken is dead". Then someone cut the chicken open. The people crowded to look but avoided getting too close to the woman. "She cut the chicken's intestines into pieces," said the man who had cut the chicken open. A policeman then interrogates the woman. "She says that she has 'shot' three times". "That's right," the man confirms, "because the liver (note: which represents the inside of the chicken) shows three cracks". "That's enough," another policeman said, "throw the chicken away."

Kumo can also kill people.

That witches have "the evil eye" at their disposal, and that they can kill living beings through 'their gaze', says Sterley, according to reports from the police. What the natives wanted was to make a case of kumo-killing publicly. They wanted to show that this method could endanger their lives. Because just as witches kill chickens, dogs and pigs, so they can also kill people. For the Simbu, some people 'naturally' own kumo. Kumo people radiate disaster. Their "occult status" is such that they steal the life force of their fellow human beings. Often children who are kumo-behaved don't even seem to realize the perniciousness of their kumo-praxis.

Sterley (o.c., 141) defines kumo as the penetration of a harmful life force. The Simbu know that they can extract the liver from a pig when they have slaughtered the animal.

The witches, however, are said to remove the liver from their victims without damaging the skin. For them, 'Kumo' means 'the devouring of the life force, the very core' (o.c., 142). This means that kumo is a fluid (rarefied or subtle) activity that, after removing the fluidic or soul body, succeeds in materializing it again and making it into a crude reality. There is dematerialization and re-materialization. Those who are mantically gifted 'see' that subtle intruder. It does not have the form of a human being, but of some kind of animal.

What is called 'kumo' in New Guinea is called 'Evoe' or 'Likundu' in Africa (3.8.2.). The practices are apparently found all over the world, only 'the label', the name is different.

The mission protects the killers.

Sterley says that one day the Catholic missionaries and the Lutheran missionaries came to the Simbudal and became the witnesses of the 'persecution of witches'. He is talking specifically about those people who, by means of a magical power called 'kumo', can kill a fellow human being.

After a sometimes lengthy investigation that was carried out by seers, by witnesses and by the community, it was possible to find out whether someone had kumo or not. In some cases people confessed this of their own accord. When it was established that they had killed a fellow man in this way, they themselves were killed. Sterley complains that the mission then tried to "assist" these "victims" in their need. This according to the Christian commandment of charity. For the mission such kumo-people are innocent. The mission does not believe in such magical practices. Missionaries just don't go into what those people themselves say. But they are not really in contact with them either, and so such witches are innocent for the mission. "For the missionaries, kumo cannot be the work of the devil because, in their eyes, the devil as the opponent really exists, whereas kumo cannot exist, and people who are condemned for this are innocent" (o.c., 295).

Sterley, however, arrives at very different insights: "Gradually I realized that the mission does not know what is really happening here, in the Simbu-valley. So I changed my attitude. I realized that "Christian charity" - by a kind of reversal of the opposite - with its "good will", protects people who commit murders and refuses to help victims" (o.c., 289). According to Sterley, the mission lacks multicultural awareness, so typical of the nominalist mentality. The people of the mission are blind to the problem, but do not even realize that they are blind. Their axiomatic do not allow them to question their attitude and to listen to what the Simbu themselves say.

The two different attitudes towards Kumo, Sterley and the mission demonstrate once again the importance of the right assumptions. In one case one protects the victims and punishes the guilty. In the other case, the opposite is done: one protects the guilty party and denies the victim all help. Here we refer to the words of the prophet *Ezekiel*, 13;19: "you have profaned Me to My people to put to death some who should not die and to keep others alive who should not live, by your lying to My people who listen to lies."

The interior of the child

Sterley quotes Bronislaw Malinowski, *Argonauts of the Western Pacific*³⁹, We are on the Trobold island of Boyowa. A woman tells how her child was robbed of her heart by a witch. When she was a little girl, a woman, Sewawela, came to her parents one day to sell them a mat.

The parents did not buy the mat and offered her little food. This caused disappointment and resentment at Sewawela. As a witch she was used to being treated with respect. The next night the parents see a large light beetle circling around the child. After which the beetle circled around the parents and flew into the house. The beetle was Sewawela's kumo. The parents saw that such a thing was not normal. The girl fell ill immediately afterwards. The next morning the child was "as good as dead". The heart seemed to be collapsing. They started all the death complaints. But the grandfather hurried to the witch Bomrimwari. The witch took herbs and rubbed her whole body with them. Then she took the form of a 'mulukwausi', a flying witch, to look for the child's inner self in that form. She looked for it and found it in Sewawela's hut. It lay on a shelf on which the large loamy dishes were placed in which taro, an arum-like tuber plant, was prepared. There was the inside. Sewawela had put it there and had entered the garden with her husband with the intention of eating it after she had returned. As soon as Bomrimwari had found the inside, she carried out magic incantations on it on the spot. Then she went to the father's house, practiced further magic and returned the innermost part of the child's body. Then the child healed.

The ghost charmers or 'angedoks'

Nansen F., *Onder de Eskimo's*⁴⁰, (Among the Eskimos), says that the shamans at the Inuit claimed that they could speak to spirits. They travelled to the underworld and 'heaven' to conjure up extra-natural beings and to receive revelations - apocalyptic - from them. In the preparation of such journeys, the angedok makes so much noise that this house trembles. Nansen writes: "He changes his voice, roars and yells, supports, complains, drums, groans, makes a piercing hellish laugh heard, and uses every possible skill. In this way he makes us believe that he has been visited by various ghosts, whom he has to conjure up, and that it is they who make such a noise." One recognizes in this roaring and screaming the wild behavior, the evocation of the 'primal chaos', as did the chlystis (9.3.2.).

The Inuit believes that the angedok, with the help of his spirits, can heal the sick. He can also turn a bad hunter into a good hunter. The angedoks could do a lot of good, but also evil, when they robbed the souls of others and ate them, or when they sent out a ghost to frighten enemies. In that respect their belief in evil is analogous to that of the people of New Guinea as Sterley got to know it.

Also the Inuit generally hated witches. They are believed to be the cause of all evil, especially disease and death. When an old woman was suspected of being a witch, an 'Ilisitsok', she was beaten to death without mercy. They were so afraid of the occult evil that they could cause.

Almost everyone wears amulets to protect themselves against all kinds of misfortunes. One can compare them with the fetishes as described by Julia Pancrazi (7.5.1.).

For example, if a man has a certain bird or fish as an amulet, he can turn himself into a bird or fish by calling on this animal. Nansen doesn't mention it, but it's probably the phantom, in an out of body state, that takes on the form of an animal.

When infertile women saw the opportunity to put on a European mother's shoes, they would not hesitate. They believed in sharing this mother's fertility and getting pregnant quickly.

From a nominal point of view, it seems to be a complete superstition. Yet their reasoning is entirely analogous to that of the woman who suffered from bleeding and believed that she would heal by touching the garment of Jesus (*Luke 8:43*). His garment shares in His life force.

Whoever touches it, shares in that force. Thus a mother's shoes share in her fertility. And whoever wears them shares in it.

If someone has weak lungs, he is given an amulet with a cloth soaked in the blood of a seal. Seals can stay under water for a long time, so they have strong lungs. Those who have some of their blood, have something of the seal's properties through the life force in the blood, so also stronger lungs. It is the same transfer of power that plays such a major role. They also take as amulets pieces of clothes or objects from their ancestors. They believe that these spirits protect them. One sees the similarities of the religion of Inuit with that of the inhabitants of New Guinea, although both places are more than thirteen thousand kilometers apart.

A testimonial

Fortune already wrote about the horror of an occult attack (7.3.1.) and the far-reaching incomprehension that one almost always meets when trying to bring up such an experience. Below we give an anonymous testimony.

I work as a nurse in a renowned hospital in a busy city and have had a difficult time. My headmistress blamed me for not showing any energy or enthusiasm for my work. I had indeed been very tired for some months now, took hardly any initiative and counted about the hours until I could go home to rest. The headmistress thought that my whole problem could be reduced to a form of negative thinking and that my 'fatigue' was certainly not in my body, but somewhere. In short, she said that I told myself all that, but that there was no objective basis for it at all. She set herself an example and said that she was full of energy, precisely because she loved her work and was so eager to make contact with the people. She concluded somewhat reproachfully: "It is the joy of being able to work for our patients that gives you the energy to carry on".

I felt particularly uncomfortable with this statement. "There is something that is not right," I believed. I thought about it for days. Can joy give energy? Joy can make you like doing your job. But can joy, for example, make you need less sleep? Does joy make you fit? Or do you still have to respect your rest? The headmistress was indeed always full of energy. This is not the case for me.

But I had a problem that I hadn't talked about with anyone yet: I slept very badly. I lay in bed for hours, exhausted, but hardly dared to sleep. When I closed my eyes and gradually felt my attention fade away, two green fluorescent eyes appeared in front of me just like that, out of nowhere. When I woke up, they were gone again. When I slept in again, I saw again that they grew in strength and peered at me maliciously. But I couldn't stay awake all the time. If I did fall into a somewhat deeper sleep, I had the impression that a large mass was pressing on my body and preventing me from breathing. Then, fearfully, I woke up again. To fall asleep again a bit later of great fatigue. But look, still somewhat between sleeping and waking I 'saw' once that which weighed on me. A life-sized, subtle crocodile began to materialize on top of my body. It was just about the worst experience of my whole life. I woke up, wide awake. In agony. This was not a dream. This was real. I didn't know what to do and started to pray an "our Father". When I dozed back in later, the animal appeared again. And that kept repeating itself. Until the morning. But once the daylight was there, I could sleep without being teased. Not as practical as you have to work during the day. I informed myself. I have heard that people can leave their biological body by travelling in a subtle one, even in the form of an animal. But then, I thought, it might come from a human being, from someone who sleeps at night and then gets out. Could I sleep undisturbed during the day?

I intuitively felt that I shouldn't go to a medical doctor with this. Or I could keep quiet about the unusual and say that I just slept badly. Maybe I would be given a sleeping pill. But what if I want to escape from this crocodile while I sleep and I don't know how to wake up in time? Does that get its way? Can it be done? Will I suffocate under his weight?

I even had the impression that some folds in the blanket were flattened by the weight of the animal. Every time I wanted to fall asleep, it began to materialize again.

Note: Those who are familiar with such phenomena say that the eyes are the place where subtle energy or 'holiness', in the non-biblical sense of the word, is concentrated. As a result, when the materialization begins, the eyes first show themselves. And conversely, in a declining materialization, the eyes are also the longest and the last visible. Here we refer again to S. Seligman, *Die Zauberkraft des Auges und das Berufen*⁴¹ (The magic power of the eye and the vocation) (2.5.), where the energy that can emanate from the eyes is discussed. A person can be very good, conscious and socio-cultural, while, unconsciously, he carries the 'evil eye' in his "heart and kidneys". And, unfortunately, it also radiates. Many cultures know that the consciously angry gaze of a black magician can cause the death of those who are looked at. Of course, this is not about the gaze itself, but about the strong life force that is put into it.

I decided to consult a seer.

Friends gave me the address of a woman who lived on the outskirts of a big city and who knows how to use the pendulum. As if I had a suspicion, I took some group photos of acquaintances and colleagues with me and presented them to the woman. Even before I had told her anything about my horrible dream, she immediately pointed out the headmistress to the colleagues' photo. She asked the pendulum about her. The pendulum swung quickly and in large circles. "She steals your energy and that of all the people she has contact with," she said in a decisive tone. "During her sleep, she will leave her biological body in the form of an animal and then come and see you. I see very clearly a crocodile ". I was nailed to the ground. I burst out in sobs. Tired of death, and yet relieved. My story is based on reality, I was sure of that now. So I'm not going crazy. The woman said that she took the care on her. She went to another room and made me wait for more than an hour. When she returned, she suddenly seemed very tired. "Enough for today" she decided with a deep sigh, "just wait and see". For the first time in many weeks I could sleep peacefully again. Without unpleasant dreams.

The next morning at work. General surprise. It turned out that the headmistress hadn't shown up. She had been called in sick. The woman who was doing the pendulum asked me in a short text message how I was doing. "Everything all right", I sms-ed back. When I called her later that week, she said that she had been in bed for three days because of the feedback shock.

A week later, the headmistress was cured .But sSomething in his attitude has changed. I really shouldn't have asked her, but it slipped out of my mouth spontaneously: "It's the joy of work that gives you the energy to come back"? She looked at me, tense, clearly annoyed, and kept looking at me. It seemed as if she had been exploring herself in her deepest being. Then she lurked around for a moment. We were alone in the corridor of the hospital. She then looked me in the eye and asked me slowly, measured and in a whispering tone that one sentence I will not forget in my whole life: "Am I stealing your energy?". I answered immediately and as a prompting, that she shouldn't ask foolish questions, that I don't know anything about such things and that I can only answer normal questions. She stared at me unbelievably for a while. She shook her head and went to her office without saying a word.

Dr. Jekyll and Mr. Hide

When I later went to thank the lady who was doing the pendulum, for her magical intervention, she gave me some powerful Trinitarian prayers. She also assured me that the headmistress is hardly aware of all this. Her nocturnal behavior, her off-body experiences, the metamorphosis into a crocodile, all this can be situated in her unconscious.

She feels something, but the full reality of what she is and does in her deeper soul escapes her. It is more or less like in the novel by Robert Stevenson, *The strange case of Dr. Jekyll and Mr. Hide*, from 1886. By day Dr. Jekyll is a respected man, but at night he can turn himself into an animal with a certain medicine and he does what "his wild self" tells him.

Psychologically, the book focuses on the problem of schizophrenia, but from an occult point of view it is, in terms of Fortune, a confrontation of the 'personality' that manages to reveal parts of its own 'individuality' (5.2.2.). Dr. Jekyll gradually begins to realize his deeper nature, his "occult status". And in his case there is not much good to be found in it. Dr. Jekyll goes down at the end of the book. The human in him disappears to make way for the animal. Mr. Hide, - from the verb, 'to hide', - the hidden nature in man, achieves victory. The book can be seen as an indictment of man because of his lack of self-knowledge. If the book had been published in the time of the Danish philosopher S. Kierkegaard (1813/1855), he would probably have used it as an indication that man is actually not at all what he is supposed to be ethically or religiously, and that he must use all his powers to oppose it in order to repent. In the case of the headmistress in the hospital, the lady who was doing the pendulum concluded that something in the deep soul of the headmistress now knows that she is no longer the strongest. And so she leaves you alone. And that is the most important thing for you".

I say my prayers in advance.

When everything was over, I told the whole story to my husband. He doesn't know what to think about it, but he doesn't talk about it with others. He does see that I am much better off now. And so is he.

Two years have passed since then. I still have the same headmistress, and professionally we regularly discuss the patients' files. Her appearance still seems heavy, but I say my prayers beforehand. And I sleep well again. And so far, no new difficulties have arisen.

So much for this testimony. Let us remember the statement of Hexe Petra (7.4.2.). She knew she was a witch. Her mother was also a witch, Petra told us, but her mother never realized it. As in the testimony of the headmistress, from those soul depths, from individuality, sometimes something penetrates into the consciousness, into the personality. That's how a lady once wondered if she was a witch, "because every time I curse someone, something bad happens to that person," she said. Mantically gifted people more easily notice that deeper soul in their fellow human beings. True witches only very rarely tell you that they are really and consciously witches and that they want to be.. The same goes for their male colleagues. Their magic works much better when as few people as possible are aware of it.

Folds in the blanket were crushed.

In the testimony above, the woman had the impression that folds in her bed were crushed because of the growing materialization of the crocodile. Imagination? Or reality? Raoul Montandon, *De la bête à l' homme*⁴² (From beast to man), however, explains what follows.

Fritz, the beloved dog of an elderly couple, was run over by a car. It was hard for them because they were very attached to the animal. He was friendly, never bothered and listened meekly to the orders of his owners. However, they had to admit one thing to him. When his

owners went to bed, he always wanted to go with them and then lay himself in their bed at the back of the blanket, in between them. At first, the couple did not want to give in. But that resulted in a whole night of whining. So the dog finally made it home. In the morning you could see a 'print' in the blanket on the spot where he had been. The blanket was more or less flattened in a circle.

Montandon writes that a week after the death of the dog, his owners found a similar print in the blanket, despite the fact that the chambermaid had made the bed neatly. Although no one else entered the room, such an imprint was repeatedly found in the blanket.

We wrote before that some deceased people don't realize their true situation and continue to live in their house in their subtle body like they used to. Clairvoyants say that the same goes for some animals. Fritz, the dog, must have materialized himself in a minimal way, so that his imprint in the blanket became possible.

Just as it was then, so it will be now.

According to Fortune, and according to the axiomatic advocated here, people know sadly little of their own soul depth. In fact, many are hardly interested in it. Some find in this a parallel with *Luke 17:26-30*: "And just as it happened in the days of Noah, so it will be also in the days of the Son of Man: they were eating, they were drinking, they were marrying, they were being given in marriage, until the day that Noah entered the ark, and the flood came and destroyed them all. "It was the same as happened in the days of Lot: they were eating, they were drinking, they were buying, they were selling, they were planting, they were building; but on the day that Lot went out from Sodom it rained fire and brimstone from heaven and destroyed them all. "It will be just the same on the day that the Son of Man is revealed."

Apparently, the Biblical writer makes a connection between, on the one hand, a life that places too much emphasis on the 'flesh', without enriching it with 'spirit', and, on the other hand, the occurrence of natural disasters that affect man.

Lay people, of course, strut around in front of this thought and in front of such a negative attitude, claiming that there is not the slightest reason to talk about a causal link between a world foreign to the biblical God and natural disasters. For them, it shows a deep alienation from life and the naivety to think about it.

Sacred people see this differently. We referred to A. Danielou (8.1.2.), who emphasizes the profound coherence of everything that exists. He writes that the whole of reality forms a profound unity and states: "The mineral world of plants, animals and man, and the subtle world of spirits and gods exist, one exists through the other, one exists for the other. There is no true approach to the divine, no science, no religion, no mysticism, that does not take into account this profound unity of the created.

An example is the testimony of Hodson (8.1.2.) where he describes how a plant fairy absorbs the energy of water and sun, transforms it and releases it to surrounding plants during an ecstatic spark. It is precisely because of this that plants can grow. In this vision, the fairy, although not visible to everyone, still forms a necessary link in the growth of the biological world. Here, there is a unity between the created, a link between water, the sun, the fairy and plants. There is a link between the physical and the subtle world.

The hypothesis that millions of thought forms, created by the thought and feeling of so many people, mobilize forces in the invisible world and consequently know their effect in the

material world, is far from strange for those who are familiar with magic. Thought forms are forces, and what is magic, other than transforming energy into matter, and vice versa.

And the interest of many people lies, to quote Freud, only in eros and thanatos. Many thought forms will also reflect this ethical level, or perhaps the lack thereof, and will gradually develop into the material world as well. Quantitative increases or decreases lead to qualitative leaps (7.2.2.). This is at least the vision of those who believe in a hidden reality in which everything has its reasons and where causes and their consequences are obvious. In the twelfth chapter, we will discuss 'causes and effects' in more detail.

Witch-children

The press regularly reports that in the countries of Africa south of the equator, people, even children, are accused of witchcraft. They are expelled from their families and their villages. They are told that they are the cause of many misfortunes and that they cast a curse on their surroundings. They are chased away like scapegoats for a lot of misery. "These children are wizards and know no mercy. They take on the shape of some animal at night," the ones say. "They are victims of a primitive and backward superstition and of a religious fanaticism", the others say.

*Het magazine*⁴³ (The magazine) of 09/04/2011 on the Dutch-speaking television channel Canvas presented us with a report on the contemporary witch-hunt in the Central African Republic. It is believed that setbacks of all kinds are not caused by chance, but by witchcraft. Black magicians and sorceresses have always aimed for the vitality of their fellow human beings. According to popular belief, witches can turn into animals. For example, a woman saw how her neighbor turned into a black cat. A girl saw how her grandmother became a snake. Another woman saw in her vision that a man turned into a dog and that he then bit his victim to death. The man later admitted this in court. The judge asked if he wanted to turn himself into a dog in court as well.

The man replied that he had to rub his body with the juice of leaves first and only then could he show that magic.

The reporters believe that the cause of the concept of 'witchcraft' is to be found in Christianity and that this practice was further completed by influences from the local religion. They conclude that "in the Central African Republic, thousands of people are paying for a crime that no one can define or understand".

The criticism that there are many abuses here and that injustice can take place with a certain amount of arbitrariness seems to be quite justified. But the question of why this belief is so strong and still persists is never asked throughout the report. local residents will probably invariably answer that such black-magic practices contain a grain of truth.

Let's look at the wording of the testimonies above: one 'saw' and 'has seen', yes a woman 'saw it in her vision'. These witnesses may be talking about a form of clairvoyant perception, something that is still very much alive in such cultures. The man who turned himself into a dog declared that he could only do this with the help of a leafsextract which he had to rub over his body.

It is apparently a preparation for an off-body experiment, in which plant extracts are used and the off-body experiment takes the form of an animal.

All magicians know that fine matter, fluid is malleable and this as they want. It is indeed about subtle processes, but this is not mentioned in the whole report. Don't journalists know

about the phenomenon of out-of-body travel? Or is it not in line with their rationalist assumptions? The assertion that the cause of the concept of 'witchcraft' is to be found in Christianity is also astonishing. Witchcraft has existed for many millennia in almost all cultures.

This form of magic reminds us of the working method of Hex Petra (7.4.2.), of the story of Father Trilles and the magician who undergoes the experience of being out of the body (6.1.1.) and of the witch Mayugl Sterley wrote about (10.4.). For hexe Petra the knowledge of plant extracts is necessary. She rubs herself in with a vegetable ointment in order to get out more easily with that extra energy and "to fly to the Sabbath". The sorcerer Ngema also begins a number of ritual preparations before his night journey. He keeps a fire burning, with fragrant plants and fragrant wood in it, and rubs his whole body with a red liquid. Afterwards he brings himself into a deep sleep. In Sterley's book we read an analogous story. Witches leave their body, not in the form of a human being, but in that of some animal. They then eat a part of their victim's subtle body, which then dies.

Or there is nothing magical about such forms of witchcraft and it is indeed a primitive and backward superstition. Then the testimonies of hexe Petra, Trilles, Sterley and many others are simply untrue. Then all these innocent victims have to be helped too.

Or there is a lot going on. But even then it seems desirable and appropriate, if possible, to help these people.

In the first case one can turn to profane means, in the other case these might prove to be quite insufficient, and then only the sacred and magical remedies remain. But that is a very different and far from simple story. Father Trilles has already pointed out that the apprentice magician in the depths of his soul, in his "occult status", was so petrified that Christian formation no longer has any control over him (3.3.3.). According to Trilles, the methods of formation of the black-magician go much deeper into the human, or rather the 'inhuman' layer of such children, than the rather superficial formation that the mission gives them. This means that this 'inhuman layer' has to be brought up to a much higher, human level. This involves an occult fight. Someone who is stronger than the black-magician and the beings who control the inhuman layer of this magician, must then engage in a fight, and above all, win it. Moreover, the black-mage himself has to want this as well. He really must be willing to 'repent', something that is seldom the case. According to Christianity, such conversion is only possible with the powerful help of the Holy Trinity. We will come back to this.

Profane or sacred methods?

Let us recall that according to Daryush Shaygan, *Le regard mutilé, Pays traditionnels face à la modernité*⁴⁴ (The mutilated gaze, Traditional countries facing modernity), our Western rationalistic psychology and psychiatry can hardly be applied to other cultures (2.5.). There it is much easier to resort to the traditional healers of one's own culture, who use traditional sacred means, such as conjuring up spirits and carrying out incantations, to try to help the patients further. Often patients claim to be helped much better by this than by (some of) our western therapies.

Experience with us has taught us that there is a lot of ignorance in the sacred field. The magician who wants to put things in order has to have the necessary insights and look at it in a manic way. Magically he or she must then be sure that his or her own forces are stronger than those of the evil to be combated. When in doubt, it is best not to start. You have to make sure you have the help of higher forces and creatures. You will have to call these beings in prayer

and constantly ask for their help and insights. A Biblical Christianity will certainly refer here to powerful Trinitarian prayers, possibly considering an exorcism. But that too is far from easy.

Care must also be taken not to violate the existing legislation on the illegal practice of medicine. Anyone who does not take the necessary precautions in this respect may very quickly end up in the illegality of an excessively nominalist legislation. These laws are rightly designed to protect people from the many abuses that exist in this area. And it remains difficult to distinguish the wheat from the chaff. The question remains as to whether, here too, the child is not thrown out with the bathwater. If Christ were ever to come back and heal the blind, the lame and the lepers, raise the dead and lay hands on them, he would immediately come into conflict with our existing legislation. In our culture, could He survive for three years, as in His country, before being condemned?

10.5. Nahualism and Christianity

The distinction of spirits

Some samples relating to nondenotism are evidence of a high level of ethics. Think, for example, of the healings and advices of Twadekili. A number of other stories, however, showed the opposite. So that here too the biblical warning, in 1 John 4:1 and 1 Corinthians 12:10 among others, is valid to make the distinction between spirits. What about the ethics of the spirit, the nahual, the god who is in charge of the specific animal? The fact that some spirits can be particularly hostile to Christianity shows us the following testimony.

A secret apostasy

I. Bertrand, *La sorcellerie*, quotes a history that he derives from M. Gougenot -des-Mousseaux, *Les hauts phénomènes de la magie*, which took place in Mexico. The nahual also controls the birth of a child, according to the initiations on the spot. Whoever has the same nahual belongs to the same secret society.

At the baptism imposed on them by the Spanish regime, the members were baptized pro forma, but did not allow their nahualism. On the contrary, the mages of the tribe incite the baptized to secret apostasy. Those who were persuaded were obliged to curse Jesus, Mary, and the saints.

A real and powerful curse mobilizes life force and directs it to the intended victim in the hope of destroying his life force. A curse on Jesus, Mary and the saints will thus send to Jesus, Mary and the saints a form of thought laden with aversion to the Bible and Christianity. Since in magical matters the strongest wins, it is obvious that in this case the accursed person can expect a rebound, a setback.

Then the magician washed the head and body parts of those who had already been baptized, who had touched the sacred baptismal oils, with those who had already been baptized. This to destroy the soul material that was received at baptism. For the children they played so to speak for sure. Before the inevitable baptism would take place, the magician drew blood from the child's tongue or ear and offered it to the spirit under whose nahualism the child came.

The intention is clear. The blood is pre-eminently a carrier of soul dust and with the little blood the whole soul body of the child who was to be baptized was placed under the spell of the spirit. However, as is usually the case with the "do ut des" in pagan religions, the spirit took most of the child's soul matter for itself. In puberty, the child had to redo this ritual consciously and immediately strengthen it.

Teaching and sacrifice

The magician then told the initiator that the latter had received his life from his nahual. The nahual would accompany him in the rest of his life as a kind of guardian angel, but in a subtle animal form. Manically gifted people then claim to notice the animal in the aura of such a person. This nahual also shows itself regularly in the physical world, but then entered the animal that is related to it. The magician-inheritor then led the initiation to a solitary place. There the blood ritual was repeated. The nahual then showed itself as a physical animal; as a lion, tiger, crocodile, snake or any other animal. The magician then hurt his own genitals and those from initiation to bleeding, after which both their blood was mixed with each other. If necessary, the animal was also slightly hurt and its blood was also involved in the ritual. The magician, who was consecrated a long time ago, passes on the consecration to the consecration. Both their soul bodies were mixed together by this. The initiator is, as it were, the spirit visible on earth: his blood is that of the spirit and vice versa. The bonds that arose in this way were very intense. This was clear from the stories about the repercussion (10.2.7.).

The tree is my father

Read the prophet Jeremiah 2:26: When the house of Israel says to the tree, "You are my father", or to the stone, "You gave birth to us", Israel worships not the God of the Bible, but some spirit of nature present in the tree or the stone.

Now, in line with this chapter, we could extend the field to which the words of Jeremiah apply and say: "If the house of Israel says to the serpent: "you are my father", or to the crocodile: "you gave birth to us", then Israel does not worship the God of the Bible, but some spirit of nature. It is on a much lower level with its ethics and energy level and, like many biblical beings, is rarely reliable. Then the people of Israel do not worship their Creator, the Biblical God, but as 1 Rom 25 says, a creature of a lower order. Yahweh is then not recognized at all. They worship a spirit that may even be directed against the Biblical God. Israel then looks up to a being that acts autonomously and arrogantly and does not interfere with God and His commandment.

It is possible that Israel worships a spirit that takes more life force than it gives. Compared to the occult life force of Yahweh, Israel remains far below par. Man then allows himself to be controlled by the gods who only have the domain of trees, stones or animals as their area of power. And do not exercise their power in obedience to their creator, the Biblical God. They act in an autonomous, vain and estranged way. Of course, God is not served by such behaviour of his chosen people. Jeremiah criticizes the Israelites because they worship the demonic creatures of the animal kingdom, and through all kinds of nahualisms among others, they strengthen the atavistic depths of the souls of men rather than try to control them. In the face of such beings, Daniel (7: 9/14) places the Son of Man, a non-animal figure sent by God, in a realm of God in which he says: "The realm of God is like a man, as the realms of this world are like animals".

10.6. Accepting, purifying, elevating Biblical magic solves problems.

The extra-biblical magic represents a valid stage, as was already evident from the reflections on the story of Twadekili (10.2.4.). However, the spirits that make up the core of such religions are not always equally conscientious and reliable. This makes it clear that these animal energies remain substandard if they do not involve the Holy Trinity at the same time and the higher and more powerful energies are their own.

The solution does not always consist in denying or suppressing these lower energies, on the contrary. A mission that apriori states that this animal worship is devilish, can hardly

connect with such religions. In the past, the magic of the people was almost always identified with a form of demonism, the people were seen too diabolically. In a way they are indeed led by lower beings, but that does not mean that the customs of the believers can be disapproved of. From their point of view the life problems have to be solved and those cultures have to survive anyway. Even if it is with the help of lower beings. With their magic they reach healing and saving powers. Many missionaries on the ground have been able to establish this. As long as these people do not know any better, they have no alternative. And the Bible is very clear: if they act conscientiously, they automatically live in friendship with the Holy Trinity.

Accepting the archaic layer.

Anyone who underestimates or ignores these animal energies is making a major mistake. Evolution is structured in such a way that these forces can be exerted in any case. Hegel spoke of an 'Aufhebung', a dissolution, but only after preservation at a higher, more refined, level. Ancient theology put it this way: "gratia supponit en perfectit naturam". The supernatural, free God's intervention in creation presupposes and perfects nature, which has not yet been touched by free grace. The all too spiritual higher philosophies and religions have experienced this several times, to their own detriment and shame. They do not seem to be able to touch the atavist, the lowest, archaic layer. As a result, a process of conversion, often reaching only the conscious part of the human being, pays too little attention to the unconscious and subconscious layers. The results seem to confirm this.

And what about the mission?

Achile Ratti (1857/1939), Archbishop of Milan and an expert on ethnology and religious studies, organised a world congress of Catholic specialists in religious studies in the same city in 1922. Appointed Pope, as Pius XI, he also founded the ethnographic and ethnological museum in Rome. He instructed the seminars to teach religious studies and to respect other religions and their customs. He wanted the missions to finally put an end to the systematic destruction of the religious works of art of the indigenous peoples. "They are human documents that must not be lost," he said.

The careful study of primitive religions and the undeniable result of their rituals can also lead a number of Biblical believers to take a closer look at their own religion. If many witnesses, for example, observe that even primitive religions have miraculous healings, one can, as a Biblical believer, ask oneself penetrating questions about the dynamism, or rather: the lack of it, of an overly nominalist thought Christianity.

The view that an extra-biblical religion would be completely worthless and should be radically destroyed, only to start again with the introduction of Christianity, can really not be maintained. This other religion certainly has valuable insights and practices that can be built on. In this context and from a biblical point of view, we talked about "accepting, purifying and uplifting". Anyone who, as a missionary, does not empathize with the local religion and its basic concepts, but presupposes that such a people live radically in error and thinks that they should force a completely foreign religion with or without violence, is in fact asking for difficulties.

Many Indians, many tribes from Africa, Siberia, the Philippines and many other cultures stayed true to their original religion and call again their ancestors and the gods of the outdoors. Traditional Catholicism has usually been lost there and instead the ancient primeval layer has come back to the surface. These peoples still have something to hold on to. The missionary work tried to destroy the pagan religions as much as possible. However, the ability of these religions to solve problems through a religious and magical way has hardly been replaced. As

a result, these populations consider Christianity to be a very dignified and high quality religion, but for practical problems in life they prefer to return to their own ancient traditions. In Peru, for example, a lot of people go to mass and look like Catholics, but when it really comes down to it, they turn to the familiar shamanism. Also in Mexico the ancient traditions live on, in spite of the christianisation. There is a rather superficial Christianity, but the soul of the people remains pre-Christian and biblical.

However, if these cultures are flooded by a Western nominalism that undermines every religion, then the ancient religions come into a deep crisis. At least that is the vision of a number of connoisseurs, a vision that they see supported by the desperation that many traditional peoples cry out in the face of the destruction of their centuries-old culture.

10.7. About people and animals: in short

The existence of something 'animal' in humans seems difficult to deny. In our long evolution we have gone through an animal phase. It goes without saying that it has left its traces in our soul depths. In a number of cases people have a relapse so that they do indeed exhibit an animal behaviour. In other cases this kinship with the animal shows itself as a magical means to come into contact with animals and to control them. Snake charmers, among others, confirm this peculiar characteristic. The fact that atavistic layers also represent forces in humans is shown, for example, by the spying on animals and the peculiar, even sometimes deadly, fascination that emanates from this.

However, the magical bond between man and animal is overwhelmingly demonstrated by nahualism, which shows that both are capable of a very peculiar relationship. The basis for this would be a form of sexual contact. Not because of sexuality itself, but as a means of mobilising and exchanging life force. Characteristics of humans and animals are mutually exchanged. A blood ritual can confirm and renew this contact. Between the animal and the magician or mage there is an equal life course. What happens to the animal also happens to the magician, and vice versa. One speaks of a repercussion.

Just as a number of therapies use the energies of plants to achieve results, so nahualism seeks to use animal energies to solve, for example, some of people's practical problems. In some cases, we see that this nondenominationalism, of course, does not yet pursue biblical, but rather very high ethical values. In those cases the magician or magician has the upper hand over the animal, over the animal energies and over the spirit that controls the animal. Other testimonies indicate that the spirit of the animal can induce a lot less ethical and biblical behaviour. The phenomenon of 'kumo' shows this in a frightening way. It is said to occur in many places and also under other names. However, the essence remains essentially the same. According to testimonies, certain people in animal form can leave and look for life force in their fellow human beings. If they were to appropriate the life force of someone in this way, they would not normally survive it. Kumo is related to a deeper, sunken nature in some people. Sensitives complain about the heavy and energetic radiance of such kumo people and some seers also notice the power animal that shows itself in the aura of such people. According to a number of magicians, helping carriers of kumo to get rid of this is far from an easy task.

Experts argue that it is unwise to ignore or deny this animal and energetic layer in man. Anyone who does so, may achieve temporary results on the surface, but a relapse to that primeval layer can hardly be avoided. A Biblical Christianity is convinced that the sea depths will be cleaned up more thoroughly if one accepts these animal energies, with their spirits and gods, but tries to purify them and elevate them to a higher level. The gods of the extra-biblical

religions would then have to give up their autonomous and idiosyncratic existence and try to live in accordance with the ethical precepts of the Biblical God, the source of all life.

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Chapter 11: The harmony of the opposites

11.1. Reason is right, but fate is the order of the day.

Insurmountable fate

Huge, and like a curse and a scandal for all nominalist science and nominalist philosophy, there is the brutal fact of the insurmountable fate. Scrupulous people sometimes suffer a fate that is completely beyond expectation. Others with few scruples sometimes have "nothing but happiness". Fate is then experienced as injustice. Szondi (2.5.) spent his entire life immersing himself in 'the fate' that attacks us. For him, fate is far from nominalistic. This means that in everyone's life there are a lot of hidden influences, influences that man does not have a direct grip on.

A message and its counterpart

Karl Löwith, *Martin Heidegger zum 60 Geburtstag*¹, (Martin Heidegger on his 60th birthday), writes that something often works out differently from what was originally intended. Our reasoning is right, but fate decides. Who of us who has never noticed that our words and actions are sometimes interpreted quite differently from what we had in mind. It seems to be the rule rather than the exception in history. Karl Löwith gives a number of examples.

For example, J.J. Rousseau prepared the French Revolution. But he would never have recognized himself in 'la terreur', in the reign of terror that M. de Robespierre led during that revolution.

Karl Marx prepared the Russian Revolution of 1917, inspired by the democratic constitutions of the then Switzerland and the USA. He would certainly have reacted with disapproval to the brutal repression of Vladimir Lenin. An oppression that ravaged the Soviet Union for seventy years and is described in *The Gulach Archipelago* by the Russian dissident Alexander Solzhenitsin (1918/2008), among others.

Friedrich Nietzsche, through his aristocratic nihilism, prepared the fascist-Nazi revolution. But he would never have recognized himself in Hitler.

A. Weber, *Histoire de la philosophie Européenne*² (History of European philosophy), claims that the nominalist thinker Willem van Ockham (1295/1350), with his 'revolutionary' action, aimed at the purification and renewal of the Catholic Church. For a number of monarchs, however, this led to the shaking off of "the yoke of Christian Rome". Something Ockham would not have wanted.

According to Joseph Lortz, *Die Reformation in Deutschland*³ (The Reformation in Germany), Maarten Luther (1483/1545) was a deeply religious man, who unintentionally distanced himself from the Catholic Church. "Nothing was further away from Luther than the founding of a new ideology. Even the fragmentation of the Roman Church was not in his intention."

C. Forest, D.P., *Le cartésianisme et l'orientation de la science moderne*⁴ (Cartesianism and the orientation of modern science), says that R. Descartes was not a materialist at all. He remained a religious believer until the end of his life. His spiritualism is not questioned, yet his propositions were the cause of modern materialism.

The intention of a new trend is not always understood, but it is sometimes given a proper and different meaning. Reason guesses, but fate decides.

G. Hegel was in favor of a "Philosophy of the Idea". Karl Marx simply turned Hegel's idealism on its head and translated it into a materialistic sense.

Here are some examples that confirm Löwith's thesis. Not only do people not understand the message of great thinkers, but they give it also, and above all a new meaning. Anyone can supplement this series with examples from life. History has unpredictable fashions and whims. A message sometimes turns into its opposite. One never knows in advance how the dime will roll.

11.2. Human, Human, but of inferior quality

Also with regard to our theme, holiness, or increased subtle power, the intended results in many extra-biblical religions still do not fully satisfy. In the previous chapters we have mentioned a number of samples of remarkable healings. Each time a quantity of subtle energy was required that had to come from 'somewhere'. Now we don't pay attention to the event itself, but to some of the statements of the spectators.

A fatal fatigue

Those who undergo religious, Trinitarian, initiations will, in a number of cases, say that they experience an increase in energy. This is shown in a sudden rise in heat, in waves of energy that feel like tingling in the whole body. Maniacally gifted people then see the aura grow in size, and open up at the top. It is then filled with beautiful, shining colors. In the case of paranormal healings, one could therefore assume that the required energy is also supplied from 'higher up'. However, this does not always appear to be the case. Let's return our attention to a number of healings that we described earlier, and here we pay attention to some statements made by bystanders. Dedet, the businessman from Gabon, testified that a village chief could break a branch from a distance and 'look' a monkey out of a tree, causing the animal to tumble down (4.3.2.). Dedet writes that at the end of this ceremony he felt a great tiredness, yes that he was even about to lose consciousness. He notes: "The event must, I suppose, put the whole life energy of man at risk."

Gatti told us that he was a spectator of a heart operation that Sheikh Abd-el-Khadek performed on a boy (4.3.3.). After everything was over, Gatti decided: "The spectators sat like statues, exhausted, dusted and sweaty. They stared into space with absent eyes. I myself moved my limbs. It hurt me, as if my blood had stood still for hours, days, years, or centuries. A bursting headache was thumping behind my eyes".

It is obvious that our energy is mobilized in the event of an occult attack. That we feel exhausted after such a fight is not surprising. But this is about healings. Apparently, the necessary subtle energy for this is taken from the environment and from the spectators, at least in part.

Let's remember the fairy that transformed sunlight and energy from the water and spread it over the whole environment (8.1.2.). Apparently an inverse process is taking place here.

Suckers, tentacles and drinkers

People can take soul dust from others. This was already mentioned in the eighth chapter (8.2.3.). The clairvoyant daughter of Mr. Van Gestel said that some people steal energy during a telephone call. Pieter Langendijk provided us with a list of the problems that sensitive people can experience when others 'drain' their energy. (4.2.3.).

Alexandra Gabrielli, *Sensitieven, energieën en psychisch vampirisme*⁵ (Sensitives, Energies and Psychic Vampirism), calls such people 'suckers'. A name that leaves little to the imagination. "The 'suckers' have different methods of extracting energy. Some do it by using their voice. The extraordinarily selfish man, who is a compelling speaker, draws energy from

his victim, whose attention he demands, simply by speaking. If the victim listens long enough, he becomes listless and exhausted. The more tired the victim becomes, the more difficult it is for him to use his will to escape from the withdrawal of energy. Clairvoyants notice that tentacles come from the aura of the sucker and try to penetrate the aura of the audience.

The 'compelling speaker who demands attention' is perhaps reminiscent of the speeches of the Nazis, where a whole mass was 'seized' with studied effects, but which did not mean so much in terms of content. Freud, too, had not failed to notice that a human being is easily carried away in a mass. He wrote about it in his *De psychologie der massa* (The psychology of the masses).

Gmelig (7.2.4.) already pointed out that a like-minded group of people creates a powerful subtle thought form. The experience of the speaker (7.2.4.) during the jubilee celebration testified to this. The form of thought gave him so much energy that he would undergo an out-of-body experience and became at that moment gifted with clairvoyance

The book *Licht op de aura*⁶ (Light on the Aura), by B. Brennan, shows a picture of such 'enterhooks' as the writer perceives this clairvoyant. Leadbeater, *De wetenschap der sacramenten*⁷ (The Science of the Sacraments), also writes: ""these thought forms, created by suckers, often take the form of tentacles.""

Van der Zeeuw, *Wonderen of wetten*⁸ (Miracles or Laws), says: "You must imagine that all living beings are also the bearers of a certain amount of life energy. Some people belong to the type of givers, those are people who unconsciously give up their own life energy to others. The others, who unconsciously suck on others, I call them with a somewhat popular expression "the guzzlers". When a giver is married to a guzzler, you can imagine that very often the giver will wake up dead tired in the morning without knowing why. Many givers shouldn't stay too long in a department store or in other places where many people are present, they are irrevocably sucked out by the 'guzzlers' which makes them nauseous, get tired, suffer from headaches or even faint. If you think you are one of the givers, please make sure that you are aware of this comment."

James Hall, *Sangoma*⁹, talks about occult, subtle influence. After a conversation with a magician he writes: "She told me that people can be the bearers of bad spirits, which they pick up during contacts with other people, a bit like you catch a virus". And further: "But you can get sick if you go to bed with someone who has a bad mind". The latter was already made clear by what the Lorelei (8.1.2 and 8.2.3.) said, and what *spells* 7 (8.2.3.) warned us about.

W. Tenhaeff, *Magnetiseurs, somnambules en gebedsgenezers*¹⁰, (Magnetiseurs, somnambules and faith healers), writes that Mrs. F. Hauffe, who was called "the visionary of Prevorst", had a peculiar, vampire quality. She claimed to be able to draw 'strength' from the people in her vicinity. She claimed that these people did not have the slightest trouble with this, because otherwise the radiation would be lost. Yet many who were in her vicinity felt unwell after a while. This would have been the result of a loss of energy for the benefit of this visionary. Visitors also complained about a tired feeling in the eyes. The visionary claimed that the subtle energy she appropriated flowed from the eyes and fingertips of her visitors. So much for Tenhaeff's testimony.

Seeing requires energy. Anyone who is sufficiently familiar with the rituals knows that a magician, if he wants his pupil to temporarily become a clairvoyant, has to contribute a lot of energy to the aura of his pupil clairvoyant.

This energy, in which man is "elevated above himself", so to speak, must come from somewhere. Or it comes from higher beings, for example through meditation or repeated prayer. Or it comes from the surrounding world, from plants, animals or humans. A sensitive person, but in fact any person who pays attention to it, will quickly feel whether the emanation of a magician is good and thus gives energy, or whether the necessary energy is taken from the environment. At least for Dedet and Gatti, rather sceptical, it was not a problem to feel that their energy was being taken away.

Sensitives and clairvoyants also tell us that our fashion and film worlds and the many porn magazines are saturated with energy-stealing 'beauties'. Their temptation, their 'sex appeal', is in some cases of a deceptive nature and serves to make others erotic, to open their aura and to take their energy. The tragedy is that it usually remains an unconscious or subconscious process, both for the 'vamp' - we pay attention to the choice of words as a reference to a possible vampirism - and for the victim.

The deeper self

Biblically speaking Yahweh in the Old Testament or the Holy Trinity in the New Testament is the Creator and Giver of all life. If you take this premise seriously, you can make the deductions yourself. People who have to steal their subtle energy from their fellow human beings, fall short in their deeper, occult status. From a biblical point of view, their contact with God is insufficient or even broken. They have somehow shut themselves off from His life force. They may seem friendly and sympathetic to their surroundings, but that doesn't change their deeper souls. As already mentioned, Fortune made the distinction between personality and individuality (5.2.2.).

The Danish philosopher of existentialism, S. Kierkegaard (1813/1855) already pointed out in his time the duality between what one shows outwardly and what one is in the deeper soul in reality. In his *Kritik der Gegenwart*¹¹, (Critique of the present), he criticizes contemporary believers, who he says are faithful to the letter, but not to the spirit. He writes:

"The distinction between good and evil is invalidated by a light and theoretical knowledge of all that is evil, by an arrogant intelligence, which assumes that in the world good is not appreciated and remains unpaid, to such an extent that in a short time it amounts to stupidity". The fact that one is a believer to the letter, but not to the spirit, can be verified by oneself with an honest examination of conscience. Fortune speaks of the unconscious and subconscious depths of the soul. S. Freud found that many people in the depths of their souls are controlled by the "thanatos" and the "eros", by the desire to kill and by endless and unauthorized sex. The fact that people barely realize it, if at all, is not the least tragic aspect of life.

The principle of reality and lust

Human culture rises above the animal stage. Yet here too, the "reality and lust principle" applies. Let us listen to Freud when he talks about his so-called 'primitive horde'. Still in 1927 he presented it as follows. What is pleasant and what is useful is an object of all kinds of desires. That is what he called the 'Lustprinzip'. But the culture with its norms weighs heavily on the enjoyment of our desires. And we have to take this 'reality' into account. That is the 'Realitätsprinzip'. Hence the title of Freuds' work, *Das unbehagen in der Kultur* (The

uncomfortable in culture). Let us imagine, as Freud says, that all prohibitions suddenly disappear? Then a man could take possession of every woman he wishes for.

Then one could without hesitation kill the rival or all those who are annoying. Then one could rob one's fellow man of any possessions. Freud literally writes: "How beautiful it would be, and what series of accomplishments would give us life in this case." It is as if something in Freud was jubilant, as if he himself, the great deep psychologist, unconsciously revealed something of the depth of his soul. One may well wonder if it is "beautiful" and "if it would give a series of accomplishments" to take possession of the wife and the property of one's fellow man.

In the introduction to his book *L' être subconscient*¹² (The subconscious being), G. Geley writes that the vast majority of people are not at all worried about what goes on in their soul depths. Life offers them enough 'Lustprinzip', sufficient fun and entertainment to fill their days, and they don't ask themselves any more difficult questions. The 'Realistsprinzip' must not be too heavy. This is a nominalist and materialistic choice. The question remains whether it is the right one and whether it does not keep man below his human dignity and leave opportunities for spiritual growth untapped.

They're eating up my people.

Psalm 12 (11): 9 talks about this mostly unconscious depth of soul in man and mentions that some people are "like a vermin that sucks out the blood of men". *Psalm 53 (52)*: 5 says it much more sharply: 'Are they not aware of it, the evil-doers? They devour my people. That, is 'the bread' that they eat" they do not invoke God."

With the latter, the Bible seems to confirm that the 'sucking' and 'eating out' are caused by a lack of contact with God. God's life force must then be sought elsewhere. The nominalist-minded person indeed sees no need to seek the required life force from God in prayer.

His axioms simply do not allow him to establish a link between prayer and the acquisition of life force. What he lacks in subtle energy, he seeks and finds, usually unconsciously, in sucking away the life force of his fellow man. From the Biblical point of view, this makes it completely substandard.

11.3. Divine, but substandard

If a lot of people, with a lack of high Divine life force, stay below expectations, then they are certainly not the only ones. A lot of subtle beings also have a problem with their search for energy. Also there, what should be 'higher', seems to be more 'lower'.

A message and its opposite in our samples

A number of religions do not always bear witness to a high and uplifting ethics. We refer to the Candomblé in Bahia (10.1.1.) and to the three mediums who lost any respect for themselves. They ate and drank on their hands and feet, just like animals. Gods of an animal level, of the 'primal chaos', penetrated the mediums and made them possessed. The gods of voodoo, santeria (3.3.1.) macumba (3.3.2.) and ngil (3.3.3.) are not doing much better. In Negro-African or Negro-American circles, the mediums are 'ridden' by 'spirits', 'deities', which suck out subtle energy. They only convert part of that power. They authoritatively choose how much of it they want to give back. This can then be used to bring about a good solution to what is required: a cure, a consultation or a form of clairvoyance. The gods first make their mediums "excited". This activates the energy. Then they leave them exhausted, powerless and depressed.

The nephilim, the incubi and the succubi, "the entity", and the ghost lover of D  tch  ma (9.5.) also acted in the same way. Sai Baba (9.3.2.), with these gods also leaves his victims exhausted, depressed, with many occult and psychological problems. Let us go further in these "divine" stories, but completely substandard.

In the Bible we refer to *Job 4:17/18*: "Can mankind be just before God? Can a man be pure before his Maker? He puts no trust even in His servants; and against His angels He charges error." The argument is a fortiori: If God's angels, so close to God, are already deviating, how much more so than ordinary people. This text teaches us not to be naive with regard to a number of 'angels'. What is not God is fallible. Even if it is supposedly 'higher' or 'closer to God'. These 'angels' apparently make up God's court: they rule over the universe.

Psalms 82 (81), among others, confirms their mission and their deviation: God takes His stand in His own congregation; He judges in the midst of the rulers. How long will you judge unjustly And show partiality to the wicked? Vindicate the weak and fatherless; Do justice to the afflicted and destitute. Rescue the weak and needy; Deliver them out of the hand of the wicked." They act next to God as 'judges' but in a number of cases they act against God's Decalogue, so that God threatens to destroy them. Thus, in the words of the prophet Daniel, they belong to "the many who will depart here and there", while the iniquity and unscrupulousness will increase (*Daniel 12:4*). A. Bertholet, *Die Religion des alten Testaments*¹³ (The Religion of the Old Testament), says it clearly: "The beings addressed in *Psalms 82* (and also in *Psalms 58*) are the ancient pagan deities.

Galat. 4:8/10 clarifies: "However at that time, when you did not know God, you were slaves to those which by nature are no gods. But now that you have come to know God, or rather to be known by God, how is it that you turn back again to the weak and worthless elemental things, to which you desire to be enslaved all over again?"

Finally, *Matthew 4:8/11* talks about the temptation of Jesus in the wilderness. "

Again, the devil took Him to a very high mountain and showed Him all the kingdoms of the world and their glory; and he said to Him, "All these things I will give You, if You fall down and worship me." Then Jesus said to him, "Go, Satan! For it is written, 'You shall worship the Lord your God, and serve him only.'" Such "princes" sometimes seem to play a very important role. Satan is the first and most powerful, since he controls "all the rich" of this world.

Indeed, *John 12:31* says that "now, the ruler of this world" - Satan is apparently meant - will be cast out by the judgment of God.

The deities in paganism and the angels in Judaism influence this world to a great extent. As *Colossians 2:15* says, "When He had disarmed the rulers and authorities, He made a public display of them, having triumphed over them through Him." The angels have moved between God and men. They act independently, no longer know God and They act in their own way, no longer know God and they don't care about people.

The law that they impose on people 'by God' is not always upheld by them. As a result, they are no longer situated in the high supernatural level, but rather as random 'gods' in the extra-natural level. This abuse of power was done away with by Jesus' cross and resurrection steps. We delve into the mentality of a number of these intermediate beings.

11.3.1. The gods demand energy.

Many gods do not shy away from deceiving, cunningly and unscrupulously, the uncritical and all too naive person.

The gods lack human attention.

Eliot Cowan, *Spirituele geneeskracht van planten*¹⁴, (Spiritual healing power of plants), gives the floor to Pocahontas, an Indian woman. Almost melancholically, she stood up for the local gods of her religion: "Often the spirits of such places miss the human attention they received in the past, because they acquire their own greatness by giving greatness to those who worship them". The "do ut des" is expressed very subtly here, so that it almost sounds sweet. The gods say they miss human attention, but in fact they mean human energy. The subtle wording hides the hard reality. It usually comes down to the fact that the gods of their worshippers take more than they give. In this way the gods stay alive and grow in strength.

Jean-Marques Rivière, *A l'ombre des monastères Thibétains*¹⁵ (In the shade of the Thibetan monasteries), expressed in no uncertain terms where the actual life force of the lower deities came from: "Every man, every believer, feeds his god. They are gods who love prey, who live from the blood and soul of those who venerate them. The Asian pantheons are full of gods who are the idols of madmen. All the gods live by our psychic (remark: occult) power". And a little further we read: "But he who worships a deity and declares: "this deity is above and I am below", he sees it wrong. Every human being, every worshipper, feeds his god".

The gods cause natural disasters.

Rivière sums up the teachings he received from his master as follows. "And in a masterly way, the Lama explained the text to us. He indicated to us the gods of nature, their activity, their power. He told us about the geniuses of volcanoes, earthquakes, seasons, stars, currents and natural disasters of all kinds. They are the ones who carry the lightning and cause its strange effects. It is also the demons of the internal fire of the earth. These gods subdue mankind to themselves in fear, and the ignorant mankind speak then of the blind lot of the laws of nature. Then Rivière spoke of his own gods, the individual ones, those who take possession of a few, who drive the prophets and bring about the mystical currents in the world. The people feed them, both through their worship and through their sacrifices. And this is still necessary, for the concentrated forces that arise in this way are powerful weapons in the hands of those who direct them in a suitable manner. Thus I learned to control the gods, all the gods, those who subjugate the souls of nations to themselves, and who, under an impossible union and mystical zeal, hide a terrible vampirism. The gods, all the gods, live by our psychic power. He who wants to free himself from this must begin to withdraw from this titanic embrace."

It is noticeable that Rivière has a particularly keen eye for the true and low nature of a number of creatures. In his axiomatic, they are also subtle creatures that are at the root of natural disasters such as earthquakes, volcanic eruptions and storms.

Powel, *La double éthérique*¹⁶ (The etheric double), confirms the low ethics of certain gods: "The entities which play the tribal god, and to whom one makes sacrifices, preferably of roasted meat, are beings of a very low category. They have an ethereal body, for it is only in this way that they can take on the subtle radiance of sacrifices." Let us remember that the etheric body is the most material of the rarefied bodies. Astral gods appear in an astral body, which consists of a finer matter than the ethereal substance.

We also mention M. Heindel, *De web van het lot*¹⁷ (The Web of Destiny). "There are in Southern Europe and in the Far East, elementals (note: very primitive beings) who take possession of the life bodies of a family, gender after gender, and provide certain services to the family to pay for some food. Some of them demand blood, even human blood. Such creatures are responsible for tribes like the headhunters in the Philippines and the stranglers of India. For such tribes, killing people is a religious ceremony.

O. Willmann, *Geschichte des idealismus*¹⁸ (History of idealism), mentions Apollonius of Tyana (+2/+98). This neo-Pythagorean philosopher, believes in the existence of such 'daimones' or lower spirits. He says: "Those who have discovered that a genus of demons between the gods and man is capable of, and connects and maintains the coherence of both, have solved more and greater difficulties than Plato. Between the high authorities and this world, as a transition, the subtle intermediate beings stand on different levels of life and workings."

The neoplatonic philosopher Jamblichos of Chalkis (250/330) learned that the gods who have pure insight and virtue are at the top of the list. Underneath, he situated the archangels and angels. Then followed "the pure souls", that inspire noble deeds. Finally there are the demons, who suck out the soul and bring man to vice and darkened insight, with which the unclean souls join in to help.

Rivière, Powel, Heindel, Appolonius and Jamblichos all see the unreliable and capricious character of the low deities here. And yet Rivière does not show the same insight and the same caution when judging one of his teachers. This is clear from what follows.

A sense of destruction

J.M. Rivière, *l'Inde secrète et sa magie*¹⁹ (Secret India and its magic), recounts that during an initiation, led by his teacher, he felt how his consciousness was pushed aside by another consciousness. He writes: "The more I wanted to remain myself, the more I felt this terrible power. I feared I would die. A feeling of destruction, a feeling of a fall in the depths made me shudder. Who was this master whose smile reduced my mind and my feeling to nothing?"

In such a religious experience, all of his alarm bells should have ringed. His quiet self-determination and his uniqueness are about to be destroyed. He said he feared dying. His mind and feeling seemed to be reduced to nothing. This is a religion that, opium alike, brings down man. After his initiation, he is no longer who he was before that initiation. In a way he died. Her teacher took away his subtle energy and replaced her with another one, his own. By doing so he 'definitively' comes in the grip of that guru.

We have put the term 'definitively' in brackets. It is possible that someone, stronger than his teacher, will still free him from this catch, at least if Rivière will want it one day. In a number of cases, however, we are controlled in such a way that we are no longer free, even in our "own" choices. We are then possessed latent. In times of crisis, this can become very obvious. Initiation refers to the body of the soul, to individuality and not to personality. It is - in this axiom - the body of the soul that reincarnates again. In this way, the consequences of initiation are carried through many lives. It is tragic that Rivière, on the one hand, claims that all the gods live by our psychic power, but on the other hand, does not notice that his own guru, just like these gods, also deprives him of his powers.

Such a loss of individuality, a feeling of destruction and a fear of dying is totally alien to Biblical Christianity. On the contrary, religious experiences testify to an intense sense of exaltation. One feels warm tingling that penetrates the whole body. Even so that they suddenly start to sweat. One feels so satisfied that one becomes sleepy. But one never has the feeling that one has to fight for the preservation of one's individual uniqueness.

After these testimonies we conclude that lower gods take, demand, and even steal the energy of their believers. That is at least what a number of thinkers, sensitives, insiders, seers

and magicians want to make clear to us. But lower gods also demand more than just energy through contact. We'll talk about that in what follows.

11.3.2. The gods demand sex.

The ninth chapter talked about the connection between religion and sexuality. Non biblical religions see sexuality as a source of energy to solve various life problems. Once the people have access to Biblical, Trinitarian energies, this lower form of religion is inadequate for the Bible. We examine how the lower gods of these pagan religions not only take energy through ordinary contact, but are also and above all interested in sex.

A rather sexy appearance

The fact that a number of gods want to be erotically active was discussed in detail (9.1.). This was the case with the macumba, the santeria, the 'brides' of the Vestal virgins, Asmodeus, the nephilim, the incubi, the succubi, "the entity" and the ghost lover (9.5.). We also referred to the sexual element in the story of 'the magic egg' (7.4.3.), in which the gypsy woman wanted to rectify an unfair inheritance issue. We emphasized her sexy clothing and 'her full and protruding breasts'. This is not without significance from a magical point of view and it has not escaped the attention of the author, M. Gillot. The gypsy woman wants to be in the taste of the erotically-minded lower gods. This is how she subjugated them to herself.

Although she achieves a temporary success with this, her working method is far from harmless. He or she who does magic in a sexy way, opens his or her deeper soul, so that good, but above all evil draws in. If from the occult point of view, we are not strong enough, 'evil' can take over. We are gradually losing part of our own free will.

The fact that this type of magic, which claims to be sexuality, is more common, is illustrated in the Creole language, among other things. In Haiti, some women - forgive the irreverent expression - are referred to as "a swallowing". This means that such women, in the service of the gods who control them, steal the life force of others, suck it away, especially through sexual contacts. From an occult point of view one can compare these women with a Lorelei (8.1.2.) or with the temptress from proverbs 7 (8.2.3.).

The knowledge of occult eroticism is the key to understanding how far this eroticism is removed from Christianity, and how this magic continues to distance its practitioners from Christianity.

The incalculable sons of God

In the chapter about "the Bible and eroticism" (9.4.) we referred to the biblical story of Sarah and Asmodeus, in which the latter killed her bridegroom up to seven times. The nephilim (9.4.) was also mentioned. *Genesis 6:1/4*, says that high beings, the "sons of God" took the daughters of men to wife. This was a reason for God to no longer invest his high life force in these 'fleshly' gods as he says in *Genesis 6:3*: "Then the Lord said, "My Spirit shall not strive with man forever, because he also is flesh".

Now we listen to the strange interpretation that Elisabeth Haich, Initiation, gives to this Bible text *Genesis 6:1/4*. She autobiographically describes a previous incarnation at the time of Ancient Egypt. She then underwent an occult initiation as a princess and clairvoyant. Because of a forbidden sexual intercourse, this initiation fails thoroughly. As one of the laws of magic, she almost immediately loses her laboriously built up mantic and magic abilities with it.

She describes the infamous nephilim from the Bible as a race that was called the "sons of God" (o.c., 171) and that after having evolved sufficiently, the contact with the earth will be broken and they will rise to "higher realms". She says: "However, before leaving the earth, the higher race had to inject its spiritual powers into the lower race. And so many sons of the divine race took it upon themselves to make the great sacrifice to bring up children in the daughters of the primeval people". She continues (o.c., 199). "However, these sons of the gods will continue to work in man's unconscious, precisely because they will be the unconscious of mankind and will manifest themselves in the soul of a maturing man as a fervent desire for liberation and redemption."

It seems as if she is justifying the activities of nephilim (9.4.), of the incubi (9.5.), the conception of Merlin the sorcerer (9.5.) and the entity (9.5.) in a few sentences. Whereas other writers used words such as 'rape' and 'desecration' in relation to the 'use' of the mediums in the santeria and macumba, Haich speaks of the completion of "the great sacrifice". It almost sounds like a "people, be grateful for the gods' abuse of your daughters". Haich apparently does not realize how she glorifies the demon and how she herself is in the grip of such 'higher' beings who radically oppose the Biblical God and His Decalogue. Almost as in a Greek tragedy, in which the main character, here Haich as the heroine, goes down, she continues "that these sons of God will continue to work in the unconscious of mankind, precisely because they will be the unconscious of mankind". How strikingly correct is her wording. Indeed, these gods to a large extent dominate mankind in its unconscious layers. That is what the Bible always denounces. The book repeatedly warns us to learn to make "the distinction of spirits", for example in *1 John 4:1*: "Beloved, do not believe every spirit, but test the spirits to see whether they are from God, because many false prophets have gone out into the world".

The children of such connections between "the daughters of man and the sons of God" have an intelligence that transcends that of man, but they are incalculable. They have no conscience in the biblical sense.

At least that's what a certain tradition tells us. It is said that the famous Merlin the wizard was a child of such a union. This can be called a virgin birth, because fertilization did not take place in the biological body. In the occult axiom, however, it did have a place, but in a subtle body. Which then led to the well-known biological repercussions. Let us refer to the pregnancy of the Virgin Mary or the film *l'emprise*.

Further on in her book (o.c., 200) Haich writes that "absolute obedience to the will of God is the duty of every employee to the great work. You recognize God's will when you thoroughly test everything that is required of you, and check whether it also corresponds to your deepest conviction. God speaks to us through our deepest conviction, and then we must obey unconditionally." And further (o.c., 202) we read that you "must be able to distinguish the divine from the satanic".

The question remains whether the nephilim reveal the work of the Biblical God. The Bible itself says very clearly that this is not the case. Haich's emphasis on 'duty' and 'unconditional obedience' is also cause for reflection. God's will can be recognized when it corresponds to your deepest conviction, she says. But what is the deepest conviction of, for example, a Vaughn who claims to have renounced the good and to be profoundly evil? Or a Hexe Petra? It reminds us of Peirce and his authority (2.3.). We like to agree that one has to distinguish the divine from the satanic and that, especially in religious matters, one has to test everything as much as

possible. From the story of Haich, and her unbiblical interpretation, it appears that thinking through and testing religion is by no means an easy task.

A witch's Sabbath

The gods demand sex. That is the theme of this section. With this sexual element in religion, we go a whole step further: the witches' Sabbath. We refer to the story of a "magician who makes the trip out of body (6.1.1.). Father Trilles tells about Ngema, the village magician, who demonstrates an out-of-body experiment and in which his biological body remained on his bed all the time, while his subtle body 'went' to the place Yemvi. When Ngema wakes up the next morning in his physical body, he says to Trilles: "There were many of us and we had a good time".

He doesn't say what this "good fun" is made of. Trilles mentions somewhere in his book that Ngema's wizard's robe consists of a mask of animal skins. And that it is sprayed with human blood. That tells us a lot about the true nature of his gods. They are keen on blood. Ngema says of his 'master' that he is the one who 'can'. The magical abilities of the 'master' are then apparently very extensive. Consistent with wild behavior and the evocation of "primitive chaos", as did the chlysts (9.3.2.), it can be assumed that this is a kind of sexual orgy. We refer to Francisco Goya's painting "The Witches' Sabbath" (1798). More than one clairvoyant tells us that such scenes are really seen during a journey through the underground world. A well-known American film star and sex symbol even said that she saw such scenes regularly in her dreams, but that she couldn't get away from it. That says a lot about her occult status.

Carlo Ginzburg, *De Benandanti*²⁰ (The Benandanti), describes on the basis of historical documents how, from 1575, witches in northern Italy experience the same soul journeys. Ginzburg says: "Even though only the spirit (note: the subtle body) takes part, the journey of the soul is considered to be completely real". The witches leave on the occasion of the Sabbath of witches, to places where many come together and where orgiastic rites take place. In the meantime, the biological body lies in bed, motionless.

Anyone who does not know about astral travel and the existence of a subtle body, thinks that witches fantasize about these things or even that they lie. Father Trilles, among others, does not believe that Ngema, travelled outside the body and went to Yemvi. Let's remember his reply: "No, you were here all night, in a deep sleep!". To which Ngema replied, "I wasn't lying on the bed. That was just my body. But what is my body? I was on the plateau of Yemvi."

H. Harrer also did not believe that the Dalai Lama could travel outside his body to attend an important meeting (6.1.1.). Let's quote Harrer again: "The young Dalai Lama was convinced that through his faith and with the help of rites with his spirit he could be in far-flung places, for example in Samyé. When he was ready, he wanted to lead me there from Lhasa. I remember saying laughingly, "Well, Kundun, if you can do that, I'll be a Buddhist too."

Ginzburg states that there is indeed reality involved in such soul journeys. His opinion is shared by many magicians and connoisseurs.

A man can't satisfy her anymore.

Petra Singh, Hexe Petra, the 21-year-old Münchnerin (7.4.2.) also performs a voyage out of her body. She first rubs herself in with a witch's ointment that she composes herself on the basis of herbs. In this way she increases her life force through the subtle energy of the herbs. We refer to medical science. There, too, there are products available that can quickly lead to anesthesia. In this way, the biological body is stunned and the subtle body is released.

Petra says she started having sex very early: "I had my first affair at the age of twelve and a half. Nothing I skipped in the following years: men, women, "Alles kam dran" (Everything came). Today, however, I feel old. Man is bisexual according to his own destiny. However, in this area, nothing has given me any lasting satisfaction. A good spiritual friendship means a lot more to me. I became totally asexual."

She lives with her friend Jürgen. He is one year younger than she is. But, she says, "Unsere Beziehung ist eine rein geistige", "our relationship is purely spiritual". Witches have a very different type of sexuality.

In fact, sexually speaking, they don't want anything anymore of an ordinary man. If they live with a man, it usually doesn't take long. It gives them no lasting satisfaction. Their sex life is very intense, but not with people of flesh and blood. According to them, sex with a man is "almost nothing" compared to what they "really" experience when they are out of their body. People like Hexe Petra can join the village magician Ngema when, after attending a witch's Sabbath, he says: "There were many of us and we had a good time".

Sexual magic seals the deal.

Finally, we refer to Vaughn (4.3.1.) who was secretly involved in all kinds of alternative experiments, including hypnosis, at the university. Justin, a fellow student, said there were two covens on the university campus. Later, Logan continues in his book, *America Bewitched*, Justin and Vaughn had a discussion about 'evil'. Vaughn expressed himself clearly: "Some of them are completely at the mercy of evil. Justin said that there was something good in everyone and that no one could get away from that good. To which Vaughn proudly replied: "

"I have renounced all goodness, and I have completely surrendered to evil. I am totally evil. I made a pact with the devil. To be able to manage this, I had to drop everything good and focus on evil." "What I ask for" is, for example, money and property, eternal youth, eroticism and sex, insight into "the mysteries" and suchlike. I make an agreement with Satan or with an appearance of him "for eternity". Some sexual magic then seals the deal. J.P. Bayard, *Les pactes sataniques*²¹ (Satanic pacts), discusses such pacts in detail.

The ogre of Montpezat

Still on the subject of 'higher' beings and sexuality, we consult J. Durand, a sceptical historian. He writes in *Les Sorcières*²² (The Witches), about a certain Catherine, who according to the documents of the Inquisition was called "the ogre of Montpezat". A title that refers to rites, whether or not during a witch's Sabbath, in which the subtle life force of babies is appropriated. Montpezat is located north of Thueys (Ardèche), in le Vivarais. Let's give again what Durand writes about this.

Catherine, full of resentment against everyone, is looking for medicinal herbs. This time she was after Champalbert, her neighbor. She had just arrived at Le Coulet, at the Col du Villaret, when she suddenly saw a black hare in front of her who blocked her way. He had big, upright ears and eyes from which flames seemed to come.

The woman's amazement was even more frightened when the hare started talking to her. Catherine, you are irritated with your neighbor: I will give you a powder with which you will kill his cattle. Go on, do as I say. When you have proof of my power, come back here, I'll wait for you there. Catherine does as she's told. A week later, she found the 'hare' again: "Catherine, if you want to renounce God, who baptized you, and take me, Barraban as your lord, I will make you a rich woman and avenge you on your enemies. She accepted. Following the devil's

instructions, Catherine drew a cross on the earth, and crushed it with her feet. The pact is sealed. The "hare" forced her, among other things, to desecrate a host that she had to spit out in the middle of the cemetery. She promises to do it. Then the hare turns into a demon with a human face. He has sexual intercourse with her.

However impossible this story may be, Durant only tells what he finds in the documents of the Inquisition. For the average man, practices such as materialization and dematerialization (4.3.2.: the stolen ring), especially when animal forms are involved, remain a difficult thing to digest. Magicians, familiar with such customs, say that Catherine, seen occultly by the sexual intercourse with Barraban, is from then on a witch, in the negative sense of the word. Again, the "incarnatio dei, hominis deificatio" (4.1.) applies.

The demon who becomes human and who had sex with Catherine, shares his demonic qualities with her, following the exchange of subtle matter. Let us remember that at the moment of orgasm, the auras of both partners unite into one, so that the two 'lovers' unite in one aura. The result, of course, is an exchange of subtle energies and character traits.

You will never belong to a man again.

Durand continues. After the 'love game' the demon takes on the shape of a 'hare' again. He concludes: "Now you are mine with your body but also with your soul. Physically you will never belong to a man again". We referred to hexe Petra, who lives with her friend Jürgen, but she doesn't want anything than an ordinary man can give. Witches attending a Sabbath claim to experience a form of sex that is much more intense than what an ordinary man can offer them. And that's why they shun sex with 'earthly' men. Let's also note that the mantic gifted say that in the aura of a real witch they indeed see in a subtle way a male animal, her power animal. One can compare the "being a witch" with a form of nahualism. One can also see that the 'hare', Baraban, has a much lower ethics than, for example, the deity with which Twadekili, through her python, worked.

Finally, let's look at the culture of ancient Egypt. Many paintings in the royal tombs and many sculptures depict the pharaohs, together with their animal of power, that 'floats' just above their heads. The pharaohs knew that they could not rule without the occult energy of their power animal. This animal energy contains a life force that is powerful, but also dangerous. Female energy amplifies this in the sexual intercourse. In the long run one can become so one with sexy creatures from the other world, that one constantly lives in it, and compulsively asks for it.

Let us compare this intercourse of the 'hare' with Catherine, as Herodotus testifies during his visit to Mendes in Egypt. There a buck had sex with a woman (10.2.1.). In many archaic cultures, the "male / female" couple has proved to be an unchanging fact throughout the centuries. The male animal represents a male and 'higher' being. In this way his life force is linked to that of the woman. The dynamism is again noticeable here, but at the cultural level of the pagan religions. They had basically no other life force than the life force of the plants (including the plant spirits), of the animals (including their spirits) and of the people. They tried to get by with the fluid they knew in order to be able to cope with the sometimes life-threatening dangers of nature and to survive.

A modern man and certainly a Bible believer can despise such rites and condemn them as demonic. However, it must be remembered that biblical and pre-modern mankind "did not know better". For those ancient cultures, nature was first and foremost a 'mystery', a visible presence of sacred life forces and beings of all kinds. If these beings were treated in the right ritual way, they could work in a saving way.

In order to eliminate the evil created by these entities themselves, archaic man has tried to enter in their favor. This is done by giving them, in a visible animal form, the opportunity to 'have fun'.

The woman who underwent the sexual ritual did this not to experience the erotic pleasure (?), but to release the higher life force of her 'partner' in that magical field. This subtle energy was then used to solve all kinds of life problems, to avert a calamity or to heal someone. Such women were highly regarded in those cultures.

Although our nominalist culture also knows about people who have intercourse with animals, the difference is still sky-high. In the archaic cultures this was situated in a sacred context and with the intention of helping fellow human beings. Only specially trained and initiated women, who could handle such a task magically, were eligible for this.

Whoever ventures into such practices without preparation, and in an exclusively secular context, exchanges part of his humanity for an "animalization" that will gradually manifest itself. This can be shown, for example, by a deterioration of character, unpredictable behavior and even in possessions of all kinds.

The black masses

Let us return to Catherine and her 'hare'. With her increased energy, however, she does not work at all to improve the fate of her fellow human beings. On the contrary. She does not control these energies, but is controlled by them herself. According to the Latin report, in the state of off-body, she even participates in the witches' sabbaths where sexual orgies take place. Ritual ceremonies are also carried out, comparable to ecclesiastical ceremonies, but with reverse intentions. We are talking about so-called "black masses".

J. Lignières, *Les messes noires*²³, (The black masses), says that black masses are the rite par excellence by which Satan and Satania are called as the power that dominates this world. Immediate desire is "success in the material order" (o.c., 13). In all dark magic, a certain sexualism plays a role and is addressed to superior and inferior beings. They are seduced by the creation of an attractive atmosphere. The 'sexism' highlighted by the author plays a major role in this respect. Among other things by 'nudity'. What the Bible hides for cautious reasons is thus clarified. Satanie takes place at the animal level, and can be seduced by sexuality. Louis XIV (1638/1715), who called himself "le roi-soleil", the "Sun King", regularly ordered black masses. We also refer to what has been said about initiation groups (5.3.).

We continue the story of Catherine and Barraban. He tells her: "In place of the Blessed Sacrament, you will eat human flesh, the flesh of children that the people I will designate will bring you during the Sabbaths in which you will have to participate to honor me". This is probably the subtle life force of children. The fact that this consumption of their energy has an impact on their biological bodies has been illustrated by the way witches (10.4.), among others, work. "Thus was born the witch-ogress of Montpezat endowed with extra-natural and evil powers that she exercised with the recipes revealed by the black hare."

Thus the interpretation of Durand, o.c., 67. The hare was really her power animal, her nahual (10.2.). Therein she resembles somewhat the shamans who - at least according to the folk traditions - cherished no evil intent. It is not always clear whether these shamans also have intercourse with the power animal through a subtle ritual. In many traditional healing methods, animal life forces play a sometimes very decisive role. For example, in Northern Siberia.

For decades, Catherine has been spreading fear all over the region. On 25.09.1519 she was arrested by the Inquisition. She confessed everything. Also that in the course of the Sabbath they ate children. On 12.10.1519 she was burned alive... according to the customs of that time.

I gave him my body and my soul.

In his book, Jean Durand goes over a whole series of histories of witches in the south of France. Thus we read (o.c., 36): "There, under the bridge, the devil 'Robin' has taken me in an act of mating. I didn't just give him my body, but also my soul. And I have renounced my Catholic faith". Thus a certain Martian, 'sorcière', a witch, spoke not far from Uzès. She was accused in 1479 by two tortured witches. Witches claim that 'the devil' regularly took the form of an animal. Which shows that witches do not speak so much of biological eroticism itself but of eroticism within which, in spirit and imagination, they allow themselves to be fertilized. By a subtle sperm, of course.

In 1897 S. Freud read the book *Malleus maleficarum*, (Witches' hammer), by Jacob Sprenger (edition 1486) and Heinrich Institoris (edition 1498). It is the now classic handbook of European anti-Satanism. In a letter to his friend and doctor Fliess Freud writes: "If only I could find out why witches, in their confessions, always claim that the devil's sperm is 'cold'. Tobie Nathan, *Le sperme du diable*²⁴, (The devil's sperm), mentions Freud's concern on the cover of his book. From Catherine's story this becomes understandable. Witches claim to have a subtle, disembodied, communion with demonic beings during a witch's Sabbath. It is obvious to assume that such a fertilization, like all black-magic work, feels particularly cold.

What is allowed is different from what is possible

Let us first look at sexuality from a purely secular point of view. Here too, the Bible speaks of the 'flesh' on the one hand and the 'spirit' on the other. There are many commendable things to be said on this last point. Poets and philosophers have already done so and are still doing so, and rightly so. There's no problem here. The situation is unlike when the focus is shifted - we'll pay attention to the exclusive – only to the flesh. That's where it's different. Sexy beings can hold a person in their grip in such a way that he or she is constantly occupied with sex, and compulsively always ask for it.

Let's first look at sexuality from the purely profane side. Many sex boutiques and advertisements in the media show us a wide choice of many 'toys', in all shapes, colors and sizes, to stimulate our sexual feelings. Yes, some of them even work with a remote control. The lady can 'insert' the toy and give the remote control to her partner. He can already prepare his partner, more or less subtly, for what awaits him later, and this already during his purchases or visits to the restaurant.. Or, in the absence of a partner, the lady can spoil herself. For a number of people, having 'the kick' is indeed one of life's main concerns. This is usually not possible without erotic fantasies. Many couples clubs offer opportunities to 'guide' people in their discovery of new techniques in finding "deeper happiness". Our world does not suffer - to put it mildly - from a lack of possibilities in this area.

Now we focus on the sacred side. Here too the distinction between 'spirit' and 'flesh' can be made. Considering the two extremes, we find on the one hand what the Latin term 'caritas', 'charity', means, and that refers to selfless love. On the other side we find the 'eros', the love that seeks itself. Between these two extremes we find many variants.

One can love someone with all one's heart, as already mentioned it concerns 'caritas', 'charity' without self-interest. We will then create similar subtle thought-forms. This time they are not avenging demons, like the revenge demon of Fortune. It is possible that some kind of angels will be brought to life, just as the mother did by constantly and with great concern thinking about her child who was in need. We've already talked about the mantical and magical power of deep love elsewhere in this book. There is no problem there either.

Erotic fantasies and energies can also be the ideal recipe for creating completely different thought forms. They're not revenge demons this time, like Fortune brought one to life. Nor are they angelic creatures like the mother created one to protect her child, who knew agony. They are slimy dark red and black walms, as they show themselves in and around a lot of shameless porn magazines (8.1.3.).

The subtle powers do find a place in the aura of the man who brought them to life. Such energies have an animal-like appearance. The compulsive thing is that such forms of thought regularly receive an extra dose of energy, so that they can grow. According to the axiom that the equal seeks the equal, they also attract like-minded entities in the subtle world. They find an aura that is 'open' to them and come to nestle comfortably in it. The form of thought is now given its own inspiration, a will, and is regularly nourished. Like the monk of David-Neel (7.2.4.) he grows in strength and consciousness. And just like the monk, he strives for independence, separate from his creator. He will do everything in his power to maintain his life. With the regularity of a clock he stimulates the person in whose aura he is staying, with erotic fantasies. And once the human being reacts compulsively to this and, for example, provides the subtle energy through repeated self-gratification, the circle is complete. And it is ultimately the animated thought form that indicates the ever-faster rhythm of this, and no longer the human being. As *Luke 11:24* says, this spirit, in turn, can bring in seven other spirits, which are even worse than himself, and which all enter the aura and continue to live there.

It is strange, sometimes frightening, to hear a clairvoyant tell how the aura of an overly erotic man gradually turns from light to dark. Not to mention the description of the hideous creatures that take up residence there. A human being can get back on his feet by no longer giving such creatures 'food' and by focusing his thoughts on other subjects. A magician can cleanse the aura of such a person through a ritual. The dark colors disappear and the aura becomes shining again. However, if the compulsive habit continues to exist, the person in question will soon have polluted his aura again and the magical work will have been in vain.

From a profane point of view, the media can be full of talk about breaking the sexual taboos. Their spokespersons can call themselves the predecessors in the "liberation of the individual", and proclaim that there is a lot of deep happiness to be found there. In sacred terms, however, it is an activation of the 'wild me', and biblically, it is a step backwards in evolution. Man has a far-reaching degree of autonomy. He can use this freedom as he pleases. But what he causes will have consequences. What is allowed is different from what is possible. We will come back to this in detail as well.

The kumaireligion

M.S. Boulanger, *Le regard de la Kumari*²⁵ (The Kumari's gaze), brings us closer to the true and sexual nature of the goddess religions. In Nepal the kumari is a beautiful, virgin and still very young girl, usually between three and five years old. The Kumari has various duties. She should never bleed. That would mean a loss of subtle life force. For the same reason she is not allowed to touch the ground. She almost always has to stay in the protection of the palace.

Before such a girl as Kumari is elected, she undergoes a series of magical rituals unknown to us. Once 'approved', she is a mediator, between the goddess Taleju Bhavani, who represents the goddess Shiva, and the reigning king. How can one imagine that? A king in Nepal does not rule today except on the basis of a little girl who represents a Mother Goddess of high rank. This means that what we call 'the sacred' has aspects that are very difficult for our Western thinking to understand. This kumari remained in the royal palace until the day that she received her periods for the first time. Until then she obtains the female subtle life energy from the goddess and passes it on to the king. The prince is thus provided with the required extra-natural powers to be able to rule. One can compare this with Abihag and King David (1.4.3.). On grand religious occasions the kumari is carried around in a sedan chair in the capital Kathmandu.

Mrs. Boulanger continues: "The kumari is indeed the embodiment in a female person of tantrism. She is animated by a force that is both feared and treated with respect. It is the creative and deconstructive energy that dominates the world. A force that creates the world, but also threatens to destroy it".

C. Regmi-Jagadisich, *The Kumari of Kathmandu*²⁶, said, "The ultimate goal of the adoration of a young virgin is not finished, but, it seems, the worshippers had to have sexual relations with these girls after the adoration. Boulanger added, "In India, the devadasi, the temple prostitutes, were famous for provoking, for the same reasons, the favor of the gods for the high castes who used them. The Orthodox Brahmins almost considered them the outcasts and at the same time they were worshipped as goddesses, even by kings (o.c., 203)".

Finally: the primitive goddess expresses herself in a multitude of 'functions', of energy-guiding interventions in the universe. This also includes sacred prostitution, which makes goddesses favorable. Lately one hears a lot of criticism on the unnatural way of life of such kumari children. They are worshipped and spoiled, but years later at the first menstruation they are sent back to their parental home. All this time they don't go to school. In those cultures one does not dare to point out to the deity, who 'lives in' her, possible shortcomings and the way in which she has to develop further.

One can imagine from a nominalistic view of life that cultures that do not share the religious presuppositions will speak of sexual abuse.

In this way we can come to a conclusion that at the same time has a question in it: what is characteristic of women, of their vitality, of their typical influence, so that all over the world - except in the Jewish, Christian or Islamic religion - women, their energy and their influx are put forward as a kind of foundation of typically masculine holiness? As already mentioned, "the sacred" remains a very difficult fact for our Western thinking.

Emperor Akihito will spend the night with the sun goddess.

It will be remembered that the Japanese emperor Hirohito (1901-1989) enjoyed a divine status in his country. After the Second World War, however, he was forced by the Americans to renounce this status. He was no longer a "god on earth", but an ordinary mortal who had to comply with the new constitution. This stipulated that his function would only be symbolic. After a period of mourning of one year, following his death, his son Akihito ascended the throne in 1990. This ceremony also included an ancient ritual, the 'Daijosai' or the great sacrifice of rice. The newspaper '*Het volk*'²⁷ reports about this event as follows.

High guests from 158 countries, including the Belgian royal couple, will witness today (remark: 12 November 1990) in Tokyo how Crown Prince Akihito, as the 125th Japanese emperor, ascends the chrysanthemum throne. (...) This is the first time that a Japanese emperor

has come to power under the provisions of the modern constitution proclaimed in 1946. According to Daijosai, the new emperor spends the night alone with the sun goddess Amaterasu. At the beginning of the ritual Akihito will take a bath, put on special robes and go to a temple in the garden of the imperial palace. In complete seclusion he will offer rice wine to the eight hundred Shinto gods. The new emperor then "spiritually unites himself with the sun goddess", according to a cautious formulation by shinto-experts. The less respectful New York Times calls things by their name and states that the new emperor simulates "sexual relations" with the gods. However, the secret event will not be as simple as that. The mystery surrounding the 1,200-year-old ceremony does not in fact make it clear to anyone exactly what the situation is. During the night watch, the heir to the throne undergoes a metamorphosis from man to woman. In this phase he is fertilized by the gods, whereupon he is reborn as an immortal three hours before dawn. According to tradition, this makes him a god himself. This is completely contrary to the constitutionally prescribed separation of religion and state. In this context, a government spokesman in Tokyo could only declare that the government "does not have the right to express an opinion on whether or not the emperor thereby acquires the divine nature." So much for the newspaper.

This religion, like the kumari, is about the subtle power that is generated by an erotically tinted ritual. This can be done in thought, but also physically if necessary. All real mythologies refer to an archetypal couple who, by means of a form of sacred marriage, create 'all being' and give or should give the king or emperor the subtle energy necessary for the performance of this administrative task. In that respect one can somewhat compare these rituals with the story of the beautiful Abishag and King David (1.4.3.). Since the primal couple with regard to the kumari and emperor Akihito is situated on the extra-natural level, the demonic reservation continues to apply here. With such gods one never knows.

A cyclical view of life

Mrs. Boulanger spoke about the kumari-religion of a creative and deconstructing energy that dominates the world. An energy that creates the world, but also threatens to destroy it. Many extra-biblical religions reconcile themselves with the idea that something is being built up, but that it is also being broken down. After which it is rebuilt, and again it is broken off. One speaks of a cyclical conception of sacred history. Inherent in the ascent is the downfall.

We refer to Goethe's Faust. It is the title of Goethe's poem, but also the name of its protagonist. Goethe adapted the old Faust legend. Faust wanted a form of knowledge and power that goes far beyond that of people. Something that does not bear witness to great humility. That's why he makes an agreement with the devil. Faust gets what he wants for some time, but has to give his soul to the devil in return. The demon Mephistopheles expresses this ascending and descending of life as follows: "I am the spirit who always denies, and rightly so. For everything that comes into being is worth destroying. It is better, then, that nothing came into being. So everything you know as sin, destruction, in short as evil, is my peculiar element". The peculiar and demonic element lies in the fact that Mephistopheles says that what is created, may also go to ruin.

It is reminiscent of Nazi philosophy. Once the third empire no longer sees victory, everything has to be destroyed. The post-war situation of the people is no longer taken into account. In the Nazi axiom it has to go down with its leaders. Until one day it will rise from its ashes like a phoenix.

Many Bond films show a demonic attitude in addition to their nominalism. For example, it's no problem for these heroes of the white screen to first have sex with a lady, and then, true to the "license to kill", to shoot them cold-bloodedly. The demonic is illustrated by the fact that what is built up, at the end of the film goes up in flames in a spectacular way again. A similar demonic atmosphere can also be found in the successful American soap opera Dallas, in which themes such as mistrust, jealousy, adultery, violence, intrigue, money hunger, blackmail and power are elaborated unnecessarily.

Let's round this part off. Just as extra-biblical gods take energy from their followers through ordinary contact, so some of them also demand sexuality as a source of their energy. But even that is far from sufficient for some of these beings...

11.3.3. The gods require blood.

An inventory

The chapter on animism already mentioned a number of blood sacrifices (8.2.3.). Kalinga', for example, was the name of a drum that was poured with the blood of bulls a few times a year and which contained the genitals of conquered monarchs. The blood and the life force of the conquered monarchs gave their strength to the spirit that controls the drum. Balsan (8.2.3.) mentioned the use in the Kalahari Desert of a powder, prepared from the corpse of a sacrificed baby, to produce rain. And the Bible *1 Kings* 22: 20/2 wrote that the prostitutes bathed in the blood of the fallen king of Israel, because of the vitality it contained. The children's sacrifices at the time of the Incas, but also in our time, were also discussed. The theme of 'blood' was already introduced to some extent. We add a few more samples.

An antelope horn

In Bazuto and Soweto, the head man owns an antelope horn containing inorganic and organic material. The inorganic material can consist of special stones. The organic material contains selected parts of plants, animals or people. For example, it may contain a piece of a person's dried liver, or the heart, or a piece of the brain. In order to obtain these ingredients, a person is killed. The well-known "do ut des": one offers 'higher' beings the fluid, the soul, the life force of that sacrificed human being, and for that they will help. Either the magician has sex with the victim first, then he kills her. We then have sex with killing, eros and thanatos, which is stronger. After being raped and murdered, a woman is subjected to these 'higher' creatures in the other world and compulsively carries out what is ordered of her. This was the basis for the initiation of the ngil (3.3.3.). It is said that during the reign of Papa Doc, Dr. Duvalier, the president of Haiti, the abduction and sacrifice of children was a regular occurrence.

Not always so innocent piercings

The theme of 'human sacrifice' has already been introduced (8.2.3.). Such sacrifices can, if necessary, be replaced by a sacrifice in which not "the whole" is offered, but a part. However, this part replaces and represents the whole. For example, the DNA of a drop of blood belonging to someone is identical to all of that person's blood. This insight also applies magically.

After all, one works with a part, but always has the whole thing in mind. Such a sacrifice, for example, manifests itself in a deliberate mutilation of a part of the body. According to some clairvoyants, this can take various forms, including circumcision, clitoridectomy (female genital mutilation), castration, notches, piercings and even tattoos.

Although such piercings and tattoos are more and more socially accepted in our time, according to a number of clairvoyants and magicians they are far from innocent. More than one mantically gifted person states that placing a piercing, tattoo or circumcision can, sacredly

speaking, be a blood ritual, even if this happens subcutaneously and minimally. As said: the part stands for the whole. In this case, the person who performs the rite, in his or her deeper soul, may be the initiator. He or she is thus the medial figure, the mediator between the deity demanding blood and the victim, the person on whose body the tattoo is coming or in whom the mutilation is being performed.

The television channel 'une', the official Flemish television channel, broadcast a documentary by Annemie Struyff, entitled "*Blijf van mijn lijfje*"²⁸. (Don't touch my body)".

She is working on the topic of female genital mutilation in Kekonga, Kenya. Although female genital mutilation is prohibited by law, this tradition still exists, particularly in rural. Kekonga's female circumciser was later arrested by the police. Her mother then spoke in the report. She defended her daughter's 'vocation' and literally said: "My daughter did not choose this work, it is dedicated to her by god". She is right. The demonic or even satanic nature of the mentioned divinity is thus specified. Many clairvoyants will notice that the deeper, unconscious soul of the woman who practiced the mutilation is trapped in the grip of her deity. She accepts the orders without will and as a divine vocation, carries out the blood ritual and will even vigorously defend this intervention against her critics.

The report also showed us about a hundred girls who were waiting in a long line to be circumcised. The queue was guarded by a man who made sure that no one could escape. When Mrs. Struyff asked if these girls could not walk better instead of being pushed to undergo their mutilation, one of the accompanying black women replied: "they have to, otherwise he'll bewitch them and they'll die".

It is a pity that the report did not respond at all to this statement. Is it a stupid superstition or, on the contrary, an extremely dangerous practice of black magic?

People, familiar with such practices could have been asked what they - not us with our Western mentality - think and experience of it. If so, whether they have any testimonies to the existence of such practices. Here we refer to the chapter on black magic (7.4.) and to Hexe Petra who says that she avenges herself by concentrating on the person in question until this imaginary, but insanely wanted evil really occurs (7.4.2.). Or we can refer to the magic described in the history of the egg (7.4.3.), to the feedback shock (7.4.6.) or do we can think of the testimony of the man who was suddenly confronted with death in the opera in Paris (7.5.3.).

Once initiated, even those who have been subjected to the tattoo or mutilation can fall under the spell of that divinity, causing them to lose part of their own sacred life force for the benefit of that divinity. In our profane world, so de complain clairvoyants, there is hardly anyone left who pays any attention to this. Sensitives will often feel uncomfortable seeing a tattoo or mutilation carried out, or even whenever they think on the fact that such practices do exist and are applied with the regularity of a clock. For the clairvoyants it is yet another indication that profane processes, in themselves, simply do not exist. Everything that happens has repercussions in the subtle world. It does not matter at all whether one believes in it or not. The tragedy of the nominalist man is, according to the sacred vision, that it remains essentially an unconscious process. The profane man barely realizes it.

Not always so innocent blood transfusions

In the light of all this, one can also consider blood transfusions. Even though they can biologically save lives, it is clear that they also have an occult effect. Does one receive the blood of someone who lives a holy life in his or her deeper soul, or does it come from someone whose aura is completely black? What about someone who gives blood but in the meantime steals the subtle energy of his fellow man in his own deeper soul? Who wants to - literally - share in the

life force of an evil hexe Petra, of a Vaughan who made a pact with the devil or of a black magician? Those who study this subject state that blood transfusions sometimes lead to changes in the character of the person who underwent the transfusion. It can be for the better, and then there is no problem. But reality can also be sadly different. If a blood transfusion is inevitable, seers and magicians urge us to pray with conviction and repeatedly to the Holy Trinity that the received blood will be purified of all harmful influences.

Similarly, it seems possible to us that the subtle and harmful effect of a piercing or tattoo can be reduced or even neutralized in this way. To do this, the person who received the piercing or tattoo can remember when it was applied. In his or her mind he or she goes through every phase of the whole process meticulously and in detail again, and this repeatedly, in which at every action of the tattooer, Trinitarian prayers are said in order to protect himself or herself from bad influences.

Let's summarize. Lower gods are keen on man's energy. They obtain it through ordinary contacts, through sex, through blood, or through all this together. But even then some of their gods are still far from satisfied....

11.3.4. The gods make possessed.

An exchange of souls

This theme was touched upon in the chapter on animism, where a number of samples of such an exchange of souls were mentioned (8.2.2.). We talked about hypnosis. The hypnotist pushed with his own soul body the soul body of the person to be hypnotized out of his biological body. This body was then directed by the aura or subtle body of the hypnotist, who thus gains control over it. That's what some seers tell us about it.

We brought up the exchange of soul matter between the animal tamer and his animals, along with some forms of Spiritism. We also gave some examples of a change of personality. A person suddenly showed very different character traits.

We mention again such an exchange. Now we do not emphasize the share of man, but that of the deity. Robert Ambelain, *Le vampirisme*²⁹ (Vampirism), is the core of this. It concerns a 'passation d'âme', an exchange of mutual souls. A subtle material body of one is exchanged with the subtle material body of the other. It is a mutual process. With all the consequences it has its own. The gods do not only demand contact, sex or blood. No, they also demand the body of someone. A sample.

Material wealth

We consult Jean-Paul Régimbal, *Le rock 'n Roll*³⁰: (Rock 'n Roll) : Here is Vincent Fournier's explicit testimony: "A few years ago, I went to a spiritist séance where Norma Buckley (remark: who leads the séance) begged the spirit to make himself heard. In the end, the spirit came and he spoke to me. He promised me and my band fame, domination of rock music all over the world and material wealth in abundance. The only thing he asked me in return was to give him my body so that this spirit could take possession of me. In exchange for this possession, I became famous all over the world. In order to do so, I took the name by which that spirit made itself known during the séance. So I am known all over the world. Does this name mean anything to you: Alice Cooper".

Clairvoyants warn: throughout his further evolution, the question arises as to how Fournier can regain his 'quiet self-determination', his freedom. Although he may gain wealth and success in this world, there are serious questions about his fate in "the other world". The Bible also states that the soul is so important that it cannot be exchanged for anything. *Mark 8:36/37* does

indeed mention: " For what does it profit a man to gain the whole world, and forfeit his soul? "For what will a man give in exchange for his soul?"

The Chosen Child

Jean-Marquès Rivière, *À l'ombre des monastères Tibétains*³¹ (In the shade of Tibetan monasteries), recounts. "The Umzé of the monastery, the venerated and almighty lama Mé Thôn-Tsampo, has died. The great miracle worker and healer, famous throughout Tibet, and one of the living Buddhas of the forbidden land (note: at that time Tibet was forbidden for strangers) left his physical body to go to the glorious light. After 49 days in the underworld, the Bardo Todol (the world of wandering souls), having stayed, the divine ray of light that already enlightened the Umzé, focuses again on a being chosen by fate. And that in turn will become a living Buddha. According to the rites of the lamas, the corpse was carefully embalmed. Almost naked it was then placed in the sitting meditation position. Next, the llamas and the magicians, familiar with astrology, have searched for the living being that will be worthy for the next incarnation of the llama Mé Thôn-Tsampo. He was a young child of about 8 years old, coming from a modest family of farmers in the neighborhood. Fate and the stars have chosen him in unison."

Rivière then describes how the child was taken from his parents and led to the temple where the ceremony will begin. A ritual in which the deceased Lama will take possession of the child's body. Rivière continues. "The comparison of the innocent and childlike face from before the horrible ceremony, and the high dignity after it, with the quiet superhuman determination, was a mystery to me. The chosen child sat in a corner, wept and worried. Slowly and singing, the procession comes closer. The child is raised on a sedan chair. It is tense and pale. It has a corpse color. Then the child is put on the crossed legs of the corpse. With a white sheet they are both covered. A heavy, deep voice from another llama quotes ritual texts. It is all very distressing and sad. It's like a psalm, permeated by a deep and eternal despair. And then, all of a sudden, there's a tearing cry. The ritual texts are stopped. The llamas hurry up and remove the white sheet that covers both bodies. I see that the body of the lama has fallen. The child, however, is now sitting upright. The eyes are shining. It suddenly has an attitude of absolute authority and powerful victory. The child stood up, went to the frightened crowd, and said, "It is I, llama Mé Thon-Tsampo, spiritual son of llama Khur Tchong Repa. I have descended, I have come and am now in the midst of you. In a wild rapture the child god looks into the future. All naivety and childlike nature have disappeared. A spiritual energy, a mystical mature and conscious experience, a deep knowledge of the (remark: Buddhist) teachings express themselves through the child's mouth. The llamas have put the prayer sticks and tea bags of all the llamas together. The objects that belonged to the deceased and venerated llama have been deliberately added. I notice that, at the request of the counsel of the ancients, the child is going to the consecrated objects with a decisive step. Without hesitation he chooses four or five of them. He takes them to his throne further in the temple. Then he says, "This is my prayer stick, this is my cup to drink tea from, this is my dordjé. (A ritual object of power)." He says all this in a strict commanding tone. There is no longer any doubt". So much for the text of Rivière.

The child is expelled from his body and the Lama's subtle body takes its place. Westerners who are already enthusiastically and uncritically immersed in the serenity and peace of Buddhism may be able to think about the existence of such practices. One does not have to be sensitive to feel that the 'chosen' child is being seriously wronged.

A zombie

If necessary, human sacrifice can be replaced by mutilation, as we wrote above. However, these sacrifices can just as easily be replaced by animal or plant sacrifices. One sacrifices the material animal or the material plant, but finely material actually the human. We are wary of the gruesome practices that are used in this respect.

J. Kerbouill, *Vaudou et pratiques magiques*³², explains what a zombie is in Haiti. Apart from the broad meaning of ghost or spirit, or even ancestral ghost, there is the scary meaning. He explains them. A black magician, usually with some magically prepared drug, works his victim, a man, a woman or a child, so that it becomes a sham death. Sometimes family members deliberately take part in the spell. The victim is then buried according to local custom. The following night, however, he is exhumed and brought into a lowered consciousness by a black magician.

From then on, the victim leads a kind of vegetative life, almost like a human machine. Thus he remains the slave of his lord and master. His master is not necessarily the creator of the zombie, but he can be an accomplice. The zombie works on a farm or warehouse with incredible strength, but has no idea of his addiction.

W. Davis, *De slang en de regenboog*, (The Snake and the Rainbow), talks about a plural of 'bodies' (4.2.2.) that make up man. One of these subtle bodies is the 'ti bon ange'. This 'little good angel' is the target of black magic. This is all the more understandable because the 'ti bon ange' easily leaves the biological body. Magicians claim that a person, magically stripped of his 'ti bon ange' loses all humanity and as a soulless automaton, stripped of all serious life force, is only good for example for slave labor on the sugar cane plantations.

An animal as a sacrifice

R. Ambelain, *Le vampirisme*³³ (Vampirism) mentions that when the law prohibits the sacrifice of a man, an animal is taken (10.3.). Before performing this ritual, the magician detach the double, the subtle body, the "ti bon ange" from both and he exchanges them with each other. This leads to creepy forms of behavior. The child, who became such a 'victim', remains in 'life' but is implanted with the spirit of an animal. From then on it becomes a kind of 'imbecile'. It can no longer learn to speak or walk upright. In many central African villages there are idiots because of such practices. The animal, however, because it was implanted a human spirit, always shows, according to Ambelain, a behavior as well as a gaze that are remarkably 'human'. The animal can then be sacrificed instead of man.

An anonymous testimony

Africa, sub-Saharan Africa. Mama Montsho was dying. Her heart was black. She had been a child of the night all her life. She had regularly sacrificed the red blood of her fellow human beings to her gods. She had asked for, received, and repeatedly performed things that shunned the light of day. Now she feared her coming judgment. She asked her gods for help. Could they do her one last favor in this life? Really the very last one. How did she escape from her judges? Could her gods help her once more? But look, didn't she have any offspring there? Wasn't that Kayla, her young and still fragile great-granddaughter? That child had a long life ahead of him. And so the gods would assist the great-grandmother one more time...

Mama Montsho had become too weak to get out of her cabin. Moments later she was lying in a deep and unusual sleep. Around that time the little Kayla had a very high fever. And a little later, Mommy Montsho was gone. She had left for the land of her ancestors. At least, so they said. But was it the whole truth?

Little Kayla lost consciousness that day. So we quickly went to the mission a few villages further. A doctor-missionary keeps a small hospital open. Once there, the doctor examined Kayla, but he found no reason for the persistent high fever. The child remained motionless for three long days. The fever rose above 40 degrees Celsius. Kayla's mother kept watch over her child day and night. And behold, on the fourth day the child stood straight in bed and began to dance frenzied with joy. Healed? No, far from it. The high fever was still there. It was a particularly macabre sight. How can a child with so much fever lie half-dead at first, and stand there and dance shortly afterwards? How does little Kayla survive that? And what is the reason for this creepy joy? The doctor stood before a riddle? He had never experienced that before. He gave Kayla a sedative and antipyretic drug so that she could rest and survive her very high fever. Kayla slept in.

And behold, the next morning she woke up, and was completely fever-free. Tired, but healthy she took food back to herself for the first time in five days. And she recovered completely within a very short time. Kayla's mother couldn't get enough of her happiness. She had her child back, perfect and healthy. Even the village magician did not understand the quick healing. In silence he thought. He found it strange that in his small village community the death of mama Montsho coincided with the illness of her great-granddaughter Kayla. In his mind he saw again the image of the deceased. He thought of her fear of her imminent judgment. And her desire to escape. Then he looked at the little, healthy Kayla who was walking in front of him. She had changed so much. How she looked like Mama Montsho. And suddenly, suddenly he understood. But he never told Kayla or her family about it.

So much for the gods' grip on people, on their energy, their sexuality, their blood, or even on their whole body. That doesn't sound so modest. Let's then express what has gradually become abundantly clear...

11.3.5. The gods have no ethics.

The gods are above good and evil.

What can be said ethically about gods who demand sex, blood and vitality from their followers? Let us quote once again the 'mère-des-dieux'. She stated: "The god Exu may be devilish, but he may also be the best of all gods" (3.3.2.). Or: "But my son, good and evil are human agreements. The gods are situated above it. Our morality doesn't really concern them."

For the Mère-des-dieux, good and evil are merely subjective concepts to which, in reality, nothing objectively responds. This is an outspoken nominalist vision. We have already pointed to the immense difference between such gods and the Biblical God, who adheres himself to His Decalogue, and who, as the giver of all life, does not ask for any sacrifices at all, but does ask for an ethical walk in life.

The statement of the Mère-des-dieux is reminiscent of F. Nietzsche and his *Jenseits von Gut und Böse* (Beyond good and evil), (3.3.6.) in which he states that there are no good and evil in themselves, but that they are merely interpretations of reality. There are no values in themselves for such thinkers, there is no morality, no biblical Decalogue (the Ten Commandments), there are no platonic bearing ideas. There are only human agreements. The distinction between good and evil has lost its power. In the religions of many natural peoples, such a 'demonic' attitude is the rule rather than the exception.

Alexandra David-Neel, *Liefdestover en zwarte magie*³⁴, (Love magic and black magic), lets a Lama speak to his disciple: "I don't care about your past behavior, the good or bad deeds you have done. Good and evil are vain differences in the service of short-sighted minds." Here, too, there is no objective ethics at all.

He drank to please the gods.

Eliot Cowan, *Spirituele geneeskracht van planten*³⁵, (Spiritual healing power of plants), lets the Indian woman Pocahontas speak up for a certain shaman. She says: "I felt that his body had been destroyed by the alcohol. But most of all I felt the greatness of this man. I never knew that a person could work so relentlessly for the good of other people and that someone could continue channeling for so long (note: conversing with spirits). I also felt the contradictions within him. The pain in his body. The dilemmas he faced. What I got was a very credible image of a complete human being. And yes, his chest hurt a lot. No one had ever said to him that he smoked too much. Everyone was afraid to tell him what he did wrong. The amounts of alcohol he had to drink were a disaster for his body, but the ghosts with whom he was connected wanted alcohol. The only way they could get it was through him. So he drank huge amounts every day. But whatever the reason for all that drinking was, he was a great man. Until his death last year, he helped many people". So much for Pocahontas.

We pay attention: "the spirits wanted alcohol", so the shaman actually drank himself to death. For the good of other people, he wanted to keep in touch with those spirits. That was his dilemma. It is Pocahontas herself who brings up the term 'dilemma'. Once again we see the harmony of the opposites. He has to ruin himself to help others. Good and evil are interwoven. One sees again the difference with the Biblical God. He does not want alcohol and certainly not a person who destroys himself by alcohol.

A godless and deconstructive religion

Let us then look at Buddhism and its ethics, or rather, its absence. Luc Ferry, *Le bouddhisme vu d'Europe*³⁶ (Buddhism as seen from Europe), literally says: "This religion without a god was only discovered in the west from the 1920s". Let's go into that.

Buddha', the term means 'enlightened', was probably a historical figure. He was the son of a prince. At the age of sixteen he married two princesses and lived in a palace without worries. This aristocratic origin makes much clear in his life and teachings. Three times he leaves his palace life and discovers three unavoidable ailments: growing old, suffering and dying. The fourth time, the means of salvation became clear to him: he discovered the inner peace of a begging ascetic.

Let us note that both the carefree life in the palace and that of the ascetic, are as far removed from the everyday life of the great mass'. Some aristocrats sometimes looked down on the common people in defamation. Buddha left the palace and lived a life of mortification. He reached enlightenment and discovered the five truths. Everything is suffering. The cause of suffering is desire. The extermination of desire is the cause of the extermination of suffering. He discovers the eightfold way of truth. He becomes a successful preacher. Eighty years old, he dies of ... indigestion!

If one compares this form of religion with, for example, the African religions, it is striking that the latter are emphatically situated in the daily life of working mankind. If one ends up in many 'Eastern' religions, they are often situated outside economic life. This is how the proclaimers beg for their livelihood. In contrast, the African magician(s) seeks plants, calls upon ancestral souls, mobilizes spirits to heal someone, to obtain fertile cattle or to solve practical problems. On the contrary, the typical Eastern religious person seeks solitude and 'meditates'. The difference is very great.

The Basic Reasons of Buddha

M. Eliade / I. Couliano, *Dictionnaire des religions*³⁷ (Dictionary of religions), sums up. Avoiding the strict logic method is typical of Buddha. A monk establishes the opposite judgments of Buddha. Among other things, Buddha says that the world is eternal and is not eternal, finite and is not infinite.

'Atman' in Buddhist Hinduism is the deeper, really real and immortal self. Buddhism is destroying this belief. Buddha says that body and soul ('atman') are identical and non-identical. In the same way, Buddha says that the 'arhat', the ideal saint, exists and does not exist after death. Yes, exists and does not exist.

Such claims are of course against all logic. Buddha claims of 'what is', that it 'is not' and vice versa. To talk about it seriously is surely to go crazy and lose logical certainties.

Buddha 'clarifies' in his bizarre way: "It is like a human being who is hit by a poisonous arrow. When friends and family visit a doctor as soon as possible, he says: "As long as I don't know if the person who hit me is a soldier, a Brahmin, a merchant, a farmer, or a servant, what his name is and from which tribe he belongs, until so long as I don't have that arrow taken out of my body". A normal person's first concern will be to ensure that his medical situation is safeguarded. Once there is no longer a danger to life, he or she can start asking questions about the who and the why. Not Buddha. This rather haughty attitude, the indifferent 'mastering' of what 'the others' take away their inner peace, is typical. For Buddha, this is how 'holy' is the inner peace. One can ask oneself what holiness one achieves by showing a far-reaching indifference for the preservation of one's own health. He writes somewhere that in one of his previous incarnations, he was voluntarily eaten by a lioness because her youngsters were hungry. From a healthy logic, this is not at all proof of inner peace, but rather a contempt for the body. It is also a step backwards in evolution, where the higher is sacrificed to the lower.

Helmuth von Glasenapp, *Boeddhisme*³⁸ (Buddhism), mentions a similar haughty anecdote: "Even if robbers and murderers cruelly saw off one part of the body after another, whoever would become angry about it, would not act in accordance with my teachings".

Even a wandering ascetic reproaches Buddha for his contradictory judgments. Buddha answers: "I am above every theory. Only within a theory there is confirmation and denial." The ascetic continues with logical reasoning: "if a is true, then non-a is not true". Buddha avoids the logical reasoning and asks him to answer the question: "Where is the fire that has been blown out? To the east or west, to the south or to the north?". The ascetic answers that he does not know. It is also not an answer to his question. To which Buddha replied: "The arhat, the ideal saint, is like a blown out fire and so any statement about its existence is a guess, nothing more".

Here Buddha plays haughtily on the analogy between the model (the fire) and the original (the arhat) which is not the complete identity. From the blown out fire it is clear that it is no longer there. The ideal saint, once he has died, no longer exists on a material level, but can still exist in the other world, in a subtle way. As long as there is no absolute identity, Buddha's reasoning is not absolute either. One can justly say that Buddha's answer is also like a blown out fire, and is therefore nothing more than a guess.

The teachings of the Brahmins are: "atman, the soul, is the essential component of the whole human being". Buddha lowers the teaching of the immortal self or the atman. He says: "There is only suffering, but not someone who suffers. There is only the act, but there is no one to do it". That is the also evasive reasoning of Buddha. Logically, he is cunning: he denies atman without pronouncing it fully. Building on his 'logic' one can say that there is only one speech, but no person speaking, and therefore no Buddha teaching either.

When asked whether arhat, the ideal wise man, is weakened by death, Buddha answers: "what 'one' is called an 'arhat', is, like any other reality (or what 'one' is called reality), nothing but a linguistic agreement or convention". We have already called this a nominalist vision. Reality is much more than just linguistic agreements.

Buddha's reasoning, for it is indeed reasoning and thus applied logic, remind us of the ancient Greek sophists. Not surprisingly, such thinking and life attracts more than one Western uprooted intellectual. That's how 'deconstructive' it is. Where is ethics? What is good? What is evil? Where are the certainties that such a religion gives us, when things that are true can just as well be untrue?

Logic is being phased out

Some westerners like to see something profound in Buddha's statements and like to juggle it. They want to surround themselves with a mysterious atmosphere and thus give the impression that, unlike the common man, they can follow and thus belong to the "happy few". An attitude that does not immediately show an excess of humility. Those who reason logically, do not see anything profound in Buddha's 'reasoning', but rather an inability to build up a normal and coherent conversation with ordinary people. Buddhism requires its followers to abandon logical thinking and thus lose their last certainties. The axioms of logic "what is, is" and "what is, is so" are simply ignored. One is, and at the same time one is not. There is truth, and there is no truth. The world is eternal and not eternal. The saint exists after death, and he does not exist after death". One speaks of 'the unnamable', but what can one say about it, and even more, what can one do with it? Buddha says that he is above every theory and that only within a theory there is confirmation and denial. With which he actually says that one should not look for logic in Buddhism. Those who leave the logical terrain, however, feel overwhelmed, subjugated and deprived of their own powers of observation and reasoning. This leads to an inner emptiness. Then religion indeed becomes a neurosis or opium (1.2.), a "credo quia absurdum", an "I believe because it is absurd". But then again, religion does not give man certainties, but deprives him of them. Then it leads to a lot of aberrations.

11.3.6. Meditating

A contact with the extra-natural level

Meditation is connecting oneself to the universe and accumulating energy so that one can leave the body with the soul. As a result, one can withdraw at least partially through one's own willpower. A strong dose of this fine energy leaves the body and rises behind the biological body in a subtle way. Then the soul is almost completely out of the body but still connected to it by means of a fine material thread.

In the Bible one speaks of "the silver cord" (*Preacher 12,6*). A journey out of the body disrupts daily life. You then have the impression of floating and you have a slightly different and increased consciousness. The question remains as to what is being contacted in this way, and even more so, who is being contacted. Biblical Christianity affirms that, without praying to the Holy Trinity, we open ourselves, not to the supernatural, but to the extra-natural and to the harmony of opposites, with all the dangers associated with them. And even with prayer, it remains a difficult undertaking that should not be embark on without the expert guidance of a magically competent person. Biblical Christianity therefore recommends not to do so. Nor are these practices intended for the masses. Gopi Krishna (9.3.1.) warns us of the great psychological and physical dangers of unbalanced meditation.

Six kneeling oriental figures

A priest remembers a woman who came to see him. She did transcendental meditation. This gives a pleasant feeling because the soul is out of the body and it floats. But after a while the woman sees six kneeling oriental figures above her head, and she couldn't get rid of that image anymore. At first she liked that, and thought she would get messages. But their tacit look began to bore her quite quickly. The priest advised her to stop doing so and to pray to Jesus. He hasn't heard from her. One can imagine that this lady could get into trouble when she dies and those oriental figures stay in her aura. The churches have always warned against meditation because of its dangers and - mostly - its non-biblical nature.

A testimonial

We were in a small group in a café and exchanged ideas about Eastern meditation. It was during the sixties, the time of Maharishi Mahesh Yogi, of the Beatles and the transcendent meditation. Then the discussion was about Buddhism, about the serenity of it, but also about the contradictions in her teachings and the difficulty to deal with this with your common sense. Everyone seemed to agree with this. Until someone who hadn't said anything yet suddenly asked for the floor. "You don't know anything about it," he said in a decisive and somewhat reproachful tone. We felt that we were about to hear something special, so we listened. He told us that he had been to India, to an Asram to meditate in a small group. For ten days. That would have been his vacation. "Every morning we were woken up at dawn, and sat quietly in a tailor's seat in front of a white wall. Yes, all day long. Clear yourself from the inside and then pay attention to the thoughts and images that come to mind. That was only interrupted by three sober meals.

That made us quiet. Nobody at our table in the café said anything. Who would do that for his holiday, we seemed to think. Our meditator continued. He said that after two days he had had enough and he wanted to leave. But apparently that was only allowed if there was a thorough medical reason, and he didn't have one. So for the remaining eight days he kept looking at the white wall and meditating. After ten days - and now it's coming - all of them, including the teachers, were happy that they had shown such endurance that they decided to celebrate it. And to quote the meditator literally: "We were going to eat and drink in exuberance, and then we were all going to the prostitutes. I think that such a thing should be possible, those extremes. Experiencing those heights, and those lows, that's beautiful. Then you feel that you are alive". Back in his hometown he described the aftereffects of his meditation: "Since then I feel very light. When I walk in the street, it's as if I don't see the people around me anymore, as if they have become transparent, yes as if they no longer exist for me". So much for this testimony.

The question of what kind of gods one came into contact with during this meditation can't be so difficult to answer because of the nature of the testimony itself, and because of the result achieved.

11.3.7. Antique religions

The Deception of the Gods

W.B. Kristensen, *Verzamelde bijdragen tot kennis der antieke godsdiensten*³⁹ (Collected contributions to the knowledge of ancient religions), talks about the demonic nature of the archaic, ancient and classical religions. Let's summarize. He writes that a demonic divine primeval being has deceived the people with a fatal consequence that is valid for all times. Which does not prevent the same people from interpreting him not as an enemy - without any further ado - but as "the special ruler". We sum up.

- Babylonia. Ea is closer to the ancient Babylonians than the rest of the gods and goddesses: he is their creator and protector. For example, he saved life from the flood, from total destruction. But through a cunning deception he once put all people to death.

Demonic deities dominate Babylonian mythology. In Anu, the Babylonian god of the universe, all good-and evil-giving divine energies were united. He was the universal destinator. Hail and doom came from him. Human desires and ideals were not a law for the world leader. His nature was demonic, unfathomable and incalculable. This means that when it came down to it, Anu did not bother himself with reason or conscience (o.c., 272).

Kristensen continues: "This type of representation of God was known to most ancient peoples and was especially true in relation to the highest deities. The god of Job, the Greek Zeus, the double Fortuna in Rome, the Indian Varuna, and even the Persian Ahura Mazda, all show as sovereign determinants of fate, the nature of the Babylonian Anu. Salvation and mischief came from him, as well as the downfall and rise, the contradictions that make up the lasting life of the world. The will of these deities was fate, divine but inhuman. The deities were not righteous in the ordinary sense of that word. By their actions, they denied the laws which they had nevertheless laid down for men. People were fully aware of this contradiction in the 'godly' being". Kristensen claims that also the God of the Job was equally two-pronged. This is based on a wrong interpretation because, although it seems that both a good and an evil fate arise out of God's hand, the Biblical God is essentially conscientious.

- Egypt. Set was worshipped as a god, but he fooled Osiris, the man of God, and led him to his death. Apap, disgusted as a demon, is like the serpent of darkness all deceit and anger.

- Greece. The god Hermes is the cunning swindler and thief, worshipped in rites where robbing and stealing were allowed. He is "the friend of the dark forces". He has deceived people once and for all, but is regarded as a bringer of blessing and abundance. Zeus demands obedience from the Greeks. However, he commits adultery, he kills his son Cronos, and eats him.

- India. In the ancient Veda, Varuna is the cheater whose believers fear trickery and deceit. But at the same time he is the most exalted god in the ancient Indian pantheon. His being is "extremely mysterious". So much for Kristensen. It should be noted that it is not outsiders at all who consider these religions to be unreliable. No, it is the believers themselves who say it. We add to this list.

Ascent and descent

C.J. Bleeker, *De moedergodin in de oudheid*⁴⁰ (the mother goddess in antiquity), says that the primal couple Shiva / Shakti is the top of the animistic iceberg. Shiva is a 'demonic' god. This means that he gives life but also destroys it. On the one hand he is a fertility god. But on the other hand he is the one who brings death. He is half naked, coated with ashes and depicted meditating in the middle of a number of skulls. Sometimes he is presented as an orgiastic dancer, sometimes as a world destroyer. He is depicted on a conquered demon, in the middle of a circle of flames. This is in harmony with the constant rise and fall, the eternal return of the same. Which means that one does not really improve on it. Each ascent is followed by a downfall, which is a cyclical conception of history.

The goddess Durga is sometimes depicted as a young girl holding a blue lotus flower. Then she is called 'Uma', the benevolent one, or 'Gauri', the golden yellow one. But Bleeker says that the titanic-rages are considering. Then she is called Kali, the black one, or Cendi, the tempestuous one.

As Kali she is portrayed as an ugly old woman, with four arms, and holds snakes and skulls around the neck. It is said that Kali - as a conjurer - fights the demons and conquers them" (o.c. 134). But, Bleeker continues, she is essentially a horrible goddess who enjoys war and destruction, and who demands bloody sacrifices. Her cult and her worships have a dark and creepy character.

S.N. Kramer, *l' Histoire commence à Sumer*⁴¹ (History begins in Sumer) says: "Although the Sumerians thought that the great deities behaved ethically well, they nevertheless believed that, in the cause of human culture, the same deities had also introduced evil, lies, violence and oppression. The deities did not only bring truth, peace, goodness and justice, but also lies, disputes, complaints and fears. Their motives, their reasons for acting in this way were unfathomable to mankind." For centuries before the Greeks, the Sumerians had the same religious experience: the deities, the gods and the goddesses are demonic without exception.

Conclusion: All these gods behave unpredictably and capriciously, as an interwoven alternation of good and evil, as a sometimes treacherous change in the opposite. They have little or no ethical standards. They themselves sin against their own laws. The 'believers' do not consider their god to be an enemy without a doubt, but as a special ruler who saves in need.

11.3.8. No definitive solution

Gods live in rule of the energy of people, of their sexuality, of their blood, if necessary nestle in a human body and have no ethics. What can be expected of them?

Everything goes wrong.

Let's quote again Serge Bramley, *Macumba, Forces Noire du Brésil*⁴² (Macumba, Black Forces of Brazil). And we look at what can be expected of this religion and how it solves problems. Bramley tells us.

A farmer comes to visit the mère-des-dieux and tells her that from one day to the next everything goes wrong on his farm. The cows don't give milk anymore. There are deaths among the cattle for which the vet has no explanation. Some of the stables collapse, killing a number of animals. Some staff members resign.

After some dowsing searching, the mère-des-dieux informs the farmer that a black spell had been cast on him. In this way he became 'taboo', loaded, yes, saturated with evil thoughts and curses from the villagers.. They did not allow him his sudden success. The Mère-des-dieux says that a rite, with a sacrifice to the gods, is needed to put everything back in order. Bramley is allowed to attend this ritual. During the ceremony he feels the presence of something invisible. This shows that he is 'sensitive'. During the ritual, the mère-des-dieux dispels this 'presence', which caused the nuisance. Let us pay attention to this subtle, yet so important nuance: the mère-des-dieux 'dispels' the being.

Shortly afterwards, Bramley hears from the farmer that his cows are giving milk again, that the staff are coming back, and that the animals are healing. He asks the mère-des-dieux about this. She tells him that the farmer expanded his business without taking into account the difficulties that this brought for the people of his village. He thought only of his own success. In this way he crossed borders. Strange: the Mère-des-dieux says that during the ritual she constantly protected the writer Bramley "so that the evil that was expelled from the farmer would not affect him. Released into the air, these forces could fall back on anyone in the

vicinity. Especially if he did not have the appropriate defense. So I have protected you. I have surrounded you with a magic shield."

Evil has only been dispelled.

The mère-des-dieux drives out the subtle being. If not, evil could fall back on whoever is in the vicinity. This statement exposes the problem-solving ability - or lack thereof - of this biblical religion. The forces and creatures have not been neutralized at all. They have not ceased to exist. On the contrary, they are only 'chased away'. So, from the occult point the evil in the world is not diminished, but only 'moved'.

The Bible, *Luke 11:24-27* clarifies this: "

"When the unclean spirit goes out of a man, it passes through waterless places seeking rest, and not finding any, it says, 'I will return to my house from which I came.' "And when it comes, it finds it swept and put in order. "Then it goes and takes along seven other spirits more evil than itself, and they go in and live there; and the last state of that man becomes worse than the first." So much for this Bible text.

"I'm going back to my house," says the unclean spirit. We refer to the fetish (7.5.1.). It was inhabited by a spirit. The material object is his home. Such spirits demand a place in the creation. Let's remember that Jesus cast out a number of demons among the possessed (*Matthew 8:28*) and gave them a place in a herd of pigs that were in the neighborhood.

Let's compare the way the mère-des-dieux worked with the way Fortune dealt with her self-created vengeance demon (7.4.1.). She absorbed the evil, "bathing in sweat". According to Fortune, this is far from simple. One feels all the anger with which one created the demon, coming back. And that anger must be controlled. Only then has evil been swallowed up for good. It has ceased to exist. This is something completely different from moving the evil.

The healer Varvara Ivanova (8.2.) also experienced the illness of those around her. During the treatment of a person with a headache she got the pain over while the patient was relieved of it. She said that she had absorbed the pain. F. Christin (8.2.) also states that the magnetizer himself can get over part of his patient's ailment. The latter method of working definitively destroys the evil. The first one clearly doesn't.

The gods take energy, sex, blood, make possessed and know no ethics. Nor do they solve the problems definitively. In this way they remain far below expectations for almost all aspects. Let's go deeper into their nature.

11.4. The harmony of the opposites

"Divine," but demonic.

Eliot Cowan, *Spirituele geneeskracht van planten*⁴³ (Spiritual Healing of Plants), wrote, "I am convinced that God the dreamer dreamed of the smaller dreams that would help him in his creation." This is in accordance with what the Bible, *Job 1:6*, says about the court of God: "Now there was a day when the sons of God came to present themselves before the Lord, and Satan also came among them". Such helpers or godsons each received a domain of the creation that they administer in God's place. Virtually all religions are familiar with the idea that the deities control some area of reality. One speaks of "function gods" (3.3.1.). Each deity is specialized in one domain of reality. Each deity has one specific area, such as healing or love affairs or whatever.

A. Bertholet, *Die Religion des alten Testaments*⁴⁴ (The Religion of the Old Testament), notes that the Bible refers to pagan deities as 'angels' who make up God's court, and who together with him, or against him, help to govern the universe. The Bible says indeed that some of them rebelled and were referred to the underworld. There they are constantly trying to get a

grip on this world and its inhabitants. They act sovereignly, autonomously, in a way that is alienated from God. They do not fear God and do not bother with man. They know God, they know the Supreme Being, but they want to let themselves pass for Him, in vain as they are. Depending on their current mood, they sometimes do good for the person who calls on them, sometimes they do evil. Then again they undo the good they have done, or they destroy the evil they have done themselves. They act without ethics, without ethical rules of conduct.

Bertrand Hell, *Possession et chamanisme*⁴⁵, (Possession and chamanism), says that such spirits can both destroy and protect, make someone ill and cure someone. And yet they are not equal, neither in strength nor in reliability. The more primitive they are, the more violent they are. The more disordered they are, the more unpredictable, but also the greater their power. They are the most wild entities that devour life and make it wither, that can also heal and make life blossom.

An analogous story tells us Wade Davis, *De slang en de regenboog*⁴⁶: (The serpent and the rainbow): "The spirits are powerful and can, if offended, cause great evil, but they are also predictable and will, if reconciled, be thankful and send man all their good gifts, health, fertility and prosperity".

The existence of good and evil intertwined

It is not without reason that the Bible begins with: "The day when you eat of the tree of the knowledge of good and evil, your eyes will be opened and you will be like deities who know good and evil" (*Gen.3:5*). In which 'to know' means 'to deal intimately with' or 'to know oneself at home in'. The story of paradise relates precisely to man's decision to withdraw from God's authority. He also wants to act autonomously and no longer be bound by God's precepts. He wants to be aloof and arrogant, just like the gods who do not know or are not bothered by the distinction between good and evil. For man this also means the end of his paradisiacal existence.

In order to make clear that good and evil exist intertwined, the term "good and evil" is used. The dashes between these words indicate that good and evil go hand in hand. It means, among other things, that ethical good and evil are interchangeable, that health and sickness turn into one another, that salvation and disaster are similar. Giving life, or taking life, are equivalent. Love and hatred turn into one another. And all this according to the arbitrariness of the gods involved.

P. Landsberg, *Die Welt des Mittelalter und Wir*⁴⁷ (The world of the Middle Ages and us), says that there is a rift in mankind. Socrates and Plato have already stated this. Saint Paul and many Christian thinkers have developed this view further. In this vision, man has, roughly speaking, seen something of both an animal and an angel. But it is precisely because of this that he does not really contain the pure form of being of either of them, but consists of an amalgamation of the two. He shows something that is directed towards the earth, but it also has soul aspects that refer to the higher. The order created by God "in the beginning", in which both earthly life and the higher life existed harmoniously in each other, constituted man's own essential form. The original sin, attributed to Adam and Eve in the Bible, broke this God-wanted harmony. Thus man was condemned to a fight. His immortal soul - the angel in him - is situated, like an animal, in a mortal body. Both influence each other constantly. Thus, the God-willed life in him becomes both a gift and a task and he moves, through many periods, towards an end of time, towards a powerful return of Jesus.

A religion that celebrates such beings as the rulers of the cosmos, creates a sense of insecurity and unpredictability in the field of the main values of life. The believers of these extra-biblical religions do not consider their god to be an enemy, but as a special ruler to whom

one can appeal in great need. This was illustrated by the testimony of the Menomoniis at the frozen river (3.3.5.). The ice prevented the animal skins from being transported by boat. In such an emergency, will the Indians turn to the white magician and his gods, or the black magician and his lower but more powerful spirits? Eventually, in view of the emergency situation, they turn to the black magician anyway. The black magician works the downfall, but also saves them from that downfall. This changeable behavior is called "the harmony of the opposites" by Kristensen, *Verzamelde bijdragen tot kennis der antieke godsdiensten*⁴⁸, (Collected contributions to the knowledge of ancient religions).

What is remarkable is that believers, the 'elders', have always tolerated this changing behavior as "the will of the gods". These religions say of themselves that they are 'harmony of the opposites'. Kristensen continues: "In deep humility the great crowd has accepted this demonic reality. Enlightened writers such as the Greek thinker Plutarchus (45/125) and his and his fellow men of all time have disapproved of this type of piety as an inferior religion". The ancient Greek writers Homer and Hesiodos had already pointed to the fact that the muses proclaim both truth and untruth: "all 'shames' (theft, adultery, mutual deceit) they attributed to their gods and goddesses". So that critical noises about the behavior of the gods could already be heard. Basically, all non-Biblical 'superior' beings are of exactly the same nature. But the myths sometimes hide it. Or a clergy. Or black-mages and witches who don't want to expose the horrible truth to the light of day. Or people who are too gullible and too superficial, or do not go into the true nature that is harmony of the opposites. A number of religions have no ethics and do not want ethics either.

Demony: a "blind urge"

This term can be described as a "blind urge" towards all spiritual ideas and values, which goes through all of reality. One knows no conscience, no values. One acts well, without realizing it, then one creates evil, also without realizing it. One is not yet ready for a conscientious awareness. It is characteristic of many beings who are therefore called 'demonic'.

A missionary from Peru tells us that he became friends with a Brucho, a local magician. He told him: "Look, Padré, for people like you I would do good, but here in Lima they regularly ask me to make mischief". That is literally what those religions of the Sumerians, Babylonians, Assyrians, Greeks, Romans, Celts, Germanic people and all non-Biblical religions have been repeating for centuries. This is also the mentality of the serpent in the Bible story. She seduces Eve to eat the apple, to pick the fruits of the tree of knowledge, the tree of good and evil. Once tasted, man will also be like the gods who are at home in "good-and-evil". It is that both types of behavior are intertwined, which makes one speak of a harmony of opposites.

Satania

This goes one step further. Now one consciously chooses for evil. It is this view that elevates the denial of all values to the only 'value'. Hexe Petra (7.4.2.) wished to some people all evil. She said: "I avenge myself by concentrating insanely on the targeted person".

Here we also refer to Nietzsche and his "Gott ist Tot, Wir haben Ihn geötet" (God is dead. We have killed him) or to his glorification of people without conscience (3.3.6.). Nietzsche says about them: "They have the courage that all strong spirits have, namely to be aware of their immorality". Vaughn (11.3.2.) expressed himself even more clearly: "Some completely surrender themselves to evil. I have renounced all good things and have been committed to evil. I am profoundly evil. I have made a pact with the devil. To be able to do that, I had to give up all that is good, and fix myself on evil.

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ince the revival of occultism in the 1960s, Satanism has also meant dedicating oneself to the service of Satan. Almost every country, every big city has its own association of 'Satanists'. Here, too, the biblical word seems to apply that the children of darkness are much more enterprising than the children of light.

Job 1:6, -2:1/13 mentions that Satan is a 'Son of God'. Thus he belongs to God's 'court council' (*Job 1:6*), to the high and mighty beings with whom God governs the universe. Satan, however, became a rebellious Son of God. He is the destroyer of happiness, the "adversary" (*1 Chron.21:1; 2 Sam.19:23*), the seducer as the 'serpent' in *Gen.3:1ff.* and afterwards as the accuser (*Psalms.109 (108)*). According to the *Etudes Carmélitaines*⁴⁹ (Carmelite Studies), Satan is the ruler of this world. His grip is acute where man feels an absolute emptiness.

The basic energy, outside the Bible, is titanic, wild, or Olympic, slightly less wild. The Bible calls this the domain of "unclean spirits". They are alienated from Yahweh and the Holy Trinity and are led by Satan. These spirits still dominate the primeval layer of our soul life and this from the underworld, so that anyone who wants to withdraw in a more than ordinary way will have to deal directly with them directly.

The actual Christianity can also be very different from Biblical doctrine and can be subject to demonic and satanic intrusion. That shows us its history. How else can it be explained that the clergy, on the one hand, preaches charity and, on the other hand, tortures and burns alive those who display 'deviant' behavior, such as witches? The Inquisition has done so for centuries.

11.5. The elements of this world

The swamp of changeable creatures

An element is all that controls something and thus makes it understandable, yes explains. Something that must be put first in order to understand something else. Euclidean plane geometry, for example, uses the notions of point, line and plane as a presupposition. This is used to axiomatically-deductively construct the entire plane geometry. In the end we arrive at more complicated theorems and formulas that allow us to calculate for example the circumference and surface area of flat regular figures.

In connection with our theme, religion, the sacred is as increased power, the premise par excellence to understand the sacred form of religion. The next assumption is that the whole animistic system is dominated by creatures that are almost constantly two-handed, that carry good-and-bad in them and thus show a harmony of opposites. There are good ones, but also bad ones, which have no conscience at all when it comes down to it. These religions do not (yet) know or care about the pure Supreme Being. That is why the concept of 'holy' or 'life force' is manipulable for good but also for evil. This shows that a large part of the actual mankind is ruled by impure, demonic or satanic spirits. This is actually a pagan and animal stage, in which the animals are also effectively central. The testimonies of Nahualism and Kumo, among others, made this abundantly clear.

The apostle Paul speaks of "the elements of this world" (*Gal 3:19; Col 2:15, 2:18*) that must be put first if we are to understand this (material) world as it is. These elements include, as I said before, the 'gods' who each dominate a part of reality, but who are blind, demonic or satanic in the face of all spiritual ideas and values.

To understand the world as it actually is, with its imperfections and flaws, - Rivière speaks of "the battlefield of Western civilization"- it must be said, Paul says, that he is highly controlled

and inspired by demonic and satanic influences of all kinds. Such spirits and gods are in fact constantly working on the deconstruction of high spiritual ideas and values.

At the temptation of Christ in the desert (*Matthew 4: 8f*), it is Satan who, as the 'prince of this world' (!), gives all the kingdoms to Jesus, on condition that Jesus submits himself to him. *Luke 4:5* and *John 18:36* state that all the kingdoms of the world are given into the hands of Satan. Jesus does not dispute Satan's possession of this world, but says that his kingdom is not of this world. Indeed, with his suffering and death, Jesus will soon find out who is in charge in this world.

The problem-solving capacity of religions

Gods live from the energy of men, from sex and blood. The people see through it, and yet they always invoke such gods. Some magicians say that they do not sacrifice people to the gods out of impertinence, but because they have to gain authority from their people. And that is exactly what they need in that ferocious pagan world. It is so typical of the pre-Christian world that blood has to flow in order to come to any order. And also to be able to solve a lot of problems of the people. And to increase the chances of life and survival. Even though the gods are changeable, they still solve a number of practical problems. Where would one stand without them and their influence, in a world that has never heard of a Biblical Christianity. A good Christianization can change this...

We try to empathize with the mentality of a newly Christianized, biblical religion. Missionaries are at home in their mission. They preach, read mass and hand out sacraments. But if the faithful have a problem that the missionaries don't know what to do with, or if the doctor can't solve it, then it turns out that the faithful easily turn to their old religion. According to some, the missionaries did not or barely concern themselves with this. Their mainly intellectual training did not prepare them for this either. However, they have banned the pagan religion as much as possible. But the ability of these religions to solve problems, to the extent that these religions have been banned, has also disappeared. As a result, these peoples have accepted Christianity as a very dignified and very high quality religion. But for their practical problems, they have continued to build on that primeval pre-Biblical tradition. This is evident in many places where the missionaries are or have been active. When the faithful say to their missionary: "Look, my husband doesn't find a job, or my child is sick", he will do what he can. He would also propose to pray. But dealing with the problems on a magical level, that's something the missionaries and priests are usually not familiar with. So, on Sunday morning, these people attended Mass, but on Sunday evening, for example, they turned to the candomblé with the practical problems. Especially for the people, men and women go into a trance, call up ghosts and ask them to do something about these problems. These religions are much closer to the lives of these people. That's why their faith is so very tough, even after five hundred years of conversion work. That is why these religions have such a grip on the population. That is what those people themselves say.

No multitude of religions

Many multicultural people advocate a democracy in the field of religion, an equality of all religions. Defending a monotheism seems too pretentious to them. A democratic vision on religion is said to be an open mentality.

The Bible also says that other religions can be valuable and does not reject those pagan religions outright. However, the Bible warns against what the believers of the non-Biblical religions repeatedly claim themselves. The extra-biblical gods all too easily show a demonic behavior, a coexistence of good and evil, a harmony of the opposites. In the non-biblical

religions there is a fear, a sense of fate. The gods decide about man and his fate, without worrying about ethical rules of conduct. The biblical religions realize this very well. The Bible should only summarize this in the mythical story of the serpent. It is a myth, not because it is an invented story. A myth is about reality, but on a sacred level. Eliade already clarified this when he stated that myths are a model for solving practical problems (5.1.2.). Traditional man ensured a good result for a practical problem by empathizing with the origin of the myth in question. With the mythical model in mind, he wants to recreate that part of the world where there is a problem, back from its origins.

The theme of the fall of man deals with the problematic sacred situation of humanity. The serpent is the divine demonic deceiver. This is what the Bible starts with and denounces this duality. As a result, the Biblical religion is the great exception to all non-Biblical religions. Yahweh in the Old Testament, or the Holy Trinity in the New, have no reversal in the opposite. If one wants to get out of the swamp of these changeable creatures then the only alternative is to focus on the impeccable, reliable and predictable Biblical Supreme Being. He gives all life, behaves ethically, but also demands ethical and morally reliable behavior from his believers.

Do we somewhat compare the existence of many religions with a multitude of scientific theories that can be developed for the same established fact? It may seem sympathetic that everyone has the right to present and defend their own vision. But in the end it is impossible for different theories to be true. Further experiments and logical reasoning may indicate a number of visions as less real or untrue. In the end, the theory that comes closest to the truth will make it. This much common sense should be at the disposal of a religious quest as well.

Yahweh doesn't want sacrifices

The gods of the extra-natural level demand energy, sex, blood and make their followers possessed to a greater or lesser extent. Yahweh, in the Old Testament, or the Holy Trinity in the New, does not want any of that. The prophet Isaiah (*Isaiah 1:11/17*) expresses what God has given him: ""What are your multiplied sacrifices to Me?" Says the Lord. "I have had enough of burnt offerings of rams and the fat of fed cattle; And I take no pleasure in the blood of bulls, lambs or goats. "When you come to appear before Me, who requires of you this trampling of My courts? "Bring your worthless offerings no longer, Incense is an abomination to Me. New moon and Sabbath, the calling of assemblies. I cannot endure iniquity and the solemn assembly. "I hate your new moon festivals and your appointed feasts, they have become a burden to Me; I am weary of bearing them. "So when you spread out your hands in prayer, I will hide My eyes from you; yes, even though you multiply prayers, I will not listen. Your hands are covered with blood. "Wash yourselves, make yourselves clean; Remove the evil of your deeds from My sight. Cease to do evil, learn to do good; seek justice, reprove the ruthless, defend the orphan, plead for the widow."

The prophet Micah, a contemporary of Isaiah, prophesies in the same way (*Micah 6:6/8*): With what shall I come to the Lord and bow myself before the God on high? Shall I come to Him with burnt offerings, With yearling calves? Does the Lord take delight in thousands of rams, in ten thousand rivers of oil? Shall I present my firstborn for my rebellious acts, the fruit of my body for the sin of my soul? He has told you, o man, what is good; and what does the Lord require of you. But to do justice, to love kindness, and to walk humbly with your God?

The supernatural finishing

Those who work with the help of pagan gods achieve remarkable results. Almost all non-biblical religions bear witness to this. However, one is never sure of anything. The gods show

double-heartedness. Sometimes they do good, sometimes they do evil. That's precisely what creates that uncertainty and fear. Ultimately, these beings must be taught a form of ethics. They are a creature of the Creator but to the extent that they remain demonic or satanic, they have turned away from their creator in a voluntary, autonomous and vain way.

They have managed the part of reality they were assigned as an absolute monarch. With all the whims inherent in it. But also with a possible judgment of God on the horizon. The validity of their stage is that they can continue to control their territory, provided that they do so in an ethical manner. That they come back into contact with their Creator and behave according to his commandments. Then we will no longer be on the extra-natural level, but the finishing of what they have begun, also and now definitively, will take place on the supernatural level.

If they do not want to give up their autonomy, and if they stick to their "do ut des", the people never have the certainty that the intervention of their god or gods has been proper. People then never know whether their problem has been solved definitively. These fickle creatures sometimes dare to take back the invested energy. From the point of view of reincarnation, they can later, perhaps still in the present life, in that other world, or in the next life, with those who have healed or saved them, reclaim that life force. The extra-biblical gods, of course, never have energy of their own. As long as they remain separated from their Creator, they lack that Trinitarian energy. But then they have to find the necessary energy elsewhere. In sacrifices, in blood, in sex. Over and over again. That is their weakness. They have too little or no contact with the Holy Trinity. They're not bad for that. But when one is in need, they don't want to help all the time, because of their lack of ethics, or they can't help all the time, because of their lack of energy. The Holy Trinity doesn't have that problem because it is ethical and also full of energy.

The world of such beings can change if they start to discover the occult source of energy that Christianity is constantly. But that means that a mission must come into contact with these peoples and their magic. To discuss their ways of working, including their sexual magic. And accept, purify and elevate them. This also means that these gods must give up their idiosyncratic, autonomous and vain attitude. No more picking the fruits of the tree of good-and-evil.

A judgment of God

If they refuse, they'll be judged on their own merits. Where at first they were neither good nor bad, they are forced to take up a position with regard to Christianity. If they accept it, it is a matter of conversion. If they refuse, they strengthen their attitude and consciously become bad. Then demonia becomes satania. And they choose resolutely for evil. Because basically they know very well that Christianity is a solution. But because they feel that they would lose their position of power, they prefer the refusal. However, they know that the exercise of their power only lasts until the last judgment. So they are not that innocent and ignorant. Hence their fear of the last judgment and the eternal fire. That is why the possessed in the Gospel ask Jesus if the end of time is there. That would mean the end of their power, and after that, their judgment.

A number of extra-biblical gods and spirits refuse to repent. Then they no longer remain demonic but become satanic. That's what we wrote above. One sees a similar process in humans, possessed by such beings. A confrontation with a god-friendly magician who points out their tragic occult situation and wants to turn it around for the better, encounters more than once a persistent unwillingness, frenzied and hysterical behavior, and an unlimited anger that goes

hand in hand with a great physical strength. The creatures that make such a man possessed, fight with all their might for the survival of their present situation. The last thing they wish to do is to be driven out of this situation. They will hold their victim in their grip and influence him in such a way that he no longer has his free will. It becomes very difficult to free someone from this situation because they are subjected to an unconscious form of slavery. For example, we remember the victim who had survived a murder attempt, and then wrote love letters to her killer who was in prison (9.1.1.).

One can compare the negative reaction of the gods to a conversion with that of someone who is caught blackmailing. His source of illicit income is in danger of disappearing. Either he admits this and tries to remedy the injustice he has done for so long, or he will try to cover up the matter. But then he has to take new and perhaps worse steps, for example to eliminate the person who wants to bring the blackmail to light. But with this he falls into a much more serious form of evil.

So far a few reflections on the 'elements' that make this world what it is. At least according to the opinion - and experience - of Biblically oriented seers and magicians. For a not dynamistically oriented religion, which repels all mantism and magic, this vision is obviously untrue, bizarre, and can be fought, possibly without further investigation.

11.6. The uniqueness of Jesus An insurmountable stumbling block?

Do we consult G. Spileers, *Niet te geloven, wel te begrijpen*⁵⁰ ((Unbelievable, understandable),). The cover mentions that the book is a plea to give life a fundamental meaning and purpose. The author says to fight the spiritual vacuum in which many find themselves and claims to give an answer to the why of things, and this regardless of any religious, esoteric or philosophical direction. An erudite work that deals with a lot of themes, although for some people the question immediately arises how a fundamental meaning can be detached from any religious or philosophical direction.

The writer tells us that he prayed with great devotion in an Egyptian mosque and that people were surprised when he said that he belonged to all religions. He continues in the same spirit that "many still have difficulty freeing themselves from the restrictive idea that only their own religion would proclaim the only truth". He clearly disagrees with the Church's view of Christ as a divine and unique revelation. To this end, he refers to a quote from Sai Baba, who answered a question about Christ's unique situation: "God does not do birth control. If Christ is a divine revelation, then this may just as well apply to Rama and Krishna", he says. He also wondered whether it was not a sign of hair-splitting to weigh up the degree of divinity in these different incarnations. He concludes: "When a certain religion locks itself up in its great right, it can't help but cease all dialogues. The uniqueness of Christ is a Christian pretense that is an insurmountable obstacle to dialogue and tolerance within the different religions. It is, of course, the writer's democratic right to keep Christ on an equal footing with Rama and Krishna. The real question is whether this opinion is in line with reality.

Religious phenomena are not universally clear.

Either one has paranormal and religious experiences, and then one has data, namely one's own experiences. Or one does not have them. But then there is also no data at all and no statement can be made about it. One can then appeal to others who do have experiences, and who one trusts, one can also go into a certain religious tradition. We can also decide not to get into all this. This means that religious phenomena are not universally clear to everyone. This applies to reflections on Jesus, on Sai Baba, Rama as well as on all other divine beings. It becomes a universally undecidable matter whether Jesus, as He says of Himself, is the only

one. Logically, as Spileers says, one should keep this possibility open. At least from a phenomenological angle. Experiencing the sacred is not equally clear to everyone.

Not everyone 'hears' a voice mantically. Not everyone 'sees' images or has inspirations. Not everyone knows people with mantic experiences who can be trusted. These are facts that do not lie, and it shows a lack of honesty not to endorse facts.

What is undecidable on a universal level, however, can be on a non-universal level, on a private or singular level. Then one can rely on various testimonies, something that this book about the homo religiosus, almost constantly discusses. From these testimonies, the religious axiomatic of the believer can then, for the time being, be logically further reasoned and examined to see whether this leads to contradiction, or whether a coherent, coherent and responsible vision ultimately emerges. This vision must then be re-examined as far as possible. Logic continues to play a decisive role here, especially here. Individual experiences, or experiences in and of a small group, lead to hypotheses, from which new experiments are derived, which are in turn investigated.

In this way one can look for and also find similarities and interrelationships, and gradually, through generalization and 'completion', we get a better view of what 'the holy' really is. The term 'generalization' summarizes and concerns a collection. We use the term 'completion' to indicate that a number of different data are coherent, and that they lead to a whole. A collection contains separate elements, a whole consists of parts that are functionally attuned to each other.

With regard to our subject, generalization points to the similarity that many religious practices, in various cultures, have in common. Nhualism, for example, can be seen all over the world. The 'generalization' indicates that many different religious practices do not exist independently of one another, but on the contrary, that they are interrelated. For example, plants, animals and people differ from each other, but in pagan religions they are sacrificed because they are related from one point of view: all three are bearers of subtle life force. For example, in a forensic examination, a tuft of hair, a fingerprint, and a drop of blood are three totally different things. But in relation to each other, they could all be of the perpetrator and possibly lead to his identification and thus bring to light the whole of the crime.

To summarize: to make hypotheses on the basis of data, and to examine these hypotheses in terms of their coherence, their resemblance, their possible absence, or their contradiction. Do we do this in what follows for a part in the work of Spileers.

Contradictorily data cannot all be true.

In his book Spileers discusses shamanism and the fact that the extra-biblical gods, who are consulted, need sacrifices. But just after that he writes (o.c., 409) about the difference in working methods between such shamans and Jesus. We quote: " Jesus does not need an out-of-body experience or a possession, no dance or music, no blood from sacrificial animals and no gifts. He acts radically autonomously, from his own life force. His death in sacrifice gives us access to His glory and life force, which He, if we behave conscientiously, gives to all men." But by doing so, the writer contradicts what he said above, and he actually confirms the unique position of Jesus. Also in front of Sai Baba, Rama and Krishna.

On the one hand Spileers emphasizes that Christ is the only one who, contrary to the gods of the extra-natural level, does not need sacrifices. But on the other hand he finds the uniqueness of Christ a Christian pretense, and an insurmountable obstacle to a dialogue with the different

religions. Contrary to what the cover of his book says, this does not really seem to us to be a plea to give life a fundamental meaning and purpose

As far as a physical fact is concerned, of a multitude of theories, in the long run, there is only one that turns out to be true, and this seems to us to be the case in the religious field as well. Spileers apparently sees this differently. For him there is abundance and there must be and remain abundance. His vision of unity - he claims to belong to all religions - ignores the mutual contradictions of the deities in question. Thus he describes in his chapter on "the concept 'God' in the shock of cultures", first the Islamic concept of God, then the American one and concludes that both are in conflict with each other and with the concept of God in the Bible (o.c., 343). These various concepts of God - also in his view - do not seem to be so 'one'. Apparently, the author does not see that only one of the contradictorily data can be true.

A few conclusions

We share the axiomatic of religions and build on many testimonies. Because of their mantic and magical nature, they do not belong to the domain of hard science. Nevertheless, they can have a certain credibility and authority, and lead us to a number of conclusions.

Rescuers can be found in almost all religions, but they show harmony of opposites. Dynamism is typical of all non-desacralized religions. The pagan religions have a life force that even shows 'great miracles', but their root, their base, is 'flesh'. Life and vitality, specific to these religions, stems from a ritual contact with "sons of God" or "angels," as the Bible, *Genesis 6:1-8*, clearly says. Their life force is limited. Also, the gods have hardly any ethical awareness. They do have a coexistence of good and evil. Christianity does not just condemn this 'flesh' but sees in it 'the harmony of the opposites' at work and introduces 'Spirit', God's own life force, who nevertheless saves without 'flesh'. Jesus is the savior, but without the harmony of the opposites, so that his salvation is 'eternal' in the strict sense of the word.

Spileers mentions "God's Spirit" (o.c., 322), as the opposite of "the flesh", but does not realize the contradiction in his work. He wants to put Saï Baba, whose energy comes from 'flesh', on an equal footing with Jesus, whose energy comes from 'God's Spirit'. Biblically, there is an abyss of difference here.

11.7. Order brings us to God.

Logical reasoning

At first glance, it may be surprising that we are discussing the theme of 'logic' here. In religious matters, we were already emphasizing strict logical reasoning. (1.4.1.). "That you may learn wisdom and avoid faults, for those who observe saintly holy things will be recognized as saints" we read in the *book of wisdom 6:9-10*. One of the characteristics beings of the extranatural level is precisely that they are unpredictable, that people do not know how they are going to react and that they have no fixed 'rules of the game'. Hence the uncertainty and the fear. This is not the case in the supernatural level. There are fixed axioms. There, the Decalogue provides a solid basis on which to build. The Holy Trinity sees logic and correct logical reasoning as a formula for incantation and applies them as such. That is why natural logic elicits so many resistances from the possessed and from all those who are influenced in the broadest sense of the word. Many psychiatric patients are extremely complicated in their reasoning and are fiercely opposed to the natural reasoning.

Logic is a weapon against unpredictability. What logically follows from assumptions is, however, predictable. Anyone who reasons strictly logically makes man escape from the creatures who want to disrupt our patterns of thought, and thus get out of their control. Against a firm and correct deduction, induction or abduction (see below), these beings are almost powerless. That is why correct reasoning is so important. In a way, we put failure and mate to

beings of the extra-natural level in favor of the supernatural level. Those who bring order into the world distance themselves from the "wild primal chaos" and, in their limited way, restore or establish a part of divine creation.

In essence, all upbringing, all pedagogy, yes, all agogy that takes this into account, is 'sacred' in a way. Anyone who brings order to life, including private life, has a healing effect. Not only psychologically, but also in the deeper soul, on an occult and religious level. Those who do not know how to organize their own lives are exposed to all kinds of psychological anomalies. On the occult level this translates into being more susceptible to the inspiration that comes from spirits with deviant behavior.

As Saint Augustine said: "Ordo ducit ad Deum", "order leads to God".

Syllogisms

A syllogism is a reasoning, consisting of three sentences, the first sentence (major), the second sentence (minor) and the third sentence (conclusion). The major and the minor contain verifiable data. In the reduction, the conclusion exceeds what has been given and does not come about through an observation, but through logical reasoning. Examples will explain this further below. Spileers G., *Niet te geloven, wel te begrijpen*⁵¹, (Unbelievable, understandable), mentions the three syllogisms as Ch. Peirce, *Deduction, Induction and Hypothesis*⁵² (Deduction, Induction and Hypothesis) she once formulated, but he's misrepresenting them. We mention them and supplement them.

1. Deduction:

All the flowers of this plant are indigo. (1)

These flowers come from this plant. (2)

These flowers are indigo. (3)

What is true for all the flowers of the plant, is of course true for a subset of them. This reasoning is correct.

2. Reduction

2.1. Induction or generalization on the basis of similarity.

These flowers come from this plant, (2)

Thus these flowers are indigo (3)

All flowers of this plant are indigo (1)

The word '**thus**' is wrong here and so is the whole reasoning. From the mere fact that these flowers come from this plant, one cannot conclude that they are indigo. Their indigo color as a given is simply determined. Exceeding the data is in a syllogism in the third sentence, not in the first two. These are always given. Entering a reasoning element 'thus' in the second sentence makes the whole reasoning confusing. Without 'thus', the reasoning is valid, but like any generalization, in its practical application, there is a restriction. The same plant may also contain flowers of a different color.

2.2. Abduction or **generalization** on the grounds of coherence.

These flowers are indigo, (3)

All flowers of this plant are indigo (1)

These flowers come from this plant, (2)

The term '**generalization**' is wrong and should be replaced by 'completion'. One does not generalize from the flowers to the plant. The flowers do not resemble the plant but are related

to it. One 'completes', one concludes that both belong to the same whole, to the same system of the plant. The term 'completion' clarifies that it is not a collection with similar elements, but a system in which the components are not similar, but are related to each other.

The reduction as a 'completion', or as a hypothesis, is also with restriction. If these flowers here are indigo, and the flowers of the plant there are also indigo, it could be that the flowers come from that plant. But they can also come from another plant, which has flowers of the same color. We give the improved reasoning in its entirety.

2.2. Abduction or completion on the grounds of coherence.

These flowers are indigo, (3)

All flowers of this plant are indigo (1)

These flowers come from this plant, (2)

Only a deductive reasoning gives absolute certainty, both reductive reasoning, the generalization and the completion, however, require restriction. Further testing is necessary.

So far some reservations about his book, which gives excellent information on many other topics.

A materialistic reasoning

Below are the three syllogisms, as they are used by a strict materialistic way of thinking. From a logical point of view, they are all correct, people reason correctly... but from assumptions that do not correspond to the whole of reality. We would like to explain this in more detail.

1. Deduction.

All data within our experience are material. (1)

Well, this fact is within our experience. (2)

So it's material. (3)

2. Reduction

2.1. Generalization or induction

This fact is within our experience (2)

Well, it's material. (3)

So all data within our experience are material. (1)

2.2. Completion, abduction or hypothesis

This information is material. (3)

all data within our experience is material. (1)

So this fact is within our experience. (2)

For example, in this way judges a kind of strict materialism. As soon as it expresses its axioms, every system of thought can be tested on the basis of the triad: deduction, induction, abduction. Every system of thought does indeed include deductions, in the first place from axioms. Every system of thought also includes generalizations, and this on the basis of inductive samples. Finally, every system of thought also has 'completions', and this on the basis of the location of data within one or the other whole. Generalization and completion are only hypotheses. Their respective conclusions should be further examined.

Let us take the front line (1) of the deduction: "All data within our experience are material". The deductive reasoning that was made has been formulated correctly, but the front phrase is in itself a generalization and therefore not absolutely valid.

The fact that this is the case can be seen in the conclusion of the second reasoning, generalization, (2.1.) where the same sentence can be found as a conclusion. For this conclusion to be absolutely correct, one should first know all phenomena, and all phenomena in their entirety. But that is not possible. Human knowledge is too limited for that, and human possibilities are insufficient. One comes to a conclusion only with reservations. The first prelude to the first reasoning, the idea that everything is matter, is therefore a hypothesis, a reduction, a generalization. The same criticism also applies to the second prelude to abduction, which contains the same sentence. Here, too, we have a completion with restrictions.

In materialistic axiom, it can be said that every experiment that is carried out can be interpreted materially. This is quite possible, but this does not apply to the whole of reality. The generalization does not apply. These are random samples, and we have a generalization with reservations. How love, the soul, God, ... to interpret it materially without denaturing their uniqueness? A lot of reality escapes these samples. Not all reality can be examined. Then this does not lead to a deductive proof, but to a reduction or an induction; a generalisation or a completion'. So with restriction.

Because a number of experiments can be interpreted materially, it is wrong to conclude that this is the case for the entire collection.

Because a number of parts can be interpreted materially, it is wrong to conclude that this also applies to the whole system.

The idea that everything is matter is therefore a hypothesis, a reduction, a generalization or a completion, both with reservation.

There is a methodical form of science that recognizes its limits, and knows that its field refers to a subset of the entire reality. That part to which its axiom applies.

There is an ideological form of science that does not do that and concludes that only what is scientific exists. Axiomatically, among other things, this is simply the reasoning behind all the sacredness of every religion. This has been explained in detail before (4.1.).

At the beginning of this work, we warned against blind faith and wanted to show that a healthy religion is based on logical reasoning. It is clear that our faith is not a blind faith, but it does pay attention to generalizations and completions. From this point of view, the religious belief is no different than the belief that a scientist has in his scientific work. Both reason logically. However, there is an important difference: a religious believer does justice to real paranormal phenomena, while the scientist axiomatically denies them.

An incorrect denial of God

The wrong form of reasoning can also be mentioned as the God-denial of the Greek thinker Epicurus (-341/-270). He was an atheist and focused his philosophy on subtle enjoyment.

One sometimes hears more: the abundance of misery in the world bears witness to God's absence in creation. How can a God of whom it is claimed that He is omnipotent and good, allow so much evil? Some people then suddenly decide that God cannot exist. Without going into this in a logical way. So let's do that below.

Given: the existence of the Biblical God, Yahweh, H. Trinity and of evil.

Questioned: how to reconcile the existence of this God with the brutal fact of evil?

The reasoning:

preposition 1. If God exists, then He is all-powerful and good.

But: or: if God can prevent evil but does not want it, then He is not good, or, if He wants to prevent evil but cannot do it, then He is not almighty.

2. Well, evil can only exist;

or if God can prevent it but does not want it, and then He is not good,

or, if God will prevent it, but cannot, then He is not almighty.

Foresay 3. Now evil exists.

Conclusion : So there is no such thing as an omnipotent and good God.

This sequence of sentences seems to be a perfectly conclusive reasoning: if the three sentences are valid, then the one conclusion follows. Stringing sentences together syntactically (in the appropriate order of the words) is possible, but whether the semantic content (the meaning) can be justified with it, that is something else.

Phrase 2 states: "evil can 'only' exist if...". Let's pay attention to the word 'only'. This prelude is simply axiom, without proof. Nevertheless, the question can be asked whether both God and evil can exist at the same time, in such a way that God is good and almighty after all.

The whole reasoning stands or falls with the elimination of the creature's autonomy.

God can prevent evil, but He doesn't want it to happen without restrictions. He respects, to a certain extent, the autonomy or freedom of the creature.

God wants to prevent evil, but to the extent that He respects the independent freedom of the gifted creature with spirit, reason, reason, mind, sense of value and freedom of will, He cannot do so out of hand.

In other words, the reasoning is based on a hidden axiom that says, "God only creates unfree beings who are not capable of making independent decisions". Or, if one wants to create, is to create a lack of freedom, then people no longer have free will and are only robots and automatons, so that the entire responsibility for evil lies with God. Then there is no longer any responsibility of his creatures. In the language of Christian Platonism:

God's ideas concerning the universe and things within that universe contain, as far as free creatures are concerned, at the same time the norm or rule of conduct, in the Bible these are the ten commandments, and the possibility in the creature to deviate from that norm.

God makes use of the independence of creation and of his creatures in order to judge in the end. This is what the Bible calls "The Judgement of God" - we will discuss this in the next chapter - and it is precisely this that escapes Epicurus.

The whole reasoning is also an 'Argumentum ad hominem', an argument against the one who claims it. Let's take as a hypothesis that God doesn't exist. The atheist, precisely because of his atheism, agrees with this view against his will. For God does not exist for him, but despite God's absence, evil still exists. So the sufficient reason or ground for evil, for the atheist, certainly does not lie in God. It is in the finite, free world and what deviations are present in it. From an atheistic point of view, the sufficient reason for the evil that the atheist plays off against God lies completely outside of God, for there is no such thing. So God cannot be responsible for the existence of evil either. That is precisely what the Christian view on the subject is all about. The fact that evil does not come from God, but from elsewhere, has been emphasized extensively in this work, for example in the chapter on the harmony of the opposites (11) where demonia and Satania (11.4.) were also discussed.

In this view it is totally wrong to state that the problem of evil remains the most powerful argument against an all-good beneficent God, as Dirk Verhofstadt claims in his *Atheïsme als basis voor de moraal*⁵³, (Atheism as a basis for morality), citing Victor Stenger. Verhofstadt

also quotes the moral philosopher Etienne Vermeersch (o.c. 92), who writes in a similar way: "A God who by definition must be infinitely good and who does not consider it necessary to condemn slavery, but moreover allows and approves of these horrible practices, cannot exist". It can be seen: although this denial of God is logically wrong, it remains rhetorically powerful and is still abused in more than one secular and atheistic handbook of logic. So much for a piece of logic, in which we based ourselves on W. Kenens, *Elementen van natuurlijke logica*⁵⁴. (Elements of Natural Logic). Logical reasoning protects us, especially in religious matters, from many avenues of error.

Theodicee

G. Leibniz (1646/1716) spoke of 'theodicee'. He seeks an explanation for the apparent paradox between the existence of God and the existence of evil. The term is composed of the Greek words 'theos', 'God', and 'dikè', right, justification. The theodicee also wants to examine how, within the autonomy of creation, physical and ethical evil can be combated or reduced, and how people can repair the evil they have caused themselves.

Evil perceived as unjust can easily lead to high emotions, and those who experience it have little to do with the statement that it should be seen in a broader context. Anyone faced with a painful situation in life requires more than just insight. After receiving a very painful disappointment, the person usually loses his inner peace and asks for a lot of time before the emotional shock and the injury subside and one regains the calm self-control. Anyone with a minimal experience of evil and the suffering caused by it knows that this very strong, unbalanced phase does not last. But then the logical metaphysical meaning is established and the moment of reflection and reasoning has arrived. Even if the emotion is so fast, being able to give meaning to all this gradually comes. From the world of sorrow one ends up in the ordinary world of every day.

The evil temper

It happens, however, that instead of being able to reason, people are left with an injury called bitterness as a result of a shocking evil and suffering. Its daily form is called 'bad temper'. It is not without reason that the ancient Romans called this state of soul - in fact, that interpretation of what goes against and disappoints - "iniqua man", an unjust state of soul.

It is repeatedly observed: someone who is in a bad mood resembles the one who starts to deal with a thorough evil. Such a person listens, but he represses or suppresses in himself the pure - rational - insight that he is wrong with his emotionality. He doesn't believe anymore, doesn't hope anymore and is unloving. Until - for reasons that are sometimes untraceable - he finally thaws and again becomes susceptible to reason and fellow human beings.

The embittered one is essential and seriously ill-tempered, in such a way that he threatens to transform everything that shows itself to him into its caricature. Anyone who lives with such a bitter person day in, day out, experiences the description above as painfully correct. He is not affected by charity and humanity. In so far as the embittered one becomes a 'saw' for his surroundings. He can even be gradually lonely if he is not able to reason and if he does not - the term is the right one - convert. The embittered one revolts against the 'injustice' which is built into the world and which he experiences. It seems as if he has to persevere on his own and even against God. The embittered one, who is in the process of becoming embittered and confuses data such as God with the caricature of it, is reasoning in this way.

This irresponsible emotionality can be countered by trying to escape it, by fighting it and, in spite of everything, by trying to give it a meaning. This third attitude becomes a great challenge as both previous ones fail.

In order to understand a fact logically, to 'deduce' it, Hegel would say, one must ultimately - note: ultimately - situate it in the totality of reality. All too often, our human limitations do not find sufficient reason to do so. Then the fact seems 'absurd', because it shows no clear reason but still causes a terrible pain. The term 'justice', in so far as it lives in man, is precisely the absolute requirement to find a sensible explanation. But the cause of evil, which is itself an evil, is often situated too much in the mysterious depths of earthly existence. Indeed, there remains so much tragedy that it is difficult or impossible to make sense of it. However, the fact that we are cognitively unable to gain sufficient insight does not prevent us from objectively having a sensible structure in evil and suffering at work. God has his reasons that do not just clearly explain our reason, even if it is a believer's reason.

The powerlessness of the mind

The German philosopher M. Scheler (1874/1928) in his *Die Stellung des Menschen im Kosmos*⁵⁵ (The Position of Man in the Cosmos) writes in this respect that today's man has to deal with the powerlessness of the spiritual. For Scheler the lower, the matter, plant and animal, and the animal in man, is the stronger, while the higher and the spiritual is the weaker. He says that the urge to live that comes from below, is 'dämonisch', "demonic", is blind to all the higher ideas and values.

S. Freud, in his book *l' Avenir d'une illusion*⁵⁶ (The future of an illusion), saw the problem in his own way. He found that civilization puts pressure on our instincts, forcing us to mortify. If there were none, he wrote, one could take possession of every woman, of every possession, and also kill every rival (11.2.). Freud concludes: "How beautiful that would be, and what series of accomplishments would then give us 'life'". The atmosphere of demonism can hardly be better represented.

Vladimir Soloviev, *La justification du bien*⁵⁷, (The justification of goodness), sees what Scheler calls 'spirit', differently. Thanks to his capacity for shame, solidarity and reverence, man grows above this urge to live. In his soul he transcends Freudian life. But as Scheler observes, man repeatedly falls into powerlessness here. For Soloviev, this powerlessness is only overcome thanks to a direct contact with God.

Soloviev sees 'things' outside of us that are naturally among us, that resemble us, and that transcend us. He attaches to it the three basic ethical attitudes that typify our conscience. If man shows a behavior that is unworthy of him, then he can be ashamed of it in his conscience. Experiencing a feeling of shame shows that man is more, different and higher than just a material being. A second basic attitude, in which we see what is similar to us, can lead to altruism and compassion. In the words of Schopenhauer, the other person then becomes a "ich-noch-einmal" (2.2.). And finally, we can show respect for what transcends us. This is where Soloviev situates the religion. Shame, solidarity and reverence: these are the three basic ethical attitudes in which a typical human value is at work and in which ethics and truth can come into their own.

G. Szczesny, a German philosopher, (1918/2002), *De toekomst van het ongeloof*⁵⁸ (The Future of Unbelief), considers that unbelief is the fate of a certain type of 'Westerner today' man who is experiencing a crisis of worldview and a 'great void'. This man is blind to the sacred world and to what he himself causes through his thoughts and actions. The animist and dynamic side of everything that exists, the reality of religion, is thus denied or suppressed. Man becomes helpless in the face of all that is demonic and satanic.

11.8. The harmony of the opposites: in summary

This chapter, the harmony of the opposites, illustrates that a message from great thinkers in the course of history sometimes turns into its opposite. The world is sometimes a whimsical one, so that one never knows in advance "how the dime will roll" or what the end result will be. A form of contradiction can also be found in some paranormal healings. It is expected that the healer has sufficient energy, but then it turns out that in a number of cases the healer also takes this energy from the spectators. A further duality can be found in the fact that not only such magical rituals, but a lot of people can steal energy. They can come across as friendly and sympathetic, but at the same time they can also take away subtle energy from their fellow human beings. Usually this happens unconsciously, which makes it even more treacherous. Then it turns out that such a robbery of energy also occurs in many religions and is even a daily practice.

The subtle beings of the extra-natural level know this world as a source of energy. They get the energy to live, their "nectar and ambrosia", from nature, from field fruits, from plants, animals and people. Everything that lives in this world has a subtle radiation on which the gods can feed themselves. But also the juices of plants, or the blood of humans and animals, are carriers of subtle energies. The gods feed on these energies. To ensure a long life, they will transform some of the received energy into that type of energy that is required to solve a problem. People turn to these gods for healing, for a good harvest, for protection, in short, to cope with the many threats to life. In this sense, both live in a form of understanding. The gods need the people, but the people can hardly do without their gods.

And yet a big problem arises. The gods usually have no conscience. They are not aware of what is good and what is evil. They act without ethics. They break down what they have built up and vice versa. They sin against the prescriptions they issue themselves. People say of their own gods that they are unreliable. They call these vicissitudes 'fate'. People are powerless against them and accept them. The wrath of the gods, or their lack of energy, makes them take back without any objections what they have ever given. They dare to take back their intervention, the healing they helped to achieve, the energy they put into some work, without any problems. Their intervention and help is never definitive. People are never sure of permanent assistance. The gods give and take. They do both good and evil, they know both ascent and descent. It is said that these contradictions exist harmoniously together. Their dubious attitude is an element that must be taken into account in this world. Their ability to solve problems is limited. Their actions seldom bear witness to a correct logical reasoning. Contacting them through meditation is not always without dangers. The non-biblical religions always seem to be a mixture of good and evil, of life and death.

Completely in contrast to this demony and satany, the biblical religion appears as a thunderbolt on clear skies as the great exception. The Biblical God adheres very strictly to his own commandments. He does not ask for sacrifices at all. He Himself is the giver of all life and life force on which all creation lives. He asks of his creatures in exchange a conscientious behavior. For a number of them this is difficult because they have to give up a part of their autonomy, their idiosyncratic behavior and their vanity. If they do, they will find an energy that far surpasses that of the extra-natural level.

Biblical doctrine accepts the non-biblical religions, purifies them and elevates them to a higher level. That the Christian world has not always put this doctrine into practice and has repeatedly been subject to demonic and satanic influences, shows us its history.

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Chapter 12: About causes and effects

An ABC theory.

Man is naturally curious, for everything that happens, we want to find a cause. For everything we start, we like to know where it leads us. The previous chapter showed, however, that human reason is right, but that very often fate is the order of the day.

Something could turn the opposite way. One never knows in advance how a dime will roll. It looks like an ABC-theory (2.3.). A stands for the cause, C for the consequence. The cause A should bring us to C in a straight line. But there is a mysterious B, an influence that we rarely control, a kind of black box that secretly creates some kind of diversion. This means that the actual result deviates from the intended purpose. We can call it profane 'coincidence'. Sacred is sometimes referred to as a "judgment of God". The theme of this chapter is precisely that mysterious B.

12.1. Causes and consequences, outside the Bible

Coincidence

The theme of 'coincidence' has already been mentioned (5.1.2.). For example, a normal course is always predictable. A train travelling at 100 km per hour is 100 km from the place of departure after one hour's driving. In principle, it is also possible to calculate in advance the route of an ice cube that breaks off from a glacier, or the route of a ship that departs. And therefore also a possible collision of both. The difficulty is that we do not have all the data that play a role in this. Our human knowledge is far too limited. Because we don't know the complex combination of influences involved, or better: can't know, we speak of 'coincidence'. But objectively speaking, in an 'ontological' framework, as it is called, everything has its reason, and chance does not exist. Practically, therefore, it does.

In order to be able to cope to some extent with the whims of fate, religious people turn to 'higher' powers, to spirits and gods. By means of mantic and dowsing techniques, he tries to reveal something of the future.

The Bible tells us that the ruler of Israel (2.4.) thus addressed his four hundred seers to inquire about the outcome of the imminent battle (*1 Kings 22:20/2*). In this way they want to appease the gods in the hope of being spared a lot of difficulties. It also appears that many of today's world leaders are assisted by diviners in taking important political decisions. Stalin (like Brezhnev and Yeltsin) had a healer whom he regularly appealed to. For example, in his estate there were books about magic which he had annotated.

Communism may have a materialistic philosophy, but the top of the former Soviet Union was certainly not that materialistic. Here, too, the saying "listen to my words, but don't look at my actions" seems to apply. After the death of president Fr. Mitterrand (1916/ 1996) it appeared that the French astrologer Elisabeth Teissier supported him in his political decisions for years. Many presidents, doctors, businessmen, lawyers and scholars still do so today. Most of the time, it is concealed because people are afraid of being ridiculed or of being "kicked out of the community of colleagues".

Those who are involved in astrology come under the influence of the beings who are connected to the constellations of the stars and who are situated in the harmony of the opposites. These beings satisfy the curiosity of the people who consult them, but unfortunately they do not feel bound by a conscientious Christian ethic. They act in an idiosyncratic way, completely

outside the realm of the Holy Trinity. However, they are very powerful. Hence their influence. The biblical tradition has always warned against the 'astral beings' precisely because they show a vain behavior. They always want to determine the fate of people themselves, without taking into account the Holy Trinity and the Decalogue.

As mentioned in the previous chapter on the harmony of the opposites, Kristensen, *Verzamelde bijdragen tot kennis der antieke godsdiensten*¹ (Collected contributions to the knowledge of ancient religions), says that the will of these deities was fate, divine but inhuman. The deities were not righteous. They denied the laws that they themselves had enacted. The people felt subject to the demonic gods. With their rise and fall. There was no absolute despair, nor was there absolute hope. But there was an endless change of both. It is therefore not surprising that the great ancient Greek tragedians such as Aischulos, Sofokles and Euripides drew abundantly from this bizarre harmony of opposites in their plays. In a life dominated by changeable and moody gods, their heroes often perish tragically.

Yet some other Greek thinkers already express a very different view. Anaximander (-610/-546) believed that what makes all things understandable, is situated in the subtle world. We have the oldest philosophical Greek text of his. In it he says: "the origin of everything that exists lies in the subtle, in that which permeates everything and in which things necessarily perish. They give each other satisfaction for their injustice, according to the order of time". So much for Anaximander. His vision bears witness to an archaic view of religion: the 'beings' (apparently he means : 'the people') commit 'iniquities' that need to be rectified. All this according to a kind of 'court', which he gives the name 'time'. According to him, blind coincidence does not have the last word, but one day man will have to answer for his actions.

Plato also believes that we should live as people who are convinced that we have an immortal soul. After death, when the soul has left the body, she will meet a judge and be punished for committing crimes.

That is why it is worse to commit injustice than to suffer injustice.

But, Plato regrets, the man who does not own the gold of the soul and is only interested in money and material wealth, does not hear this. For Plato, as for so many, initiated into the Greek mysteries, life after death indeed did not mean bliss: "All those who honor their oaths come to justice with the honored gods, in a tear-free space, while the others have to endure a burden that cannot be tolerated by sight.

Whoever managed to free the whole soul from iniquities up to three times, staying on both sides of the road, are touched along the road from Zeus to the castle of Cronos: there the breezes blow around the island of the blessed, the flowers sparkle with gold, sometimes from shining trees on the shore, sometimes from trees through the water. Moreover, according to Platon², the soul itself - and not a god or the gods - before reincarnating in a body, chooses its future earthly life.

Result: "The more a soul commits itself on earth to understanding and justice, the better it will be able, among the ways of life, whose models are presented to it, in the other world, at the beginning of a new course of life, to discern and choose what does not carry the deceitful appearance of brilliance within it.

The 'Hermitage papyrus' from the Middle Kingdom of Egypt (-2025/ -1700) long before Plato expressed the same thought: "Go quietly to the other world. You know that the court that

tries offenders is reluctant at the moment when it judges the wicked people and fulfils its function. Woe to the sinner, if the prosecutor is well informed. Do not rely on length of years, because they consider the whole life span as a single hour. When a person stays alive after his death, his deeds are piling up next to him. What is there, is there for all eternity. He who puts the condemned into practice, is a fool. But he who reaches the other world without crimes, will survive there as a god."

For the biblical man, the demonic cycle of ascent and descent is broken with the coming of Jesus.

12.1.1. A divine judgment

Religion has its own method for testing its validity, and that is to check the results of its actions. The method has been called the "judgment of God" for centuries. Homer and the ancient Greeks spoke of an 'atè'. Anyone who made a mistake against a god could expect some kind of calamity. The nature of the transgression results in a sanction, either through the intervention of a higher being, or entirely automatically.

Virtually all archaic, ancient and classical cultures are familiar with the concept of 'divine judgment'. For example, H. Rüdiger, *Griechische Lyriker*³ (Greek poets), says that the poet Pindaros van Kunoskefalai (-518/ -438), expressed the great judgment about souls: "Poor deceased people immediately pay off their debts. After their death, the noble spirits went through a life free of burdens. All those who do honor to their oaths are brought to justice by the honored gods, in a tear-free space, while the others have to deal with a terrible burden."

For the nominalist view, which does not believe in the existence of deities, a godly judgment is obviously nonsense.

A world of good and evil

In all occult practices one can consider the magical use of energies as the means to achieve the desired goal. Considering that higher beings are involved in this, one can consider every magical work as a kind of divine judgment. However, such judgements do not always bear witness to a high ethics or to a correction of injustice.

One can see every spells and de-spells as a divine intervention. Thus the story of little Richard, who received an apple from Jane Brooks (7.4.4.) and after eating it, fell gravely ill. A divine intervention also applies to the work of Hexe Petra (7.4.2.). According to her, she injured her victims with the help of 'ein Geist', 'a ghost'. Also the robbery of "the inner of the child" (10.4.) can be considered as a divine judgment. The witch Sewawela stole the subtle energy of a child, but she was also robbed of it. The story of the concert singer (7.3.1.) points in the same direction. Her teacher, with the help of his gods, robbed the singer of her voice, because she no longer wanted to follow his lessons. Marguerite Gillot told us about the larvae (7.4.5.) that were watching her, about how the baby became a victim and how the lady who created the larvae finally experienced the weather of her magic. Also the story of Dr. Teutsch - a patient demanded his love - and the counterclockwise throw (7.4.6.) testify to a loaded situation, which is dangerous if not addressed in a competent manner.

The work of every shaman (6.4.) is a testimony to a spells and de-spells (6.4.). In this axiom, the fact that a person becomes ill means that a deity makes him or her ill. This can be considered as a spell. The fact that the shaman reconciles this deity and thus achieves healing is also a kind of divine judgment, this time as a de-spell. One notices here the duality, the existence of good-and-evil, in a world that always shows harmony of the opposites.

The difficulty with such judgments is that not the most ethical, but the strongest, make it. If we indeed define the term 'divine judgment' as the intervention of a deity in response to a crime, we find that the term 'crime' in an environment that shows both good and evil, does not provide us with a correct criterion. Here, the term 'divine judgment' is defined in such a general way in terms of content, so that the scope of the term is also very broad.

Let us give a few more samples of divine judgments outside the Bible. Although the religious element is not always mentioned, it is still latently present. The magician or witch who makes a judgement, of course, does so in a magical way. This means that helpers, the gods and the spirits, are necessarily involved. The stories mentioned here, however, bear witness to some ethical awareness.

A stolen goat

A. Gatti, *Bapuka*⁴, describes a curious divine judgment. The event took place in what was then Northern Rhodesia. Gatti says that the verdict bears witness to the striking wisdom, psychological insight and great magical power of the African sorcerer. Let's summarize.

One morning, Gatti observes that four of his boys do not show up out of their tents. When he visits them, he notices that they make a sick impression. Their faces and eyes are swollen. They are sweaty and at the same time they are shivering with cold. A fifth boy, who is not ill, assures Gatti that the tent is full of evil spirits. Gatti treats them with quinine and aspirin, but their condition worsens. Just when he wants to seek help, an old man comes walking. It is the same man who a few days ago was looking for two of his goats. He went straight to the tent where the sick were lying, looked at them for a moment, and said, "I am here to visit those whose hands are full of evil spirits". He made some dance moves and murmured some magic words. Then he threw a pinch of powder into the air. He repeated it twice more. He didn't think it necessary to examine the sick. One look was enough for him.

From his antelope horn he takes a hair. He caresses the forehead of each of the four boys a few times. And suddenly one can hear the bleating of a goat. Strangely enough, it doesn't come from the outside, but from the cramped and twisted mouth of the smallest of the four sick boys. Four times the witch doctor repeats this caressing with the hair, and four times the one could hear a sound as if it were a goat. Then he goes outside and waits.

To Gatti's surprise two of his boys come out of the tent. Their faces and eyes are free of swelling. They look at Gatti and the wizard in shame, and disappear into the bushes. A quarter of an hour later they are back, each with a bleating goat in his arms. "They knew about it, but they are not the thieves", the wizard murmured. "That's why the disease passes them by. But with the two who are in the tent, it will take a whole day before they will be relieved of their pains.

That's how they'll think about it in the future." Then the wizard goes with his goats. The condition of the two sick boys remains bad. Almost unconscious they also lie in their beds the whole next day, while the swelling of their eyes and lips continues unabated. Until suddenly, twenty-four hours later, they emerge healthy and well and without swelling from their tent. They look at Gatti with guilt and boredom, mumble a good day and then start their daily task.

So much for this story. Let's note that the wizard made a few dance steps and murmured some magic words. This is his form of prayer. He turns to his spirits. His dance steps also activate subtle energies and are part of the ritual.

The fire of truth

Let's summarize a second testimony by A. Gatti, in *Het wilde Zwarte hart*⁵ (The Wild Black Heart). Gatti is located in Narwa, in the Serengeti (Tanzania), with 9 white people and 33 Negro Africans. Nine dollars was stolen from Mohammed, the cook. After some thought, Shaffi, Ali, Idi, Issa, Asmani and Baruku remain as suspects. Mohammed proposes to Gatti that the case be solved by Mwadana, the great mganga (remark: a magician). He uses the 'fire of truth', a magical process. Gatti gets involved and calls Mwadana.. The wizard goes to work, and this soberly and without masquerade or ritual display. Which proves that the essence of magic lies elsewhere than in adornment or 'liturgy'.

After everyone denies guilt, Mwadana heats an approximately 20 cm. long nail in a fireplace. He then removes a cloth from his gourd and rubs his left hand with a greenish liquid plant mixture. Then he says: "this ointment only protects the innocent". Up to three times, he pressed the glowing nail against his left palm for seconds. Then he puts the nail back into the fire. Then he rubs the right hand over the left palm. No trace of burning can be seen.

Then follows the test of fire. One by one the suspects arrive. Mwadana demands an oath "by Allah and all that is holy" that one has nothing to do with the theft. Then he smears some ointment on the left hand of every suspect and then presses the nail hard against it. As soon as the last man has subjected himself to the test, Mwadana calls all seven with him. He scrutinizes each palm of his hand and also looks closely into the eyes of the man whose hand he is holding. However, no hand shows the great blister, the mark of guilt.

Mwadana rubs their palms. Then he knocks four hands away. He then concentrates on the three remaining hands: those of Shaffi, Asmani and Idi. Shaffi growls: "You're hurting me, old man! You know I'm innocent". The magician suddenly jumps straight and shouts, "Confess your guilt. Tell me where you hid the money. Now"! Soon, the other two wanted to disappear. 'Stay' the wizard commanded them, and said, " You also committed perjury. Look at that!" The divine judgment began to take place now. Gatti testifies: "I saw it with my own eyes. All of us who were there, too. From Shaffi's hand grew slowly, but terribly, an enormous blister that put all the discoloration together and then pulled up and deformed his hand horribly. The same, but to a lesser extent, was the case with the palm of Asmani and Idi. We saw it and the three victims saw it. From their own hand grew the justice of the fire of truth. They stood as paralyzed and could not close the swollen hand to hide the horror.

The only one who didn't let himself be known was Mwadana. He pressed his index finger hard against Shaffi's chest: "Tell him you stole the money!" Shaffi had endured everything and everyone. Now, however, he shrunk into each other. With surprised eyes he stared at the still growing blister on his hand.

"Yes" he whispered hoarse. "I took the money." Then Mwadana grabbed Idi's deformed hand and snapped, "You, you helped him". To which Idi replied, "I helped to hide it. Asmani also confessed, "I've only seen it". Mwadana to Shaffi: "The money. Go and get it!" With his head bent, he took it from under a big rock, close to Gatti's caravan, and returned the banknotes to Muhammad. That evening we were all very quiet, struck by what a little wizard had shown us.

A zombie

Haitians claim that zombies are people who have been transformed into an automat (6.1.2.). The victim then leads a kind of vegetative life, for example working on a farm with an incredible labor force, but has no awareness of his addicted and dehumanized condition (11.3.4.).

We refer to Wade Davis, *De slang en de regenboog*⁶ (The Snake and the Rainbow). We are 1982. Davis is a student in ethnobotany, and specializes in the plants of the Indians. He is commissioned by his professor at Harvard University to investigate in Haiti how to turn a man into a zombie. It is assumed that this is done by means of a poison which makes a man appear dead. It is also believed that zombification is much more than just a sensational imagination for horror movies. Davis leaves and explores. He tells the story of a certain Clairvius Narcisse, whose death certificate dates from 1962. In 1980, however, Narcisse walks in the flesh and blood on the market of l'Estère. Davis says: "Physically, he seemed to me to be in good shape. He spoke slowly but clearly. When he was questioned about his experiences, he told me about his funeral. He remembered that throughout the ordeal of becoming a zombie, he had been conscious. However, he was completely paralyzed, and had heard his sister crying. He remembered that his doctor had declared him dead. Both during and after his funeral, he constantly felt as if he was floating above his grave. That had been his soul, he claimed, ready for a journey. But the 'bokor', the black magician, had interrupted this journey. He no longer knew how long he had been in the grave when 'they' came. They had mentioned his name and dug him up. He had heard drums, and heard the bokor sing. He had hardly seen anything. They had grabbed him and hit him with a sisal whip. Then they tied him up and put a clot in his mouth. He had been taken away on foot by two men. Half the night they had walked in a northerly direction. Until they met another group of people who had taken Narcisse over.

They had only walked at night. During the day they were hiding. So he was handed over by one group of people to another group. Until he had landed on the sugar cane plantation. He stayed there for two years. So much for the story of Narcissus.

Why mention this testimony here? On the one hand to point out the real existence of zombies, but on the other hand to mention the divine judgment that this was the reason for turning Clairvius Narcisse into a zombie. In such cultures, also in Africa, there is a kind of unofficial court at work. It tries to maintain a certain public order, and this by religious means. If someone exceeds the limits of the prevailing morality too much, if someone, for example, harasses the women in a conspicuous and disturbing way or commits other crimes, then the ancients of the tribe come together. They may decide to turn the troublemaker into a zombie. The bokor, with the help of his spirits, eliminates the man. That is the divine judgment. Someone makes it far too colorful in his or her society, and as a result undergoes a magical judgment.

Gypsy magic

We refer to "the magic egg" (7.4.3.) in which the gypsy woman wanted to rectify an unfair inheritance issue. We emphasized the sexual element of her magic (11.3.2). The gypsy woman wants to be in the taste of the lower gods who are keen on eroticism. This is how she subjugated them. Although she achieves a temporary success with this, her working method is far from harmless. He who does magic in a sexy way, opens the deeper soul, so that good, but especially evil draws in. If, as far as occultism is concerned, one is not strong enough, evil can take over and one becomes saturated with it. One gradually loses a part of one's own self-perpetuation. The divine judgment here is twofold. On the one hand, the dishonest heir is punished with angry dreams until she rectifies the injustice. But on the other hand there is the much treacherous divine judgment in the deeper soul of the gypsy woman. She appealed to double-hearted beings,

who thus strengthened their grip on her. Given their demonic character, they would dare to reclaim the energy they gave the gypsy woman later on. And as a result, it is not impossible that the gypsy woman, or the heirs, years later, experience all kinds of 'inexplicable' setbacks. The gods invest energy, but their double-heartedness makes them dare to take that energy back afterwards.

The judgment of a dead man

J. Lantier, *La cité magique*⁷ (The magical city) says. The body of a murdered young man was found in the wilderness. The culprit was not found. That is why the village chief ordered an investigation by interrogating the spirits. All the villagers came together and formed a large circle. In their midst a jug was set up which, like a fetish, contained the bones of ancestors. The village chief, surrounded by his servants, sat down in a wooden chair near the jug. Six masked and drugged men brought the body into the circle and placed it on a mat not far from the jug. The magician, in full dress, started dancing and calling the spirits with a ring of bells. Then the body was rolled into the mat, so that only the head stuck out. The men lifted the dead man on their shoulders and to the rhythm of the tam-tam they carried him within the circle. The magician went to the dead man and asked with a solemn voice if he would be punished for a violation of the rules of the tribe. Then the porters took a few steps with the body and then suddenly stopped again. During this sudden movement the body almost fell, to the left, but was caught in time. The ghost of the deceased showed himself: by falling to the left he made it clear that he had not broken any rule. The magician then asked if he had been murdered by someone from the village. Again the porters made a few steps with the body and stopped abruptly. Now the body fell a little to the right. Which was an affirmative answer. The village chief presented a list of suspects. On hearing the first two names, the dead man - falling to the left - answered in the negative, but on the third name the corpse fell to the right. The crowd then let out a long and nasty howl. Then the circle of villagers joined around the accused. On a gesture from the village chief, the circle opened again. The accused - severely appalled - ran away as quickly as possible and crying in the tall grass and disappeared from sight.

The Congolese who accompanied Lantier said: "He is going to die in the wilderness". Unbelievably Lantier asked, "What do you mean? The old days are over anyway. If no one is chasing him to meet him, can't he get to the city and find work there?" "No" was the answer, "it's for nothing. The spirits have now worked on it. Look at the vultures flying above him. That is a clear sign. In a few hours he will lay down. He will die. The vultures are the messengers of our ancestors. They will shatter his skull and eat his soul". So much for this testimony.

Such a primitive society can only have peace if the whole tribe follows very closely the rules of conduct that have been 'sanctified' by tradition. And only these two sentences are known: either the death penalty or the exile. The latter, however, is a worse punishment because it condemns the guilty party to a slow and terrible death. In the eyes of the accused, the punishment is imposed by an invisible and mysterious power. Let's look at the role of the jug that contained the bones of the ancestors. It is considered to be a kind of fetish and a power that 'sits' and does justice. It creates contact with the world of ancestors, especially with the first ancestors. She acquires her power through a consecration by a fetish man or woman who provokes the favor of the ancestors through all kinds of sacrifices, so that the group can fall back on this repeatedly.

The strongest one wins.

We've suggested it before. In a lot of non-biblical occult work, it is not the ethics that make it, but the power of the strongest. One can of course appeal to the life force of the Biblical God, who is of course the strongest as the giver of all life. "

In *psalm 142 (141)* we read; "Give heed to my cry, For I am brought very low; deliver me from my persecutors, for they are too strong for me." In principle, one has to be the strongest in the end, but perhaps only 'in the end'. For, as has been amply demonstrated in the previous chapter, this world is dominated by the harmony of the opposites. "My kingdom is not of this world", Jesus said, and at his temptation in the desert it was Satan who said that he would give Jesus all the realms of this world if Jesus were to worship him, Satan (11.5.). The eventual achievement of the good on the evil, might then only be realized in its fullness in the other world. From this point of view, the biblical man lives a little 'on credit'. He or she can best invest in this world what he or she carries in him or herself. But the final fruits are not harvested here, they are harvested in the hereafter.

A lot of black magic work also makes use of immoral practices, of blood sacrifices, and even of human sacrifices. Such sacrificed souls live in the other world in a form of slavery and carry out the orders of the black-magician. A conscientious man will never think of using such methods. One could compare the acquisition of a lot of power with the way one can enrich oneself materially in this world. Those who try to earn their wages in an honest way, will soon be defeated by an organized mafia that in a short period of time acquires a much greater wealth. Or, to put it another way, those who work with lies and intrigues and are able to circumvent the law in a cunning way can reach their goal much more easily and quickly in this world than those who follow a conscientious path.

It is also clear that if the Holy Trinity has to hear a prayer, this prayer has to be said by a conscientious person. If this person does not himself live in contact with God, how can such a prayer reach God? Suppose it is said by someone "in whose heart it is night" (3.3.5.), or by someone whose inspiration does not come from the Biblical God, but from Satan (2.5.). Then the prayer is addressed to the one whose inspiration comes, here to Satan, and not to the biblical God. Or what would a Vaughn achieve with a prayer to the Biblical God? He who takes one with the devil and says of himself that he has renounced the good and that he is thoroughly evil. What is the value of a prayer from the witch Catherine, the ogress of Monpezat (11.3.2.)?

Let us return to a conscientious man. Even though this conscientiousness is never perfect, the honest will to realize the Ten Commandments is a necessity. Furthermore, it may well be that, despite the fact that the higher energies are called upon, the evil in this world will make it. As said, Jesus does not dispute that Satan possesses this world. In this way, a person who has been affected by a serious illness can eventually die of it. Then his effort has not been in vain. For he has created good and powerful thought forms and set them in motion. In the other world, these prayers cause people to suffer a much more favorable fate than without them. At least that is what seers and magicians tell us about this.

For the time being, we said, the strongest wins. That brings us to the subtle forces, and to the dangers associated with it. We speak of a 'taboo' for those who are not familiar with it. Some places, times, people and objects can be so loaded that they have to be approached with great care and with the necessary precautions. Let's take a look at this as well.

12.1.2. A taboo: a special charge
The sacred is dangerous.

The term 'taboo' (tapu) comes from the Pacific Islands and means, in the language of the Maori (New Zealand), everything that is inviolable. It is that what, because of its holiness, its occult side, or according to custom, may not be violated, or can only be approached with great caution. If some things are taboo, then they are only mentioned in a special protected framework. The sacred is indeed dangerous. Talking about it is equivalent to evoking it. And if one cannot cope with it, it is better not to mention it.

This is how the *Neue Zürcher Zeitung*⁸ called it a few years ago: "Rücksichtnahme auf die Aborigines in Australien". The term "Rücksichtnahme" means "to observe" and is opposed to "without regard to". We spoke of 're.ligere', treating it with respect, as opposed to 'nec.ligere', neglecting it.

The newspaper article reports that a 52-year-old tourist, during the descent from Ayers Rock, suddenly died as a result of a cardiac arrest. Ayers Rock is a particularly large rock in the Northern Territory of Australia and a tourist attraction. For the local Aborigines, however, it is a sacred place where they have been performing their secret rites since time immemorial. It is therefore a forbidden and dangerous area for those who are not initiated into their religion, especially for tourists. Those who venture onto the mountain as outsiders can expect a curse, according to the newspaper. For example, 26 people have already died in the ascent of this monolith. For Aboriginal people, it is clear: it is a sacred place, and therefore full of subtle forces, and those who do not prepare for it suffer the negative consequences.

It is a hidden power struggle that the uninitiated, especially ordinary tourists, cannot face. The magical effects of this phenomenon can be seen immediately, but they can also develop after many years. A nominalist would, of course, attribute these deaths only to the considerable effort involved in climbing this mountain. Of course, this also remains a possibility that needs to be verified or falsified.

We also refer to Gopi Krishna, who, through too intense a meditation, awakened his basic energy too quickly (9.3.1.) and had serious psychological and physical problems for years. A too abrupt confrontation with the sacred can be particularly dangerous. We have previously compared it to an electrical current that is conducted through a wire that is too thin, causing it to burn out. With all the consequences this entails.

All kinds of setbacks

H. Webster, *Le tabou*⁹ (The taboo), gives us a detailed study on the various aspects of the taboo. He notes: "Ultimately, it is about prohibitions, which are as 'impersonal' as their sanctions".

As a result, "their violation automatically results in an extremely serious situation for the 'guilty', for he becomes taboo-burdened. Such a situation is simply ritual powerlessness, dangerous for oneself and often also for others. If he is not exorcised, then sooner or later, as in the judgment of God, he will experience some form of misery. Let's remember that in Bramley's book, where the Mère-des-dieux helped a farmer to escape the black fate that had been cast on him and on his farm (11.3.6.). He had unconsciously crossed a taboo and became 'taboo loaded'. The Mère-des-dieux told him that a rite with a sacrifice to the gods was needed to put everything back in order.

In this way the 'evil' was removed from him and 'relocated' elsewhere. As said before, it was not definitively solved but merely moved, something that is characteristic of a number of non-biblical religions.

Taboo charged are also the victims of hexe Petra. She 'fired' all her evil at them, until the evil works itself out in the material world. One sees that here a quantitative increase of the evil leads to a qualitative leap. The victim's aura is so saturated with evil that it leads to an accident: a fall from the stairs, or being hit by a car. From a secular point of view, it is 'only' a pure coincidence, but in sacred terms, Petra 'sees' that the victim's aura is full of holes and the loss of vitality manifests itself anyway

After such an accident, the power is usually completely exhausted. In that case, one is no longer taboo, but one does have to deal with the material consequences. The evil is then literally 'done'. Clairvoyants immediately notice that a 'loaded' person has dark spots in the aura. These can diminish or even disappear altogether through an exorcism or Trinitarian prayers. Both the clairvoyant and the victim can pray for this. In principle, anyone can do this, always on condition that they have a sufficient Trinitarian contact.

If a Vaughn, a hexe Petra or a Catherine were to think of someone in a concentrated way, they would only increase the harm in this person, given their total lack of ethics, and given also the nature of their 'instigators'. This is also the reason why a lot of white-magic work scrupulously avoids all publicity. If general publicity is given to an occult work, then too many people and their thoughts are involved. But they can become just as many 'jammers'. Because nothing guarantees that these thoughts are also energies for the better. It becomes different when one is thoroughly convinced of this and it concerns good forces. Then this has a strengthening effect. When it comes to praying in a group, let's think of the statement of Jesus: "For where two or three have gathered together in My name, I am there in their midst" (*Matt. 18:20*).

Under the title "all kinds of setbacks" we also refer to the so-called "curse of pharaoh Tutankhamun" and to the subtle guards (7.4.1.). Fortune put it this way: "If the curse of the mummies doesn't work now, all my trust in the occultism is gone". Every magician knows that in cultures like the ancient Egyptian, the graves of the sacred persons were secured with the help of subtle beings and energies. If a person wants to violate these graves, he must, as I said, be stronger than the subtle energies that are concentrated there. Each shock in turn is related to occult power relations. The one who is stronger than those who produce the shock in turn, conquers it. And is secured for it. On the other hand, sensitives, just at the thought of exposing such a grave, will already feel unwell. The same goes for a visit to an Egyptian pyramid or a royal tomb. This feeling will intensify at the entrance of such a monument. One will feel the taboo atmosphere strongly and just don't want to enter it. Or will ask for protection through Trinitarian prayers.

Let's mention the following anecdote. When Nikita Khrushchev, the president of the then USSR in the company of the Egyptian president Nasser, in 1958, at the time of the construction of the Aswan Hig dam, wanted to visit the pyramid, he received a telegram in which the Russian secret service advised him against it. As we know, this service is well informed about occult matters. That is what Gris H., *Nieuwe parapsychologische ontdekkingen achter het ijzeren gordijn*¹⁰. (New parapsychological discoveries behind the iron curtain), claimed. Although communism has a material conception of reality, one also intensely deals with the paranormal.

One can be 'taboo-loaded', knowing and sensing it, or one can be ignorant of this. But there is more. From a re-incarnational point of view, one can still be 'taboo' from a previous form of existence. For example, when a black magician has thrown a black spell at someone. He steals the happiness of his victim, appropriates it to himself, and gives the victim his own depraved life force. Then the evil is usually so hidden that one hardly suspects it. This was tragically

illustrated by the story of Makalopembe (7.5.3.) who owned "the evil eye". He was accused of this, and hardly defended himself. It is said that such a person carries 'likundu' within him, that he or she is 'porte-poissee', an 'evoe', a 'kumo' or a 'Lorelei' (7.5.3.). The names differ from place to place and from culture to culture. But the phenomenon is well known. We have repeatedly talked about this hidden or "occult status".

12.1.3. An indefinable and sedentary feeling

A certain fatality

The divinities of the extra-natural level were characterized by a harmony of opposites. Ancient peoples were very well aware of this duality and wore it resigned as "the will of the gods".

Huc talked about the llama that healed people, gave them a pill or wrote the name of the medicine on a sheet of paper, rolled it into a ball and made them swallow it (7.2.1.). Then it was waiting for the sick person to heal, or... to die, and this according to the god Hormoesta decided. Also here one feels a certain fatality.

Father Temples, *Bantoe-filosofie*¹¹ (Bantu-philosophy), points out that according to his Bantu, diseases have a deeper, occult cause. He writes: "We would be wasting our time if we were to try to convince the blacks that this disease or death had a physical cause. We could take a course in microbiology and show them, through microscope or chemical analysis, the cause of illness or death, or let them discover it for themselves. But that would not have solved the issue for them. It is the chemical or medical side of the matter. The actual issue, the ontological and true cause, continues to exist for their deeper thinking, for their ontological wisdom.

One of their arguments is that in a disease epidemic, not everyone, but only some are affected. For them, therefore, there is more to it than just biological contamination. There is also something sacred that makes its influence felt. And against that, they often felt powerless.

Temples continues: "Everyone who has lived under the Bantu knows a lot of cases of people who, accused of bad life influence, were condemned for sickness or death of others, without being aware of any guilt, or even bad intention. It happens that at such trials no external evidence is available. For the white man present, the deception is obvious. And yet the accused, after a weak attempt to maintain his innocence, accepts the indications and decisions of the seers or magicians, and the divine judgment. Without resistance, he or she will be punished, just like Makalopembe.

The Kombai

The television channel Discovery world (in 2012) regularly broadcasts a documentary entitled: *Living with the Kombai Tribe*¹². The Kombai, still four thousand in number, were discovered 25 years ago in the dense jungle of West Papua, New Guinea. Their style of life can be compared to that of people from the Stone Age. Together they form about 250 tribes, each of which speaks a different language. They too are very familiar with the phenomenon of "sunken evil". If someone from their tribe is accused of this - they say he or she is a 'suangi' - even if he or she is an immediate family member and his or her behavior is beyond reproach, then he or she is killed immediately. The makers of the series are amazed at the lack of profane evidence and consider it an unjustified accusation. Apparently, they are not sufficiently aware that this is a sacred affair. In this respect, they resemble the missionaries Sterley is talking about, and of their approach to kumo people (10.4.). Sterley stated that the mission, with its 'good will', protects people who commit murders, and refuses to help victims. Apparently, the

creators of the Discovery-world series are not or not sufficiently familiar with the notion of 'occult status' and the work of Sterley. In the course of the broadcast, a member of the tribe is accused of being a suangi. Fortunately, it was decided not to kill him, but to 'clean' him. It would have been very interesting to find out what this magical cleansing actually consists of. However, the makers of the program did not go into this. Perhaps it is a powerful occult ritual. The magician who wants to undo such an evil, must be stronger than the evil to be fought, and absorb this evil into himself so that it can be totally destroyed. Which is physically, psychologically and magically not an easy task. We will come back to this (12.2.3.).

So much for the evil that some people carry in the depths of their souls and unfortunately radiate it around them. So much for the sense of 'evil' that some people have in them. A 'crime', even if one is not aware of it, is followed by a taboo-charged situation. Ethics do not necessarily play a role in this. This charge can lead to some form of misery. Or the sanction will come later. One then remains taboo charged, until the evil works itself out later, or until one is exorcised. Evil can also remain present in a previously preoccupied manner. One is then born with it, for example. One knows almost nothing about the cause, but carries it with him in life. One experiences it gradually through a succession of setbacks and through negative reactions of third parties.

As said before, some people then undergo the sanctions that others impose on them. It is a form of misery for which one is not always responsible. One has not always sown the evil that one reaps. Is that unfair? Yes, of course. But so is the prince of this world. The elements of this world are the same. Going against this requires a higher form of energy. The Bible will talk about that and about the judgment of God. Let us look at the following to the evil that man can suffer, and for which he or she is found to be responsible..

12.1.4. A descent to hell

A minimal out-of-body experience

Such a "descent into hell" or such an out-of-body voyage emphasizes the fact that the clairvoyant with his 'spirit' (this is: and the thought, and the imagination and a subtle soul body), by means of a minimal off-body experience, literally descends below the ground floor into the atmosphere of the spirits to be summoned or to be contacted. In Hebrew one speaks of the 'sjeol' the underworld or the depths of the earth in which the souls of the dead descend and lead a shadow existence.

To reconcile the spirits..

The chapter about the out-of-body experiences, mentioned a number of descents to hell (6.3.). This is how Odysseus, Dante, Grant, David-Neel, Möller and Van der Zeeuw, among others, described their experiences. Because they always refer to the reason why souls are there, we can also speak of a divine judgment. Some people who had a near-death experience, testified of an elevated state and a heavenly light, others, however, of a nightmare. The latter were convinced of the existence of the hell and believed that there they would one day have to pay for their sins (6.1.2.).

Every shaman, as a mediator (6.4.) between this world and the gods, knows such a descent. He tries to reconcile the ghosts who are at the basis of a problem, through sacrifices so that the difficulty can be solved.

A lot of magicians and witches say that when they undergo an astral travel, they are practicing such descents to a kind of underworld. In this context we have already mentioned the Sabbath of witches (11.3.2.).

Deceased people

The clairvoyant Joan Grant, claims to have many memories of past lives. In *Gevleugelde farao*¹³ (Winged Pharaoh), she tells an autobiographical story, a life as an Egyptian princess, in which she also underwent an occult initiation. This included a visit to the underworld. She describes her experiences during that journey. She says how a woman, who once tortured others during her life, now suffers severe pains herself. And that is why in the next life, she will have to assist and comfort others in their pains. Grant also meets a man whom she sees will suffer from poverty in the next life. He had built up material wealth at the expense of others. She describes how many people are suffering similar punishments because of what they have done to others on earth.

It is striking that in a number of cases she speaks redemptive language, as if she has the ability to save people from suffering in those lower regions. For example, For example, she told a priest of a certain religion who had neglected his work: "Your time has come. You will return to the earth. It will take you five lives to reach that perfection that you once should have possessed. In five months, you will be born on earth. And the time will come when you will bring wisdom." She counseled others so that they could shorten their suffering. "But only a few listened to me," she complained. Although her initiation is related to the Egyptian gods, her work in the underworld seems to be quite ethical. If you have been tortured, from now on go and help people in their suffering, if you have stolen material wealth, you will find out what it means to be poor. If you have neglected wisdom, you are now going to focus on it. This non-Biblical religion is seen to have many valuable connections with biblical doctrine.

Dante Alighieri, too, visits an underworld. In the seventh song of his *Divina Commedia* (6.3.) he mentions among others clergymen who during their earthly life were very greedy and who let themselves be overpowered by drift. As a result they are not staying in higher spheres, but in the horrors of the underworld.

Grant then also describes a visit to higher areas "where it is much lighter, and where guards show souls things that have been reflected in their future. In this way they know what they can do on earth to rebalance the scale".

This corresponds remarkably well with what Plato tells us about this. According to him, before incarnating into a new body, the soul largely chooses its future earthly life, and this in function of seeing the higher ideas. The soul wants to realize something of this in its next life in order to reach a higher level of evolution. And, as already mentioned (5.1.3.), the norms that the soul uses there, deviate strongly from what a person on earth experiences as a happy life. Elisabeth-Kübler Ross stated that the possibility of growth lies dormant in all suffering. Rabindranath Tagore also saw life as a task and Schmidt claimed that we ourselves are the writer, the director and the main actor of the life that still lies ahead and that we will lead. Paradoxically, the criteria that our soul uses to consider a life to be a success are very different from the conscious criteria that we would conveniently choose for a successful, pleasant and above all carefree life. Castaneda writes that the magician Don Juan claims that you have to look for difficulties because then you learn how to solve them.

And William James said that a religious man can face a lot of harm in his life because he considers it a sacrifice. He knows that with the coming of Jesus, evil has already been definitively defeated.

A kind of X-ray machine

Van der Zeeuw, *Helderziendheid in ruimte en tijd*¹⁴ (Clairvoyance in space and time), also says that he has the ability to go "lower spheres". Grant and Dante met people who were already dead and whose souls were in the underground world. Van der Zeeuw, however, while he is in an out of body state, says that he sees in the lower regions the subtle thought forms of some people who still live on earth. We could compare his mantic ability with a kind of X-ray machine that does not show the human skeleton, but rather the thoughts and thought forms that man builds. In order to complete the image even further, we provide that machine with a kind of thought-wavelength finder. One can tune in to low thoughts, to ordinary and elevated thoughts, with all the possible nuances in between. Now, with Van der Zeeuw as programmer, we connect to the lower areas and look at what he offers us on the screen. We are not presented with a pleasant program at all. People violate each other in a beastly way. They kill and rape. What we see here is not yet what they actually do in their biological bodies on earth. But it is what they would like to do, if they get the chance. For example, Van der Zeeuw says that he sees a man in the low spheres who stabs someone else in the back with a knife. Now we no longer focus on the low areas, but we steer our machine back to the earth and look for the two people. Then we see that the perpetrator is a desk clerk who has been bullied by his superior for years. In his mind he has murdered his boss many times already. The images of these low thoughts show themselves as reality in these areas. If the desk clerk could reduce or omit his feelings of hatred altogether, his thought form here would gradually fall apart and disappear altogether. If the boss would stop bullying, his 'image' would no longer be noticeable in these lower spheres. This once again emphasizes the power of feelings, and also the importance of cherishing ethical thoughts.

Van der Zeeuw says that from the point of view of those lowest areas it seems as if humanity is still in an animal stage. Or even worse, because an animal does not behave in the way that a human being does there. He tells of a man who, in this underworld with curved claws, counts the pieces of gold lying in front of him on a table. If we look for him on earth, we will find a man who is a slave to his money. What seems beautiful on earth can be particularly repulsive in these lower spheres, and vice versa. The writer continues¹⁵: "It can happen that an earthly beauty in these areas is so repulsive and hideous, as if one is dealing with a sick person, who is in the final stage of leprosy. On the other hand, an 'ugly' person or a person born unhappy on earth can show a beauty and a youth in higher areas, so that one wonders how that is possible."

At first glance there is nothing wrong with a number of people, but what they really think and how they are in their deeper souls, that shows itself in the lower areas in a cruel way. Conversely, a not so noble earthly human being can still radiate a wonderful beauty in the subtle world. Then this person has no connection with the lower areas but shows his thoughts and feelings in higher and more elevated spheres.

In all this one sees cause and effect at work. A forced stay in the underworld can be regarded as an immanent sanction or a judgment of God. The same can, of course, be said of a stay in heavenly spheres. This, too, is the result of high quality and ethical action. We refer to the chapter dealing with the experience of off-body or near-death experiences (6.1.2.). For some it was the most beautiful experience of their lives, for others it was an endless horror.

And another thing: according to these testimonies, a person does not have to wait until after his death to enter higher or lower spheres. He is already there, even if it is only with his forms of thought, and he radiates that around him too. Sensitives feel it, seers see it. Only the fact that

man still lives in his physical body on earth, prevents consciousness from going fully to the place it has actually been experiencing for as long as its true home.

The equal knows the equal.

Van der Zeeuw goes on to say that a person who is at home in the lowest areas, still belongs to a kind of group soul, while with the ascending to higher areas a person grows more into an individual being. Many animals have a group soul. They act in groups all the time. Let's look at the even movements of a school of fish or a swarm of birds. Or do we think of the social behavior of a nest of ants or a hive of bees. Primitive people also feel more bound by a group soul. In the lower zones, Van der Zeeuw also describes a kind of witch's Sabbath, something that actually comes down to a sexual orgy. He also says that in that other world, the equal knows the equal. While the lowest never recognizes the highest, the highest recognizes the lowest.

Those who are at home in the lower regions cannot visit the higher spheres. He who is at home in the higher spheres can visit everything that is lower. We can compare it with a submarine that can take ballast, can descend and unload it, causing it to rise again. However, a submarine that carries too much weight, which it cannot get rid of, never gets higher than its specific weight allows. The surface of the earth carries our biological body, so to speak, and hides the true and decisive situation. We have repeatedly called this the "occult status of man". This coarse-material body is connected to our subtle bodies. But once death removes this earthly support, the subtle bodies automatically float to the place that corresponds to its ethics, to its "specific weight".

Already now, during our earthly existence, we ourselves decide on our situation after death, and this according to whether or not we act conscientiously in the depths of our soul.

Lots analysis, depth psychology and our judgment of God are closely related and merge into one another. A dark and black aura descends deeper, a light aura ascends. The earth seems like an intersection, an intermediate station, a meeting place where high and low spirits can meet. Finally, Van der Zeeuw says that the lower always has the urge to want to destroy the higher, so that the higher must constantly protect itself against this. We have already spoken about demony and satany in this context. This shows once again that life and death are true, but subtle realities here.

Already life on earth shows to an experienced clairvoyant which person has an evil soul body and who has glorified one. These subtle bodies or auras are already present, but only fully show their true form after the death of the biological body.

12.1.5. Karmic causes

Reincarnation

"Your time has come. You will return to the earth. It will take you five lives to reach that perfection that you once should have possessed" said Grant above. This brings us to the theme of reincarnation, and in view of the link between cause and effect, to the finalization of a debt that still exists. In the east they speak of 'karma'. The Bible speaks of the 'original sin'. It was also mentioned in the second chapter. There Joan Grant told how a man in his present existence was allergic to feathers. And this because in a previous life he was left wounded on the battlefield, and still alive, the vultures, started to eat him. We were also talking about people who were brought into a state of regression, remembering previous lives (5.2.2.). Also the healing of the blind-born was discussed. The Jews asked Christ who had sinned, he or his parents, so that he was born blind. Jesus evasively answered that this man is blind so that the works of God may be revealed in him. It is possible that Jesus did not want to bring up the

doctrine of reincarnation publicly. It is not directly a theme for the masses. Most of our current seers and magicians consider reincarnation not so much as a hypothesis, but as an almost certain fact.

A blind man

We consult J. Millard, Edgar Cayce, *Prophet in trance*¹⁶ (Prophet in trance). Cayce (5.2.2.) is sometimes called America's greatest clairvoyant of the twentieth century. As a professional photographer, during a form of self-hypnosis - some say when he was drunk - he was able to describe a patient's illness very accurately. He did this with appropriate anatomical and physiological terms, although he had never studied medicine. It was striking that he also claimed to be able to situate the karmic cause of the disease.

Because in one of the past lives, not necessarily that which preceded the present incarnation, specific transgressions had been committed, the sick person in the present life suffered from this or that ailment. Let's remember that according to Fortune, and also according to many others, man has many subtle bodies (9.2.2.). An ethical mistake made in a high spiritual vehicle has an effect on all lower vehicles and thus also on the biological body.

For example, Cayce mentions that a person was blind in his present life, as a result of the fact that in one of his earlier incarnations, that person pierced the eyes of defeated enemies. When Cayce, who said he was also a psychic healer, wanted to heal the blind person, it turned out that, unlike other psychic healings, this was not possible at all. And this because of the very serious evil that the patient had done in a previous life and that had not yet 'worked itself out'. He therefore advised the blind person to change his attitude towards life. Literally Cayce asked him: "Why do you want to heal? To satisfy your own physical lust? To live out your selfishness even more? Then you'd better stay the way you are."

Seen from a purely profane point of view, that's a terrible and heartless reproach. Sacred it is, in fact, the same, but it places the given in a broader context. Blindness is thus not a nominalist coincidence, but has a cause and opens up some perspective. For the victim, of course, it remains a difficult thing to digest. One has almost no memory of the evil done, and yet one suffers the consequences. Clairvoyants, on the other hand, state that what he had done to others, was also merciless. Communicating such insights to the person concerned remains an extremely delicate matter. Not only because there may always be some doubt about the correctness of what was clairvoyant seen, but also because it may be very difficult burden to wear. It can unnecessarily burden the person concerned. When a person has reached sufficient height, some say, then he himself discovers the leading forces, the virtues and mistakes of past lives, then he is ready to carry and process them in a correct way. Given our human and all too limited knowledge, it remains extremely difficult to make perfectly correct statements about this.

A lame

E. Yesudian-Haich, *Einige Worte über Magie*¹⁷ (Some words about magic), shares Cayce's view somewhat and gives the following example. A lady sees a lame beggar and wants to help him. Particularly surprised she learns that she can be punished for her humanitarian act. And this with a form of physical suffering. The beggar is not without reason lame and poor. He works out his karma. Something deep inside him undergoes the consequence of past mistakes and also draws the necessary lessons from it. This way he will probably not relapse in the next life. If he were to heal prematurely, he would be healed in his biological body, but his higher and subtler vehicles would remain untouched. The 'lesson' was not learned this way. The man

begins his next life with the same and erroneous attitude, probably repeating his previous crimes.

The woman who wanted to help the beggar judged him from her own point of view. She did not look 'in' the beggar, nor did she see his strong animal urges and tendencies. She only took into account her own endearing feelings. She only looked 'in' herself. She believed that the lame was like her and that, once healed, he would lead a life like her. Haich concludes: As long as we continue to look at things from our own point of view, our judgment remains wrong and the evil, here in the beggar, continues to exist.

Consistently reasoned one could find an argument in this for never helping one's fellow man in his suffering. Then, to quote Shopenhauer (2.2.), this man may no longer be a "Ich-nog-einmal" but he will become a "nicht-ich". And what is the place of all medical science or of all social institutions? With this mentality one can fall into a kind of caste system, like it has existed in India for centuries. Possibly it also brings us closer to a particular racial ideology that the world has already suffered so much from. This attitude, in its extreme form, is certainly in conflict with the biblical 'charity', with the love for one's fellow human beings. The Bible has always highly valued compassion, as shown by the story of the Good Samaritan in *Luc. 10, 30-37*. Indifference to human misery is one extreme, gullible naivety and unconditional support is the other extreme. We situate a responsible help somewhere in the middle. We already refer to the text of John (*1 John 5:16*), in which the evangelist says that he does not pray for some and that he prays for those who persist in their anger (12.2.5.).

12.2. Causes and consequences, in the Bible

As every Scripture connoisseur knows, the Bible also constantly mentions the judgment of God. The whole of life on earth can be seen as a lifelong sample, in which, according to Saint Paul in his letter to the *Galatians 6:8*, "For the one who sows to his own flesh will from the flesh reap corruption, but the one who sows to the Spirit will from the Spirit reap eternal life". 2 Corinthians 9:6 also says: "Now this I say, he who sows sparingly will also reap sparingly, and he who sows bountifully will also reap bountifully".

Many of the healings carried out by Christ were accompanied by the message "go and sin no more", which once again suggests that there may be a causal link between sin and sickness.

12.2.1. A Judgment of God

An immanent sanction

Strangely enough, the very denial of the existence of a Judgment of God conceals a Judgment of God, an immanent sanction. Anyone who does not believe that there is a law at work in the sacred sense, closes himself off from that world and suffers the consequences. *Deut. 29:4* states: "Yet to this day the Lord has not given you a heart to know, nor eyes to see, nor ears to hear." And what the heart, the eyes and the ears would enter, remains hidden. Herein is the judgment. To put 'faith' in sacred terms is to break through the first sight, in a second sight 'given' by God's grace.

In *John 8: 43-47* Christ says to the Pharisees: "Why do you not understand what I am saying? It is because you cannot hear My word. You are of your father the devil, and you want to do the desires of your father. He was a murderer from the beginning, and does not stand in the truth because there is no truth in him. Whenever he speaks a lie, he speaks from his own nature, for he is a liar and the father of lies (2.5.).

Some clairvoyants wonder whether those who have cut themselves off from Jesus' message also have 'another father' in the depths of their souls as an inspirer and not the biblical God. This other father then gives them in to only take into account what is profane. Those who do not see with the gaze of faith, for such a person, all the supernatural, all grace, all life force and miracle work remain as good as 'nothing'. Here, too, the so-called 'Matthew effect' apparently applies. *Matt. 13:12* states: " 'For whoever has, to him more shall be given, and he will have an abundance; but whoever does not have, even what he has shall be taken away from him' ". Anyone who shuts himself off from religious presuppositions will not find anything that is religious. Therein lies the immanent or automatic sanction.

An inventory

Let's look at what was said in the previous chapters about God's judgment. *1 Kings 22ff.* mentions that the king of Judah and Israel went to war against the king of Aram (2.4.). They consulted their clairvoyants beforehand. Four hundred seers who don't live in friendship with God predicted Israel's victory. Only the prophet Micaiah warned the king of an imminent defeat. A warning that the king put aside and lost the battle. The judgment of God is that God blinds the seers who do not want to know him. Only for those who serve him faithfully does God correctly determine the future. *Isaiah:44: 25/26* gives us an example of the separation that God carries out in his judgment: "

Causing the omens of boasters to fail, making fools out of diviners, causing wise men to draw back and turning their knowledge into foolishness, Confirming the word of His servant and performing the purpose of His messengers. It is I who says of Jerusalem, 'She shall be inhabited!' And of the cities of Judah, 'They shall be built.' And I will raise up her ruins again.

This is the true distinction of the 'spirits' that John (*1 John 4:1*) warns us about: "Beloved, do not believe every spirit, but test the spirits to see whether they are from God, because many false prophets have gone out into the world".

Asmodeus and the Nephilim, through their moral spoilage of Yahweh, also brought forth a Godly judgment: the Flood (9.4.). The same applied to the inhabitants of Sodom and Gomorrah (9.4.). Both cities were destroyed. The men who wanted to sexually abuse the angels in Lot's house were struck with blindness. Nebuchadnezzar ruled his empire in an unworthy manner. He was "weighed by God, and found to be too light". The king was punished and fell into an animal behavior. Until he converted back to God (10.1.1.). One always sees a judgment of God at work here. In the believer God works truth, in the non-believers He inspires lies. This dichotomy is precisely the dividing character of God's 'Spirit'. Let us mention a few more samples.

David and Bathsheba,

Let's summarize *2 Samuel 11*: It happened that, around the evening, David, having risen from his bed and walking on the terrace of the palace, saw a woman swimming from the terrace. This woman was very beautiful. And David inquired about her, and they answered, "But this is Bathsheba, the daughter of Eliam, and the wife of Uriah the Hittite!" Then David sent emissaries and sent for her. She came to his house and he slept with her, even though she had just purified herself of her periods. Then she went back to her house. The woman conceived and sent to David, saying, "I am pregnant! " (...) Then David sent her husband Uriah to the front: "Put Uriah at the height of the melee and step back behind him: let him be struck and die". Uriah was killed. The Bible says that guilt can be hidden on a human earthly level, but not for God. What David had done was wrong.

And we also summarize 2 *Samuel* 12: The Lord sent the prophet Nathan to David. He went into his house and said to him, "There were two men in the same city, one rich and the other poor. The rich man had small and large livestock in very large quantities. The poor man had only one sheep, only one little sheep he had bought. He raised it, and grew up with him and his children, ate his bread, drank from his cup, and slept on his lap; that sheep was for him like a son. One day, the rich man received a visit, but he could not take a sheep or cow from his own flock and prepare it for the traveler who had come to him. He took the poor man's sheep and prepared it for his guest. David became very angry with this man and said to Nathan: "As true as the Lord lives, the man who did this is punishable by death! He will repay his debt four times, because he has done so without mercy." So Nathan said to David, "This man is you! Thus says the Lord God of Israel (...). You struck Uriah the Hittite with the sword, his wife you took her for your wife, you destroyed him with the sword of the Ammonites. Now the sword will never turn away from your house again, because you despised me and took the wife of Uriah the Hittite to be your wife. " (...) David admits his mistake, asks for and receives forgiveness

Mene, tekel, ufarsin

Daniel, 5, tells us that King Belsassar had arranged a large feast for his friends. He had the gold and silver dishes taken from the temple of Jerusalem. Everyone was allowed to drink from it. And everyone venerated the gods of gold and silver, of bronze, iron, wood, and stone. While they were doing so, a human hand appeared and wrote the following words on the wall: "Mene, tekel, ufarsin". The king became confused. He called out his conjurers and magicians and said: "He who can read this scripture and give me its explanation, will be richly rewarded". But no one was able to decipher the scripture. Then one of his guests took the floor and said: "In your kingdom there is a man with a divine insight, understanding and wisdom. It is Daniel. He can solve the riddle.

Then Daniel was led before the king and heard that he would be rewarded with riches if he could explain the text. Then Daniel answered the king: "Keep your gifts, and give your gifts to another. However, I shall read the scripture for the king and explain it to him. King, the supreme God, has given to Nebuchadnezzar your father, together with the kingship, glory, honor and splendor. And the glory which he had given him was so great, that all nations, tribes, and tongues trembled before him. He killed whomever he wanted, and he let live whom he wanted. He raised or humiliated whomever he wanted. But when he became proud and arrogant, he was shaken from his king's throne and robbed of his honor. He was driven out of the community of men and was given the nature of an animal. He lived with the wild donkeys. He was fed grass like the oxen and his body got wet from the dew from heaven, until he acknowledged that the supreme God has power over the kingdoms of mankind and appoints whom He wills over them.

Although you knew all this, you, Belshazzar, his son, did not remain humble, but you wanted to rise above the Lord of Heaven. You had the dishes taken from His house, and you, your great men, your wives and your concubines, drank wine from it. You have honored gods of silver and gold, of bronze, iron, wood, and stone, who do not see, hear, or know. While you have not praised the God in whose hand your breath and all your life lie. That is why He had that hand write this scripture. And this is written there: Mene, tekel, ufarsin. Its explanation is, 'Mene': God has weighed, counted, and put an end to your years of reign. 'Tekel', you have been weighed on the scale and found to be too light. 'Ufarsin', your kingdom is divided and will be given to the Medes and Persians". Then Daniel, by command of Belshazzar, was clothed in purple. He got the gold chain around his neck and heralds announced that he would reign third in the kingdom. That same night Belsassar, the king of the Chaldeans, was killed."

So much for this Bible text. One sees again the pride of the king, the profane use of the sacred objects from the temple, serving the non-Biblical gods and not wanting to know the Biblical God. All this leads to a crossing of borders, which is followed by a God judgement, an intervention of Yahweh: the king loses his kingdom.

Such a blindness can also be found in *Psalms 10-4*, which talks about the proud and estranged man: "The wicked, in the haughtiness of his countenance, does not seek Him. All his thoughts are, "There is no God." His ways prosper at all times; Gods judgments are on high, out of his sight; As for all his adversaries, he snorts at them. (...). He says to himself, "I will not be moved; Throughout all generations I will not be in adversity." His mouth is full of curses and deceit and oppression; Under his tongue is mischief and wickedness. (...).

However, the intervention of God's judgment escapes him. As long as he has not suffered a disaster, he is busy swearing, and his mouth is full of deceit and violence. He says to himself, "God has forgotten; He has hidden His face; He will never see it."

Three anonymous testimonies: A first testimony.

For a long time she had been looking forward to the end of the war. Four long years of uncertainty finally passed: an armistice. For her it not only meant the end of the fighting, but finally life would return to a more or less normal course. And what was most important: she would finally be able to marry her lover. Yet neither of them was prepared for it at all. They hardly knew each other's depths. But the euphoria of the liberation made no room for serious reflection. Sometime later the marriage took place. And a year later their first child was born. But how had their relationship changed in the meantime? Love and beautiful ideals had made way for a lot of daily worries, material and financial difficulties. She thought it was he who had put her in this situation, and what once started out as a love affair, gradually turned into a growing sense of hatred in her. She looked at him with very different eyes, yes, sometimes it seemed as if she was watching him, just like a predator does with his prey. One night, when he was too tired to meet her wishes, it became too much for her. Displeased with his rejection, disappointed that life didn't bring her what she expected, along with a number of other setbacks, made that from something very deep in her a barely manageable anger arose. And look, she sprung straight, jumped on her sleeping husband and started hitting him with her fists out of all her strength. He woke up terrified, needed some time to assess the situation correctly, repulsed the next blows, and fortunately had the insight not to retaliate and not to let the situation escalate. But that made her even more angry. Her fists kept pounding on him, with more than human strength. In a difficult struggle he was able to get rid of her and flee the bedroom. Hardly recovered from his surprise, he looked at his scratches and bruises. That was nothing compared to the immense pain he felt in his heart. Was that really his wife who went crazy there? He had never known her like this before. Did he have to continue his life with that woman? What about their children? What about the rest of their married lives? All confidence was gone by now. But that was not all. During the fight he had the strange impression that all life seemed to be leaving him. No, it wasn't because of the blows. It was as if an even greater force had come out of her angry eyes, and that piercing look, it seemed to him, had pierced him and wounded him in a much more serious way. That feeling of emptiness remained. The following days and weeks, too. As expected it turned out to be a divorce shortly afterwards.

Sometime later he wrote his story to a clairvoyant. He received the following answer: "Look with the gaze of your mind as she jumps on you. What do you see in your imagination? Some kind of prey, something like a lion, and with the immediate impression that this animal

is stealing your subtle energy. The strength of her eyes tore your aura. She has appropriated much of your life force to herself. From her deeper soul, she no longer allowed you to live. Religiously, she is a dead woman. Physically, she is alive, but she has no contact with the life force of the Holy Trinity. So she has to get her energy elsewhere, in the first place from you. Her external behavior has, in front of you, changed from conscious to unconscious and subconscious, and has caused great damage to your aura. Luckily you pray daily. If not, from then on your happiness in life would be cracked and this would be to her advantage. She has drained you of your subtle energy through this leap that reminds you of a predator's, so that attention has been focused on punching, while the occult aspect remains hidden: stealing your subtle energy. Without prayers, a lot of trouble would have come to you. For example, your health would have lost a lot and your life would have lasted a few more years at the most."

So much for this testimony. We see only the cause, the blows, and the effect, the occult exhaustion. But it doesn't appear at the profane level. Apparently, there is no connection between the two. It is only at the clairvoyant level that the full occult reality is revealed. It is a real form of apocalypse. The clairvoyants and magicians affirm that daily life is constantly intertwined with such links, but that in our nominalist world they are hardly or not at all understood.

A second testimony.

She had always been opposed to her daughter's intended marriage. Her future son-in-law was not of nobility. That was a break with tradition, and it would certainly not be well received in the wider family. When the marriage took place, she felt bitterly hurt and deeply humiliated. Her honor was at stake. And that, in turn, led to many resentments. No, not openly. She shouldn't be at fault. It had to be him who caused the difficulties. So it had to be very polished, unnoticeable to the outside world, but still extremely effective. The marriage had to die. "It was just a forgivable mistake on the part of her daughter, but you'll see, it won't last," she commented in higher circles. And very subtly she became her daughter's counselor in matrimonial matters. Particularly passionate - worried about her daughter's happiness, as she called it - constantly devising new intrigues, she taught her daughter, subtly and so lovingly, that the son-in-law does not really fit in with the family. "Proof? Just pay attention to that, and to that. For me it doesn't matter. But for you it shouldn't be easy. It will gradually become clear to you," she said. And so on, 'it' became clear to the daughter. She did indeed come to the conclusion that she was married below their level. All the energy that her mother, driven and determined, had invested in the failure of marriage, brought the hoped-for result: a divorce. The nobles were relieved. The honor was saved. So much for the profane side of this testimony. From a sacred point of view, the reality is sadly different: there was a very different story. One seer said: "The mother has invested so much of her occult energy in the failure of marriage that she herself has committed a form of over-exploitation and has exhausted herself in a deadly way. So don't shoot if she is found dead within a short time." A few years later, the mother was found dead in her house. She was very weakened by an aggressively proliferating cancer.

So much for this testimony. With again sees the two sides: the profane and the sacred. Let's add that according to some mantically gifted people cancer can be the result - let's pay attention to the reservation - of occult exhaustion. Cancer can also have very different causes

A third testimony.

Three judges had to rule on a robbery in the port area. The facts were clear. There was no doubt who the thief was and who was robbed. Complicated pleadings were therefore neither

necessary nor predictable. However, there was another problem: other interests were at stake. And there was a lot of black money available so as not to harm these interests. And if one could remain silent on this subject, it would certainly be beneficial for the careers of a number of people concerned. The 'milieu' could take care of it. The issue has been resolved. The one who was robbed was tried, the thief went unpunished. So much for the profane side.

A clairvoyant testifies: "I see the three judges who saved the thief. I see very clearly the great goddess who reigns over disorder and injustice, who enters the aura of the three judges when they receive the money and already decide to pronounce injustice instead of justice. The colors of their aura, which were already unclear, suddenly become even darker. Their energy is drawn to the underground world. After their death, it will also be their place of residence.

Psalm 82 (81) seems to confirm this: "How long will you judge unjustly, and show partiality to the wicked? Vindicate the weak and fatherless; do justice to the afflicted and destitute. Rescue the weak and needy; deliver them out of the hand of the wicked. They do not know nor do they understand; they walk about in darkness; All the foundations of the earth are shaken." What one sows, one shall reap.

He who eats and drinks, eats and drinks himself a judgment.

A remarkable judgment of God is found in St. Paul, *1 Cor. 11:27/31*. The Apostle goes on to say: "Therefore whoever eats the bread or drinks the cup of the Lord in an unworthy manner, shall be guilty of the body and the blood of the Lord. But a man must examine himself, and in so doing he is to eat of the bread and drink of the cup. For he who eats and drinks, eats and drinks judgment to himself if he does not judge the body rightly. For this reason many among you are weak and sick, and a number sleep. But if we judged ourselves rightly, we would not be judged."

Immediately St. Paul introduces an important distinction: "If we had judged ourselves according to the truth, we would not have been judged. Well, if we are judged by the Lord, then this is a lesson for us not to be judged with the world". One can see a warning in it and the opportunity to repent. In this way, there are degrees in the judgment of God. The fact that for the unbeliever this process of judgment is so silent, is not the smallest side of the tragedy of our time.

Judgment takes place in the unconscious, and our consciousness can be under illusions about that unconscious happening. In other words, to speak with a contemporary word, Paul is doing consciousness criticism here. His emphasis is on the fate one prepares for when one underestimates and misunderstands the Eucharist. It is the umpteenth application of God's judgment in which man, in the absence of a high life force, is given up to the elements of nature. The structure of creation is such that, if one lacks God's own life force, sooner or later this will have a degrading effect. Paul, however, emphasizes God's educational leniency: "While we are judged by God, we are brought up so that we are not condemned together with the world". In other words, not every judgment of God leads to ruin, but there are judgments that are with restriction. So in the sense of: "Learn from the unpleasant consequences that you experience, so that you repent and then no longer have any judgment to make.

The term "judgment of God" includes the separation of people according to their choice for or against Yahweh or the Holy Trinity, for or against the Decalogue, for or against Yahweh's acts of salvation. These exist in Jesus' death and resurrection and the descent of the Holy Spirit. This separation shows itself to be mantic. Man chooses and forms a soul body to die, or the soul body to live forever.

12.2.2. A taboo: a special charge

In the first chapter the sacred was mentioned (1.1.). In *Exodus 3, 5* Yahweh said to Moses: "Do not come nearer and take off your sandals, for the place where you stand is holy ground".

II Samuel, VI, 7 tells that the priest Uzza supported the 'ark of the covenant' (1.4.1.) because she would otherwise fall, but did not survive this touch. The ark was, according to the writer, so strongly 'charged' that the biological body did not survive the contact with such high energy. We mentioned other examples in the first chapter. It is as if the Bible warns us that it is a very high energy. Before coming into contact with it, one must be thoroughly prepared for it 'in one's own soul depths'. This was already clear from the above mentioned text of St. Paul (*I Cor. 11:27/31*), in which he warns us not to eat the Eucharist in an unworthy way.

Mistakes can happen consciously, but much more unconsciously. The transgression of a taboo is only marginally a moral matter. It is first and foremost a question of sacredness, a question of fluidity and magic laws. If two or more subtle radiations oppose each other, we are talking about a taboo. He who consciously or, as happens very often, unconsciously claims that antipathy does not exist, but accidentally treats an antipathy as sympathy, crosses a taboo and, does not escape the unpleasant consequences of such a border crossing. The ancient Greeks spoke of "hubris". Let us illustrate this taboo character by the following

An anonymous testimony

Throughout her life, Mrs. Sophie had given religion to children from a high school. Or rather, not religion, but catechism. Catechism is rhetoric, the transmission of a message to an audience. Not an easy task in a world that is increasingly alienated from religion. And yet, at the end of her career, she was left with many deep questions. What is the essence of religion? How do we talk about religion when pupils don't even know the essentials of the Bible anymore? Is the soul of man indeed a separate reality? Is there a relationship between religion and the paranormal? Is there subtle dust? How 'real' are the miracles of Christ? Many more questions concerned her, but she hardly found anything about them in the manuals for her lessons.

As she retired, she had more time to learn about it and to reflect on it, and when she was given the opportunity in a private company to attend an evening where religion was the theme, she did not hesitate for a moment. And there she sat, on that particular evening, as a newcomer, a little uncomfortable in the midst of a group of people who already knew each other. She had expected that a thorough discussion would follow, or that she would be given a lot of rational insights. But it all became very different.

The man in charge introduced himself as a magician. She knew that there are magicians in archaic cultures. But meeting someone in our time who claims to be such, that's quite astonishing. With quite a bit of skepticism, Mrs. Sophie wondered what bizarre world she had ended up in. The magician took the floor and said that he would give everyone some kind of occult initiation. After everyone had placed themselves in a large circle, he claimed to let subtle energy pass through the attendees. He added that this energy did not come from himself, but from the Holy Trinity. He considered himself only as a mediator, a medial person. And look, a short time later some of them experienced soft tingling throughout their bodies. Others also agreed and told us that from their kundalini they felt a blissful warmth rising upwards. With growing amazement Sophie heard so many statements that were totally unknown to her. And no matter how much she paid attention to what others said, or how much she concentrated on her own body to see if she might also feel something, she felt nothing, nothing at all. Surprised,

she kept looking around, wondering what to make of all this. Then the magician would look at her, or rather, right next to her, and said that the subtle energy would hang around her, but wouldn't really penetrate her aura. He stood up, came close to her and brought both his hands just above her head. "I lay my hands on you," he said, "and in this way I give you extra energy so that this fine substance also penetrates into your aura. And a little later he claimed that he had succeeded. Sophie didn't understand anything about it. She didn't feel anything either. What did she have to watch out for? What should she feel? What was happening here? She also stressed the thought that she might have ended up in a dangerous experiment. If that was religion, it would be a long way from what she had understood by it all her life. And for a moment she wondered if it would not be better for her to get up and escape this bizarre ceremony. But she stayed. A bit confused and worried she followed the whole evening. When she went home around midnight, she actually had a lot more questions than when she had come.

She doubled her prayers

For three weeks, she did not speak out. But then she called. She had so much to say, she said, and she asked if she could come and tell her story. And a few hours later she stood there. She told me that she had been ill, very ill. She had thought that she had fallen into the hands of a black-magician that night. She also couldn't understand that this man had set everyone up and that no one had seen this then. She feared that he had burdened her and all those present with some serious calamity. So she wanted to undo the effect of this. She had begun to pray, the Bible on her lap and a cross in her hands. For hours, no, for days... and she felt worse and worse, until she had to stay in bed all the time, when she had become quite ill. That was, she believed, the direct result of that night and, moreover, the direct proof that something bad had indeed happened to her. So she doubled her prayers, day and night, for days on end. Until, after two weeks, she finally began to feel better. She believed that she had more and more undone this magical intervention through her constant prayer. But it had cost her so much fear, sweat and tears. She told me that she had never prayed as much in her whole life as she did in the last two weeks. And this for a teacher of religion.

What happened to you?

However, that was not all. She used to consult a commuter every year to check her health and, if necessary, to provide her with a number of healing herbs. On the occasion of that night, she had brought forward her appointment. And once she had arrived there, she hid the whole thing. She was curiously following every movement of the pendulum and eagerly awaiting the radiesthesis's diagnosis. As usual, he did his job discreetly. But then he seemed to be hesitant. His face betrayed some surprise. It took him longer than usual. Then he would look at Mrs. Sophie with a questioning eye and redo all the commuting all over again. Sophie felt her heart beating down her throat. Every second lasted far too long. Finally, the man put down his pendulum, looked at her piercingly and said, "I don't understand. What happened to you? All your blood vessels have never been so open. Your health is much better than it ever was. I don't have to give you any more herbs. I've never seen such progress and in such a short time".

Sophie could rejoice. What a relief. So the magician had helped her. She had totally misjudged him. She needed a short break to hide her boundless relief, her joy and her emotion. "I don't think this man will believe my story", she thought in silence. And so she just told him that she had recently retired and that life had calmed down a lot for her. And that perhaps the explanation of her improved health had to be sought. The man shook his head. "And yet I don't understand" he repeated. With a barely restrained joy Sophie thanked the radiesthesis. Then she would have gone to the magician all of a sudden and had expressed her great thanks to him and told him her whole story. The magician had looked at her sharply for a moment and then,

with a certain amount of concern, said that she had actually caused her whole problem herself. She had, by suddenly praying far too intensely, absorbed so many energies, so much 'holiness' in a far too short time, without her subtle 'infrastructure' having been prepared for this. And that had been the cause of her illness. Her body should have adapted too quickly, in too short a time, to that higher energy. "But," he continued, "that's not a problem at all either, because you've already processed part of your purgatory here on earth because of that disease. And another thing: you spoke of the cross you used to pray. When you bought it, it looked bad because it had been in the wrong hands for a long time. But your constant prayer has purified this. Now it radiates very well."

So much for this testimony. One sees some resemblance with the story of Gopi Krishna (9.3.1.). He also meditated too intensely in a too short period of time, something that made him ill for many years. Let us remember the difference between a biblical prayer and a meditation. Trinitarian prayer seeks contact with the Holy Trinity and the supernatural level. A rather indeterminate meditation focuses more on the extra-natural level, on the world of good and evil, with all the dangers inherent in this. In what follows, the taboo character of the sacred will be further explained.

12.2.3. An indefinable and sedentary feeling

You remind me of my sins.

1 Kings 17ff. tells the story of the prophet Elijah (1.4.3.). He lived with a widow. Her son fell so ill that he died. Then the woman said to him, "What am I to think of you now, man of God? If I am right, you have come to live here to reveal my sins and let my son die at once."

The woman's preconceptions are remarkable. She sees a connection between the habitation of the prophet and the death of her son as a revelation of her sins. In a way, 'something' in her knows that evil rests on her. What evil is not immediately clear to her. Maybe it's karmic, maybe it's evil from before she was born. She also knows that a man of God, here the prophet Elijah, exposes the evil in her in an accelerated way and causes it to develop. As a sign of this, her son comes to die. A "man of God" apparently reveals himself by simply being present somewhere.

Sensitive people and clairvoyants who live in God's friendship know that they attract evil near them almost automatically, like a sponge absorbs water. On the other hand, they lose part of their 'sacrality' to those close to them. It looks a bit like the communicating vessels in physics. When two vessels, containing water at different heights, are connected to each other, the water runs from high to low, until it is at the same height in both vessels. Elijah 'sees', reveals the woman's evil and absorbs it. The woman in turn receives a high form of holiness from the prophet. She can't cope with this 'charge' and thus undergoes a judgment.

*La bible de Jérusalem*¹⁸ (The Jerusalem Bible), deals with this biblical text and also says that the habitation of Elijah, as indicated by the woman, is an 'apocalypses', a revelation. Through his presence in the house, secret or unconscious sins can be exposed and punished. The woman therefore refers to the death of her child as the revelation of her sins.

The subtle dust wants to be evenly distributed.

People who are highly charged with high ethical energy will, when they meet others who have a lower ethical level, lose some of their charge for the benefit of those who are less charged. But the opposite also happens. Evil of the less ethically charged attracts those who have a higher level. There is an interaction. The omnipresent soul material we were talking

about in the eighth chapter tends to divide itself equally. People with a high load get tired more quickly. People with a lack of it feel charged afterwards.

As indicated, the prophet Elijah undergoes something similar; he receives evil from the widow, perhaps also from her son. In such a situation, clairvoyants tell us that there is suddenly a dirty and subtle grey mass at the bottom of the spine, in the kundalini, which in this case goes from the widow to Elijah. He fights this evil, feels his pain and fatigue, but little by little, he can absorb this evil into his body, treat it and make it disappear permanently. We anticipate and already say that this is where the essence of the sacrament of confession resides. The widow is also involved in this process. She receives a dose of holiness from the prophet. But this dose can also threaten her if she is not sacred enough and cannot cope with the increased energy. The same is true for her son.

What leads to a reaction, a conflict between the two opposite or antipathetic soul substances. This results in an accelerated effect of the evil: the boy dies. We have a form of apocalypse. Truth is exposed. The occult situation of the widow and her son is revealed. In an accelerated way, both undergo a judgment of God. It is the same principle as what happened to the priest Uzza (12.2.2.). He also died of an 'overdose'. It was also a too high concentration of holiness that caused Gopa Krishna (9.3.1.) so much trouble because of his too intense meditation. He just got rid of it alive and recovered.

The same, but to a lesser extent, happened to Sophie. Quantitative amounts of holiness here lead to qualitative leaps, which can decide about life or death of the biological body. A confrontation with the sacred is particularly dangerous for those who are not or not sufficiently prepared for it. This is precisely what Paul wants to warn us about with his letter (*1 Cor. 11:27/31*), in which he says that anyone who communicates unworthily, eats or drinks a judgment. In this way one worsens one's own occult situation. "And because of this", Paul concludes, "there are so many weak and sick among you, and so many people have expired." What is tragic is that it is usually also an unconscious process. The omnipresent subtle material tends to divide itself equally, as we stated above. A confrontation between a person who lives in friendship with God and someone who has made serious mistakes can lead to a form of "short-circuiting" in the upper vehicles of the man who has done much harm.

People who are capable of 'mortal sin', as ancient theology put it, risk judgment when confronted with a prophet or a man sent by God. If sinful man does not repent, this can after a while apparently even lead to death. Between the many people in a busy shopping street, for example, there are constantly subtle processes taking place. We called it "taking a bath in the crowd" before (8.1.3.). Subtle energies are constantly exchanged with each other. Almost always it remains an unconscious process. Apart from a few sensitives and seers there is hardly anyone who realizes it.

A man who lives in friendship with God can lose a lot of sacredness in such a crowd and will soon feel charged and tired. His aura will temporarily become darker. Thus a person is not only judged at the end of time, but a daily judgment can take place constantly. As already mentioned, confrontation with the sacred, for those who are not preparing for it, remains dangerous. Saint Paul warns us: (*Gal. 6:7/9*) "Do not be deceived, God is not mocked; for whatever a man sows, this he will also reap. For the one who sows to his own flesh will from the flesh reap corruption, but the one who sows to the Spirit will from the Spirit reap eternal life. Let us not lose heart in doing good, for in due time we will reap if we do not grow weary."

Your sins are forgiven.

We continue the story of Elijah and the widow. The prophet prayed to God for help. This gives him extra vitality. In a magical ritual he laid himself out three times on the boy, through which he, as a mediator, could pass on God's life force to the child. The soul of the child came back and it revived. Then the woman said to Elijah: "Now I know that you are a man of God and that therefore the word of Yahweh in your mouth is true". Thanks to Elijah' magical intervention, the subtle body of the child, who is leaving the biological body, can be magically called back into his physical body. This is a kind of 'resurrection' from an imminent death. To this day, ethnologists and missionaries can hear such phenomena told in non-Western countries. "The resurrection of a dead man is quite a natural thing in China ", according to J. Marques Rivière (4.3.3.).

From an occult point of view, most importantly, the sins of the widow and her son have been forgiven. The occult status of both has been accepted, purified and taken to a higher level. The old catechism of the Archbishopric of Mechelen (Belgium) called this higher level "the state of sanctifying grace". Elijah's way of working recalls the healings that Christ performed, and then He said: "Go in peace, your sins are forgiven you". For Jesus, there is clearly a link between the evil we do and a form of misery that results from it.

On the other hand, it also shows clearly that with biological healing, Jesus took the occult evil in himself and neutralized it. In fact, it has to be said in reverse order. Because Jesus has absorbed the evil, he restores harmony in the higher and finer vehicles, which has repercussions on the biological body that is being healed.

Christ could limit himself to the healing of the biological body. But then the higher vehicles remained 'unhealed'. Ethically, man remains unchanged. Later or in the next incarnation, the ailment will show itself again. Purification does not reach the important supernatural level. This is how the criticism of Cayce (12.1.5.) becomes clear. He did not want to cure the blind person prematurely, because first a conversion had to take place in his posture, in his higher vehicles. In this way Haich's distant attitude becomes somewhat understandable, as he did not want to help a paralytic person as long as he did not repent.

The modern and perhaps even more so the postmodern man does not like to hear 'sin'. Since Nietzsche, with all the other values, virtue has been devalued. And yet: where sin is moral evil, there is, for example, an illness or an emergency, and everything that deviates from God's ideas, the physical evil that, according to the Bible, ultimately originates from sin. Both forms of evil, the moral and the physical, are inseparable in their hidden, occult background. That is why e.g. the Byzantine liturgy begs for forgiveness (of a moral evil) where healings (of a physical evil) are at stake. Sin, with its aftermath of physical ailments, comes down to a weakening of our natural, extra-natural and above all supernatural life force.

From these assumptions one can also consider medical interventions, for example. If a person does not come to a deeper thought about life, and the healing process, as is usually the case, is only limited to the biological level, then in essence nothing has improved in his soul depths. Then the ailment can reoccur at a later stage, possibly at a later incarnation. Then, according to some, medical science does make a physical contribution, but it can be a brake to get to the heart of the problem. If a cure is exclusively the result of finding the best doctor and the most sophisticated method of treatment, then sickness and cure, from a purely nominalistic point of view, is the result of chance. Then there is no need at all to think about possible causes, because there is simply no such thing as "the core of the problem". Viewed in this way, this medical science alone, which is so wonderful and impressive, does not really lead to any further

ethical education. For example, after a miraculous surgical operation, patients are never told by their doctors: "You are cured, go in peace, your sins are forgiven". In our nominalist world, the connection between sin and disease, or forgiveness and healing, is simply non-existent. Thus, God-friend paranormal healers who give their patients Trinitarian prayers and ask them to pray for their healing themselves, sometimes get a scornful response that they are not naive enough to believe that such a thing works. That is their democratic right. The question remains whether it is in keeping with reality.

To swallow evil once and for all.

"Go in peace, your sins are forgiven," Jesus said to the people he had healed. We wrote it earlier; the evil that drove the Mère-des-dieux out of someone was not swallowed up, but simply displaced (11.3.6.). This way of working is very different from the way in which Fortune dealt with her self-created vengeance demon (7.4.1.). She swallowed up the evil, which was only possible with great difficulty and, as she says, 'bathing in sweat'. In doing so, she felt all the anger coming back into her mind, an anger she had to learn to control. Only in this way will evil be definitively destroyed.

Varvara Ivanova (8.2.) lived through the ailment of those who were close to her. If she treated someone with a headache, she got the pain over while the patient was relieved of it. She said she had absorbed the pain. The healer F. Christin (8.2.) also claimed that the magnetizer himself can get over some of the patient's ailment. Fortune, Ivanova, and Christin are paying for it and destroying evil. Their working method is very similar to that of the way in which evil is destroyed on the supernatural level. In the case of the mère-des-dieux, evil continues to exist. She works with the spirits and gods of the extra-natural level. In essence, this does not solve much. Evil is simply sent elsewhere, not destroyed. As has just been said, Fortune, Ivanova and Christin absorb and destroy evil. Such an approach can be regarded as a form of exorcism. An overly nominalist Christianity hardly pays any attention to this anymore.

A Christianity in which the life force is central sees this very differently. The rituals of the Catholic Church that are used to fight evil do so rather by exorcism, which, as mentioned above, only displaces evil. Christ, however, absorbed evil into himself. To absorb the occult evil of the people in himself, including that of the souls in purgatory during his descent into hell, is the true cross of Christ.

Biblically oriented magicians therefore prefer an exorcism, not by an expulsion, but by absorbing and processing evil. This method has the great advantage, at least if the healer is stronger than the evil, that the feedback shock is absorbed by him. To conjure up the possessed is not just a matter of "expressing formulas". Without the necessary and sufficient God-given life force, this is particularly dangerous, as was shown in the film 'The exorcist'. We'll come back to this later (13.3.2.).

In *The esoteric orders and their work*¹⁹, D. Fortune writes about such a "healing by substitution". In this case, the healer takes over the disease himself and pays for it on a higher level, because he feels very sorry for the sick person. This process is extremely dangerous because if the fine-tuning is not done according to karmic laws, the healer himself will be with the disease for a longer period of time. It is also a particularly painful process, because what would have been a prolonged effect of physical suffering is now being transformed into an equivalent part of suffering in the healer's mental body. This happens in a much shorter period of time and is therefore all the more painful.

People who take on the evil of others in this way, are much more likely to suffer from it. They suffer in the most literal sense of the word. Only someone with a great sense of love for his or her fellow man is able to do such things. Their suffering is also seldom acknowledged and recognized. Think for example of the healing of the ten lepers in the Bible (*Luke 17:12*). Only one of them came back to thank Jesus for his healing. "Ten of them have been cleansed anyway. Where are the nine others?" That's how Jesus asked.

D. Fortune says that such a substitute suffering was done in an exceptional and superlative way by Jesus at his crucifixion. He did not only take on the suffering of one person, but on a higher level he reacted to the mistakes of a whole world.

G. Van der Zeeuw, *Helderziendheid in Ruimte en tijd*²⁰, Clairvoyance in Space and Time), writ

es in this connection: "Then there are the initiates who, although they cannot stand the comparison with Jesus, are spiritually attuned in such a way that in many cases they can determine the cause of illnesses in seconds, because they have a higher level of knowledge than even the doctor or specialist can match. Such initiates never advertise in newspapers or ask for money for their consultations. They help where they can, because it is part of their job and they know who should and should not be helped. Because one must not forget that many people are ill because of a debt that lies within them. They are sick because in that illness there is the possibility to purify themselves and to get rid of their guilt. Such healers will never reject medical science, because after all they also work on healing, but mainly on the biological body. When they treat people, they will always do so in collaboration with a doctor, or they will only intervene when they know that every earthly science can no longer help."

The prophet Isaiah (Isaiah 53:1/12) also mentions Jesus as "the suffering servant of Yahweh", who draws evil into himself and pays for it at another, higher level of reality. Yet for this, as a man of pain, who is familiar with the suffering of the world, he is despised and abandoned by the world.

John 1:29 also describes Jesus as "the Lamb of God, who takes away the sin of the world". That is why death by crucifixion and descent into hell are an essential part of salvation history for Christians. Even if our culture is hostile to these paranormal events and they are not scientifically proven. That is why Jesus is a unique figure and cannot be compared to the gods of the extra-natural level. We will come back to this in a moment. First, let us give some testimonies of supernatural paranormal healings.

An anonymous testimony

I had signed up with a friend for a series of lectures on Greek philosophy. The theme was: the presocrats, the philosophers who preceded Socrates, Plato and Aristotle. The speaker spoke mainly about the Milesians: Thales, Anaximander, and Anaximenes. He called them the 'hylic philosophers'. The term 'hylè' means 'dust, matter'. These Milesians said that the whole of reality is filled with a fine substance. According to them, it is mobile as water, or as air, and is 'undetermined' in the sense that it has no form of its own, but can take on many forms. It is remarkable that these presocrats can claim such a thing, while Jan Modaal does not notice it at all. To put it that way, these philosophers have to be clairvoyant, I thought. But I wasn't worried about it. It is good to know that this is what they thought more than two thousand years ago. But frankly, that doesn't affect me in my daily life. After the speaker had finished his speech, I and my girlfriend continued to browse through the leaflet of these lectures. We had not even noticed that most people had already left the Chamber. And we hadn't even noticed that the speaker had come to my girlfriend. So we were shocked when we saw him looking at us. A

little confused we nodded goodbye. He nodded back kindly and then looked at my girlfriend's long black pants. At least, that's what we thought.

"You have diabetes," he said softly. "How the hell does he know that?" I wondered. "I can help you," he continued. My girlfriend looked at me and we both tasted it. It seemed like such an absurd remark. However, he kept looking at my girlfriend and said, "Look, I want to help you and you're laughing at me. Only then did we understand that he meant it. And now we felt pretty embarrassed. We apologized somewhat. I still didn't believe he could help my girlfriend, but his intentions weren't bad at all. "I do have diabetes," she admitted, "and that's why I never wear a skirt.

"May I see your legs," he asked. My girlfriend looked around. Indeed, there were only three of us left in the room. Slowly she pulled both trouser legs up to just below her knees. Her legs showed some bloody wounds, protected by a thin skin. This is typical of diabetic wounds. A sheet of skin does grow on top of it, but those wounds have not healed at all under the skin. "Look," said the speaker, "you are now going to think that this ailment is caused by 'an entity', a being, very deep inside you. And you're going to make a very intense effort to pass that on to me. He then pulled off his shirt and undershirt and turned a chair so that he could rest his hands on the seat. He put the two palms of his hands on it and stood so bent, his feet on the ground, both hands flat on the chair. Then he told my girlfriend to put both of her palms on his bare back. She hesitated. He insisted. She complied with his request. What an unusual situation: a small room with three more people: me, a curved man with bare back, and my girlfriend who pressed both palms on it.

The speaker continued with a somewhat commanding voice. "Now think very intensely that what causes your ailment flows through your arms to your hands, and then to me. My girlfriend apparently did what she was asked. She seemed very concentrated. As if the man felt this, he confirmed that she was doing well. "Yes, you're almost there, just hold on a little longer" he commanded. A little later, a "yes, it's all right" sounded, and then, as with a reflex movement, something pierced his whole body and he involuntarily jumped up about twenty centimeters, while his hands were always pressed onto the chair as a support. He came straight. My girlfriend withdrew her hands. He arranged his shirt and undershirt well again. "You did a good job," he concluded. "Next week, after my lecture, I want to see you again. Somewhat bewildered we said goodbye to him, not knowing what to think of all this.

A week later I was back, just in time for the lecture. The girlfriend was sitting a few rows ahead and I didn't have time to inquire how she was doing. The speaker had just started. Again, Greek philosophy was discussed, as well as the different types of material. Then it was about the immaterial platonic ideas. For me, however, the evening could not pass quickly enough. I was fascinated by the wounds on my girlfriend's legs. When the lecture was finally over and the people left the room, I hurried to see her. The speaker also came to her. It seemed as if they understood each other perfectly now. He nodded for a moment, she nodded back. Still seated on her chair, and without a word being said, she slowly pulled up her trouser legs to just below her knees. And look, the wounds were still there, but they had shrunk to about a third of what they were a week ago. I could hardly believe my eyes. But I had seen them with my own eyes the week before. "I owe you a very big word of thanks," my girlfriend began. "I'm just an intermediate figure," was the modest response. He pointed his index finger up and continued, "It is Our Lord who takes care of it. But don't tell your doctor about this. If he asks himself questions, tell him it's because of his medicines and his good care. So much for this anonymous testimony.

A healer told us.

One day, I come to my cobbler's house. As it happens, he said that his wife had been suffering from sciatica for fifteen years and needed half an hour every day to get out of bed and get dressed. Something that is always quite painful. And I knew he was a religious man. I say, "Well, you know the statue of the Virgin in the parish church. Be convinced that there are a lot of forces around it. Don't tell your wife, otherwise you will start to work suggestively. Look for a chair in the church that attracts you, and sit down on it. Then look at that statue of Mary, pray it "Our Father", or say, "H.". Trinity' and suddenly you start to feel a shock in your body, as it were. From that image, when you do this in faith, comes an energy that heals. It is fixed around you and that forms a subtle cloud. Then go home because you are going to need that energy when you get home. The intention is that you pass on that energy to your sick wife. And you do that by being inconspicuous in her presence. So stay home tonight, watch some tee cattle together or something, but don't receive any visitors. Sleeping together in the same bed also makes it easy for you to pass on that energy. Know how to tell me the result afterwards".

The next day, as always, he'll be downstairs first and he'll make the coffee again. His wife comes down the stairs, much faster than usual. "That's curious," she says, "I'm not in pain anymore". She couldn't believe it. Then he has told the case. Now she wanted to contact me immediately. I say, "No, ma'am, don't. I have drawn the worst of your ailment into me. I have to deal with that and I'll contact you when that's over. If you come to me too early, you're going to have it again. And maybe even worse". And after everything had been processed, I was invited there one evening. I was received there as a king, because the lady hadn't had any pain since then and was infinitely grateful to me. But she didn't understand why she couldn't approach me directly. That's because whoever advises me takes on all the responsibility and draws in that sick fine substance and that sick energy of that ailment. He is then surrounded in his aura by black spots, for those who can see them, and he has to 'digest' them. Some people call that a miracle, yes and no. That's miraculous for the people who don't know that world. But for someone who's at home there, it's a matter of controlling those subtle processes. The main work I know about this is that of J. Poortman, *Ochêma*²¹, a very scientific work, which in the course of cultural history analyses the concept of 'fine-materiality'. A second basic work that deals with such dynamism is by G. Van der Leeuw, *Phänomenologie der Religion*²² (Phenomenology of Religion), a masterpiece, in which all those aspects of this curious energy are systematically discussed, as far as religions still talk about it.

So much for this second testimony.

12.2.4. A descent into hell

We already wrote about the descent into the underworld of Ulysses and Dante (6.3.), of Grant and Van der Zeeuw (12.1.4.). For Odysseus, Dante and Grant these were people who had already died. Van der Zeeuw tells us about the departed thought forms of people who still live on earth in their biological bodies. We found a lot of valuable clues with the biblical doctrine.

The medium H. Möller (6.3.) told us about the miserable situation of a deceased woman who in the other world is always plagued by the crazy talk of other spirits. The woman is told that she has wasted her precious life talking senselessly, that she did not find time for a powerful prayer and that she therefore misses the world of higher ideas. She is advised to reflect on what is really important and thus to prepare for a better re-incorporation. One can consider her approaching Jewish situation as a form of God's judgment. The Bible repeatedly highlights the educational role of God in and through man's existence.

Jesus died on the cross. He takes over our dying process to become that magical master. Biblically, dying is a consequence of sin. It is the fate of everyone. Jesus wanted to redo that fate in order to gain power over it. Even in the death of the biological body we can share in His immortal life force. His descent to hell should also be considered in that light.

Let us remember, for those who still know it, the sentence from the "twelve articles of faith" which confess that we believe in Jesus Christ, who descended to hell, and who rose from the dead on the third day. We can refer to the centuries-old Roman liturgy that says that Jesus destroyed death by dying himself, and restored life by resurrection himself. Every magician knows what this formula means; after all, it is only by redoing a process that one becomes that process, magically speaking, master. Jesus receives death, the result of sin and unscrupulousness, but survives that death brilliantly. Thanks to His life force and the life force of His Father and of the Holy Spirit. Jesus' hell is also a proof of God's unimaginable goodness. He gives His salvation to those who in the past refused His 'Spirit', His healing life force. This shows that God's offer of salvation continues to exist.

In the underworld, Christ submits the "powers" and the "powers", the demonic deities, to His authority. Let us remember that even the prophet Samuel (1.4.2.) ascended from the earth as an "elohim", just like everyone who "was born from mother earth" and has not yet known the descent of the glorified Jesus. During conception the "people" were taken out of the underworld and incarnated in a body. When they died, they went back to the underworld. That was the rule that applied to everyone. That was also the power of demonia and satania. Only after Jesus' death on the cross, his descent to hell, and his resurrection, will this be different. Jesus descended into the underworld as a glorified person, that is to say, as the one who was not born of mother earth, but from the high world of light, immediately after his crucifixion, as 1Pet 3:18-22 says. In order to proclaim the glad tidings there as well and to give those who stayed there the energies to save themselves from that demonic or satanic grip.

He is therefore the savior who frees us from the gods of the outdoors, from the existence of good and evil and from the harmony of the opposites. Hence its unique position. No other deity can handle such a thing. The logical consequence of this is, always according to Paul and Christianity, that whoever calls upon Christ and the Biblical God, at least makes a start to escape from that demonic and satanic influence. This means that such intermediate beings can only act in so far as they refrain from their vain autonomy, in so far as they behave ethically and comply with the rules of the game of "the highest boss". We have explained this in the chapter on the harmony of the opposites (11).

Kilian Kirchhoff, *Ueber Dich freut sich der Erdkreis*²³ (The world rejoices over you), refers extensively to the prayers of the Byzantine church that applaud the descent to hell and the resurrection of Christ. For example: "Since You, Christ, rose from the dead, death no longer exercises any power over all those who have died in faith. And further in honor of Mary's motherhood: "Resurrection has now been given to the dead by Your unspeakable and unspeakable motherhood, mother of God, ruler. For life has radiantly emerged from You and has visibly driven away the night of death. Finally, on Ascension Day: "As you yourselves have decided, you were born. As Yourself have decided, You have 'appeared' on earth. Thou hast suffered "in the flesh". After You have trampled on death, You have risen from the dead. Thou hast sailed to heaven in glory as the one who "fills" the universe with thy life force. Thou hast sinned us the Divine Spirit that we may sing and praise Thy Godhead in songs of praise". That is the 'creed'. As the New Testament puts it.

Let us not forget that the Byzantine Church did not undergo a "century of enlightenment" like the Western European culture. In her history she did not know any thinkers like a Descartes who, encased in the bubble of his consciousness, wondered if there is an outside world. Or a lace that stated that God, soul and all paranormal phenomena are unknowable. This is why the dynamic vision and the concept of 'life force' are still very much present in the Byzantine religion. The Eastern church fathers and liturgies speak as if the Incarnation of Jesus in Mary's womb deified all creation and this with a retroactive effect from its primeval beginning, over the present, to an endless future. It is not only a question of the coarse-material world, but also of its subtle side. Nor does it concern only man, but also animals and plants, and even inorganic nature, all of which share in this glorification. Such a vision emphasizes the profound unity and coherence of all that exists. This makes it clear that a persistent and prolonged unethical behavior of man, thoroughly disturbs the order in the whole cosmos, yes, that this can even lead to natural disasters. For example, Matthew 27:45 et seq. states that at the time of Jesus' death the whole country was shrouded in darkness, that the earth trembled and that rocks were torn apart. Luke 17:26 also expressed a similar thought when he referred to the days of Noah and the Flood (10.4). Worse still, the sacred writer even suggests that it will still be so in the days of the Son of Man, i.e. the day of Jesus' return at the end of time. This shows that many people continue their unscrupulous behavior, just like in the days of Noah, not realizing that there is such a thing as a final judgment.

From a nominalist point of view, any connection between a natural event and a persistent unethical behavior of man is of course the purest nonsense. For a profane thinking human being, material consequences only have material causes.

12.2.5. The original sin

Just as in the East people talk about 'karma', an inherited debt, so the West knows the term 'original sin'. Let's go into this.

A wound won't heal.

Joan Grant, *Meer dan één leven*²⁴ (Many lifetimes), tells us that she was looking for a house teacher. A young man who suffered from an infection of the right tibia came forward. Penicillin wasn't there yet, but the man needed only minimal care. That's what a doctor could do when he came home. When he removed the bandage from the leg during his home visit, Joan Grant could see that the hole in the leg was a few centimeters deep. The wound made her feel so weak that it made her feel unwell. Afterwards the young man told rather objectively how he had gotten these injuries during the war. He had been hit by seven bullets. He had been hit in a kidney, in a lung, and twice in the shoulder blade. The last three injuries had shattered the tibia just above the ankle. From one large and two small wounds he was healed surprisingly quickly. However, the tibia was severely infected. At a certain moment Grant, who was mantically gifted, suddenly said: "Don't talk for one minute...I've shifted my level".

She 'saw' a life-sized Christian on the cross, carved out of wood and vividly colored, so that it seemed as if fresh blood was coming out of his foot wounds. A Spanish monk was kneeling, looking at the wounds. Grant recognized in the monk a former incarnation of the young house teacher. She understood that the young monk was praying for a sign of grace in the form of the stigmata on his feet. Grant understood that the cause of the difficult healing of his foot had to be found there. She also 'saw' that the monk had died without absolution, without having received the forgiveness of his sins. She assumed that his healing process would be normal if he was given a symbol of absolution that was recognizable to his deeper soul. And that 'recognizable' should, according to her, be a representation of the Eucharist. She took a glass of postage and a biscuit, and prayed that she might be the vehicle for the necessary

blessing. She had already noticed that the boy was not interested in religion at all and did not believe in reincarnation either. So a glass of port and a biscuit seemed perfectly normal. He drank the glass and ate the biscuit. Forty-eight hours later his bandage was changed again. The doctor said afterwards that he could hardly believe his eyes. The wound was clean and dry and healthy tissue was formed in the wound. The infection healed in a short time. The man also no longer had any pain. However, the damage to the bone was so great that his leg remained too fragile to bear his weight. Two years later he decided that he would walk better with an artificial foot. So he had the foot amputated. After this operation he healed without any further difficulties.

There are two things that stand out in Grant's text. First of all, there is the Franciscan myth of the monk's suffering. He wants to suffer with the crucified Christ and wishes the stigmata, the wounds in the feet. He also died without absolution. These two hang together so that his ethereal-radius body is wounded and, by repercussion, makes his foot sick.

In his previous existence he believed in the occult working of the catholic sacraments. Something in his deeper soul recognizes in the glass port and the biscuit the symbol of the Holy Eucharist. This, coupled with intense prayer of the charismatic, makes that those energies, which were directed towards the creation of the stigma, are now used for the healing of his leg. This is how the healing process can finally begin. One sees here the cause and the effect, but also the difficulty of interpreting this mantically correct. Starting from Grant's hypothesis that evil had to be sought in a previous life, this led to the experiment with the glass port and a biscuit, which resulted in the healing. As a result, her hypothesis becomes more probable.

Something in the deeper soul

The young man was unbelieving in his current life and had no interest in reincarnation. In a previous life he was a fiery monk and therefore familiar with the celebration of the Eucharist. In his present life he no longer knows anything about it, but he recognizes 'something' in him in the biscuit and the glass of port, the bread and the wine of a mass. That is what Grant tells us in the previous paragraph. It reminds us a little of the story of the feathers (2.5.). The man was allergic to it in his present life. He unconsciously avoids a situation that was fatal in the past. But then the unconscious knows more than the conscious. Seen from a profane point of view, that seems so unlikely. And yet the mantic gifted try to make that clear to us repeatedly.

Let's illustrate this with the remarkable story of D. Fortune, *De terugave van het Rituaal*²⁵ (The Return of the Ritual). In short, it boils down to this. The magician, Dr. Tavernier, is on reconnaissance when he has resigned. He suddenly has the impression that an unauthorized person is 'tampering' with a 'ritual'. This is a kind of manual for performing non-Biblical magic ceremonies. With proper use, powerful subtle energies can be generated. This usually takes place in occult societies. But Tavernier has the impression that an individual person, completely outside a magical society, has found this manual and in an unauthorized and dangerous way generates these energies. Taverniers' investigations also lead to the conclusion that the ritual belonged to the Florentine lodge in the Middle Ages. The then guard, an insider, took advantage of his power and took it away. It was later considered lost.

Now, centuries later, it seems as if someone has found it and wants to try it out. And Tavernier wants to prevent that. He also wants to find the thief of the time. He discovers that he has been reincarnated and that he does not even live that far from him. Through magic, he forces the thief of the time to repair his crime and to look for the ritual. Then he waits. Until a few days later he reads in the newspaper that a young man was caught breaking into a London

antiquarian bookshop. The thief, a distinguished citizen with no criminal record, told the judge that 'something' drove him to this house, but that he didn't know why. Tavernier assumes that the young man is the Florentine thief. He protects this man. Tavernier also believes that the ritual must be in that antiquarian bookshop. This appears to be the case. After a number of other intrigues, Tavernier finds the man who tampered with the ritual, and the young man who once stole it, can now return it to the lodge where it belongs. By doing so, he corrects his mistake from the past and the danger of an improper use of it has passed.

So much for this improbable story, at least from a profane point of view. However, Fortune, who wrote a lot of sensible things about magic, says that all the stories in her book are based on reality. She clarifies that in many of her experiences, reality is stronger than fantasy. Although this story does not strictly belong in the subdivision about original sin, it still bears witness to an earlier mistake that is now being corrected. But above all, it wants to be an indication that the unconscious reacts to events from a previous existence, of which the present consciousness has no knowledge. Just as the young house teacher unconsciously reacted to the biscuit and the glass of port, as if it were the Eucharist, so did 'something' in the thief of the ritual, so that centuries later a young man commits a theft in an antiquarian bookshop, without knowing the conscious reason for it. And this fact also touches on our next theme.

Repercussion

Previous testimonies illustrate the impact of past events on present existence. Fine material bodies carry the memory and this had its effect on the current biological body. Because of an unethical or incorrect behavior of the past, the present body can - we pay attention to the reservation - be flawed. Someone is born blind, or lame, or with a weakened foot, for actions that he once performed himself but of which he has no memory. The above examples have always been a reflection of the subtle to the coarse-material body.

However, Charles Lancelin, *La vie Posthume*²⁶ (The Posthumous Life), mentions a repercussion in the opposite sense: from the coarse-material present body, to the future fine-material. He tells us that someone had been a heavy drinker all his life. Lancelin now says that his next life will be the logically necessary consequence of his present life. The alcohol has shrunk his brain and stomach. This has an impact on his astral body which, when he is reborn, can only build up a large decaying material stomach and a weakened brain. Because the man is an alcoholic in his present life, he weakens not only his biological body, but also his present subtle bodies. These weakened rarefied vehicles will then also build up a weakened physical body in his next life. One sees the cause and the effect. The repercussion is twofold: from the actual biological body to the subtle. And later, with a re-incorporation, from the subtle to a new biological body. It can be deduced from this that the biological body is also of great value and must be treated with the necessary care. Plato, too, constantly stressed the importance of both the soul and the body.

Original sin and reincarnation

As already mentioned (5.2.2.), at the second council of Constantinople in 553, the doctrine of reincarnation was labelled as heresy. Nevertheless, some ecclesiastical authorities openly declared themselves in favor of the possibility of reincarnation. Some of them wonder why the biblical tradition cannot accept that a resurrection body can be finely reincarnated, since it is already present in our present biological body as an advance gift from God. Magicians, even today, conclude that detecting and eradicating occult evil sometimes requires more of an insight into past lives. Since Pythagoras and the paleo-Pythagoreans they are certainly not alone in this.

Paul touched on the theme of original sin and said that in Adam all sinned. That sounds very mysterious to many. If we consider original sin in the light of reincarnation theory, we can say that man himself, in a previous existence, made mistakes and is now suffering the consequences. Then it is "the Adam in us" who sinned, the Adam or man we ourselves once were. The perpetrator and the guilty have the same 'individuality'. This was illustrated by Grant's story about the monk who prayed for the stigmata on his feet. The story of the return of the ritual can also be interpreted in the same way. And also the testimonies concerning the descents in the underworld. Then we understand why Cayce did not want to cure the blind, and Haich did not want to help the paralytic. The person who is received in the mother's womb has been burdened with occult evil from the beginning. This burden is specific to every ordinary person. He who has worked out this burden doesn't have to reincarnate in a body anymore. Unless he or she gets a special assignment for this. The big exceptions to this burdened situation, are Jesus and his mother, Mary. They were born 'immaculate' or without the stain of original sin.

If we see the evil in the world from a reincarnationist point of view, then it has a much broader basis. In addition to the evil that may be practiced in current life, there is also an occult, a hidden form of evil: that which was practiced in previous forms of existence. Also black magic, demonia, satania, the descent of Jesus to hell, suffering and death can be interpreted in a much broader and pre-existent perspective. The same goes for the baptism that forgives original sin on the basis of God's great mercy. This basic sacrament became much more powerful through Jesus' resurrection. It is also known that baptism, until before the new religious doctrine and theology, was accompanied by a threefold exorcism. Wouldn't the true background of this way of doing things by the church be found in the existence of the pre-existent evil?

Cayce wanted to heal a blind man, but he was unable to do so. Apparently there was another cause, unknown to him, that prevented the healing process. R. Thetter, Thetter, *Magnetismus, das Urheilmittel*²⁷ (Magnetism, the original medicine), also says that karmic ('schicksalmassige') errors cannot be cured by what he calls 'magnetizing'. This magnetization consists of the transfer of subtle energy from the healer to the patient, which can be compared to the laying on of the hands. As long as there are mistakes that need to be corrected first, there can be no real spiritual healing. Even the foot of the monk could only heal if he was forgiven, provoked by the biscuit and the glass of port. Grant got the association by asking for the stigmata to appear on his feet. In this way a mantically gifted person can suddenly get an image as an association that shows the sick person of today, but in a previous life. In this case, for example, he commits a murder in a Zaire jungle. In this way, the seer acquires 'truth', 'revelation' or 'apocalypse' about this guilt. At birth, or more precisely, at conception, this guilt becomes the original sin, the sin that is inherited, or the karma that still has to be paid off. The ancient biblical theologians told us that in the case of vengeful sins, baptism takes away the principle of guilt, but not its consequences. Indeed, these must first be 'seen' and repaired before the patient in question can be cured. The mantic association, here the 'seeing' of the murder, is the key to the diagnosis. However, one can either simply not 'see' them or 'see' them but not really interpret them as a God judgement. There are clearly degrees of clairvoyance. One can superficially see loose elements, or one can also see deeper, and expose karmic bonds. The latter, as biblical seers say, is only possible if one is authorized by Yahweh. This is 'charisma' in the archaic sense, not in the secular sense.

We refer in connection with the original sin, with Cl. Tresmontant, *La métaphysique du christianisme et la naissance de la philosophie chrétienne*²⁸ (The metaphysics of Christianity and the birth of Christian philosophy), to the likes of Orphism, Pythagorism, Platonism,

Gnosticism, Manichaeism and Neo-Platonism. All these currents are variants of the same basic understanding, namely that man, although he knows above all about his own physicality, is essentially a soul. This soul is focused on the 'light'. Plato spoke of "light metaphysics" and the "noble soul of man" (5.1.2.). Man made a mistake "in the beginning", by which the soul fell from level - a fall of sin - and she ended up in the "dust". From this she must eventually free herself. We already let D.Fortune speak about this (9.2.2.). She spoke of the three great movements of the soul: a descending into the dust, a material evolution, and a renewed ascension in the spirit. This Fall is described in the Bible in the book of Genesis, where Adam and Eve - they represent something in the soul depths of every human being - were driven out of paradise, but where God also promised a savior. This Fall tells the story of man's entry into this temporal, earthly world. Viewed in this way, this myth does indeed involve reality. As already mentioned (5.1.2.), a myth, in the religious and occult sense of the word, is not a 'fantasized' story, but a story that deals with energies and forces from 'the other world' and this to explain realities, customs and beliefs 'in this world'.

For some I do not pray

1 Joh 5:16 mentions the following text. "If anyone sees his fellow man committing a sin that does not lead to death, he must pray for him, and God will keep him alive. That is, if his sin does not kill him. For there is a sin that leads to death, and my exhortation to pray does not apply here."

In no uncertain terms, the Apostle said here that there are some people for whom he does not pray. And those people in whom sin has killed them. The term "death" does not refer to biological life, but to the lack of contact with the Biblical God and his life force. In the other world this leads to an existence as a kind of zombie, from whom the life force has disappeared. As psalm 88 (89) 11/13 suggests, man is then only as a refaim, as a soul without a divine spirit. Such people take away from their fellow man, like a kumo, his life force and happiness. Such people never pray to God themselves, nor do they want others to pray for them. They persist in their anger. They have no contact with God, every prayer is meaningless and also powerless. That is why the evangelist says that he does not pray for such people. Their failure to contact God was caused by a serious sin against God's high life force. For example by consciously and willingly robbing someone of life, something for which the fifth commandment of the Decalogue warns. The Bible speaks of "vengeful sins" and says that they are not forgiven, either in this world or in others. Such sins always have something to do with a form of cynicism, with the cold-blooded sacrifice of the happiness of others for the benefit of their own happiness. These mistakes, as the Bible says, are not forgiven, but must be punished "personally". Central to this is not a form of revenge, but a form of God's leniency that gives man another chance and thus tries to educate him. Through physical punishment, the person who made the mistake realizes in his or her soul depths what he or she has done to others.

And that explains the reluctance of Cayce or Haich to help their fellow human beings in some cases in a material way. As long as they are "petrified" in their deeper souls from any contact with God, effective material help, or Trinitarian prayer, does not lead to any change in their ethical attitude. And therefore not to a lasting result.

J.J. Poortman, *Raakvlakken tussen Oosterse en Westerse filosofie*²⁹ (Intersections between Eastern and Western philosophy), writes about the prevention of compassion: "This conflict of emotional stirring and a deeper interest to be pursued by the will occurs often enough. The mother who is faced with the choice of soothing the child or having it shout in the cradle, the whole upbringing, who has the choice between a lot of love and giving attention or not. It

always has to do with whether or not to hold back pity. The contradiction between wanting to give compassion and the opinion of having to remember it is often one between love and reason. The contrast is old between the father in the family, who wants to raise the children according to certain rules and make them meet certain demands of the world and society, and the mother, who tends to take into account the immediate difficulty of this special child".

12.2.6. The Biblical Judgment

Our classification so far has shown a parallelism between the non-Biblical religions (12.1) and the Biblical religion (12.2). With the theme "Biblical judgment" this is no longer possible. As said before, the non-Biblical religion has a cyclical conception of history. There is always an ascent and a downfall. There is never a definitive solution. Biblically it is different. There the history is progressive. Until the last judgement.

The individual judgement

People who have had a near-death experience say that you can see the whole of past life flash by in an instant. And this down to the smallest details. And moreover, in reverse order. What was experienced last, comes first. Childhood comes last. One speaks of a panoramic memory. The old catechism called this the singular or individual judgement. One gets a view of the mistakes and the good deeds. The panoramic judgement does not take place without an ethical norm. This shows that there is indeed an objective order in the cosmos. Man does not live without obligation, as a nominalist vision puts it. All religions know this.

As has already been said: the one who has entered the light through an out-of-body experience is no longer afraid to die. However, anyone who saw naked zombies in a kind of dark underworld, has a completely different opinion about it. In those few seconds just before his death, man 'sees' his individual judgment coming at him. This is not the so-called "final judgment", which the Bible talks about in '*the Apocalypse*', the last book, and which deals with the end of time. For biblical seers, this individual judgment of a person can be read in the aura itself during his lifetime. The Biblical seer knows to which 'atmosphere' or 'height' a person belongs and where he or she will go after the death of the biological body. Yes, for a divine seer, the other person is like an open book, a book that also shows the common thread of his many lives. It may seem unlikely, but from this point of view the Biblical seer knows his fellow man better than this fellow knows himself. Simply because the seer also reveals the unconscious and subconscious depths of the soul.

The individual judgement can also express itself during life in all kinds of setbacks, yes sometimes these resemble coincidences, and can be the result of 'ordinary' nature processes. From a religious point of view, however, life is over-determined. This means that an event has more than one reason. Both profane and sacred influences can make themselves felt. As already mentioned (5.1.2.), we find this thought in *la bible de Jérusalem*³⁰, (the bible of Jerusalem), the preface to the book *Esther*: "Dieu ne manifeste pas extérieurement sa puissance et cependant il conduit les événements ". "God does not show his strength to the outside world, but nevertheless he directs events." For the believer, therefore, creation is an ongoing process in which a judgment of God can always take place. We illustrated this higher in the text (11.2.3.).

Max Heindel, *De cosmogonie der roze kruisers*³¹ (The cosmogony of the Rosicrucians) emphasizes that an overly intense desire for this material world, in the case of someone who has died, slows him down in his further evolution. Heindel says that this is the case with most

people. The deceased still hangs around the familiar earthly places in the subtle body, because it is difficult for him, for example, to get away from his earthly possessions and his wealth.

He then has to watch with sadness how others, including the heirs, take possession without being able to change anything. Gradually, and with pain, he learns to understand that there is no longer anything for him in the material world. Then he is ready to continue his way. No vengeful deity has given him this suffering, but his strong attachment to the material world makes this farewell so difficult. Heindel also says that someone who made others suffer during his life, will experience this in a similar way. Unless he has realized this transgression during his earthly life and has already fully or partially corrected it. According to Heindel and many other connoisseurs, it is much easier to correct mistakes in this world. In a subtle body, all suffering and pain would be felt much more intensely. For those who ascend to the higher spheres, the conditions suddenly become much more pleasant, but those who are referred to the lower spheres will feel all the pain and suffering much more intensely than on this earth. Then there will be no biological body left to relieve that pain. We refer to the description of the underworld given by Dante.

The Last Judgement

We begin with the words that Luke puts in Jesus' mouth (*Luke 17: 26/30*). "And just as it happened in the days of Noah, so it will be also in the days of the Son of Man: they were eating, they were drinking, they were marrying, they were being given in marriage, until the day that Noah entered the ark, and the flood came and destroyed them all. It was the same as happened in the days of Lot: they were eating, they were drinking, they were buying, they were selling, they were planting, they were building; but on the day that Lot went out from Sodom it rained fire and brimstone from heaven and destroyed them all. It will be just the same on the day that the Son of Man is revealed."

Jesus speaks of his return to power "at the end of time". What is striking is that according to Jesus there will be a very similar situation that will provoke Jesus' return to power, in the form of a Judgment of God. Such a God judgement involves the extermination of people who do not have the resilience inherent in God's Spirit. They do not have a life force that extends beyond nature. 'Some', *Matthew 25:46* says, "These will go away into eternal punishment, but the righteous into eternal life." Jesus emphasizes what the anti-Greek tragedy shows: the tragic irony. As in the days of Noah and Lot, the people in question will not even be aware of what is hanging over their heads. They will be so stunned and unconscious of their actual sacred situation. Does Jesus' twofold example mean that in His days, the days of the last judgment, sexuality as it is experienced only in the flesh, will also play a leading role? This is not immediately apparent from what he predicts, but it is difficult to escape the impression that this will be the case. In other words: a lot of people don't really change in the course of evolution. Jesus' first 'apparition' in Israel, now two millennia ago, does not seem to have caused any significant improvement in them.

By the way: the days of the coming Son of Man are described in much more detail in Paul's second letter to the Thessalonians (*2 Thess. 1: 6/2: and 2:14*), where the great apostasy that is coming is explained. Even on Jesus' return - it seems - only a (small?) part of the people will continue to believe. Peter also mentions the return of the Son of Man. Encapsulated in a ruthless chapter on the errant teachers of the time, he first spoke of unscrupulous angels, then returned to Noah and Lot. Pierre writes: (*2 Peter 2: 4/5*): "For if God did not spare angels when they sinned, but cast them into hell and committed them to pits of darkness, reserved for judgment, and did not spare the ancient world, but preserved Noah, a preacher of righteousness, with seven

others, when He brought a flood upon the world of the ungodly". There they are, with a view to the final judgment at the end of time. Peter wants to say that there is no better fate for a- and immoral vagrants than for sons of God who behave badly. Then he speaks of the days of Noah, then of the days of Lot. God did not spare the old world from before the flood. He did, however, protect 'eight persons', including Noah, a proponent of conscientious behavior, from extinction, while He unleashed the Flood over a world of the ungodly. He destroyed the cities of Sodom and Gomorrah and condemned them to destruction, but saved Lot, who suffered from the behavior full of excesses of criminal people.

Again Peter summarizes. The Lord carries out the separation. People who live in friendship with him, He knows how to save them. But He keeps godless people apart with a view to their punishment on the day of the last judgment. First, they are those who, driven by an alienated desire for God, reject their creator and focus on the "flesh", the earth's life force.. We stand here before what Paul writes: "Do not be deceived, God is not mocked; for whatever a man sows, this he will also reap. For the one who sows to his own flesh will from the flesh reap corruption, but the one who sows to the Spirit will from the Spirit reap eternal life." (*Galatians 6:7/8*). But with the strong emphasis on God as the cause of this separation of judgment.

The judgment of God can be read in the individual aura of man himself.

For a divine clairvoyant, man is like an open book, as we wrote above in this text. Those seers who take God's judgment into account, say they 'see' the following in a human being, among other things.

- The flesh soul with its usually yellow ribbons, which the acupuncturists call 'meridians'. These can be seen all over the fleshy area and are equipped with luminous nodes or energy centers. These ribbons almost always show splits, where injuries were once sustained, and dark spots, which betray the energies taken away.

- The soul of bones. It usually occurs as a collection of cubes where the bones are in the bone structure. The color can vary from deep gold to stinking 'black'. The latter 'stinks' because, with the 'seeing', the paranormal olfactory organ also comes into action. This bad smell is an unerring indication of demonic influences.

- Furthermore, seers who live in friendship with God 'see' the 'kundalini' or snake energy. This shows itself as a fire that starts between the tailbone and the genitals. This 'blossoms', indeed, as the Hindus have been 'seeing' in the neck for centuries, gradually opening up in the form of some flower. It fights at its root with a dirty gray mass, a force that comes from people or spirits hostile to God.

- Furthermore, this energy flow shows seven vertebral channels. In India they have been known as 'chakras' for centuries. If one lives in friendship with God, this energy flow shows itself as yellow and orange-colored flames.

- Around the whole biological body one also 'sees' the different parts:

First of all there is the body soul. It is so called because this form of spirit is identical to the coarse-material body form. After death it can 'appear' or show itself as a reflection in a mirror as a body faithful shadow. We can recognize in this the deceased.

Next, the various radiation spheres are shown. They are rather capricious and tasty in form. Think of the kirlian photographs of, for example, healthy and diseased plants, which also have such auras. Especially sexual feelings penetrate very deeply. For example, a seer who lives in friendship with God sees very well the subtle imprint of sexual intercourse;

Let us further note that - according to a number of divine clairvoyants - the feeling, the seeing and especially the comprehensible interpretation, is not safe, yes very dangerous outside

the framework of the kingdom of God. After all, malicious forces and institutions, once that they are 'felt', 'seen', and indicated, strike back without mercy. Those who are not equipped for this by God, therefore, should stay out of it.

12.3. Causes and consequences, some testimonies

12.3.1. The gold diggers

We illustrate the concept of 'God's judgment' with a German ballad by Emmanuel Geibel (1815/1884): "die Goldgräber" "(The gold diggers). The structure is one of mutual imitation: "what you do, I imitate". This structure was sometimes used by God as a means of carrying out His 'judgment', His intervention in earthly matters. The basic religious idea is expressed by one of the persons at the moment when he realizes the tragic irony. By means of mutual imitation, God judges: "Me too".

The run-up

They had crossed the sea to look for happiness and gold. Tom, Sam and Will, three comrades, tanned by the weather. They had dug day and night, by the river, in the quarry, on the mountain, and in the mine shaft. They had defied sunshine and rain clatter. They had endured hunger and thirst. And then, finally, after months of toil and sweating, they suddenly saw in depth the wages for their work laughing at them. There lay the gold, so beautiful and glistening. They cut it loose and when they held it, they could barely lift it! They shouted, "Now we are safe! Now we are rich!". They danced around the white metal. If honor had not tamed their lust, they would have kissed it greedily. Tom, the hunter is breathing: "Let us rest now! After all our efforts, let's spoil ourselves with a lot of goodies. Go, Sam, and get us food and wine. Let us feast".

The opportunity

Like drunk, Sam strolled away. To the hamlet down there. Confused thoughts arose in him, thoughts he had never had before. The others were sitting on the mountainside. They caressed the beautiful ore. Will, the redhead, thought out loud: "The gold is fine. Just a pity that the three of us share". "You mean that?". "Beware, I just mean it this way: the two of us would be better off enjoying the treasure. But, if..." "If what?" "Let us assume that Sam was not there! Yes, of course, then...". They remained silent for a long time. The sun was shining and sparkling around the gold. Suddenly Tom murmured, "Do you see the gorge down there? "Why?" "Her shadow is deep and stupid are the rocks". "Do I understand you well?" "Why do you still ask a lot?" We both thought it, and carry it out in our minds. A big punch and a grave in the rock! So it ends immediately and we both share! They kept quiet again.

Like blood over the gold

The glow of the day washed away. Like blood on the gold, it was late evening red. Here comes their young comrade back. "Come here with the basket and the carafe!" And they ate and drank with deep gulps. "Hey, lusty, brother, your wine is strong. It rolls like fire through bone and marrow!" "Come, answer our toast." "No, because I drank in advance: from sleep, my eyes are languid. I lay myself in some kind of gorge! "Good rest now! And take this sting and this one with it! They hit him so well with the knives that he staggered and slipped out in the roaring blood. Just one more time he lifted up the pale face: "Lord God in heaven, You judge. For the sake of gold, you may have knocked me down. Woe to you, you are lost like me! Me too! I wanted the treasure for myself. I mixed deadly poison in your wine!"

Lord God in heaven, You judge.

If it were not for Sam's pronunciation, the ballad, with its gloomy and deadly atmosphere, would have looked like an ordinary crime. But the 'apocalyptic' or revelation structure of any religion worthy of the name is equally exposed in the one sentence: "Lord God in Heaven, You judge". Purely profane, this is a banal event in the human jungle. Religiously, however, this truly tragic event conceals a power, the Divine power, which makes a judgment and translates it into earthly terms. The terms here are, as has been said, the mutual tendency to imitate that so often characterizes human existence in this world. Sacredly, the God, the Biblical God, certainly uses secular structures to achieve his goal.

12.3.2. Selected Andranga, the wotsi

J. Ch. Souroy, *Sorciers noirs et sorcier blanc*³² (Black wizards and white wizards), describes an 'expedition' of a piece of colonial army of the Belgians in the jungles of Congo. In this way a number of soldiers come into contact with a 'wotsi', a woman marked by black magic. The story is moving, yes, raw. Let's summarize it.

A young and beautiful nigger came to the soldiers and asked them for a cigarette, which she also got. "The captain asked: " Why are you stained with white? "Because I'm a wotsi," replied the nigger woman. "What's your name?" asked the captain. "Andranga", was the answer. "Do you have a husband?" The woman nodded in the affirmative. "His name is Bandengwe". "Do you have children?" The woman answered elusive. "What is a wotsi? Asked the captain.

"It will be a long story. Can I sit down for a moment?" the answer sounded. Soon a seat was added, with a new cigarette. Andranga told me.

When I became aware that I was no longer a little girl, my grandmother took me alone and said: "Andranga, I have to tell you about your mother, the beautiful Kwale, and the misery that happened to her. When she was a little older than you, a certain Kelekele had a crush on her. He was a powerful magician, and we were afraid of him. He was the bearer of the evil eye. He did not want to pay for a dowry. Your mother was too young to be too worried. Kamba, a young and friendly man and a good hunter, was also interested in your mother. He was a son-in-law to my heart. But I felt a calamity lurking around us. Every time your mother went out, she bumped into Kelekele. He tried to lure them along. Your uncle Sambo and Kamba became two friends. They had seen the tricky performance of the magician. They hated him. But they would never have dared to beat him or kill him.

Kamba also stood on his bride.

Six months went by. Kamba had already given two goats as a dowry. Now a few chickens and a little copper wire and the dowry would have been paid for. Your mother would become his wife. But Kelekele knew all this and said that if she did not become his wife, she could expect a lot of disaster. But Kamba also stood on his future bride. One day Kamba told your mother such sweet words that she dropped her heel and went into the jungle with him. But Kelekele had a hunch. Angry he went to your mother and claimed her as a woman. She should have courteously refused. But she took pleasure in humiliating the old magician and said that she was already Kamba's wife. . .

Then the magician was angry and shouted: "Thou shalt never be the wife of any one!" Then he turned to his rival and hissed: "I will avenge you too, Kamba. Look closely at the sun. Kamba wanted to jump up to kill the filthy magician. Too bad he didn't do it!

Kamba then invited Kwale into his hut, he expected them as soon as it got dark. He wanted to keep an eye on Kelekele first. That was the last time your mother saw Kamba. Andranga remained silent for a few moments. Some kind of animal fear gave them chills.

My grandmother, as Andranga continued, did not immediately tell me what happened after that. She lived in constant fear. Kamba and Sambo were suddenly gone. A while later, my uncle Sambo reappeared. He told me that Kamba needed his help. He told what had happened and that he had followed the magician to his hut. He feared a spell. After a long wait Kamba sneaked up to the door and lurked inside through a crack. "Sambo, my friend" he said, "you are not going to believe what I have seen, and yet, I saw it as I see you now".

The hut was empty.

In the middle of his hut there was an opening in the earth, a large hole. Just like that of an aardvark (note: a nocturnal animal that feeds on ants and has its nest in the ground). The extracted earth was piled up into a large pile, right next to the entrance of the hole. But the hut was empty! Kelekele was not there! I swear to you. I saw him enter and kept an eye on the door. He turned into an aardvark, then dug a hole and crawled into it. There is danger, Sambo, I have to do something. You look after Kwale. And Kamba disappeared. Samba went to look for Kwale. After a long search he found them at the edge of the jungle. She seemed to be sleeping. My uncle's fear disappeared when he saw that she was breathing. But, as he approached, a panic struck him. There, at the level of the knees and right next to it, was an opening, a yawning hole. The story of his friend still sounded in his ears: trembling he shook Kwale slightly. His voice stopped: Kwale! Kwale! My mother opened her eyes: a fear of death could be read in it. She raised herself up, put her hands out in front of herself as if to ward off someone, but recognized her brother and threw herself in his arms, weeping. "Sambo, what a dream have I had anyway". Unfortunately! It was more than a dream. The hole was there.

My mother told me that a sudden and inexplicable fatigue had made her body sluggish. A very heavy sleep had immediately attacked her. A dream had come true: she felt a heavy weight on her chest, but she could no longer move. Then she had gone through the same thing that she had experienced an hour earlier in the jungle with Kamba. But she had defended herself against a grab and a feeling of suffocation. She remained in the grip of something brutal and creepy.

They swore to avenge themselves.

Sambo had understood: he could not tell his sister the naked truth. He left. With all his being he became one bloodlust. He went straight into Kelekele's hut: both to help Kamba and to avenge his sister.

However, Kelekele was ahead of him. He had stabbed Kamba with a poisonous thorn. Sambo decided to get help and walked into the village. But, when he returned with the brother of the victim, Kamba's body had already disappeared. They swore to avenge themselves. When Sambo met Kwale a little later, she immediately understood that her lover was no longer alive. He told her that he would visit Kelekele to kill him, and that he would then hide to escape the judicial investigation of the whites.

Sambo then made a deep well on a path that Kelekele took daily, planted a number of sharp skewers in it, and then covered the well with branches and leaves. The ambush was ready. He agreed with Kwale that she would wait for Kelekele just past the well. When she appeared later, she contained her boundless anger.

"Still the same, thou, Kelekele!" she shouted with hardly any nervous voice. "Yes, it's me, and I want you to be a woman," Kelekele answered. "I said no, and it will remain no forever! You, you are old and ugly. I have given myself to Kamba. Never will I be yours". Then she

lightened up her shame cloth and showed her young female body: "Look, Kelekele, all this is from Kamba. Never will you touch it. If you dare, come to me. The knife I have with me will kill you". Of course, that was all that was necessary: the sight of Kwale's body and her language brought the magician out of himself. He jumped at her. But, after three jumps, he fell into the ambush with a raw cry.

In the meantime Sambo was back. Ranting came from the well. Brother and sister took away the remaining branches so as not to miss a thing. With drunken eyes they watched: the revenge! The sweet revenge! The magician was horribly mutilated and tried to squeeze himself loose, fruitlessly. The more he resisted, the more pain he suffered. "Kwale, thou hast outsmarted me. But my vengeance is already there, and it will be eternal! Your Kamba has already been eaten by the jackals, and I have raped you. I was transformed into an aardvark, and so the child that emerges from it will be mine. Mine! But he is an animal! From now on you are a cursed one. No other man will... The rest of what Kelekele said died away. Sambo filled the well with earth, said goodbye to Kwale and walked into the jungle. Andranga remained silent for a moment and looked at the soldiers around her.

Maybe Kelekele was lying.

The captain: "So were you, Andranga, the baby who was supposed to be "the beast"? Andranga nodded: "The curse had indeed descended upon us. The whole village had strong suspicions. My mother hardly dared to leave the hut. Her pregnancy progressed well. But over and over again she thought of the baby and immediately she shuddered again and again. The thought that Kelekele or an aardvark had raped her, she could not get out of her head. She was visibly emaciated and gave birth prematurely and with severe contractions. Trembling, like an old woman, my mother took me in her arms for the first time: "A miracle!" I was, it seemed, a baby just like any other baby! My mother and her mother revived: "Maybe Kelekele had lied". Too bad but my mother didn't heal and eight days after my birth she died mysteriously. No woman in the village wanted to feed me because it was well known that "evil fate" was in my mother and in me. Then my mother ate the necessary plant leaves and the next day her breasts were already giving milk. She could feed me. Which leaves I don't know, with my mother the secret of the family has been lost. Just like all the other children, I grew up. I knew nothing about the whole of history. For me, my grandmother was my mother. But one day she told me everything. Later I married Bandengwe. But unfortunately my husband was never allowed to play love games with me. The first time he pressed me against him, a strange power arose between the two of us and my husband was thrown out of bed. On several occasions he tried to overpower the invisible enemy. In vain. Then I understood that Kelekele was still there. From then on a deadly fear wouldn't let go of me anymore. In the darkness of the night I felt icy hands touching me again and again. Each time the image of Kelekele appeared in front of me, as my grandmother had described it. Then I took the liberty of whitening myself: once whitewashed, a spirit would no longer see me. During the day I succeeded in my trick, but at night it became the same scene again. I never became Bandengwe's wife.

So much for our summary. The story concludes with a description of how the four soldiers carry out a kind of 'fake' exorcism on Andranga. They don't take her story with its occult background seriously and 'play' for psychiatrist, trying to convince her that they, the military, have the power to undo this evil spell. Clairvoyants tell us that this does not solve the occult problem of Andranga at all. A definitive solution is only possible when someone who is stronger than the magician Kelekele frees Andranga from his influence.

12.3.4. She's in it forever.

You white people have a different God from us.

H. Trilles, *Een vreselijke tovenaarsgeschiedenis*³³ (A terrible sorcerer's history) tells us the following event. The primitive cynicism that characterizes our story contrasts sharply with J.J. Rousseau's 'good savage'. Trilles was a missionary in French Congo for many years. There he learned one day that in a village a woman was lying very ill. However, as the wife of a magician, she was very inaccessible to a priest. Trilles took advantage of the absence of the man to teach the woman the elements of the Christian faith and suggested that she be baptized, something she immediately agreed to. Trilles: "I was preparing for baptism when her husband appeared. In the blink of an eye, he understood the situation. His anger was indescribable. With a shiny knife in his hand he rushed at me, grabbed me by the shoulder and raised his arm."

- "You shall die!" he roared. I closed my eyes, but he changed his mind. Trilles was brutally evicted from the hut. He remained at some distance.

- The magician to Trilles: "My wife is very sick, isn't she?"

- "Yes, very sick".

- "Would it kill her?"

- "As far as I can tell, yes."

- "I, I'm sure of it. The spirit told me. Besides, nothing like that."

- "Why?"

- "That's my business. But tell me, what are you talking about with my wife, especially about the means of being happy after death?"

- "Indeed."

- "I knew that! You white people have a different God from us. After death, if one was conscientious, he takes you with him, but, if one did evil, he punishes you with an endless punishment".

- "Yes, such a thing is certain".

- "That's right! Now I go to my wife. Wait here for me for a moment."

He was gone in a hurry. I waited, praying unceasingly. In the distance, I heard the murmur of a waterfall. One hour, two hours went by. Suddenly the man was back there.

- "Come, my wife is waiting for you." I followed him into the dark hut. On the bed lay motionless a virtually shapeless mass. On the muddy ground I slipped and fell. At my white bar I wiped my hands. At the head end stood the magician. The woman lay there motionless. I called them by her name, no answer. I took her by the hand: she was cold! I bowed over her: a dagger stuck up to the hilt in her chest.

- "She is dead! There is nothing more to be done". According to the man. Smiling. As I made every possible accusation against him, he smiled all the time. At last, he said, "Listen to me. I hated this woman you see here. I can no longer ventilate her. Because she had Evoe in such a way that she ate the hearts of my two children. They died of it."

The revenge would be all the sweeter.

Trilles says that whoever has 'Evoe' can get out at night, can penetrate into the bodies of others to eat out their hearts and drink the blood. This phenomenon occurs all over the planet where one still has eye and feeling concerning occult harmful effects. In New Guinea it is known as 'kumo' (10.4.).

The magician: "From then on I had the right to kill her. But my god advised me to wait for your arrival. "Because," my god said, "revenge would be all the sweeter". Now answer me this: "Wouldn't my wife, if baptized, have come to heaven?"

- "Nothing more certain than that".

- "Well, I killed her just before the baptism was given! That she might burn in hell forever."

- "Wherein you are mistaken, for even before dying, the desire for baptism is sufficient.

- "I know that! I know it very well! But tell me, if, after having committed a murder (note: the magician thinks of the occult killing of the two children by Evoe), one dies, where will one go? To hell? Or is there one exception?"

- "No! Not always. Before dying, one can repent".

- And if one dies while killing someone, or when one desires to kill someone?

- This is not just clear: after all, God is very good".

- Then listen to what I have done. My only desire was that this woman should burn forever in hell. So when I got back to her, I started insulting her and hitting her. At first, she endured everything willingly. Then, however, she became angry. Once I saw her in anger, I laughed at her powerlessness. Then she looked for something to hit me: I gave her a knife in her hands.

- Then I said, "Hit me!" And at the very moment that she wanted to strike, I stabbed her to death. As you can see, she has fallen to the ground where you have slipped. Look at your garment". And really, I was standing in the midst of the half-covered blood. My counter showed two red spots. Where I had wiped my hands.

- What do you say about it? Didn't my revenge work out perfectly? For now your God can no longer take my wife with him!"

- Only God knows where your wife is now.

- This evening I will know as well. I will ask my god, and he will tell me. He grabbed another dagger. "Get out of here or...". I jumped out of the hut in a state of bewilderment. But not without giving one last blessing to the soulless body. A soulless body of which the soul - who knows? - perhaps was in heaven after all. After all, she had longed for baptism after all.

A few hours later, in a dark night, I heard the voice of "the cursed one" (Trilles speaks of such a magician as of a cursed one) shouting in front of my hut:

- "She's in it! Forever! Forever! Do you hear it ... forever!"

So much for the story of Father Trilles. One can see that the proclamation of faith is open to more than one interpretation.

The cursed one relies on someone who is 'evoe' to work forever in 'hell' (whatever that may be). And this with a psychological knowledge of his wife's psychological reactions, which many western people would envy him.

12.3.5. Look where I am now.

From Father Trilles we also give the following story which we found described in M. Marin, *l'âme humaine et sa vie future*³⁴ (The human soul and its future life).

In an equatorial village on the banks of the river Mpiri, then called Alén, was a certain Olane village chief and his brother, Etare. Etare was the sorcerer. He felt threatened by Father Trilles, who was always gaining influence with his conversion work. Whenever this missionary spoke in his sermons about the fire of hell and the demons who lived there, Etare couldn't help but ridicule the father repeatedly with sarcastic remarks. Let's read the story as Trilles wrote it at the beginning of the last century.

A heavy storm had prevented us from going to the village during the day. And now, around midnight, the thunderstorm was not over yet. A stifling heat made it very difficult to sleep. And so we cooled off outside on the terrace. When we were there for some time, suddenly there was a bit further, near the mission house, a wild scream, followed by a lamentation. Some natives came running away. Olane, the village chief, walked in front. "Father," he shouted, "something bad has happened. Etare died". When he arrived at Trilles, he continued his story. "Olane is dead. He drowned. We saw his body lying in the water. But a little later he was back and said: "Look where I am now". He stood there in the flesh with us, but in the middle of a sea of flames. He touched the door with his hands and it caught fire. We don't want to end up where he is now after our death and we come to ask you if you can baptize us now."

"Not so fast," said Trilles, somewhat surprised. And you, Olane, calmly tell me what happened. Still very impressed, the village chief continued: "Look, Father, this morning my brother went out fishing, but a strong gust of wind made his canoe capsize. From the shore we saw it happen, but it was impossible to help him. The wind and rain were too strong. We saw him drown. Moments later we didn't know where the current had driven him". Two fellow villagers, who were witnesses of the whole incident, nodded in the affirmative. Olane continued: "And when we were still with him with our thoughts, he suddenly stood in front of us again, at the door of the hut. We saw him, as we see you, but he was all red, like a glowing coal. And he kept burning, the fire didn't consume him! - "Did he speak to you?" - Yes, he said, "Look where I am now, and I hope you will be here soon, too". - Then he came to me and pushed his finger against my chest, where now the burn is."

And indeed, on Olane's chest there was a deep burn. Olane continued: "I cried out in pain and immediately withdrew". I shouted, "Oh! Etare my brother!" And then he suddenly disappeared. But on the handle of the door and also on my chest, you can see the prints of his fingers." The other witnesses nodded again, confirming: "We have all seen it happen, and fear that it may happen to us after our death. We rushed to tell you. We want to be baptized. And behold, on the way we found his dead body. It was washed ashore by the shore. It was all cold. Some women took it out of the water'.

Trilles continues his story. The next day, together with Olane and his companions, I went on the road to Alen. I wanted to see his blackened body with my own eyes. When we got there, there was a big fire. It was Olane's goods. The villagers, faithful to their tradition, did not want to keep anything from a dead person who could still appear after his death. They wanted to prevent him from coming back and thus frighten the living. In the middle of the fire I saw what was left of his body... Almost consumed by the fire, the head suddenly came loose from the half-digested corpse. With open jaws it rolled a little further. That last image has always stayed with me. I gave him the baptism.

The whole village converted afterwards. Yet the memory lives on. They remember him all too well: Olane, the village magician, the black magician, the doomed one.

Marin's book gives us other testimonies of people who appeared to acquaintances after their death. The deceased were completely enveloped in a sea of fire and flames. On everything they touched, such as a book or bed linen, one can see traces of fire afterwards: the imprint of their hand, a thumb or a finger. They have told their loved ones that they are in the underground world and that their condition is extremely disastrous.

12.4. On causes and consequences: in summary

This chapter aims to clarify that for religious people, coincidence does not exist. Everything has its cause and its effect. But this reality is not immediately accessible to everyone. Many reasons for what happens are in the sacred sphere and remain for the common man unconscious and subconscious. Only clairvoyants and magicians who are also stronger than the evil that then threatens them can penetrate this world and reveal the truth. All non-Biblical religions have a divine judgment, an intervention of extra-biblical beings. But that means that their judgment can be both ethical and unethical. The will of the gods is simply incalculable and man has to accept it.

Magicians can also act judiciously with the help of their spirits and gods from the subtle world. Every action in the subtle world, every spell, can be seen as the cause of a judgment that is being worked out in the material world. this also applies to all counter-spells. Magicians can

create subtle guards. They then guard some sacred place and react automatically when the holiness of such a place is violated.

From black-magic practices, a spell can be thrown at a person so that he or she has no luck. The victim also radiates this calamity in the environment. Some of them realize the tragedy they carry in their souls. A Trinitarian intervention can help with this.

We wrote that only clairvoyants and magicians see what profane people do not see. They see, among other things, that harm can be caused by a mistake made in a previous life. Errors that were made in an earlier existence can develop in the present life. Those who have experienced a descent into hell or into higher spheres can sometimes tell us a lot about the reasons why people are in lower or higher spheres, and what task awaits them to continue their evolution in a positive sense.

From a biblical point of view, one speaks of an educational intervention by God. However, a person can be so 'petrified' in evil that all warnings are ignored. The only remedy is to let them experience for themselves the damage they have caused to others and thus atone for the evil in this way. Until this evil is expiated, occult mechanisms can prevent a person from healing or being lucky.

The evil that one carries in one's own soul depths has repercussions on all subtle bodies and on the biological body, so that soul and body health can essentially be a matter of ethics and ethical behavior. Those who live in contact with the Biblical God, can rely on Trinitarian energies to ward off a lot of evil influences. The Bible has not only a final judgment at the end of time, but also an individual judgment that actually takes place constantly in the life of every day. If we stick to what the Bible expects from us, then we sometimes have the impression that man does not always, or rather rarely, meet these ethical and religious expectations, which means that his judgment will be consistent with his behavior.

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Chapter 13: The supernatural

13.1. The 'Homo religiosus'

A look back

According to Christianity, the supernatural level is specific to the Christian faith and is directly related to the functioning of the so-called "Holy Trinity" (3.4.). This is a rather mysterious link between 'three persons'. First of all, there is God the Father, the Creator of all that exists. He works in what is founding and inspiring. Then there is Jesus Christ, His 'son', whose work is especially agogic and liberating. Finally, the third person is the Holy Spirit who acts on what is charismatic gift. These "Three-in-One" are an inexhaustible source of the highest ethical sacredness and life force.

The Old Testament repeatedly announces the birth of a savior, allowing man to get out of the grip of demonic and satanic beings. God then sends a helper: His son Jesus. The Bible tells that Jesus suffered, was crucified and buried. After His death He "descended into hell" and rose after three days. On the fortieth day of Easter (the thirty-ninth after Easter), He ascended to heaven. On the fiftieth day of Easter, on Pentecost - according to the Greek word 'pentekostos' which means fiftieth - the Holy Spirit descended upon the apostles. Finally, Jesus will return in glory at the end of time to judge the world.

Christianity states that the Holy Trinity constantly and very carefully addresses our daily concerns. The Father, the Son and the Holy Spirit intervene, even if we do not ask for anything. If only because - sometimes in a penetrating way - we lack the necessary and sufficient information. By consulting God in prayer, we are never alone, not even in the middle of the desert. Even though we have been abandoned by everyone, we can still consult God directly without a mediator. These convictions dominate Christianity in its dynamic vision.

An overly profane vision believes that a high God cannot take care of people's millions of worries, and that it is particularly naive to assume such a thing for real. The question is whether it is not rather the human inability and the human limitations that are projected into God. There is also a belief in a god who has done his work of creation but who does not care about people any further and who moves away from them. We are no longer talking about the Supreme Being, the Biblical God, but about a "deus otiosus", a "god on holiday" (3.3.1.). Many extra-biblical religions have such a kind of 'creator'. But there is an abyss of difference between them and the Trinity.

A reality that can be experienced

The "Homo religiosus", the religious man, is he or she who immediately feels the sacred as a subtle force. That is how we put it at the beginning of this work. Religion is neither an abstract system of dogmas nor a number of beliefs. It is a reality that can be experienced. It starts by listening to the conscience, grows gradually and is constantly strengthened when one looks at the axioms of religion. It becomes an attentive 'watch', a gradual sensitivity to all things related to the sacred. Even someone who does not (yet) experience this, but who takes such testimonies of others seriously, can also be called a "homo religiosus". In doing so, he can, among other things, rely on a certain religious tradition. He can rely on the religious experiences of others he knows and trusts. He can also think through the various testimonies logically and discover similarities and correlations in them. Many religious experiences from different times and from different places do not contradict each other, but rather complement each other. In spite of external differences, they essentially refer to the same thing. In this way, many religions address their highest beings independently with the name 'father'. For example, extra-biblical religions have creation myths that are analogous to those of the Bible and testify to a code of

conduct that is comparable to the biblical Decalogue. Thus we saw that many paranormal experiences, forces and revelations converge towards the same reality. Throughout many testimonies and a believing search and thinking, one can confirm the fact of religion. It is miles away from a "Credo quia absurdum", from a "I believe because it is absurd", as the church father Tertullianus once put it for his contemporaries (1.1). Believing is a matter for the entire human spirit: of mind, will, mind, and reasoning. It seems obvious that one does not believe what one cannot (yet?) handle. One only assumes what one knows how to 'process' oneself.

This affirmation may lead to some kind of religious practice. One can reorient one's life, taking into account the obtained religious presuppositions and insights, in such a way that all aspects of daily life are permeated with it. It then becomes as if the religious man, deep within himself, experiences a different and elevated world from very close by and takes up this challenge. He knows that the misery of this world will never have the last word. He does not fail to notice the disappointments inherent in existence, but he 'sublimates' them through his awareness of the proximity of that higher world.

The other choice is to keep away from all religion. One does not agree with anything at all and adheres to a distinctly profane vision. This is everyone's democratic right. The real question remains whether this choice is in keeping with reality. From a religious point of view one can be surprised that so many testimonies, miracles and experiences can leave the profane man untouched and that one continues to consider religion as an outsider. They are anxious not to share religious axioms and resolutely reject any added value that faith can bring.

The question remains whether one respects the basic axiom of the logic "what is, is" and whether one actually agrees with what is "true". Peirce would like to make sure that not wanting to go into the facts bears witness to a prejudice. One is self-willed ("I stick to it through thick and thin"), straightforward ("we have always learned it this way") or preferred ("I would like to discuss this but still stick to my individual opinion"). But no attention is paid to what he calls "external permanency", "external durability" (2.3.).

The Bible, 2 *Tess.* 2:10, is much stricter and says that such people "with all the deception of wickedness for those who perish, because they did not receive the love of the truth so as to be saved". And this last Bible text clearly bears witness to a judgment of God for those who consciously and willingly do not endorse the truth.

Similarities and interrelationships

From his axiomatic point of view, religious people pay attention to what is sacred. We can somewhat compare his attitude with the detective's work following a burglary, for example. By the nature of damage to a door or a window, he can form an idea of the tools that were used. If he then finds a crowbar a little further in the bush, he can assume that it was used in the theft. A footprint in the sand may give an important indication of the perpetrator. A cigarette butt a little further down in the grass might also contain decisive DNA material. The detective's head is buzzing with hypotheses that he constantly tests against the facts. Through logical reasoning, he exceeds the strict data. He searches for a theory that is as conclusive as possible and that relates and explains all the relevant facts. He wants to reconstruct the way in which the burglar has proceeded. Ultimately, the thief must be caught, and justice must be done.

Conversely: what about a detective who sees the crowbar, the footprint and the cigarette butt, but apriori thinks that no coherence is possible. In logical language one can say that he reduces a collective concept (a system) to a purely distributive concept (a collection), which is a fallacy.

This latter attitude can be compared to that of a profane man who is opposed to religion. The believer, however, will choose the sacred attitude and situate the facts in a broader context. For him, reality is 'over-determined': things have more than one reason to be what they are. They show a coherence. The religious man forms hypotheses and tries to test them, just as a passionate detective does.

As already mentioned, not wanting to comment on the facts leads directly to a judgment of God; the religious world remains hidden from such a person. As Jesus says in *John 12:44-48*: "He who believes in Me, does not believe in Me but in Him who sent Me. He who sees Me sees the One who sent Me. I have come as Light into the world, so that everyone who believes in Me will not remain in darkness. "f anyone hears My sayings and does not keep them, I do not judge him; for I did not come to judge the world, but to save the world. He who rejects Me and does not receive My sayings, has one who judges him; the word I spoke is what will judge him at the last day."

According to Sterley, the axiomatic of a materialistic person works as a shield (2.3.) behind which one hides and through which one only perceives what one's own preconceptions allow.

Biblically one can say that man, because of the first fall and the original sin (3.4.), is stuck in the darkness and is therefore a 'blind-born child'. This last term refers to the gospel of *John, 9:1- 41*, where Jesus heals a man who was born blind. More generally, Jesus makes it clear that "this world" is situated in "the night". What in *John 1:3* is called "the light", the Trinity, is in principle hidden and inaccessible, but through Jesus, through prophets and wise men, it shines in the darkness, in "the night" which is this world. What we see and feel "in this world" is only the foreground. Without any understanding of its background, this world risks becoming meaningless or at least opaque or superficially interpreted.

By themselves, without any special grace that goes beyond nature and is therefore supernatural, people remain blind with regard to God's glory. Only part of them repent, while another part wants to remain blind. In spite of all divine leniency. K. Kirchhoff, *Osterjubiläum der Ostkirche*¹ (Easter Jubilee of the Eastern Church), mentions the following prayer in this context: "As one whose soul's eyes are blind, I come to you, Christ, just like the blind-born one. Full of repentance I call upon you: Thou art the brightly shining light for those who spend their lives in darkness".

In other words, those who pray here realize that, from an apocalyptic point of view, they are no better off than the blind-born. But this realization makes him free from his blindness. However, anyone who thinks he knows it all, arrogantly, arbitrarily and without higher grace, condemns himself to a non-sightedness. Jesus expressed this contradiction in *John 9.39*: "For judgment I came into this world, so that those who do not see may see, and that those who see may become blind." This blindness reminds us of *Luke 23:34* when Jesus cried out on his cross: "Father, forgive them; for they do not know what they are doing." This is what fully typifies the 'blind birth' of a mankind living in darkness.

In this last chapter we will go further into the supernatural level. It is situated with its Trinitarian energies in power and height far above nature and the extra-natural level. Moreover, Jesus gave us a number of means and methods to make ourselves familiar with that high world and to strengthen ourselves against the dangers that threaten us. In what follows, we refer to a few sacraments, to prayer and incantations as forms to combat evil and to a renewed contact with the Holy Trinity, a contact in which gradually all will know God.

13.2. A few sacraments

Ceremonial magic

A sacrament is a sacred act instituted by Jesus Himself. There are seven sacraments: baptism, confirmation, confession, the Eucharist, marriage, holy oil, and the priesthood.

D. Fortune, *Psychische zelfverdediging*², (Psychic self-defense), says that the rites of the Catholic Church belong to the ceremonial magic, as, moreover, is recognized by an orthodox authority such as Evelyn Underhill (1875/ 1941). In her time, this author was known throughout England for her works on religion and mysticism. The term 'ceremonial' means that one does magic by performing rites. Rites assume a substructure, a church or a temple, an altar, a Bible, sacred objects, sacred clothing, actions, calibrated prayers and someone who leads the ceremony. Rites are set up or built by magicians who had - or still have - an understanding of their subtle powers. These rites are far from innocent, for they carry within them what the one who instituted them put into them concerning life forces and beings. Whoever executes them, makes the one who instituted them with everything that belongs to them today, magically visible and tangible. One situates oneself in a 'tradition', one invokes the occult energy of persons related to it - deceased or not - of all kinds of life forces and of invisible beings. As the performer of the ritual, it is necessary to keep all these forces under radical control. If not, one does not achieve the preconceived goal, but a lot of harmful energies can be evoked, which have a decreasing effect. Here again one notices that words are much more than nominalistic sounds. When one speaks ritual, this is with mind, will, mind and reasoning ability and one's own life force, the correct names of gods, of Jesus or Mary, then one effectively evokes them. Magically gifted people 'see' these creatures appear, sensitives feel the energy they radiate, magicians use the forces for the intended purpose.

Fortune continues that the average clergyman is not very proficient in the technique of occultism, and therefore he understands little or nothing of his religious achievements. It remains an open question which influences he brings to the altar and which forces he spreads afterwards. Someone whose consciousness has been raised by religious rites has opened his aura. If he does not know how to close it afterwards, many undesirable entities can penetrate his aura. In this way Fortune expresses a very serious criticism of the work of many priests. We have already pointed out that in the 17th century our culture went through "l'illumination" (France), "the enlightenment" (England and the United States) or "die Aufklärung" (Germany), a culture movement that was previously hostile to all the paranormal and the religious, and whose influence is still perceptible. In non-Western cultures this has hardly been the case. There the mediator does have mantic or magical experience, at least in so far as our advancing civilization has not yet repressed or destroyed the local culture.

Even today's mantic gifted people say that sacraments are occult phenomena that are accessible to every human being and that, in principle, should not cause any problems. This means, however, that the priest, when administering sacraments, as with all magic by the way, keeps his attention strongly focused on what he does. If he is absent-minded, or if his thoughts are not there, he does not achieve his goal. The priest must also be a conscientious man and live "in a state of grace," as ancient theologians put it. This is clear from what follows.

Mission of the Apostles

Read *Matt. 16:18/19* where Jesus says to Peter: "I also say to you that you are Peter, and upon this rock I will build My church; and the gates of Hades will not overpower it. "I will give you the keys of the kingdom of heaven; and whatever you bind on earth shall have been bound

in heaven, and whatever you loose on earth shall have been loosed in heaven." The Latin or Greek term 'petra' does indeed mean 'rock'.

In other words, Peter has an unheard-of power. What more than one occultist forgets: the answer to the prayer by "the heavens" can be suspended if necessary. Anyone who is not well with the apostles, especially with Peter, who does not live conscientiously, loses the desired contact with 'the heavens'. Something that could jeopardize the administration of the sacraments, the solving of problems, and the obtaining of favors. Anyone who, for example, mixes biblical supplication with practices condemned by the Church, will come into disrepute with this key force, as *Psalms* 99:8, among others, says: "O Lord our God, You answered them; You were a forgiving God to them, and yet an avenger of their evil deeds."

In the past, many pious monthly magazines could contain expressions of thanks for the favors they had received. They are also found on the walls of a number of places of pilgrimage, neatly assembled. These favors always had to do with problems concerning health, work, human relations... In short, the eternal misery of mankind, from which one expects the solution of God, of Jesus, of Mary and of the saints. The more recent and profane form of theology considers such a centuries-old tradition to be 'surpassed'.

We delve into a few sacraments. They can also be regarded as peculiar favors.

13.2.1. Baptism

When a child is baptized, a ritual will be practiced, that is led by a priest who has received a magical initiation - the priesthood - for this purpose. Baptism in the name of the Father, the Son, and the Holy Spirit is not just a nominalistic formula with no resonance or a family celebration. The words, the prayer formula, evoke the Holy Trinity. Something essential is happening in that paranormal area. As is known in acupuncture, the fine energy circulates in the body according to special pathways, which are called meridians. Competent seers tell us that during baptism the meridian lines in the subtle body of the baptized person change.

From the underworld

We consider a new life before conception. If a woman wants to become pregnant in an archaic society, she will go to a place where the spirits of her ancestors are located. Every old culture has such places. The future mother prays to them so that a good spirit can inspire her child. Fertilization is for her not only a biological event, but also a sacred affair. As Fortune told us, in the sexual intercourse of men and women, at the moment of orgasm both auras unite to form a single aura that reaches far into the other world (7.3.3.).

If the egg has been fertilized, then, according to the clairvoyants, shortly afterwards a shadow rises from the center of the earth - not from higher spheres - that hangs around the fertilized egg and animates it. If this does not happen, the egg will die after a few days. The newly contacted ghost looks ash-colored and dusty during fertilization.

Think of the formula for Ash Wednesday. On this day of penance, which marks the beginning of Lent for forty days, the priest draws a cross on the forehead with ashes, pronouncing this verse of the Gospel according to *Gen. 3:19*: for you are dust, and to dust you shall return." Once fertilized and adopted by a ghost, the egg remains around the mother throughout the pregnancy. When the child is born, this shadow remains stuck to the child. During puberty, he is completely absorbed by the child. Only a narrow and subtle band around the body remains visible to those who can see it. The teenager now has enough subtle energy to grow sexually. If this energy is not powerful enough, it will slow down the biological

phenomena that occur during puberty. For example, when a girl grows up, she doesn't have her period or it comes too late. At the time of death, the shadow normally returns to the underworld.

Geoffrey Hodson, *The miracle of Birth*³ records each month of pregnancy, what he sees as clairvoyant of the embryo. The anthroposopher R. Steiner (1861/ 1925), - anthroposophy is a form of occult science - describes in his book *Hoe verkrijgt men bewustzijn op hogere gebieden?*⁴ (How to obtain consciousness in higher areas), what he perceives in a child from birth to adulthood in clairvoyant way. Thus, Hodson and Steiner complement each other in the description of the occult development of a human being.

Even today clairvoyants testify that during or shortly after fertilization already a soul rises from the earth, and fixes itself around the fertilized egg. Broadly speaking, they confirm what Hodson and Steiner describe.

The fact that the shadow usually comes from the earth means that it is usually situated in the extra-natural level, with the gods who represent good and evil. It does not come from the supernatural. This says a lot about the sacred position or the occult status of most people.

Mother Earth

All over the world you can find the remains of faith in the earth's mother. C.J. Bleeker, *De moedergodin in de oudheid*⁵ (the mother goddess of antiquity), devotes an entire chapter to it. Man realizes his occult connection with the earth and thus draws life force from a mysterious 'holy' source. The rest of his life depends on this life force. People with little occult life force are susceptible to setbacks, illness and miscalculations of all kinds. People with an abundance of life force 'succeed'. With G. Van der Leeuw, the notion that the earth gives life force is called the dynamic aspect of earth worship. We can still find traces of this among those who feel particularly strongly connected to the earth. Thus Pope John Paul II (1920-2005) kissed the earth every time he visited a country, after having stepped off his plane. This practice reminds us of F. Dostoevsky's novels in which the characters, when dealing with serious situations, also kiss the earth, just like the Russians did at the time. Between man, insofar as he does not live desacralized, and the earth, as an external sign of a "holy life force", there is a bond that is as primary, irrational and unbreakable as that of a child with the mother. The life that comes from the earth is experienced as divine. Plants, animals, people cannot live without it. "Mother earth" possesses and gives life. Even after death, the body of man is entrusted to her. Within her, the earth goddess reigns over the realm of the dead, but her influence extends far into the realm of the living. In this way it is understood that many cultures consult the earth's oracle in its many forms.

In ancient Greece, Gaia was not only the goddess of the universe, but also an earth goddess. She was consulted, among other things, through her oracle in Delphi. There the pythia, the oracle priestess, sat as a medium on her consecrated tripod and breathed in the intoxicating vapors that came up from cracks in the earth's crust. In this condition, she became the medium of the earth goddess. As Bleeker says, this goddess reigns according to the "harmony of the opposites", according to a demonic order that brings good and evil, salvation and mischief. The specter of life that rises from the earth and nestles in a fertilized egg is usually situated in this animistic system, in the extra-natural level, with its demonic and satanic properties.

These manifest themselves when the kundalini, the sexual power, is awakened outside the protection of the Holy Trinity. In this case, the souls and ancestral deities of the underground world then help to determine the nature of the ghost. N. Söderblom, *Das Werden des*

*Gottesglaubens*⁶, (The Becoming of the Faith in God) spoke of "Urheber", divinities who exert their influence in specific areas of life.

To the extent that these 'Urheber' live outside, yes, against the Holy Trinity, to that extent they search for the life force they have to live with, not with their Creator, but elsewhere, e.g. with their offspring, e.g. with the pregnant mother and her child. And so they create a form of vampirism. This need for life force is all the more evident when one does occultism or magic through the extra-natural level. Non-Biblical gods demand energy, their magic requires a lot of life force. Hence the far-reaching fatigue that many sensitives feel with such extra-biblical magic or healings (11.2.).

Biblical rituals

Also Biblical rituals, in which the mediators are not really conscientious people, can be very tiring. In external form the rituals are apparently biblical, but in terms of content they are biblical. In the depths of their souls - the occult status - such priests do not live in friendship with God, but with beings of the extra-natural level and all the vicissitudes inherent in them, and it is particularly tragic that this often remains an unconscious process..

To this can be added that not only sensitives, but also non-sensitives who attend such rituals, also lose their vitality. However, they do not feel this immediately, but eventually pay for this loss. Years later it can still express itself in all kinds of setbacks.

Although very difficult in many situations, those who feel all this in a sensitive way are in a better position. They have been warned, so to speak, to avoid places, situations and people that, from the point of view of life force, seem threatening.

However, if the biblical rituals are properly performed, with conscientious servants and assisted by a devout group of believers, then very powerful energies are generated that appear to be particularly beneficial. We refer to the anonymous testimony at the celebration of an anniversary (7.2.4.). The concentrated attention of the many attendees meant that a subtle form of thought was built up here, which then served as a recipient to receive and channel a higher energy. It is obvious that the sacraments, which are occult rituals, build up much more powerful forms of thought, strengthened by the mind, will and attention of many believers, and then serve as a form to capture and distribute this very high Trinitarian energy.

Sensitives feel the tingling of this, for example, in their hands, in their crown chakra, or in their whole body. clairvoyants 'see' many shining dots as carriers of an extremely fine energy in the auras of the faithful draw. It gives a particularly beneficial feeling. Afterwards one feels 'charged', the aura has become bigger and lighter. A very high energy supply even leads to... drowsiness. One feels blissful, satisfied and satisfied.

Those who are familiar with other paranormal Biblical initiations compare this situation somewhat with the satisfied feeling they experience after having had fellowship with their spouse. The fact that they love each other is not without meaning here, because it shows that many of the subtle bodies of loved ones are already in harmony with each other. As we have already said, in an ideal marriage, the seven subtle bodies of both partners are united to each other, which makes it much more than a 'simple' physical union. (9.2.2.).

This coexistence, where one is particularly aware of the fact that one is an image and likeness of God and that one sympathizes with his creation, also generates high sacramental energies. As might be expected, mystics described their divine ecstasy in erotic terms. Anyone

who interprets this as a flat and profane sexuality ignores this reality and lowers it in a vengeful way.

We refer to *Matt. 26:37ff*, where Jesus, Peter and two other disciples went to pray in Gethsemane. A prayer in front of Jesus must have generated a lot of energies. Afterwards Jesus asked His disciples to continue to pray where they were, while He Himself went a little further. When He returned to them, He found them asleep three times. Some clairvoyants argue that the very large increase in subtle energy, the 'holiness' here may be the reason for the sleepiness of the apostles.

Baptising with water

Gisela Graichen, *De nieuwe Heksen*⁷ (The New Witches), says: "Take this cup with water, you can take a Kirlian picture of it (4.2.2.). Then you focus all your love on that cup and take another picture, and you'll see the enormous radiating power that cup has all of a sudden. With the thought you can destroy. But you can also heal with your thoughts". Water also has fine-material properties and is much more than just a chemical bond of oxygen and hydrogen.

If the normal concentration of thought already changes the occult properties of water, one can imagine that dedicating water can have an even greater effect.

B. Ledein, *Les étonnantes possibilités du pendule Egyptien*⁸ (The amazing possibilities of the Egyptian pendulum), describes the way in which life force can be added to water. This way of doing things is called 'magnetizing'. One focuses on the water and adds thought-force to it. Thoughts 'work' in the subtle world. For example, a pendulum can be used to check when the water has reached its saturation point. The pendulum indeed gives us a conscious translation of an unconscious answer to a question. A good clairvoyant can also do without such attributes. Ledein says that no thought is without power, and that they each have a specific influence on their environment. One could somewhat compare the strongly magnetized water with a fetish (7.5.). Magnetization gives the water healing properties. The strength and quality of these properties depend on the level of the magnetizer.

Leadbeater Ch., *De wetenschap der sacramenten*⁹, (The Science of the Sacraments), complements: "Water is an almost universal solvent and easily absorbs all kinds of surrounding magnetism so that, when it comes from a pipe or a reservoir, it has certainly already absorbed various types of magnetism. For our purpose, the baptism, we need water, which is magnetically absolutely pure. That is why the priest drives out all the impurities. We could say that he filters the ethereal, astral and mental, but instead of the water passing through the filter, he sends the filter through the water by the force of thought and drives out everything that is undesirable. If he is clairvoyant, he will probably perceive the impurities as a grey cloud, and he will have the satisfaction of being able to see for himself that his efforts really are having the desired effect. Leadbeater used the terms 'ethereal', 'astral', and 'mental' for the increasingly rarefied, subtle bodies.

Let us remember that one baptizes with consecrated water. The consecration of the water during the Easter Vigilator's Eve ensures that it is loaded with vitality to a very high degree.

As already mentioned, baptism forgives the karmic guilt (12.2.5.), but the church fathers learned that the consequences must first be eliminated. Sins against the Holy Spirit - the very serious sins - are not forgiven, but must be repented of. This is not so strange. Anyone who steals a large sum of money can express his sincere regret. But that is not enough. He must also give back the stolen money.

People are baptized because they are born with a certain karmic debt. Their soul body is more or less 'stained'. In contrast, only Jesus and Mary, His mother, did not receive their soul body from the earth, but directly from the Holy Trinity. One speaks of an immaculate conception, "without spot", free from original sin. The term "immaculate" refers to the occult structure of the soul that has already been glorified, and not to the question of whether or not someone has had sexual intercourse.

The baptism, psychic observed.

Clairvoyants tell us that at baptism, man's kundalini becomes white. In principle, we no longer have any connection with the depths of the earth and its titanic and demonic characteristics, but with the glorified Christ. The apostle Paul says that we die and rise with Christ in baptism. What linked us to the depths of the earth disappears and a new and heavenly life is taught to us. Our deepest being is accepted, purified and elevated to a higher energy level.

However, many subtle evil creatures try to destroy the baptismal ritual, just as they try to destroy all the sacraments. We will come back to this reduction in the section on prayer. Even if the priest does not have his attention at baptism, or if his radiance is not good, this has a decreasing effect. For example, if one baptizes in the same church immediately after the funeral, the subtle and harmful radiation of everything related to the funeral (1.3.) remains stuck to the priest's clothes and, during the baptismal ritual, easily introduced into the child who is baptized.

13.2.2. The confession

Restoration of life force.

Let's start here too with a reference to the occult life force. P. Schebesta, *Oorsprong van de godsdienst*¹⁰ (Origin of religion); says that a nigger who is robbed or insulted does not demand material compensation from the perpetrator, nor does he demand punishment. What he does want is a restoration of life force. The stolen object contained a part of his occult life force. He has now lost it and that is much worse for him than the loss of the material object itself. This is also the basis for the entire economic-legal order of sacred communities. This also explains why theft is so rare in truly intact cultures, where the uprooting of modern civilization has not yet taken place. The thief knows that he can expect an occult return shock. He also knows that the ancestral souls and the deities of the injured "keep a watchful eye on". This was for example illustrated by the story of the stolen goat and the magical return shock that the thieves underwent (12.1.1.). Attilio Gatti also tells us that he once had to leave very valuable film material in a lost village in Central Africa. Only two years later, he was able to pick it up. He found everything, totally intact. Let's remember that in a number of cultures the hand of a thief was simply cut off. Here we refer to *Mark 9:43-45*: "If your hand causes you to stumble, cut it off; it is better for you to enter life crippled, than, having your two hands, to go into hell, into the unquenchable fire, (...) If your foot causes you to stumble, cut it off; it is better for you to enter life lame, than, having your two feet, to be cast into hell".

The religion of nature

In every religion, deities are worshipped. What are usually called nature worshippers are people who worship the 'spirit' in 'nature'. They see nature as an expression of a higher power, of a sacred fluid and worship this power through its manifestations. The ancient Greek who prayed to the sun, addressed the god of the sun, Phoebus Apollo, the spiritual element that manifested itself through the sun.

In other words, in the so-called nature-religion, nature is considered in its religious over-determination. Nature is not only what science says about it, but a lot more. The Greek does not

pray to the sun that gives light and warmth through chemical processes, but to the subtle being that controls the sun and makes all life on earth possible. Just as one does not pray in the church to a wooden or stone statue of Mary or Jesus. One focuses on the reality that is represented by the image. The statue is not a profane symbol, but a medial link, here to Mary or Jesus. For religious people, the sun is also more and different than modern natural science sees it. Whoever considers it purely sensory, does not see it in its full reality.

In nature, religious people experience a higher and holier power, or even the divinity that manifests itself.

Schebesta¹¹ says that in all religious experience there is a power at work that is more and different from the ordinary phenomenon itself. Hence the hesitation, the reverence, the awe and the shudder that come up when encountering a powerful event and what is related to it: an 'other' reality that is higher and sacred.

In the same way, for the archaic man, the thunderclap is more than a sound. Of course, he first has an ordinary experience of this natural phenomenon with the so-called 'natural' explanation that fits in with it. He understands the connection between the oppressive heat, the clouds that suddenly appear, the wind, flashes of light, thunderbolts and rain. Just like all of us. But he thinks that this event has more than one reason. It is 'over-determined'. Something else also shows itself together with the thunderclap. Schebesta writes: "There is nothing more frightening for the negritos - here the Semangs - than the approaching of the thunderstorm and the rolling of the thunder. The thunderstorm on the peninsula (note: Malaysia) is not extraordinary and therefore not terrifying. But when the sound of the thunderclaps increases, everyone becomes silent. All of them are then concealed in their hiding places and look at the sky in fear and silence. In this way the writer remembers a heavy thunderclap that brought everyone on their feet. Large fires were lit. Women walked from one hiding place to another.

And look, the calves of the legs were opened with a hand knife. The blood flowed out. It was caught in a bamboo, in which it was mixed with a little water. It was then thrown into the direction of heaven, while words were being shouted. One went to the wife of the god of thunder to ask her to put everything in order up there. Then they turned to the god himself and shouted: "Oh! Oh! Grandmother from up there! I throw my guilt at you. I pay them to the god of thunder. I'm not stubborn anymore. I pay my debt. Accept them, my debt, I pay them. Thou, Grandmother upstairs, listen to me"!

A general admission of debt

In the documentary series "*Nonkel Pater*"¹² (Uncle Father), on the Canvas channel, the Dutch Belgian television channel, former missionaries look back on their time in Congo. A "travelling father" tells us that during his stay he arrived in a certain region where it had not rained for months. Many animals died of thirst. He visited a small village, baptized the newborns there as usual, and blessed the sick by the sacred oil where necessary. He also heard the confession. When he lay in bed at night he noticed that the whole village remained awake and gathered. People started to make fires. Then they began to beat the drums in order to ward off the evil spirits that were believed to have caused the drought. A chicken was slaughtered. They then cut off his head and walked around all the huts so that drops of blood fell to the ground throughout the village. Then, to the father's great surprise, a general confession of guilt followed. Everyone has publicly admitted the mistakes that one had committed.

The priest added in the television broadcast that he could not do much with the theology that was taught to him at the seminar in Leuven. He wondered what the true confession was:

the confession that he had heard individually, or the confession that the people in the village had publicly confessed. He decided that he thought the Christian sacrament of confession was useful, but that the sacrament of penance now seemed rather superficial to him compared to the collective confession of the entire village.

Yet there is a celestial difference. The collective confession of guilt is addressed to the spirits of the extra-natural who - in the mentality of the people - cause the drought. These spirits must be appeased with a sacrifice, here with the life force present in the blood of the chicken. It is also thought that spirits caused drought because they were neglected; the famous 'nec.ligere' instead of the 're.ligere'. (1.3.). That's why everyone admits this mistake and confesses them publicly, together with other mistakes.

The confession which the Father heard is of a sacramental nature. It is a rite established by Christ, therefore situated in the supernatural level and gives supernatural, not extra-natural, life force. The fact that the sacramental confession seemed to him to be superficial may indicate that the centuries-long grip of the spirits and ancestral souls is much more important in the unconscious soul depths of the population than their still recent conversion and sacramental confessions. As already mentioned, a process of conversion takes time. Not only the conscious layers, but also and especially the unconscious and subconscious layers in man need to be permeated by this higher energy. Clairvoyants state that such a process can even require more than one life. So far a few reflections on the sacrament of penance.

The unconscious evil

The fact that a person can carry a lot of unconscious evil within him was already mentioned when the unconscious and subconscious came up for discussion (2.5.). The pride, the vanity of some, prevents them from seeing themselves in a realistic way. *Psalm 19 (18); 12-13* warns us against such evil: "Who can discern his errors? Acquit me of hidden faults. Also keep back Your servant from presumptuous sins". In this context, the Bible speaks of "the heart and the kidneys" as the seat of these soul depths.

Trygve Braatoy, *Uit de praktijk van een psychiater*¹³ (From the practice of a psychiatrist), has shown that many of his patients are concerned about religion and morality and suffer from a religious sense of sin. He says that a certain Ole Hallesby, at the time the most influential theology professor in Norway, spread an image of God that is very different from the living Biblical Godhead and which Braatoy characterizes as follows: "A cruel God, by whom melancholy is right in its reasoning, because one cannot expect such a God to understand our difficulties and concerns".

St. Augustine of Tagaste (254/430) was already wondering in his time if we do not confuse the 'caricature' of God with the true idea of God. We see God too much according to our subjective experiences and situations.

The German-speaking Franz Kafka (1883/ 1924) and author of *Het vonnis* (The Judgment) and *Nasporingen van een hond* (Traces of a dog), suffered his whole life from such an incomprehensible sense of guilt. He behaved like a guilty man, who could not find the right nature of an unforgivable error. In this sense he resembles Makolopembe (7.5.3.) who thought he had some sort of 'sunken' calamity in him.

In Kafka's novel "*Het vonnis*", the main character is charged, accused and punished by a mysterious, higher court, but he is not allowed to know the accusation. Neither he nor his lawyer

can look at the file and have to try to deduce from the interrogations exactly what the crime is. Kafka apparently feels that the desacralized and enlightened person becomes very alienated from his deeper being. This estrangement made him burden himself with some sort of unidentifiable guilt.

H.J. Schoeps, *Over de mens*¹⁴ (About man) says that Kafka lives in the constant impression that one is governed by laws, which one does not know. Kafka's novel *Nasporingen van een hond*, expresses this God's judgment in a symbolic way. A dog tells how the dogs have gone the wrong way many generations ago. This 'mistake' or 'guilt of sin' weighs heavily on the current dog family. The cause is unknown, but the burden is heavy to carry. Schoeps explains the term 'dog'. The Talmud¹⁵, an important Jewish religious book, talks about a prophecy of doom that says that the end times will be a time of 'horrors of all kinds'. The end time precedes the coming of the Messiah. " Here, the faces of people at the end of time will be like the faces of dogs. For Kafka it is as if the prophecy of doom from the Talmud has become a daily reality.

He believes that we must first put forward the guilt of sin and an approach to the end of time to understand the deconstruction that is taking place in our Western culture.

People who take the reincarnation for a possible hypothesis, state that errors from a past existence can have an impact on the present. Kafka understands that a serious transgression is followed by a sense of guilt. So if man experiences a penetrating sense of guilt, it can't be otherwise, or he must have committed a serious offense somewhere.

If he and, in fact, all of us put forward a guilt, then his and our existence, in its absurdity, in the seemingly random blows of fate, becomes understandable. Kafka makes a kind of induction, a retrograde reasoning: if we make important mistakes, our culture becomes uninhabitable. Well, our culture seems uninhabitable, so we must have made important mistakes.

A. Brunner, *Geschiedtlichkeit*¹⁶ (Historicity), explains that two things can be understood by this title. On the one hand there is the man who has and makes history. He is shaped by the past, but designs in the present. But on the other hand 'Geschichtlichkeit' also means the fact that the most important factors that determine our course of life are almost completely unknown to us. This must not only be understood in a psychiatric way, but above all in a fate analysis.

Kafka and a number of his contemporaries feel "guilty", but do not know exactly what they are guilty of. The unknown is here a model for the interpretation of our lives.

The faces of dogs

Kafka writes that at the end of time the faces of men will be like the faces of dogs. We can dismiss his opinion as one of many and ignore them. It is no more than a literary imagery. By the way, who would think of comparing people with dogs? Something like that is unworthy of man. With our civilization we are infinitely far above the realm of animals. That's how we mean it.

Or do some people still have something of an animal in them? A number of clairvoyants claim that this is indeed the case. In the aura of some people they notice an animal, their power animal. The whole chapter (10) "about people and animals" brought up this connection. D. Fortune, Father Trilles and Sterley testified to out-of-body experiments where the shadow showed the shape of an animal (10.4). We refer to the wild rituals of the chlystis (9.3.2.) where the participants cried and barred like wild animals during an orgy. Let's think of Castaneda who

tells how he leaves his body and how he flies in the shape of an eagle in the other world (10.1.1.) or of the Griots who told us that an ancestor had the ability to turn himself into a vulture to guard his immense territory. The magician Drukpa Kunle was able to tell us that a particular llama had ruined his life and was reborn as a donkey (9.3.3.). Leadbeater also stated that a depraved man in his subtle body shows a strong bond with some animal.

The Kai, the pygmy inhabitants of Melanesia, believed that after the death of man, the soul is lowered. It becomes an animal's soul, then insect's soul, and if necessary even that level dies.

Clouzot described how the three girls who were initiated into the rites of the Brazilian Candomblé lost all respect for themselves and made every appearance of human behavior. They put themselves, four-legged animals alike, on their hands and feet to lick up the dishes served. The Bible also tells of how the king Nebuchadnezzar showed an animal behavior and even started to eat grass. Herodotus tells us that in the Egyptian city of Mendes, the women in the marketplace had intercourse with bucks. Basiel Tanghe says that for the Ngbandi, the serpent is their god (10.2.5.). "Don't shoot missionary!" the chief of Fang calls out to Father Trilles "for by killing the animal you would have killed me. The snake is my elangela." K. De Jong tells how a witch came out as an owl and injured a child to the point of bleeding. He also tells how a man was chased by two tigers. One of them could have had a leg cut off. A little later a certain Choe Toe-shi with a badly injured hand was found in the neighborhood. Chr. Dedet lets a chief speak in South Gabon whose brother took possession of the body of a gorilla and thus violated a lot of women. Until the gorilla was shot. Which resulted in the death of that brother.

Father Diego tells a similar story. He was attacked by a caiman. Fortunately, he was able to kill the animal. It led to the death of the Indian who entered the caiman.

To dismiss all these testimonies as nonsense is not really obvious. But then the hypothesis remains that some people in their soul depths indeed have something in common with an animal. Not that animals themselves are bad. It's about the creatures that inspire the animals. But a higher level is expected of a human being. If he doesn't have one, if he really stays below expectations and stubbornly doesn't want to elevate himself to a more spiritual level, then his whole further evolution suffers from that. Then, at the dawn of the end of time, his face may have some resemblance to the face of a dog, as Kafka put it.

Jeremiah 2.27 already warned us (10.5.). When the house of Israel says to the tree: "You are my father," And to a stone, "You gave me birth." For they have turned their back to Me, and not their face", then Israel does not worship the God of the Bible, but some spirit of nature present in the tree or the stone. Let us rewrite this text so that it is more in keeping with our samples: "If the house of Israel says to the serpent: "you are my father", or to the crocodile: "you have given birth to us", then Israel does not worship the God of the Bible, but some spirit of nature.

Then the text of *Daniel 7:9/14* becomes comprehensible; "I kept looking until thrones were set up, and the Ancient of Days took His seat; his vesture was like white snow and the hair of His head like pure wool. His throne was ablaze with flames, its wheels were a burning fire. A river of fire was flowing and coming out from before Him; thousands upon thousands were attending Him, and myriads upon myriads were standing before Him; the court sat, and the books were opened. "Then I kept looking because of the sound of the boastful words which the horn was speaking; I kept looking until the beast was slain, and its body was destroyed and given to the burning fire. "As for the rest of the beasts, their dominion was taken away, but an

extension of life was granted to them for an appointed period of time. "I kept looking in the night visions, and behold, with the clouds of heaven one like a Son of Man was coming, and He came up to the Ancient of Days and was presented before Him. "And to Him was given dominion, glory and a kingdom, that all the peoples, nations and men of every language might serve Him. His dominion is an everlasting dominion which will not pass away; and His kingdom is one which will not be destroyed."

The prophet Daniel says that the kingdom of God is like a man, just as the kingdoms of this world are like animals. He opposes this with the Son of Man, a figure sent by God who is not an animal. This Son of Man, Jesus, indeed fights with the lower and animal creatures that hold us in their grip. He already did this during his descent to hell, where he subdued the powers to himself. He does this constantly for those who turn to Him in prayer.

Where extra-biblical religions seldom or never provide a definitive solution and fall into a hopeless tragedy, the real tragedy is overcome in Christianity. According to this religion, the Holy Trinity ultimately has the last word and there is nothing really tragic. Kafka also lived in this Messianic hope.

13.2.3. The Eucharist

A power event

First of all, let's take a look at the myth. Every archaic culture knows myths. They are seen as an explanation for the whole or for parts of reality. The myth is essentially a story whose theme is the occult life force. "In the beginning" a specific sacred act took place. By repeating that myth, this act, together with the subtle energy it generates, is put on a permanent footing. That is why people from an archaic culture continue to tell their creative myths over and over again, even though all the members of the tribe already know them. Sensitives therefore feel an energy supply when reading, for example, the Biblical Creation Story. This can be expressed in tingling in the hands, in the crown chakra or elsewhere in their body. Clairvoyants tell us that then high, ordering and healing energies, and therefore also beings, are evoked through these words. Something that also applies when saying Trinitarian prayers. As has been said repeatedly: for religious people, words are more than just sounds. They are carriers of energies.

If one brings up a great joy, or a great sorrow again, then one shares in that feeling again. Something similar happens when a myth is revived, but not on the profane, but on the sacred level, with all the energies inherent in it. Van der Leeuw, *Phänomenologie der Religion*¹⁷ (Phenomenology of Religion), gives as an example of the myth, the story of the institution of the Eucharist: "During the meal Jesus took bread, turned his eyes to his heavenly Father, spoke thanksgiving, blessed the bread, broke it and gave it to his disciples with the words: Take one of these and eat it for all of you, for this is my body, given and broken for you. Then He took the cup of wine mixed with water, raised His eyes to His Heavenly Father, said a prayer of thanks, blessed the wine and gave them to drink with the words: take this cup and drink all of them out of it, for this is my blood - the blood of the new everlasting covenant - which for many is shed for the forgiveness of sins. Every time you do this, do it to remember me".

Also *Matt. 26:26, Mark. 14:22, Luke 22:19* and *1 Cor. 11: 23f.* mention the institution of the Eucharist. During the mass, the priest reminds us of how Jesus did this during the Last Supper and prescribed it. Thus the Last Supper is presented as a power event with the same life force.

Whoever eats my flesh and drinks my blood has my life force.

Let us remind ourselves of the subtle energy present in stones. Minerals are used in a number of healings. One step higher in evolution we find the plants. Bach-therapy and homeopathy make use of the energies present herein. A more powerful energy can be found in the animals. Those who can use the energy of a snake, e.g. as Twadekili, will achieve remarkable extra-natural healings (10.2.3.). An even stronger energy is found in humans. Many extra-biblical cultures and religions were guilty of human sacrifice. Insiders tell us that even today a lot of people are sacrificed for their life force and this in the context of all kinds of black magic. As the standard of living rises, so does the life force: from stone to plant and animal to man. A step further in the evolution is the godly person Soloviev spoke about (5.1.2.). His energy must largely transcend all previous ones.

One last very big step remains: Christ, the Son of Man as He calls Himself repeatedly. His energy and aura must be overwhelming. It is precisely this world of light, of which Jesus testifies, that descends into the darkness that is the earth. Something of that light was also seen by the three magicians in a mantic way, which guided them to a journey that led them to the nativity scene in Bethlehem (4.1.). "But darkness could not handle the light" and "the world did not recognize Christ", as John testified at the beginning of his gospel. Christ is sacrificed. His blood is flowing. By his death on the cross, his energy frees us from the hold in which the underground world keeps us. We read the result of this in *John 6:54*. "He who eats My flesh and drinks My blood has eternal life and I will raise him up on the last day."

After all that has been said about the harmony of the opposites (11) and about the fact that the various extra-biblical gods are stealing life force, Jesus' intention is clear. Whoever eats His flesh and drinks His blood shares in His high Trinitarian life force. This is that famous 'transubstantiation', the transformation of bread and wine into Jesus' flesh and blood. This life force conquers death and leads to a real eternal life, a life without rising and falling, without the harmony of the opposites. Jesus did take flesh and blood, but by virtue of His divine life force He elevates them to a supernatural level. This creates a thoroughly new and stronger life force that saves the biblical world from the grip of unscrupulousness and from the 'sheol' or the underworld. That is why everything becomes 'new'. The whole of creation is undergoing an 'upgrading', a raising of the level. Especially the prayers of the Byzantine liturgy emphasize that from the resurrection onwards the whole of creation: the minerals, the plants, the animals and the people, bathe in a new and powerful light. That it is more than just poetic imagery is what some clairvoyants tell us, who notice that since then man has been given a strongly shining and extremely fine aura.

Paul warns in *1 Cor. 10:20-21*. "I say that the things which the Gentiles sacrifice, they sacrifice to demons and not to God; and I do not want you to become sharers in demons. You cannot drink the cup of the Lord and the cup of demons; you cannot partake of the table of the Lord and the table of demons." In other words, one cannot be at home in good and evil.

The counter model

We find a remarkable judgment of God, as already mentioned (12.2.1.), at St. Paul's, *1 Cor. 11:27/31*. The Apostle goes on to say: "Therefore whoever eats the bread or drinks the cup of the Lord in an unworthy manner, shall be guilty of the body and the blood of the Lord. But a man must examine himself, and in so doing he is to eat of the bread and drink of the cup. For he who eats and drinks, eats and drinks judgment to himself if he does not judge the body rightly. For this reason many among you are weak and sick, and a number sleep. But if we judged ourselves rightly, we would not be judged."

In other words, he who is in a sacrilegious degree of sin will suffer even greater damage when he receives Communion in an unworthy manner. In the end, this has an impact on the biological body: illness, weakening, and even death. Not to mention the occult condemnation of which Paul also speaks. It has already been pointed out (12.2.3.) that dealing with the Holy Spirit requires a certain amount of reservation.

Anyone who violates the inviolable, that which may not be violated but can be violated, can expect to suffer bad consequences, he can expect a punishment. As *Genesis 6:3* says, because of misconduct (flesh), God is no longer responsible for the gift of his spirit. We stand here before the umpteenth application of God's judgment. The structure of creation is such that, if one lacks God's own life force, one gradually weakens.

However, Paul emphasizes the possible instrumental aspects of God's judgment. "As we are judged by the Lord, we are brought up so that we are not condemned with the world. Not every judgment of God leads to a definitive downfall, but there are judgments of God that are "with restrictions". So in the sense of: "Learn from the unpleasant consequences and pay attention to your behavior, so that you, converted, will no longer be able to make any judgments in the future. Jesus' hell is proof of God's unimaginable goodness. He offers His salvation, even to those who refuse. The concept of "God's judgment" shows the great gravity of our behavior, but in no way includes the concept of "God of misfortune", with whom we confuse "the god of the Old Testament".. On the contrary.

The unworthy sharing of Jesus' life force entails dangers. This was illustrated by the story of Sophie (12.2.2.), who began to pray too intensely in a short period of time. Gopi Krishna also told us about the dangers of a meditation that was too sudden and intense (9.3.1.) in which an excess of sacredness put his life in danger. Let us remind ourselves once again that, in addition to his biological body, man has a number of subtle bodies (9.2.2.) that interact causally, from the least material to the most material. Anyone who constantly fails to praise his or her body will make it sick. Anyone who constantly complains fills their own aura with dark thoughts, attracts similar creatures and possibly causes a depression.

Those who act against their conscience make a mistake that is reflected in their subtle body. Those who sin against Jesus' holiness cause damage to an even higher vehicle. But all these bodies know their repercussions in the lower bodies, so that in the end careless or unethical actions lead to an impact in the biological body. The latter body suffers because there is something wrong with the higher vehicles. If only this biological body is healed, then in the depths of the human soul nothing has actually improved, and the healing is not definitive. Healing is definitive when there is a conversion. That is why Jesus repeatedly sees a connection between sickness and sin. That is why He says, after having healed someone, that his sins are forgiven. Jesus removed, expiated the evil from the subtle body and this led to a healing of the physical body.

Whether the opposite reasoning is also valid remains to be seen. One cannot just conclude from someone's poor state of health that he would not be in order with his conscience or his sacredness. Too many testimonies of works of black magic and demonic and satanic influences that we have mentioned here, and that can also be found elsewhere, teach us that even the righteous must endure much harm. It is also part of one of God's educational tasks: learning to accept and overcome evil.

Dismantling

It is not only an unworthy way of communicating that is destroying this sacrament. Other factors can also play a major role in this. If the priest does the consecration without too much attention, or if his radiance is not good, then there are mantic beings who repeat the words of the consecration, but with opposing intentions. They try to reduce or even destroy the power of the Eucharist, as they try to do with all the sacraments. This is easier if the priest does not know about it at all, is not prepared for it, or, as it is called, does not live "in a state of grace". Sensitive parishioners then begin to feel unwell during such a celebration. They can then literally become breathless and ask for nothing more than to be able to obtain outside in the fresh air immediately. Especially during and immediately after the unworthy consecration, this feeling can become very acute.

D. Fortune, emphasized it already (6.4.): "The average clergyman is not very proficient in the technique of occultism, and therefore he understands little or nothing of his own religious achievements. It remains an open question which influences he takes to the altar and which forces he brings back home in reverse." The fact that the vast majority of priests are involved in a subconscious process, implies a certain tragedy.

13.2.4. The marriage From the origin

The Bible states that sexuality is a divine idea that shapes and organizes actual sexual life. *Genesis 1:27* declares that God created man as his image and likeness, as a man and a woman (9.4.). When man, as a man and woman, represents God's nature, he participates in God's way of being and thereby rises above the inorganic nature, the plants and the animals. That is why sexuality is essentially sacred.

The Bible *Tob. 6:18* writes that God intervenes in the marriage of Sarah and Tobias (9.4.). An angel of God tells them: "Ask the Lord of heaven to give you His grace and His protection. Have no fear, Tobias. Sarah was destined for you from the beginning. So the angel Raphael." The term "from the origin" is also translated by "from eternity". The 'origin' which is 'eternity' lies in God himself. This shows that, from a biblical point of view, a matter such as marriage is not understood as something profane, as a purely secular or earthly matter.

Paul Tournier writes in *Bible et médecine*¹⁸ (Bible and medicine), that the intimate sexual relationship between man and woman in marriage is a model for the bond between Jesus and the faithful. This explains why mystics who want to describe their deep experiences in the field of faith used a term like "mystical marriage to Jesus Christ". A number of people with a disdainful prejudice about sex find such a word rather shocking or ridiculous.

Also in biblical religions people believe that they meet each other again after death. In India, for example, the widows were ritually burnt along with their husband's corpse. It was thought that the man also lived on in the other world of the life force of his wife.

D. Fortune, *The esoteric philosophy of love and marriage*, (9.2.2.) mentions that a marriage, in which all the subtle bodies of both partners are in agreement with each other, is only achieved after the partners have been together for several lives. If one is at that high spiritual level, then one believes there is little reason to reincarnate. In her book *Occultism*, (6.2.2.) Fortune writes that married people who love each other a lot, build a 'spiritual' bond, a kind of marriage aura and that it can gradually become very strong. However, this bond is destroyed by adultery, and must then be rebuilt, showing that sexual intercourse is much more

than a mere profane affair. The fact that such a physical union has an effect in the subtle body is also written in *Psychische zelfverdediging*¹⁹ (Psychic self-defense): "At the moment of sexual union, a psychic whirlpool is formed, which resembles a waterspout, a funnel-shaped rotating swirl, which rises sky-high and reaches into the other world. Because not only our material body but also the thinner vehicles are involved, the vortex successively reaches the thinner areas. In any case, at the current level of human development, the physical, the ethereal and the astral bodies are usually involved. When a soul from the astral region is ready for incarnation, it can be drawn into the vortex and thus reach the atmosphere of its future parents. Then such a shadow animates the fertilized egg." This theme of 'fertilization' has already been mentioned during the discussion of baptism.

The aura lights up

Leadbeater, *De wetenschap der sacramenten*²⁰ (The Science of the Sacraments), gives a brief account of what then appears subtle at the moment when the sacrament of marriage is administered. He wrote, "When the groom declares his fidelity to his marriage, his entire aura begins to light up and expands until she fully embraces his bride. And when it was her turn, she embraced him in the same way. These two strongly expanded auras continue to penetrate each other and, of course, have a very powerful effect on each other. In this magic double sphere comes the sacred ring, which immediately makes both auras shine brightly and raises their vibrations to such a high level that they become much more sensitive than they usually are. As this state of expulsion of consciousness and great receptivity continues, the priest pronounces the marriage formula, and with these words, a stream of light descends through him to the unified auras, which makes them one for a time. Leadbeater concludes that such a close and strong bond is not broken at death, but that this mutual love continues even after the material body has been discarded.

To this can be added that even mutual hatred does not disappear after death. Both love and hatred mean that people are together with their thoughts and form an occult bond. Two people who hate each other through and through, see this hatred strengthened after their death, because the power of thought is not hindered by the material and can then indulge themselves much more intensely. They are where their 'heart' is (7.1.2.). If they reincarnate again, they are pulled together like two magnets, where they can live on in their hatred. Unless they 'repent' and change their attitude towards each other.

If two people have chosen for each other, the church can confirm this sacramentally. In archaic cultures, people go to a clairvoyant beforehand to check whether marriage has a chance of success and whether the people also fit together in a subtle way. If necessary, a ritual will be held in advance that will lead to a better understanding and a strong occult bond between the two lovers. Such practices are virtually non-existent in our culture.

So much for these reflections on some of the sacraments.

13.3. Fighting evil.

13.3.1. Prayer

God as the source of all life

A way of thinking that doesn't pray is bound to lead to serious error. When one prays, one prays first and foremost with one's own subtle side to God as the source of all life. This contact is not so much cerebral, but vital, which is why one draws life force from God. It is not the material sound of the words that makes liturgy, but the subtle content, which they call up in a subtle way.

All religions place prayer at the heart of their work. "Ouk estin ouden euchès dunatoteron, ouden ison", "nothing is more powerful than praying, nothing is like it," said the Eastern Church Father John Chrysostomos (344/407). F. Heiler, *Das Gebet*²¹ (The prayer), mentions the saying of Chrysostomos. Note the term 'dunatoteron' which includes the term 'dunamis', 'life force'. It is a force that saves.

Gerda Walther, *Phänomenologie der Mystik*²² (Phenomenology of mysticism), testifies: "Imprisoned in the Gestapo prison in the Wittelsbacher Palais in Munich, I suddenly felt an inner spiritual light on Sunday, June 1, 1941, in the late morning, it may have been between 10 and 11 o'clock, which gave me much strength and confidence. It obviously came from my friend Mrs. A. v. H. After my release I asked her whether she had thought of me at that time, and she admitted with astonishment that she had prayed for me at that very moment in the service! This event 'shows' the power of a prayer and how much it can mean for the one for whom it is intended, at least as long as it is an inspired prayer, said by a believer." Trinitarian prayer is the combination of a new healing capacity that has a saving effect on both soul and body.

It is precisely because of the dynamic character of the (begging) praying that black-magic people also start to pray. This taught us, among other things, the prayer of Fang (3.3.3.). When one thinks of the real situation of the whole animistic system, with its demonic and from the Biblical point of view, especially its satanic structure, it is not surprising that Jesus says that one should always pray and should never stop. But one does not have to wait for a problem to arise. One can protect oneself against the exhaustion of life force by means of prayers. Also the psalms, which Jesus himself regularly prayed, are very suitable for this. A prayer of a conscientious person is never lost. Even if the concrete goal is not or not immediately achieved, energies are mobilized that gradually develop. Those who pray for health, and yet die, have appropriated an entirely different and more favorable fate in the other world than without these prayers.

In *Luke 18:1f.* we read how Jesus, with a parable, illustrates to us the necessity of persevering prayer. a judge who did not fear God and had no consideration for anyone. In this city there was also a widow. She went to see him and said: "Give me righteousness to my opponents". The judge refused for a long time. Then he said to himself: "Although I don't know God and have no consideration for my fellow man, this widow continues to bother me. I will give her the right so that she doesn't come endlessly and break my head.". The Lord said, "If even this cynical judge gives the widow justice, how much more will God then allow justice to be done to those who call upon Him all day? I tell you that He will give them immediate justice. But will the Son of Man, when he returns, still find faith on earth?"

A conscientious prayer

This prayer is addressed to Jesus, Mary, the saints or directly to the Holy Trinity. Concentrated prayer attracts high energies. Those who are scattered in this way, reduce the effect of a prayer. It is not about the material sound of the words but about the power of thought and the subtle effect.

Someone who has no power over what he thinks, makes his prayer less powerful. If one is constantly distracted, one can possibly start the prayer again. It is also possible to write off a prayer slowly, or to sing it. One can also say or sing it in a group. Then one strengthens each other. Sensitives feel that while praying their crown chakra opens up, almost as if someone gently caresses their hair. Calirvoyants see shining energies coming up around the main aura and gradually penetrating it.

It is obvious that if the Holy Trinity has to hear a prayer, this prayer has to be said by a conscientious person. Even though this conscientiousness is never perfect, what God knows very well. Nevertheless, the honest will to realize the ten commandments is a necessity. And even if one is in order with the Decalogue, one can only ask what is responsible in conscience.

Intrusion

When praying, the problem is presented in concrete terms. Because to pray is to have thoughts, to cherish them, to visualize them, to express them. And thus create thought forms. In this way, what is asked for is exposed to God's helpers, the beings who are going to take care of it.

Fr. Heiler speaks of "those who are in the Prayer of the Lord", "the higher beings who are called upon in prayer".

Those who pray as the Bible shows us, turn to the Trinity, to Mary or to the saints. But that's not all. He who prays with all his conscience, with his mind and will, puts something of his own life force into it. This power "condenses" into a new "center", a small creature that grows and can be perceived by the clairvoyants. This creature remains bound with an umbilical cord to the one who prays. After Fortune's story about the creation of his vengeful demon (7.4.1.), it is not so difficult to understand.

Fortune focused a lot of her life force on a thought of revenge, which led to the creation of her demon. Whoever prays does something similar: he or she now directs all life force not to revenge, but to much higher thoughts. Which in the subtle dust creates a kind of nature spirit with a specific healing purpose.

Such beings do not possess a human consciousness, but only a previously reduced and limited consciousness, which is focused on the desired goal. They are only trying to accomplish the task for which they were created.

In the case of Fortune, the goal was revenge. The larvae of which Marguerite Gillot was the victim (7.5.4.) were ordered to kill her. Because Gillot became stronger than her attackers because of her Trinitarian prayer, she remained in control of them. The larvae still carried out their mission with the first weaker creature in her neighborhood: a newborn baby. Alexandra David-Neel focused her life force on creating a monk (7.2.4.). However, he slipped out of her control and got a lot of demonic traits, so she decided to take him back in and destroy him.

Mrs. David-Neel finds herself with her religion in the extra-natural level where all kinds of bad influences are imposed. Hence the gradual change in behavior and the demonic traits of her creation. If this is practiced in a group, then much more powerful nature spirits can emerge. Moreover, they can give themselves the subtle appearance of a deity to impress certain seers who do not see any deeper and are misled as to the true nature of such creations. This is how some low gods 'emerge' in a number of archaic religions. These gods can then be worshipped by the entire tribe, something that constantly strengthens the subtle life force of such beings through the many sacrifices and prayers. Jean-Marques Rivière has already warned us about this (11.3.1.).

The Holy Trinity saves.

However, anyone who prays to the Holy Trinity does not run that risk, or does so much less so. Then the artificial creature is strengthened and guided by Trinitarian beings and their energies, so that a much higher and more powerful energetic level is reached. They see what is requested and take care of it. Then one can ask the Trinity to intervene directly. Why directly?

Precisely to avoid all possible extra-natural, demonic or satanic influences. Clairvoyants notice that, while praying, evil beings try to penetrate. They want to nip prayer in the bud with a 'atè', as the ancient Greeks called an intervention to destroy the power of prayer.

The Bible, 2 *Thes.* 2:4, speaks of "who opposes and exalts himself above every so-called god or object of worship, so that he takes his seat in the temple of God, displaying himself as being God". In other words, the Bible states that accomplices of evil can go so far as to establish themselves in God's sanctuary in such a way that God's influences and promptings reach us through these accomplices and are therefore immediately corrupted. Here we find an application of the well-known "harmony of the opposites", but in a very serious degree.

The opponent and his kindred spirits pray subliminally, unconsciously and subconsciously, but in a satanic sense. They want prayer to reach the opposite of what the person who prays has in mind. That is why it is advisable to always end a biblical prayer with the term 'Heavenly Father'. So one asks the Father to supervise the prayer and not to allow undesirable beings to intervene. In their attempts to get it finished, these beings have to repeat this frequently.

This is why prayer penetrates so deeply into their soul that they are in the power of the Holy Trinity, and then the process of dismantling can be reversed. These hostile creatures have learned it by heart in such a way that it starts to have a suggestive effect, so that a number of them fall into the grip of that high energy. Then they become aware that this energy is of a much higher level than what they have experienced until now. Some of them feel pretty good about it and see themselves relieved of all the misfortunes of the satanic system. Then a kind of conversion process can take place. Some of them reacted with surprise and hostility, then they feel carried away and finally even converted. That is why the repeated Trinitarian prayer is so powerful. And in the end, when one begins to pray, many of these beings will eventually just join in the prayers. The more one participates in a prayer, the more powerful the prayers one says, and the greater the effect of such a prayer. Those who pray, have their helpers immediately. It can be compared to the helpers that the black magician has subjected himself to. But now for the better. In this way a lot of beings repent.

However, if they continue to resist, they will have to answer for this in their final judgment. This has a greater effect on them than on many people because such beings are not situated in time and place. That's why those Greek and Eastern liturgies always think of the last days and express the last judgment repeatedly in their prayers. This confuses the creatures who want to destroy the power of prayer. It makes them alert and brings some of them to reflection. This is why in the Gospel some possessed people ask Jesus if the Last Judgment is already there. That would mean the end of their exercise of power and that is what they fear. Only the most cynical among them will not be influenced by this. They are not and never can be found for conversion. Sometimes they give up their attempts to undermine someone's powerful Trinitarian prayer. Then they prefer to look for a less strong victim with whom they achieve faster results. So much for this mantic and magical vision of prayer.

The life force flow

In India the term kundalini (9.3.1.) has been used for centuries. It is presented as a kind of subtle snake, at the bottom of the human spine. If one meditates as one does in India, the snake begins to rise and follows the spine to above the head. The so-called chakras, or vertebral canals, are part of this. Anyone who watches closely in a clairvoyant manner will recognize the flow of occult life force. Since the Incarnation of Jesus, this power - called "Holy Spirit" in the Bible - comes directly from the Holy Trinity through Jesus' mother, Mary, into our deep soul. This may surprise us at first sight. Nevertheless, Mary, as a very high goddess and medial figure par

excellence, is the link between this world and the supernatural level. She lived everyone's life, but as the mother of Jesus, she also carried divine life and brought it into this world. When the missionaries said this to the primitives, they immediately understood that Mary must be a goddess of the highest rank who incarnated on earth to carry the highest life in her. As a medial figure, she is rightly called the mediatrix of all graces.

A prayer of love

We find ourselves with a clairvoyant. In front of her are two people, a man and a woman. The woman comes to complain about her need: "My husband here is a construction worker. He is a real careless, a daredevil. He breaks things and falls often. He intervenes in an unfortunate way. For the comrades, he is a burden. I ask him to be careful every day. But, yes, he comes home and it's the same again. What should we do? My parents said, "Leave him!". I don't know what to do anymore.

The clairvoyant: "Do you still love him?"

The woman: "Yes, I certainly love him, still. But I am desperate.

The clairvoyant: "Are you a believer?"

She and he: "Yes".

The clairvoyant looks at the woman, to touch her kundalini. the woman is lucky: she is 'gifted'. The clairvoyant sees the current of the woman's Kundalini rising from the fire of the earth and through her coccyx. Almost without stain. The clairvoyant writes a prayer on a beautiful sheet of paper. The woman, on the recommendation of the clairvoyant, holds her left hand above the prayer.

The clairvoyant: "Try to have contact with the Holy Trinity. Pretend that you coincide with Him. Look at the problem with His gaze.

Pretend you have already been helped by the Holy Trinity. Then look at what your husband's chakras look like. The woman is concentrating. After a while: "I see the energy flow".

The clairvoyant asks, "What color?"

"Black".

The clairvoyant: "This is the sign of his profound lack of energy, his source of happiness. With this kind of kundalini, he just can't have any luck. For example, he can show uncontrolled behavior. Now pray quietly to the Holy Trinity. That the problem will be tackled radically. Pray slowly. With absolute certainty. Now ask that your husband's kundalini be repaired.

The woman concentrates again and takes her time. She's not used to that kind of thing. She does believe, even practices. But no one has ever taught her how to pray magically. After a while she says: "His kundalini is now green, shining and with circles around it". She looks at the clairvoyant to find out what she thinks of that.

The clairvoyant: "You have saved him for the time being. You saved him for now. Now look where your husband got that stream from."

The woman is concentrating again. After a while she says: "From the earth, it comes very deep from the earth. I see in the center of the earth a great fire. A white stream rises from there and climbs higher up through my tailbone in me."

The clairvoyant: "That's right. And now consider where the power comes from to your husband". Once again, the woman concentrates and says, "It comes from me!". She is surprised because she expected it to come from the earth just as it did to her.

The clairvoyant: "Indeed, when two people are united by true love, the man's kundalini comes from the earth as well, but through the woman. Now hold the chakra of your left hand well on the prayer. Say briefly, inwardly, your prayer, for example, "Save us, Father". And now visualize what your husband will look like in a year's time".

The woman is concentrating. Then she says: "His kundalini looks black!".

The clairvoyant said: "What do you think of that?"

The woman prays again, moaning. And concentrates. Suddenly, she said in amazement: "I have to check daily what my husband's kundalini looks like. That's what I'm told. Is that right?".

The clairvoyant: "Yes, that's right. If you don't trust this inspiration, you take up the prayer again, and pretend to look at the matter with the eyes of the Holy Trinity. So the first thing you do when he comes home is to check his chakras. When he comes home from work the chakras are mostly black. Our world lives in a kind of darkness. So don't be surprised if your husband comes from work with a black aura. So every day you concentrate, you learn it quickly. And pray. Do it discreetly. If you are alone at home, it will be more difficult for you to 'see' than here with me. But keep your courage."

A practical model

One thinks in a very focused way about the fact, the (+) problem for which a solution is requested. Then one invokes the Holy Trinity and says: "Father, Son, Holy Spirit, Holy Trinity, Father. (+) Interferes directly with Your life force which is Trinitarian, which is based on the Ten Commandments, which believes in the history of salvation. It teaches us that we die and rise with Jesus.

We ask You that your mother Mary and the Holy Spirit protect us. We are overshadowed with Your mother, Mary, by the Holy Spirit. He makes us partakers of Your understanding of all that was, what is, and what will be. You are in control of all that is immaterial, fine and coarse. So intervene in such a way that the problem (+) is solved by You - and only by You. Therefore, in the absolute certainty that we have already been heard in Your Spirit, we owe You eternal thanks. Father".

This formula is overloaded. Because it reveals the structure of magically active prayer. It is possible to simplify the wording with the same axiomatic as in the above formula, without violating the structure of prayer: "Father, Son, Holy Spirit, Holy Trinity, Father, save us" is a simpler wording. Or: "Holy Trinity, save", or "Your direct intervention, Holy Trinity, for which I am eternally grateful".

One sees in the prayer the repeated mentioning of the names, especially those of the first person, the Father. Thorough occult experience proves that the Father is the person who controls the holy and the occult with the Son and the Spirit, but still acts as a leading figure within and outside the Holy Trinity.

The '+' in the model above recalls the crucifixion of Jesus. We visualize ourselves in our thoughts that we are at the foot of His cross and that we think sharply about the problem we are facing. Without clarity about the given and the requested, the prayer, seen from the occult point of view, floats somewhat in a vacuum. By concentrating on what is requested, one evokes both the data and all possible creatures that are connected with what is requested. And this in front of God's judge's chair. By naming the Holy Trinity by its name, one brings it to givenness. In her presence the requested is exposed. Once one is ready, one can usher in the begging and ask for direct intervention. This can, as said, neutralize demonic or satanic beings and activate the required Trinitarian beings. The role of the Trinitarian beings is explained, among other things, in the following prayer, in which health problems are central.

"Saint Trinity, your presence in all creation - summarized in the Last Supper by which You give us your Divine life force - makes that the liberating and healing power of Jesus, as the gospels show us, is directly accessible to our health problems when we pray. That is why we repeat the prayers so that it is not You, Father, Son, Holy Spirit, who are persuaded - You know everything after all - but rather the good beings whom You involve in the liberation and healing

and who need my repeated prayers. Through my prayer to you, the Holy Trinity, they understand what they are to do. I am already expressing my great gratitude, for I know that this prayer will be heard anyway."

Of course, a prayer for healing does not replace a medical treatment, but adds an extra energy to it. Anyone who ignores the progress of medical science is playing with fire. A psychic healer works with science but does not undermine it. The whole chapter on the harmony of the opposites (11) made it clear to us that a lot in creation has been touched by evil and that therefore and repeatedly a blessing or thanksgiving is needed, before we can be reliable. The Bible, *1 Timothy 4:4*, also expresses this thought: "For everything created by God is good, and nothing is to be rejected if it is received with gratitude; for it is sanctified by means of the word of God and prayer".. Teach us, Father, Son, Holy Spirit, that thanksgiving is a daily duty.

Those who believe but do not pray lack the much-needed protection of the supernatural life force. The same can be said of those who do not pray directly to the Father or to the Holy Trinity. The life force evoked remains extra-natural and is usually insufficient to cope with many double-hearted beings. In essence, the called life force then remains pre-Christian. Only a Trinitarian prayer, a prayer addressed to the Heavenly Father or to the Holy Trinity, gives us access to that high energy that transcends the natural and the extra-natural level.

Imagine a favorable outcome.

It is always requested that there be a favorable outcome. We want to make this clear to God's helpers. But also with our own imagination we can use our energies in a very constructive way. J.Grant²³ relates that when she was sixteen years old, she tore the tendons from her left foot. After sixteen weeks of forced rest, she wanted to teach herself to play golf by practicing what she called her "supra-physical" or her subtle body. With Fortune we have already spoken of this body as "the individuality" (5.2.2.). Grant writes, "For two months, I imagined myself practicing diligent golf, both in a waking state and during my sleep. This means that also her unconscious, her deeper soul was practicing. When local championships were held shortly afterwards, she even won the competition. She is proud to say that her father kept a newspaper clipping for years, saying she won five medals at the Hampshire County Championship.

She continues: "This is one of the reasons why I know that it is extremely important to imagine the subtle body as perfectly healthy, even when the biological body is sick or injured". That's why she doesn't like to think of "my illness, my arthritis, my rheumatism" or 'my' anything. One can emphasize this 'own' so intensely that it unconsciously affects not only the personality but also the individuality, not only the biological body, but also the deeper, more subtle body. In the light of human evolution, which goes far beyond a single incarnation, a sick, subtle body has much greater and nastier consequences. She states that a healthy, fine-material body has a beneficial effect on the biological.

She also says that this subtle body can also receive an energy boost from someone else. She speaks of "the basic principle behind many types of subtle healing". This energy burst can consist, for example, of the laying on of hands by a third party. Then the one who lays on his hands gives his own subtle energy. When he prays, a much more powerful and higher energy is received and transmitted. And to the extent that he who receives the energy, also prays with him, this has a strengthening effect. Both then open themselves up to the healing effect of subtle helpers. And it is immediately clear in a Christian context that a prayer to the Holy Trinity calls upon God's helpers. They are not subject to the vicissitudes of the "harmony of the opposites", nor to a dubious ethics.

No ongoing discussions

In his book, Ch. Baudouin, *Psychologie et pratique de l'autosuggestion*²⁴ (Psychology and practice of autosuggestion), tells the story of an elderly lady who suffered from an aggressive throat cancer. Her doctor gave her three months to live but he didn't tell her. After a few weeks, however, the cancerous tumor appeared to have shrunk sharply. When the doctor was surprised about this, she told him that she was using a religious method, "a mental treatment". The doctor had few illusions about this, but because he saw that the woman was doing well, he encouraged her to continue with it. A while later, however, she became sicker. The reason given by the woman for this was that she had been placed in a different institution and that people in her new home were constantly mocking her for her religious method of healing. Ongoing discussions on this subject undermined her faith. The doctor therefore strongly advised her to involve another institution and not to talk to anyone there about the religious healing she was applying for herself. As a result, her self-confidence and faith in her method grew again, after which she finally healed.

As Baudouin points out, such testimony underlines the importance of belief and it is not always wise to undermine this. In fact, he argues that it would be preferable not to discuss this with people who are unfamiliar with or even hostile to such practices. He concludes that it is better not to discuss it at all.

Baudouin, as a suggestion theorist, also constantly emphasizes the fostering of positive thoughts, even - and this is surprising - when they go against the direct data. For example, where the conscious part in us feels pain somewhere, he argues in favor of deceiving the unconscious and subconscious part in ourselves and "telling" that one does not feel pain and that the body will strive to have all body processes run in an excellent manner. Baudouin emphasizes once again the great power of our unconscious and subconscious tendencies, but also the difficulty to reach these unconscious layers in man and to use them for his own benefit.

Reading his book, it seems that the conscious part in us, like a detective, looks at and spies on this other 'me' in its functioning, to strike at the right time and to force it to adopt a positive attitude. This auspicious moment, for example, is just before falling asleep. The thoughts, images and especially the feelings with which man falls asleep in a contemplative way, are taken over by the unconscious and work quite intensely. This was illustrated, among other things, in a negative way by the story of Dion Fortune, in which she came to the creation of a revenge demon (7.4.1.). Baudouin gives the positive applications: despite the pain I feel in some part of my body, I imagine myself as I fall asleep with that part of my body, but in perfect health. This is not via a convulsive attention that prevents falling asleep, but a dreamy and quiet contemplation with this image. The unconscious and more primitive part of man understands the language of images much better than the language of rather abstract expressions - something that appeared much later in the long biological and atavistic evolution - grabs this message and tries to realize it.

Magically, man acts on the biological body through his imagination. Here he works with his own soul forces. These individual energies can be strengthened by others, for example by laying on of hands, of course always under the right conditions and by authorized persons. However, the testimony of the lady with throat cancer is even more important: through her prayer she not only appeals to her own powers, but also to those of a gifted fellow human being, but, as mentioned above, to supernatural, Trinitarian powers and energies. When she falls asleep, for example, she can form a thought of her throat, but in a healthy condition, surrounded by an intense and radiant supernatural light.

A prayer adapted to one's own needs

The practical model of prayer given above in the text can be adapted to one's own needs, for example by adding a sentence from the Bible. If words are carriers of energies, and if the Bible is bursting with supernatural life force, this applies all the more to phrases taken from it. Thus *Jeremiah 30:17* mentions the following statement of Yahweh: "'For I will restore you to health and I will heal you of your wounds,' declares the Lord". Or still: *Sirah 38:8* says: "The works of the Lord never come to an end, and from Him healing comes over the earth". Anyone who searches the Bible for a moment will find many similar examples. Such a quotation can then, for example, be incorporated into a prayer such as: "Father, Son, Holy Spirit, Holy Trinity, Father, You who say that your works never end and that healing over the earth springs from You, (+) therefore intervene directly with Your Trinitarian life force for the healing of ...". Through the coherence of the inserted sentence with the whole Bible, this increases the life force, the "holiness" of the prayer so composed.

The introduction of such sentences also allows us to alternate prayer formulas, something that forces the demonic or satanic creatures who want to destroy a prayer formula, time and again, to make new efforts.

Let us give a few more examples. In *Matthew 24:43* we read: "If the Lord of the house had known what part of the night the thief would come, he would have been awake and would have prevented his house from being broken into". Such a text can, for example, be incorporated into a prayer that protects against theft. In this way one can think of applications in various areas of life. However, anyone who continues to claim that it is naive to assume a connection between a prayer and, in this case, the prevention of a theft, may think this from a nominalist point of view.

Magical formulas - and similar prayers also enter that magical field - are aimed at a subtle measurement of force. Before a potential thief can actually commit a theft, he must first decide. Prayer can cause him to abandon this decision. A prayer will never be able to stop a bullet, but it will be able to influence the person who is considering using a firearm. Also, to stick to the given example, a prayer, and any subtle energy invested, can make the one who fires, shoot next to the target. It is then that Julia Pancrazi worked for hours to create a fetish (7.5.1.) to protect her family during the war. Thus a magician once protected someone who had to fight, with the words: "'And if they ever shoot at you, they won't hit you".

That is why an archaic man prays to his ghost that his arrows will not go against the goal but will hit the target animal, so that he will find enough food. That is why he portrays this in a dramatic way in advance in a kind of theatre play. He activates through his prayer as well as through his 'play' those energies that should lead to a successful hunt. His 'game' is therefore religion. Here we refer for example to L. Frobenius who described how natives wanted to shoot an antelope and first depicted this dramatically, or to J. Moreno who told how a pomo-Indian healed through the wizard's play, after the Indian had seen a turkey cockerel for the first time and had literally frightened himself half to death (4.3.1.).

Let's remember the clairvoyant who worked many hours on the skin cream with Trinitarian prayers so that the victim of an occult attack would survive (7.5.3.). Whoever continues to approach reality exclusively profane and denies all the subtle forces in it, of course denies himself any insight into this magical way of working. As Sterley said, the axioms of such a person surround him like a shield so that he only perceives what his axioms allow him of "everything that is".

A prayer before dinner

Other biblical texts can also be incorporated into the prayer model given above. For example, the prayer for a meal can be supplemented with *John 21:1/14*, which deals with the miraculous catch of fish. Let's summarize. After Jesus was resurrected, he appeared a number of times, among others to some of his disciples at the lake of Tiberias. They had gone fishing but had not caught anything, so Jesus called on them from the shore to throw out their nets again, on the right side of the boat. They caught so much fish that they feared their nets would tear. Only then did they see that it was Jesus who had called them out. This was the third time He had revealed Himself to His disciples since His resurrection. Back on land they put on a fire and prepared the fish. Then Jesus took the bread and gave it to them, as well as the fish. With this story Jesus shows that after His resurrection He still actively intervenes on earth and grants a number of favors. One can add the sentence " Jesus took the bread and gave it to them, as well as the fish " to the prayer for dinner from this Bible text. This sentence then immediately refers to the whole Bible story and to the Trinitarian energies present in it.

Eliade stated that the traditional man in solving a practical problem was situated back in the mythical origin of creation and from there tried to recreate the world (5.1.2.). Nothing prevents us, in a magical form of prayer, to keep in mind the totality of the successful creation, together with the powerlessness of all evil beings since the beginning of time and for all eternity. "I also say to you that you are Peter, and upon this rock I will build My church; and the gates of Hades will not overpower i," says Jesus in *Matthew 16:18*, which clearly shows the ultimate powerlessness of evil. These creatures fear their judgment, which is not only at the end of time, but also constantly throughout history. A prayer against evil becomes more powerful when this judgment is mentioned. Let us illustrate this by adding to the prayer given above: "Father, Son, Holy Spirit, Holy Trinity, Father, You who say that your works never end and that healing over the earth springs from You, (+) therefore intervene directly with Your Trinitarian life force for the healing of And explain to the evil creatures who are complicit in this, that their final judgment will reflect their evil deeds."

Prayer variants

According to one's own insights and intuitions one can come up with a lot of prayer variants by incorporating biblical texts in it that are in line with one's own insights and needs.

When dealing with serious life problems, *Matthew 16:24/26* can be incorporated into prayer: Then Jesus said to his disciples: "If anyone wishes to come after Me, he must deny himself, and take up his cross and follow Me. "For whoever wishes to save his life will lose it; but whoever loses his life for My sake will find it. "For what will it profit a man if he gains the whole world and forfeits his soul? Or what will a man give in exchange for his soul?"

Let us also remember *Luke 11:9-10*, when Jesus says: "ask, and it will be given to you; seek, and you will find (here, for example, the right food and drink).; knock, and it will be opened to you. For everyone who asks, receives; and he who seeks, finds; and to him who knocks, it will be opened.". "I am where my heart is," said Thomas à Kempis (7.1.2.). As we pray, we could think with our hearts of the glorified Christ on Mount Tabor (1.4.2.), or of the crucified Christ just before the moment of his death. And thus identify ourselves with Jesus. The prophet Isaiah (*Isaiah 53:1/12*) and also John (*John 1:29*) describe Jesus as the suffering servant (12.2.3) who absorbs evil and destroys it completely. Sensitives and clairvoyants tell us that such thoughts have a particularly reinforcing effect on the power of our prayers.

Axiomatic Prayers

The prayers of the Byzantine liturgy first express the very high value of a salvific fact - Jesus' birth, crucifixion, resurrection and ascension for example - and then immediately mention the consent to that value. This is referred to as "axiomatic prayer". 'Axiom', in ancient Greek, means "everything so valuable that it provokes consent". Kilian Kirchhoff, *Osterjubiläum der Ostkirche*²⁵ (Easter Jubilee of the Eastern Church), gives some examples.

"Since Your Son has conquered death (premise, value), He, Mary, all of them immaculate, has now given birth to the life that "lasts for centuries" (second part of the value). He is therefore the God who alone is praised and above all glorified (consent)".

Or: "Greetings, Thou, Mary, seal of the prophets, Thou, message of the apostles, of the proclaimers of God.

For you have for us, in an incomprehensible and inexplicable way, God, the true being - brought into the world like an ordinary mortal in "the flesh". It is thanks to Him that we regained the 'old' nobility desired by God, and may enjoy the joy of paradise. That is why we praise You who give us such glory, in hymns, You, the benevolent mediatrix, You, the all-embracing saint. For we are so rich to have a mediatrix of eternal life, for Your Son grants great mercy".

The structure of the kundalini

Jesus prayed a lot and all the time. He lived one with His Heavenly Father and from that unity He performed "the works". John, uses the term "the works" when he talks about the healings, the incantations and the counsels of Jesus. Jesus stood for data: the diseases and possessions. Now one speaks of psychopathologies. And He wanted a solution for this, in unity with His Father. The data, in their imperfection, shows us once again that the animistic system has serious shortcomings. Jesus and His Father reveal - apocalypse - and expose these data. This has been the case throughout sacred history. Those who pray share in God's high life force. Then God changes the structure of the kundalini. This is only possible if the praying person learns to control the wild energies that are present in the kundalini flow. We have already spoken of acceptance, purification and exaltation at a higher level. The meaning of the Ten Commandments is there. Immediately one sees the difference with for example yoga. The practitioner of yoga also intervenes in the kundalini flow, but in a much more direct and dangerous way.

The "Our Father"

If the Decalogue was mainly a listening to the voice of conscience, the "Our Father" is a direct supplication. Here is the somewhat clarified text.

"Our Father, Who art in heaven, Hallowed be Thy Name. Thy Kingdom come. Thy Will be done, on earth as it is in Heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil. Amen."

Let's be careful at the address: "Our Father". *John 2:12* says that sins are forgiven through the power of His name. This is one - and a biblical - application of dynamism or belief in power.

To call someone - to name him - or certainly to speak to him, is the one who is called, named, addressed, made present, summoned, and this to achieve a given. Indeed, by coming into the presence of God, one comes into contact with this vital force. This is precisely the power of prayer.

Christian idealism

'Idealism' here means "to put first the fact that everything that exists in fact already exists in God's Spirit". Think of Plato's theory of ideas (5.1.2.). Albinos of Smurna identified these ideas with the thoughts of God.

Those who want to be one with our Father in heaven first of all noticed the fact that in the interiority or Spirit of our Heavenly Father everything exists beforehand. This is necessary if we are to come with Him to the same view of the given, the requested and the solution. It is that which is meant, among other things, by "Thy Will be done, on earth as it is in Heaven". And that is "in heaven", in the Holy Trinity itself. For the Son and the Spirit share that thought. In this way, everything that shows, comes from what is not shown". *La bible de Jérusalem* (The Bible of Jerusalem) comments: "Before things are created, they exist in the Holy Trinity, from whom everything comes". Penetrating the invisible and the axioms that correctly represent the invisible is referred to as 'faith'. A belief that Biblically speaking is a kind of 'seeing' of what 'is'.

Vladimir Soloviev, *La justification du bien*²⁶ (The justification of the good), develops a theory of evolution based on this reality. He says that the stone, the plant, the animal, the man and Jesus as Messiah of all eternity exist as pre-constitutive, pre-existing ideas in God's spirit. The actual evolution gradually unfolds those ideas. But in such a way that the inorganic, vegetable, animal and human kingdom ends up in the kingdom of God, in the "Thy Kingdom come". Christianity, if properly understood, lives in such a perspective.

Let us take a moment to reflect on the idea of 'philosophising Christianity'. E. Bréhier (1876/1952), *Histoire de la philosophie* (History of philosophy), says that Christianity is an "annoying mental revolution", but that it cannot cope with "real philosophy". Through this bipartisan pronouncement one can feel the passage of modern rationalism, which thinks mainly profane. Cl. Tresmontant (1925/ 1997), *La naissance de la philosophie chrétienne*²⁷ (The birth of Christian philosophy), claims against Bréhier that the Bible, although not a book of rhetoric, professional science, philosophy or theology, contains a covered or a somewhat explicit ontology. From the Jahwist text (-900/-800) up to and including the first Vatican Council (1870), one coherent set of doctrines is at work, including themes such as wholeness, unity and multiplicity, the Godhead and creation, sacred and profane time, hylic pluralism, freedom of will and action, spirits and many other philosophical subjects. All this has a sometimes very precisely defined purpose.

A direct and individual contact

In *Matt. 26:41* Jesus says: "Keep watching and praying that you may not enter into temptation; the spirit is willing, but the flesh is weak." When one prays one gets a direct and individual contact - which is the purpose of Christianity - with the Holy Trinity, which at that moment pours out its Spirit on the one who prays, on his situation and on the problem presented to the Holy Trinity. The one who prays thus surpasses his weakness and becomes 'strong'. All this does not prevent Paul from highlighting our weakness in *Romans 8:26*: "In the same way the Spirit also helps our weakness; for we do not know how to pray as we should, but the Spirit Himself intercedes for us with groanings too deep for words". And hardly anyone, not even Christians, will contradict this. The causes are many, individual and collective. We don't even think about it, except for a few. The Pentecost event in Jerusalem has been going on for centuries, and the arrival of the Son of Man at the end of time hardly seems to touch us in our daily lives.

Scripture and the Christian tradition have always emphasized that the time between Pentecost and the coming of the Son of Man is far from simple. And the 'Our Father', the prayer that Christ left us, expresses it clearly. The name, the important role, of the Father is sanctified only by a minority of people. His will is only done in part on earth and in heaven. The reason: His kingdom barely begins; it is actually yet to come. "Thy Kingdom come" we say with Christ.

For the kingdom is not yet there. The earthly atmosphere stifles somewhat the intimate contact with the Holy Trinity and makes it difficult, sometimes even very difficult, for us to live up to the new covenant, the goal of Christianity.

The bible, *2 Thessal. 2:7-12* and the tradition are formal: the days of the antichrist are approaching. "For the mystery of lawlessness is already at work; only he who now restrains will do so until he is taken out of the way. Then that lawless one will be revealed whom the Lord will slay with the breath of His mouth and bring to an end by the appearance of His coming; that is, the one whose coming is in accord with the activity of Satan, with all power and signs and false wonders, and with all the deception of wickedness for those who perish, because they did not receive the love of the truth so as to be saved. For this reason God will send upon them a deluding influence so that they will believe what is false, in order that they all may be judged who did not believe the truth, but took pleasure in wickedness.

The current religious apostasy insinuates that this time is coming. In any case, it explains the suffocating atmosphere that Christianity is undergoing in our time, at least as a new covenant. This makes the prayer of Christ "Thy Kingdom come" more topical than ever.

One can turn "in distress" to the Holy Trinity, but always ask oneself the question: "Is what I want, given from above?" For the plans of the Holy Trinity sometimes include, and rightly so, things that go beyond us. In any case, much of the above is given to us by the love of the Holy Trinity.

Let us not forget that Heavenly Father "causes His sun to rise on the evil and the good, and sends rain on the righteous and the unrighteous." (*Matthew 5:45*). If all the wicked are treated with goodness, how much more than a Christian who tries to live in accordance with the wishes of the Holy Trinity? For, according to *Gal. 4:6*: "Because you are sons, God has sent forth the Spirit of His Son into our hearts, crying, 'Abba! Father!'" expresses a child's intimacy with his "father". This 'closeness', let us not forget, remains accessible to the Christian, even though we are far from perfect. If we truly and sincerely pray, we are never really alone.

And for those who, after this whole explanation of prayer, would think that praying is more difficult than initially thought, we can conclude with a reassuring word, because Heavenly Father saves a lot of our imperfections in a penetrating way. The Bible bears ample witness to this. Thus we read in *Mt. 6:7/8*: "And when you are praying, do not use meaningless repetition as the Gentiles do, for they suppose that they will be heard for their many words. So do not be like them; for your Father knows what you need before you ask Him".

Rom 8:26 also speaks in the same sentence: "In the same way the Spirit also helps our weakness; for we do not know how to pray as we should, but the Spirit Himself intercedes for us with groanings too deep for words".

In *Hebrews 10:17* we read again that God places His laws in the hearts of men and engraves them in their spirit: "and their sins and their lawless deeds, I will remember no more." We find this great forgiveness confirmed in *Luke 18:26-27*: "They who heard it said, 'Then who can be saved?' But He said, 'The things that are impossible with people are possible with God.'"

Or do we think of *Matthew, chapter 20*, where Jesus speaks of the workers of the eleventh hour? Those who only work in the vineyard for the last hour of the day receive a similar reward to those who work all day in the burning sun. In this way Jesus makes it clear that people who only come to insight and conversion late, are always welcome to stay with him. Finally, *Phil*

4:6 mentions: " Be anxious for nothing, but in everything by prayer and supplication with thanksgiving let your requests be made known to God"

13.3.2. Incantations

An exorcism

As said before, Jesus' miracles go hand in hand with his teaching. Where they are no longer there, the kingdom no longer begins and He is misunderstood in his works. Let us remember that his miracles are accompanied by the forgiveness of sins, in the healing of the lame (*Mark 2:5*) or of the sinful woman (*Luke 7:48*), among other things. When Christ appeals to the evil spirit in a sick person, he takes a different view from that of a doctor or a psychiatrist. He points out what lies behind the naturally observable. He acknowledges God's absence through the physical and psychological torment or through the wilderness of the natural elements. Evil makes use of this to strengthen his grip. Jesus spoke of the "handcuffs that Satan held in his hand" and of "a spirit that made her sick".

Let us listen to what *Luke 13:11/16* tells us: " And there was a woman who for eighteen years had had a sickness caused by a spirit; and she was bent double, and could not straighten up at all. When Jesus saw her, He called her over and said to her, "Woman, you are freed from your sickness." And He laid His hands on her; and immediately she was made erect again and began glorifying God. But the synagogue official, indignant because Jesus had healed on the Sabbath, began saying to the crowd in response, "There are six days in which work should be done; so come during them and get healed, and not on the Sabbath day." But the Lord answered him and said, "You hypocrites, does not each of you on the Sabbath untie his ox or his donkey from the stall and lead him away to water him? "And this woman, a daughter of Abraham as she is, whom Satan has bound for eighteen long years, should she not have been released from this bond on the Sabbath day?"

Healing at that high level of reality then means undoing that grip of evil. A well-executed exorcism is thus much more than a biological or psychological healing and reaches down to our deepest soul, or in other words, to our highest and most subtle vehicles (9.2.2.). Anyone who sees in an exorcism only a treatment that bears witness to a lack of modern medical knowledge, does not do justice to the purpose of the bible and to that higher reality. Moreover, the two methods of treatment can be perfectly combined. One can be treated medically and psychologically, but there is nothing to prevent one from asking for powerful energies in prayer in order to perpetuate this healing. Anyone who appeals only to prayer and neglects medical laws makes a similar mistake to the one he or she who sees healing as an exclusively biological or psychological affair, ignoring all the higher energies. God also works through natural means.

With regard to the subtle side of a disease we still refer to E. Haich, (8.2.1.) who says that the initiates of the Veda-philosophy claim that bacteria are cells of the invisible body of a demonic spirit. Also Wirth (8.2.1.) confirms that "the ancients" saw the disease as the intrusion of a hostile being. And Huc and Gabet (7.2.1.) also mention that the Tatars, like the Tibetans, attribute the disease to the influence of evil spirits.

Although the expulsion of demons is not a practice for everyone, one can still see it as a strengthened form of prayer and a greater struggle with evil. Anyone who ventures into exorcism will have to possess an exceptionally strong life force, because here too, the strongest will win the battle. "I know Jesus and so do Paul. But who are you?" That is how the spirit asked the Jewish conjurers, and he overpowered and hurt them, as we read in *Acts 19:13* (8.1.1.). Such an evil spirit penetrates into the souls of those it possesses and strengthens their

life force, but in an unfavorable way, so that the possessed person can also become physically much stronger.

No sensation

In a number of media one finds exorcism usually rather sensationally presented. But it doesn't have to be that fast. We refer to the revenge demon of D. Fortune (7.4.1.).

Someone had done her a grave injustice and she wanted revenge, until, to her great horror, she 'saw' that her anger was creating a demon. She must at all costs absorb this creature back into herself via the umbilical cord and let go of her thoughts of revenge. This is the most efficient form of exorcism. Evil is then literally destroyed. She applies the exorcism here to herself. If Fortune had not been able to control the evil she had caused herself, she could have called in an exorcist who could have done the work. Such a person then tries to expiate someone else's pain, to atone for it in his own body and this leads to the patient's recovery. The exorcist would then have experienced the anger and revenge that Fortune had in the first place, and should have controlled this process all the time. This is why this method of working is not suitable for everyone. What about a "highly flammable" person who has practically no self-control and who dares to take on such a mission?

Rather, it is to be expected that such a person will soon be controlled by the evil that he is willing to fight, but where he is far too weak. A true exorcist will therefore have to maintain a very high ethical standard of living so that he will always be able to control his emotions and not get involved in all the temptations of evil. It is therefore essential that such a person works from the supernatural level and in prayer constantly appeals to Trinitarian energies. It is therefore all the more astonishing that Fortune makes no mention of this in her exorcism. And another thing: a serious exorcist is anxious to shun all media interest and sensation and works in complete silence. Any publicity in such a work makes the task immensely difficult.

Let us recall the *mère-des-dieux* who helped a farmer to overcome his setbacks. (11.3.). Through a voodoo ritual she drove away the evil that weighed on the man, not by **expiating** it in her own body, but by moving it. The farmer may have been relieved of his problem, but the evil has persisted and wandered around in search of a like-minded 'home'. It is possible that these creatures will find their way back to the same farmer after some time. Which then requires another ritual.

A number of 'possessions' are caused by the fact that some people do not manage to control their thoughts. They fill their own aura with negative thoughts that evoke and strengthen evil. W.H.Gmelig Meijling, *De aura, uitstraling van mens, dier, plant en steen*²⁸ (The aura, radiation of man, animal, plant and stone), writes: "There are people with weak will, people who always give in to undesirable tendencies. In the long run, they can become the victims of their own inability - which in the deeper sense is the same as their own unwillingness - and thus bring into the aura forces that they can no longer cope with".

Formulas, but also intuition

Some of the exorcist adhere to the "ritual romanum", the prescribed Roman ritual to cast out demons. The first edition dates from 1614 and remained unchanged until 1952. However, other exorcists believe that the formulas described herein are too rigid. They believe that this gives a lot of evil creatures the opportunity to stand up to it and, so to speak, to become immune to it. In this way they penetrate the ritual and make an impotent caricature of it. We found something similar in prayer. Here, too, variety is required because beings are constantly trying to disprove the magical prayer formulas. Those who take this into account will, of course,

continue to appeal to the Trinity and to adapt the formulas of prayer according to their intuition, according to their inspirations and according to the images that impose themselves on them, to the specific circumstances of each individual incantation. Something similar also happened in the case of prayers. On the one hand, the prayers have a fixed Trinitarian structure, but on the other, they leave room for their own formulation, adapted to the specific and individual needs.

A number of 'possessions' are caused by deceased people who do not yet realize their new situation and cling to people they have known during their lives. Fortune, recounted the story of a fallen soldier whose ghost was always searching for his fiancée (6.2.3.). In the other world he did not find his way and clung to her, so he used her life force and depleted her in a dangerous way. Such deceased people are rather panicked so that a heavy-handed and attacking spell, as the exorcism of the church prescribes, is actually misplaced here. The exorcists achieve more if they can make the deceased victim aware of his actual condition. When he realizes that he is deceased, but still earthbound and has to go his way to the other world, the grip on the still living relative can come to an end. The anonymous testimony from 6.2.3. to convince an earthbound but deceased soul of its true situation illustrates this.

Utter despair, utter distrust

In 1974 the weekly magazine *De post*²⁹ (The post) published a text on exorcism in response to the success of the film "The exorcist" at the time. This text also gives the floor to some exorcists who tell us about the great difficulties they can face. One exorcist writes: "I have had personal experiences with demonia. Mostly in the form of mental states. I was immersed in utter despair, in utter despair of my fellow human beings, in utter pessimism, in utter distrust of God and His saints. These negative thoughts came completely unexpectedly and had suddenly disappeared again.

In fact, I laughed and whistled, saying, "Well, I've lost that again. I always felt so intensely that this was the grip of another angry and deceitful spirit. And I knew and felt that a person cannot master this temptation with his normal psychological resistance. I felt it, it shot through me: that situation is not from me. I just couldn't react out of psychic powerlessness. I felt gripped. If that grip now prevails, then you speak of possession.

That is why I find submission, the loss of free will, which is often much more vague and less visible, so important. Because possession is an acute and recognizable case. But submission and loss of free will can already be symptoms of latent possession, which can suddenly become very acute. I am firmly convinced, especially through my personal experiences, that only Jesus Christ is able to overcome that shortcoming. Before I start an exorcism, I consult that internal voice. As *John 1:9* says, "There was the true Light which, coming into the world, enlightens every man." Every human being has this capacity. I have consciously drawn it to a paranormal practice. Through that voice I have become a rabid enemy of the devil. I know that Satan is the number one enemy of mankind. But this mankind does not take this into account, for it is systematically misled by an ideological form of modern science, which laughs at the existence of the devil (and, moreover, of God) under mockery and ridicule. Similarly, a non-dynamic form of modern Christianity denies what it has itself said over the centuries: we are threatened by spirits that we, as simple creatures, cannot master. Unless we call upon a higher power, Jesus. This is one of the main goals of the Incarnation of Christ. His appearance at that particular moment in history was no coincidence. At that time, the ancient world had been shaped mainly by Greek intellectuals, and at the same time one was enjoying magic and mysticism as never before. In my opinion, it is precisely at this moment when magic and mysticism combine with a vain and haughty intelligence that Christianity will make a strong comeback. This is also the

case today, at a time parallel to this late antiquity phase. We are now living in an age like the early Christians." So much for this testimony.

The film: The exorcist

This film, one of the most successful horror films of its time (1973) and nominated for ten Oscars, is based on the novel of the same name, *The exorcist*³⁰, by P. Blatty, who in turn was inspired by a true story. Let's summarize the film.

One day the archaeologist Father Merrin finds an old statue of a devil and fears having made contact with that demon. Elsewhere, Regan, Chris' daughter, begins to behave in a very strange way. She becomes more and more evil and uses the most vulgar swear words. Chris thinks her daughter is ill, but medically nothing comes to light. A psychiatric examination doesn't bring any clarity either. Because there are also a number of frightening paranormal symptoms, Chris starts to believe that Regan is possessed. Her daughter's voice also changes radically. In desperation Chris appeals to the priest-exorcist, Karras. The latter, however, suffered from a depression. He feels somewhat guilty about his mother's death because he left her alone for too long. Then Father Merrin was called in. The two priests now tried to drive the demon out of Regan, who was in bed. When, after a short break, Karras returned to Regan's room, he found Father Merrin dead next to Regan. Merrin died of a heart attack. Karras can't control his emotions, wants to strangle the girl and challenges the demon to make him, Karras, possessed. The demon is all too happy to respond to this. However, Karras reflects, and to prevent him from becoming a toy in the hand of evil, he commits suicide by jumping out of the window. Then Regan becomes a normal child again.

Your weaknesses

G. Covina, *Het ouija boek*³¹, (The Ouija Book), emphasizes the axiomatic of all who do spiritualism. An Ouija board is a shelf with letters and numbers on it and is used by some medically gifted people to get in touch with invisible beings. According to Christianity this is an extremely dangerous practice if one does not pray to the Holy Trinity. One opens the door of the aura wide for the first one who presents himself. And these are not supernatural beings, but rather supernatural beings with all the vicissitudes that are specific to them. Covina says that before we ask ourselves the question from where the answers come from the Ouija board, we must first ask ourselves from where our questions come. Before starting even to evoke souls or spirits, one must try to see as clearly as possible in one's own unconscious and subconscious motives and the conscious motives that incite to spiritism. Why? Because our axioms will be represented in the answers. Covina writes: "The clearer you see in your convictions, the sooner you will be able to detect the deviations in the answers. This is how this thoroughly experienced spiritualist experienced spiritualism.

So examine yourself, your opinions, your whole being in all possible details. "Nothing is irrelevant", she says. The answers will make you pay attention to any hidden presuppositions that you have in you when you contact spirits. It seems again to be a form of an ABC-theory (2.3.). The given A is the use of the Ouija board, B stands for our presuppositions, C for our questions. Our questions are influenced by our assumptions.

What Gina Covina says about Spiritism applies to everything that is sacred. Highly skilled spirits will immediately know where your weaknesses lie. They will take you mercilessly, unless you work under the formal guidance of the Holy Trinity, with your weaknesses. And in such a way that it is precisely this that escapes you and remains unconscious. To 'have' you, they will gradually introduce small, imperceptible deviations from the truth, and will also very

subtly weaken your morale, but in such a way that you 'take it with you' and continue to trust them thoroughly. For example, spirits with a titanic-olympic and satanic genius have "had" many of them. This is the famous "discernment of spirits" that the Bible and Christianity repeatedly warn of. Gina Covina is one of the rare spiritists who praises thorough self-knowledge in this respect.

No misleading talk, but prayers.

In the film 'The exorcist', for example, it becomes clear that the devil is terrified of Father Merrin. The exorcist stated that for such a job you do nothing with the humanities, with doctors or with psychiatrists. It is with the word of God, with prayer. Merrin doesn't listen to all the talk the demon speaks through the possessed girl Regan. The devil is afraid of him. Karras, however, is a modern theologian who is not familiar with the dynamic and occult side of religion. He even admits that he has lost his faith. The devil has nothing to fear from him, yes the demon mocks him. Karras' weaknesses were, on the one hand, his shaky faith and, on the other hand, his feeling of guilt towards his deceased mother. His shaky faith makes him much less able to claim Trinitarian energies. In this respect he is somewhat like the exorcists in *Acts 19:13*. (8.1.1.) where Jewish exorcists wanted to exorcise a possessed person with the formula: "I swear to you by the Jesus who preaches Paul". The man in the grip of the evil spirit overpowered them all. In the film, the devil could also ask Karras: "Who are you that you order me to leave here?" The feeling of guilt towards his mother also plagued him. The demon took on the form and voice of Karras' mother, so that the priest could not resist the temptation to respond to 'her' misleading complaint. Satan' in Hebrew means 'opponent' in terms of guilt and therefore 'accuser'. He talks about guilt to people who let themselves be seduced.

It seems that satanic spirits dominate the intellectual mechanisms of mankind, without those people noticing. The devil takes them by their prejudices, by their unconscious and subconscious axioms. And so you can see where he is working: where the lie begins, in the brutal sex, in the violence. Every spiral of violence, every armed conflict in the world shows that demonic forces are at work, but very subtle. They undermine our world in a diabolical way. In the traditional cases of possession, as the film shows us, the devil is actually naive. That's where he lets himself be known. There he is the victim of his own violence and he allows himself to be boosted to take possession of the body and soul of a human being. In daily life he is usually a lot more cunning at work. His great victory is to make us believe that he doesn't exist. Then he can go his own way unnoticed.

For example, he is working in the many 'sentences' that Ellis and Sagarin call basic judgements (2.3.). In their 'ABC-theory' A is the given and the letter B stands for the reaction of someone to that given, a reaction that is based on the assumptions that one cherishes. C stands for the final result. A healthy B states that with the given A, for example a serious setback, this is gradually processed. The result of this is C that one comes out strengthened. A less healthy B allows negative sentences from the deeper soul, from the unconscious or subconscious, to emerge. Many of these sentences boil down to: "anything that is practically unfeasible". This is hammered deep into the soul, so that people think that they were "born for misfortune".

Power of a scientific fashion

L. Marcuse, *Amerikanisches Philosophieren*³² (American Philosophizing), quotes W. James (1842/1910), the father of American pragmatism and for many years chairman of the society for Psychical Research (understand: parapsychic research) and writes: "The Cartesian rejection of the paranormal in the XVII-th century, the time of the baroque virtuosi, has passed into the XVIII-th century enlightenment. The refusal of modern enlightenment to recognize the

hypothesis of possession, despite the long human tradition based on concrete experiences with it, is for me a peculiar example of the power of the axiomatic of our times in the field of science. I am convinced that one day the demon theory will be taken seriously again. One must indeed think 'scientifically' in order to be so blind and deaf that one ignores such possibilities". This statement by James in 1909 shows how long and how thoroughly the anti-parapsychological institution of rationalism has influenced the so-called 'scientific' or 'rational' mentality.

In 1976, 23-year-old *Anneliese van Klingenberg*³³ died as a result of an exorcism that was not carried out expertly. The press has given a detailed account of this. Exorcists with more insight deplore the incredibly naive way of working of these 'exorcists of the devil' who, on the basis of religious fanaticism and against all medical prescriptions, even starved Anneliese to death.

Prof. Dr. Siegmünd of Fulda then regretted that some ecclesiastical authorities laughed at and ridiculed the belief in the devil as an outdated and medieval concept, while in the Occident Land, the Western European continent, an ever-growing Satanism is spreading. Satanists refer to hundreds of thousands of members. Their Satan's bible, which recommends to revel in the classic seven deadly sins, reached a quarter of a million copies. We have already referred to the book by D. Cellura, *Les cultes de l'enfer* (The cults of hell) (2.3.).

Three types of seduction

Anselm Grün, S.B., *Het omgaan met de boze*³⁴ (Dealing with evil) is mainly based on Evagrius Ponticus (346/399), an eastern monk and desert father. Evagrius belongs to the patristic family (33/800). Like Plato, he believes in 'demons', in invisible creatures that try to seduce the "great lion" and the "lesser monster" in us (2.5.). The monk is first and foremost charmed by his desires, but extremely cunning demons respond to this. The method of Evagrius consists in first letting the temptation come through, so that one can get to know the psychological root of it within oneself and the demon that is taking advantage of it. The work begins by emphasizing that the search for God can also be subject to a harmony of opposites. The experiences of the (desert) monks can be described as follows: "the demons can control a person in such a way that he is possessed. They treat diseases such as schizophrenia, epilepsy, insanity and hysteria".

Evagrius distinguishes three types of seduction, which are linked to the great monster in us: gluttony, unchaste and greed. He explains them.

Gluttony

Evagrius tries to moderate his eating habits. He describes how the demon of eating and drinking does not directly encourage excesses in the field of eating and drinking, but rather recognizes the rapid failure of the mortification method. This thought leads him to believe that his mortifications could make him ill, and that there is no doctor to be found in the desert. In other words, look at the undesirable result of my penitence life and you will understand that I have to give it up.

In Grün's view, this is a form of what the psychologists call 'rationalization'. Seemingly responsible reasons are the expression of an unconscious urge. They are used here as an excuse to escape penance or austerity in relation to nutrition. The people's man says of this: "one deceives oneself".

Unchaste

Grün, as an interpreter of Evagrius, says that this demon works mainly through the imagination. The demon of chastity tells us to covet the body. In this way he mercilessly attacks those who live in abstinence. Something that makes them give up their abstinence "because

they don't achieve anything anyway". The demon tarnishes the soul by seducing it into "shameful deeds". According to Evagrius, it happens more often that the impure demon enters the body directly. What a lighter or heavier form of "possession" would be. We refer to St. Anthony (251/356). This monk was best known for the erotic temptations he resisted. Antony went into the desert to live only for God. But the lonely road took him not only in the presence of God, but also in the presence of evil. This now came to him openly. His loneliness turned out to be an unpleasant 'dichotomy' with evil. Like many other monks, he found that his way to God led him to a struggle with dark powers. These 'forces' that he saw at work in his wishes, urges, motivations and emotions, he calls 'demons'. The search for God, at least in those conditions, is nowadays to be confronted with the 'spirit of denial of God'. When studying the history of religion, one may wonder whether the whole religious life - not just that of a desert monk - is a constant and intense struggle against evil.

Greed

Greed wants to convince us that with age we will need help, that we will be unable to work in the field, that we will experience famine, disease and bitterness of poverty and what a shame it is to have to get the necessities of life from others. Again, these are just rationalizations, with negative thinking about 'poverty'. Grün writes: "Those who have known drug addicts and their way of arguing will see Evagrius' observations confirmed. Here too, any grounds for imposing restrictions are questioned for seemingly clever reasons. In fact, behind these 'reasons' lies the infantile need to possess more and more. Like a child, one has not yet learned to renounce it and to adapt to reality.

In our time, it is easy to mock this classical psychology of temptation. But read the Gospel, *Marc. 1:13*. Satan also tried to charm Jesus at the forty-day fast in the desert.

Evil is being wiped out.

Let us give some more examples where the evil is not or hardly recognized, or where one sees it, but prefers not to have known it.

"We do not believe in authority, our child will gradually experience the consequences of his actions", says one parent who is too weak. Plato would certainly point out that such a far-reaching anti-authoritarian mentality activates the "great monster" in man, to the detriment of "the little man" (2.5.).

A hacker proudly tells his friends that he has placed a powerful computer virus on the internet. It is attached to an e-mail with the words 'I adore You'. Anyone who opens it unsuspectingly will not be able to prevent how all his or her files are destroyed. The hacker enjoys the fact that he can ruin a lot of people he doesn't even know. What lives in the deeper soul of such a person who enjoys giving others a lot of trouble? "Ah, it's a nice hobby, and one has to learn to protect oneself against it", he defends himself. Evil enjoys it, because it can go its own way and is hardly recognized.

"I know what I do", the man defends himself in an angry tone, after he has given someone a beating. "It was more than deserved."

"I'm not possessed," the woman shouts at her partner, after secretly injuring herself with a knife and telling the police that her husband did this to her. In doing so, she can put into practice what her lawyer recommends: "Make sure you have beatings and injuries and that you can show them to the judge". It is more important to win a plea in court than to act conscientiously. And so, she thought about it, reasoned it and executed it effectively. "And as long as you think about what you're doing, you can't be possessed, can you?" she thought silently.

"Do you want the total war?" the demagoguery shouts to the agitated crowd. And the crowd cheers an overwhelming 'yes'!

"I was no longer myself," the criminal apologizes. "I was caught up in an irresistible urge. It was stronger than me and I didn't know what I was doing. And this after he had carefully prepared his crime.

And what about the small but persistent harassment that makes the victim desperate, or a family member who is denied entry into the family without just cause, or what is called "white-collar crime", which is committed behind the scenes in a serene and thoughtful way?

"I am an active member of a religious association. I even go around the church with the bowl to collect the chair money," someone apologizes and thinks he has found a safe-conduct for things that are not allowed to see the light of day.

What about a case law that serves interests other than the pronouncement of a just verdict? The writer in *Psalms* 82 (81) asks himself, "How long will you judge unjustly?" And says that such judges and magistrates prepare their own way into the underworld through their actions. *Psalms* 49 (48) also speaks of man who knows no scruples: "

Such people are self-assured and die in full satisfaction with their fate. In fact they are a herd that one in the underworld to graze, while the people with conscience on them get it. The underworld, that is where the self-assured are at home". Perhaps this is how they manage to make it in this world, and they enjoy prestige and prestige.

But the Mene, Tekel, ufarsin (12.2.1.), their Judgment of God, can be read in their aura for those who can see it mantically. Clairvoyants say that the aura of such people is black and heavy, and this has been the case ever since the injustice that they want to commit was hatched. This also puts them in the grip of like-minded spirits and gods. It is only at the time of their transition that most of them realize the full scope of their actions. But there it is much more difficult to repair the injustice committed.

An honest confrontation of our conscience with many forms of evil makes us realize that in a number of cases we have not been completely - or perhaps not at all - honest. We are left with an uncomfortable mood, yes, we feel guilty. Some people console themselves by objecting that you can't succeed in this world if you are always honest.

Anyone can complete the list with examples from his or her immediate surroundings, from any newspaper or from what history teaches us about various forms of violence. And we can find out about these forms of evil ourselves, but what about the evil we once practiced and of which we are no longer at all aware? We have repeatedly called it the occult status of man. Sensitives feel the heavy and tiring radiation that comes from such a person. Clairvoyants notice how the aura is marked by it and possibly see the causes that are carried from a distant past and still have to be expired. Magicians who are strong enough can intervene directly with supernatural help. But the person himself can do a lot to improve his 'fate'. An ethical way of life and a sustained Trinitarian prayer make that nothing in life is really tragic for the believer. This can also be seen from what follows.

13.4. All will know God.

13.4.1. The Covenant

The old covenant

In the Bible one speaks of the Old Testament or the Old Covenant. God makes a covenant with the people. He lets himself be known through his mediators. The Decalogue, the Ten Commandments, is the charter of this covenant. *Jeremiah* 18:18 tells us that the believers are among priests, prophets and wise men who act as mediators, to explain the law and the commandments. And Jesus in *Matthew* 23:34 calls them "prophets, wise men, and scribes". It is they who bear witness to a religious experience. They are an instrument in God's hand to help

and guide the other believers. This is the religion based on intermediaries. All religions know their mediators.

The new covenant

We read *Isaiah (Isaiah) 24:5* "The earth is also polluted by its inhabitants, for they transgressed laws, violated statutes, broke the everlasting covenant". Read also *Isaiah 34:1f.* "Draw near, O nations, to hear; and listen, O peoples! Let the earth and all it contains hear, and the world and all that springs from it."

Both texts are the opening words of what the exegetes are called "the great and little apocalypse" of Isaiah. We see that the two texts do not mean the people of Israel, but all peoples, "the inhabitants of the earth". The first text speaks of "the everlasting covenant" with all the inhabitants of the earth. So it is about all religions and not only about the biblical. Hence the comprehensive importance of this basic text. So there is a general covenant that is also eternal, that 'binds' all peoples, all earthlings. The non-Biblical religions show traces of this. Think of their creation myths, their belief in a supreme being, of the existence of a conscience that condemns a number of interventions of the gods of the extra-natural level as unethical and unjust.

In *Jeremiah 31:29f.* the prophet clearly proposes a religion based on direct contact with God, i.e. without mediators in the traditional sense. He feels inspired by God who says, "'But this is the covenant which I will make with the house of Israel after those days," declares the Lord, "I will put My law within them and on their heart I will write it; and I will be their God, and they shall be My people. "They will not teach again, each man his neighbor and each man his brother, saying, 'Know the Lord,' for they will all know Me, from the least of them to the greatest of them," declares the Lord, "for I will forgive their iniquity, and their sin I will remember no more."

The biblical term "Know the Lord" means "having intimate contact with God". Yahweh introduces a new covenant. In other words, God's judgment is undergoing a change of structure.

In *Ezekiel 36:26ff.* Yahweh says: "Moreover, I will give you a new heart and put a new spirit within you; and I will remove the heart of stone from your flesh and give you a heart of flesh. I will put My Spirit within you and cause you to walk in My statutes, and you will be careful to observe My ordinances."

Here is what Ezekiel foretold with emphasis on internalization ("a new heart") and the gift of "the new Spirit" or God's life force.

The generality of direct contact with God is also expressed in *Joel 3:1*: "I will pour out My Spirit upon all men (understand: all men as they are). Prophesying will be your sons and your daughters, (note: they will behave like prophets), your elders will have dreams, your young men will see visions. I even pour out My Spirit on the servants in those days." *The actions of apostles 2:17f.* take up this Pentecost text again.

Forgiveness of sins

It is on this basis that God renews the inner contact with man. This fulfills a wish of Moses (*Nummeri 11:29*): "Would that all the Lord's people were prophets, that the Lord would put His Spirit upon them!" This means that Moses grants each individual the right to be 'prophet', God's confidant and inspired, so that each person also hears the voice of God in his deeper soul and learns to know Him (*Numbers 14:22; John 8:47*). Then everyone will have paranormal religious experiences and no longer be dependent on the testimonies of others. Everyone gets to know God. As said before, it means to 'know' the Bible, to deal with it intimately. The Greek meaning "intellectual knowledge" is at most an aspect of that typical biblical 'knowing'. This

renewed contact changes the position of a church mediator. He is in the service of the new covenant to bring the faithful into direct and individual contact with the Holy Trinity. Christ is the model of this. He tells the world what He has heard of the Father who sent Him (*John 8:26, 8:28*), and this thanks to His intimate contact with the Father.

They will all be taught.

God introduces individualization: the intermediaries lose their dominant role. For God immediately addresses himself to the individual man. The mediators, however, do not become superfluous in most cases: they try to bring others into intimate contact with God. At least, if they themselves have direct contact with God, and if they can lead the way as *homo religiosus*.

This religion of the intimate contact with God is characteristic of Christianity as a "new covenant". The letter to *Hebrews 8:6ff.* clearly repeats the text of *Jeremiah 31:31ff.* and immediately adds: "Speaking of the new covenant, he makes the first covenant obsolete. So, what is obsolete and worn out, will disappear".

"All shall be taught by God" we read in *John 6:45*. This means that no one is excluded from intimate contact with the Father. Jesus makes that message very topical. The religion of Yahweh becomes more individual than before (from "the God of our fathers" it becomes "my God"). Religion is internalized ("in the depths of the soul", "in the heart"). Finally, God forgives sin, the source of death.

Religion becomes individual, internalized, and particularly forgiving. There are three new features of the religion of Yahweh ahead of us. Our time seems to be creating the climate par excellence in which this religion is required.

The covenant that encompasses all nations.

The prophet Isaiah, with his two apocalypse, or end-time predictions, did not rely on Jewish revelation but on an eternal covenant. That was not the covenant of Moses. Moses is part of it. Jesus does not renew the Jewish covenant but that general, eternal covenant.

Paul, in *Romans 2:14ff.* states: "When the Gentiles, unfamiliar with Jewish law, fulfill the precepts of this law, they apparently live according to it. They reveal the reality of this law as it is written in their hearts."

We see that Paul insists on confirming that God reveals his presence and his counsel in the form of laws in the depths of the souls of the Gentiles. And in such a way that the same pagans, just like the Jews, in a high degree of self-determination, live by this laws... or neglect them.

In other words: the Bible has a basis that makes one feel perfectly comfortable without forcing people to take a straitjacket. We are Christians in this general alliance that encompasses all nations. This is what Isaiah speaks of and this is why Paul points out that the Gentiles in their uniqueness also have their contact with God. God connects with all nations as long as they keep His commandments. That is in the healthy sense of the word. Not with all the legal provisions that concerned the Jews of the time. Thus all mankind, in principle at least, is prophetic or at least inspired, and no longer just the rare mediators. At least this awareness is very much alive in neo-sacral circles.

The Trinity Icon of Rublev

We read Genesis 18, ff. "Now the Lord appeared to him by the oaks of Mamre, while he was sitting at the tent door in the heat of the day. When he lifted up his eyes and looked, behold, three men were standing opposite him; and when he saw them, he ran from the tent door to meet them and bowed himself to the earth, and said, "My lord, if now I have found favor in your sight, please do not pass your servant by. "Please let a little water be brought and wash

your feet, and rest yourselves under the tree; and I will bring a piece of bread, that you may refresh yourselves; after that you may go on, since you have visited your servant." And they said, "So do, as you have said."

The scene is world-famous thanks to the beautiful and famous Trinity icon of Andrei Rublev (1360/1430), the greatest Russian painter of Icons. The icon dates from 1410 and is kept in the Tretyakov gallery in Moscow. Rublev was canonized by the Russian Orthodox Church in 1988. This icon adorns the cover of this book.

Starting from the fact that the Trinity of the New Testament actually coincides with the God of the Old Testament, one can see in the appearance of Yahweh and his two angels a kind of prediction of the Holy Trinity which is only known in the new covenant. In the meantime it appears that the Byzantine liturgy clearly puts the thorough unity of both covenants first. The enlightenment, in the depths of the soul, inherent in the new covenant, concerns first and foremost the conscience and the distinction between good and evil. The Byzantine liturgy sees in this icon "the descent of Divine wisdom for the healing of nations", thereby also confessing that there is ultimately a link between Biblical religion and health.

And this: Rublev was canonized. It is not the church that makes someone holy, but it can confirm someone's holiness. Even if the church does not pronounce a canonization on a saint, he remains holy. And vice versa, if a non-holy man were to be declared holy, this wouldn't make him a saint at all.

Rublev was a very religious man. While painting his beautiful icon of the Trinity, he felt in constant contact with the Holy Trinity. Because of this link between this supernatural reality and its icon, his painting contains much subtle holiness. The fact that the church consecrates icons in a ritual way also reinforces their connection with the supernatural level.

Through the consecration, the grace, the fine material power of the Holy Spirit and the holy angels of God, enters into the icon. What is related to the supernatural, participates in this subtle life force. "I am where my heart is," writes Thomas a Kempis (7.1.2.). Many feel the beneficial radiance and serenity of the work. Sensitive people say that they feel an extremely fine energy flowing from the icon, and of the images of it. Some feel warmth in the palms of their hands, while others feel an increase in energy in their crown chakra.

Whoever worships an icon, comes into contact with his supernatural world, writes J. Tyckiak, *Heilige Theophanie*³⁵ (Holy Theophany). This supernatural level is somehow visually represented in the icon, just as a biblical word can be listened to faithfully and with repentance. If the icon is worshipped with in a group of believers, it can strengthen the energy that comes from the icon. This also applies to all prayers that are said in a faithful community and in the same spirit. Matthew 18:20 also expresses this thought when he quotes Jesus: "Where two or more are together in my name, I am in their midst".

The icon: mystery and power.

J. Tyckiak tells of the Russian thinker Ivan Kirjefski (1806/1856) who stood before the icon of the so-called 'Iberian Madonna', a Russian Orthodox icon of the Virgin Mary. He looked somewhat surprised at the attentive crowd that kneeled before this work of art and kissed the earth again and again. He wondered in amazement how these believers could worship so deeply something that looked like a weathered piece of wood, which had moreover been eaten away by worms. He could not understand the forces of such an image. He thought it was a form of

misleading mass psychosis. But while contemplating this, he felt that there was a lot more than just psychology at work. Not only did the piety of the people gradually seem to him to be more and more sympathetic, but he was also captivated by it and felt connected to the praying community. By sharing their axioms, he realized that the miraculous effect of the icon can only be understood if one opens oneself up to the 'pneuma', to its life force. He suddenly understood that deep knowledge is only possible through faith in Christ. The icon is an expression and a symbol of faith, a link to the acquisition of life force. One could compare its working with that of a fetish (7.5.1.) that is constantly being charged by the Holy Trinity.

Thus the icon, like a sacrament, becomes a sign of man's encounter with this high reality. It is much more than an intellectual intuition, it is also what the Greeks called 'theoria', a form of contemplative knowledge. Icons, like statues in churches, represent the sacred.

John of Damascus (676/749), father of an oriental church, called the icon a 'museon', a mystery, a carrier of divine power. The image participates in the holiness of the mystery represented and its supernatural nature. It transmits holiness to the one who looks at it. In this way, we are also part of the tradition of the Greek Fathers of the Church. They see the image as in unity with the divine image. In the concrete and earthly image, this divine image, or we say: "the platonic idea" (5.1.2.), is visibly expressed and made present. According to Tyciak (c.c., 128), the Russians believe that only a holy man can paint an icon. These painters were generally monks.

E.N. Trubetzkoy (1869/1920), *Die religiöse Weltanschauung der altrussischen Ikonenmalerei*³⁶ (The religious worldview of ancient Russian icon painting), gives the floor to a certain Nik. von Arsemiew who explains: "The ancient painters of Russian icons received holy water and sacred relics so that, after mixing them with the colors, they could paint the sacred and holy icons. They set to work with great conviction, vigilance and silence." The use of holy water and sacred relics is seen as a magical application of the equal who seeks the equal (7.2.1.).

We conclude that, in this dynamic vision, icons and images can be carriers of subtle forces. Their effect then depends, on the one hand, on the religious attitude of the icon painter or the creator of these images, and on the ecclesiastical blessing, and on the other hand, on the faith of the one who looks at the icon and prays while contemplating it.

13.4.2. The salt of the earth If the salt loses its power.

Maria Trips, *Salz der Erde*³⁷ (Salt of the earth), wrote about the salt that can lose its strength. Let's summarize her text. She says she never prayed for the priests before. She thought that priests didn't need it because of their constant contact with God. Now (note: in 1931!) she thinks very differently and believes that it is very important to pray for them. Reading the gospel of Matthew, she wondered what Jesus meant when He said to his apostles: ""You are the salt of the earth; but if the salt has become tasteless, how can it be made salty again? It is no longer good for anything, except to be thrown out and trampled underfoot by men" (*Matt. 5:13*). Later it suddenly became clear to her that 'the salt' refers to the supernatural forces that permeate the people, but especially the priests, as mediumistic figures.

When will the salt lose its power? She believes that this is the case when a priest neglects or even denies the supernatural. And yet Jesus' whole life bears witness to it. On earth, he didn't have a stone to put his head on, but with the supernatural power given to him by Heavenly Father, he laid his hands on, healed the sick, and cast out demons. He also passed this power on to the apostles. Our priests possess this power through their ordination. Their mission remains far from simple in a world that is increasingly turning away from the supernatural.

The priesthood and mysticism

Maria Trips, *Priester und Mystik*³⁸ (Priest and Mysticism), continues that the priesthood and mysticism are connected. The vocation and ordination of a priest are part of the mysticism. If he no longer showed any interest in the latter, he would fall short of his priesthood. Then the believer no longer finds anything supernatural in this mediator, for the priest then gives from his hands the wealth, power, and strength he received in his ordination.

Jesus himself, however, foresaw otherwise. In *Mark 16:17/18* He says that "These signs will accompany those who have believed: in My name they will cast out demons, they will speak with new tongues; they will pick up serpents, and if they drink any deadly poison, it will not hurt them; they will lay hands on the sick, and they will recover."

Unfortunately, Saint Augustine, who dies in 430, finds that these talents were practically extinct already in his time. Our culture has apparently lost a great deal of its inner strength. It seems to be an outright contradiction that missionaries testify that magical practices and miracles do occur in extra-natural religions, but that the supernatural level, which claims to be able to rely on higher energies, hardly has an answer to this.

13.4.3. Everything is deified.

A high and comprehensive origin

Religious man knows there's a lot that transcends him. Life has a very high origin and high ethics. Where, however, this religious experience disappears, is repressed or suppressed, there is a crisis. That is exactly what Western Europe is going to show us from the late Middle Ages onwards. What we see and feel in this world is only the foreground, the profane side. Without any insight into the sacred background, this world risks becoming meaningless or at least superficial and opaque. This is one of the reasons why mediators: priests, prophets, seers and sages, are of some importance. After all, they are more at home in the 'background', in the depths of life.

A monk of the Eastern Church, *Het Jezusgebed*³⁹, (The Prayer of Jesus), says about this: We regard nature and the universe as the work of the Creator: "Yahweh created heaven and earth" (*Psalms 134:3*). Moreover, nature can be seen as "the visible sign of the invisible divine beauty. "The heavens proclaim God's glory," we read in *Psalms 19:1*, or even: "See the lilies in the field" (*Matthew 6:28*). This designation of nature is only a beginning. The creative presence of God and thus all that exists is in an everlasting movement. Moreover, one of the great, and indeed the greatest, changes is the Incarnation of Christ: "For we know that the whole creation groans and suffers the pains of childbirth together until now," (*Rom 8:22*), until "the creation itself also will be set free from its slavery to corruption into the freedom of the glory of the children of God." (*Rom 8:21*). In other words, not only man but everything that exists is included in a movement towards Christ. Or still: all things come together in the Incarnation of Christ. Everything becomes a symbol and bearer of grace.

The Eastern monk continues: "In a mysterious way the whole of creation pronounces the holy name 'Jesus'. What is said more clearly in other texts is presupposed here. First of all, there is the natural and the extra-natural infrastructure of nature things. They are stone, tree, animal or whatever. But since the day Jesus became a human being in Mary's womb, there has also been a supernatural presence in the natural things themselves. Jesus is, in a way that is beyond us, actively present in creation. A supernatural 'energy' also works in 'lifeless' things, also in plants, also in animals. This explains for us Westerners the astonishing tendency of sacred thinking cultures to see God, the Holy Trinity or Jesus in nature, yes in everything. As

mentioned before (13.2.3) the whole of creation undergoes a kind of 'upgrading', a level raising. Especially the prayers of the Byzantine liturgy emphasize that from the resurrection the whole creation: the plants, the animals and the people prayed in a new and powerful light. The Incarnation of Jesus does not only concern the material nature, but also and above all the subtle world. From His high spiritual abode, He gradually descends into the thinnest regions of our material world. That is why the world of the extra-natural also needs to be deified. Here, too, the light of Jesus' entry into this world shows itself. That is why the three magicians of the east could perceive the light of Jesus' birth as 'the star' of Bethlehem in a mantic - subtle - way (4.1.). For the Eastern liturgy, the Incarnation is a cosmic event that encompasses the whole of reality, everything that exists anyway.

In a dynamic religion, God is seen as someone who is essentially a life force and who, out of benevolence, also gives this power. He does expect us to be open to His favors, to turn to Him in faith and prayer. This benevolence is expressed, among other things, in *Luke 11:9*: "'So I say to you, ask, and it will be given to you; seek, and you will find; knock, and it will be opened to you". In the Old Testament, *Jonas 4* also mentions this benevolence. He says: "I knew that You are a gracious and merciful God."

Thus the biblical religion becomes a religion of favors: God does not need sacrifices. Anyone who forgets to pray misses the direct contact with God, who is benevolent and full of life force. The great favor in the Bible is the life force or Holy Spirit. On the other hand, there are extra-Biblical divinities that are essentially empty, have on their own no life force and are sometimes anything but benevolent.

The great emptiness?

A type of Western man experiences that great emptiness, blind as he is to the sacred world and to everything he causes with his thinking and actions, in a subtle way. Every consciousness also has an unconscious and subconscious aspect and, related to this, a subtle structure. We have tried to demonstrate this extensively through many samples. Biblical history also has a profane and a sacred side. The books that represent the history of the people of Israel and those in which the prophets try to keep the people on the right track, describe the conscious events. Only the wisdom books (*Proverbs, Job, Ecclesiastes*) and apocalyptic texts (*Daniel, Apocalypse*) deal with the mainly unconscious, but so important destiny-determining processes of the soul. In *Marc 6:35* and *8:35/37*, Jesus defines his task as the salvation of the soul. "'For whoever wishes to save his life will lose it, but whoever loses his life for My sake and the gospel's will save it. "For what does it profit a man to gain the whole world, and forfeit his soul? "For what will a man give in exchange for his soul?" The soul is indeed bathed in the subtlety of the other world.

J. Grant, D. Fortune, W. Gmelig, G. Graichen, E. Haich, A. David-Neel, J.M. Rivière and H. Trilles, along with dozens of other authors whom we have given the floor, testify to this fundamental sacred structure. If Western man or the churches feel powerless in the face of "the magic of nations", this is mainly because, through enlightened rationalism, they hardly experience the otherworldly with the subtle processes any more. In that case we have 'religion', as caricatured by S. Weiland, as an inner cult with a world escape. With the 'secularization', in the form of adaptation to this world, one does link up with the secular situation. But what exactly do these subtle secularizations mean in the other world? This question is almost never asked, because that is precisely what our profane culture has consciously repressed or subconsciously suppressed. Even the entire century of enlightenment, which is thoroughly permeating our nominalist culture, has been subjected to the same criticism. J. Locke, D. Hume, Voltaire, J.J.

Rousseau, I. Kant and their many enlightened kindred spirits conceived a reasoning without religion or belief, which still breaks down traditional philosophical and religious values.

Also the current occultism with its initiations of all kinds does not give us an adequate answer. For there one is stuck in the pagan magic of the people, magic that has not even noticed the fundamental problem and for which *Deuteronomy* 18 (2.4.) has warned us for centuries anyway: the atrocities of those people, atrocities that give out on the harmony of the opposites, and of which these people are permeated in their depths of souls. Demonic and satanic influences of all kinds profoundly spoil the animistic and dynamic side of religion.

However, a religion that has an eye for this and knows how to arm itself against it, and by doing so also exposes, conquers and transcends not only these extra-natural dangers, but can also bridge many contradictions between 'conservative' and 'progressive' religious tendencies, precisely because it takes account of these paranormal data. This is certainly the vision of those who are familiar with the mantical and magical aspect of reality and with the animistic and dynamic side of religion.

A life without religion?

"Aren't we better off without religion?" This thought is often heard. The answer to this question is not so difficult after all the above. Without religion we only adhere to the 'nature' and pretend that there is extra-natural or supernatural level. With that they are removed from our conscious thinking, but that doesn't affect their objective existence at all. Also our unconscious and subconscious still have to deal with it. Demonic and satanic beings will continue to influence us but will no longer be recognized as such. Didn't the French poet Ch. Baudelaire (1821/ 1867) say that the greatest victory by evil lies in making people believe that it doesn't exist? This makes it extremely difficult to determine and undo the influence and tricks of evil.

For Saint Augustine, all history is sacred history (2.6.). He argues that human activity is almost pointless if it does not involve itself in sacred history. In logical language, we could also put it this way: a life lived exclusively profane, without analysis, without ever reflecting on its deeper meaning, without going into the many "important questions of life" that our existence always encompasses, does not imply any clarification.

In relation to the great questions of life at the end of life, one is as far advanced as at the beginning of it. The absence of this inductive testing therefore leads man nowhere, except to an eternal restart. That precisely is a form, and indeed a very tragic one, of the harmony of the opposites.

Therefore, from a Christian point of view, it is incorrect to state that not only a Christian should become a better Christian, but also an atheist should become a better atheist and a non-Biblical believer a better non-Biblical believer. He who speaks in this way, makes it seem as if there is hardly any difference between the supernatural, extra-natural and natural level and is thus clearly situated in the harmony of the opposites (11.4). Such a vision is in any case diametrically opposed to *John* 3:36 where we read: "'He who believes in the Son has eternal life; but he who does not obey the Son will not see life, but the wrath of God abides on him.'"

Anyone who only becomes a better non-Biblical believer or a better atheist will be confronted with God's disappointment and will not share in the fullness of eternal life. Jesus says it explicitly: "No one comes to the Father but through Me" (*John* 14:6). So not by atheism or by faith in an extra-biblical religion. *Apocalypse* 22:10-12 also warns in the same way: "Do not seal up the words of the prophecy of this book, for the time is near. "Let the one who does

wrong, still do wrong; and the one who is filthy, still be filthy; and let the one who is righteous, still practice righteousness; and the one who is holy, still keep himself holy." "Behold, I (= Christ) am coming quickly, and My reward is with Me, to render to every man according to what he has done."

To paraphrase *Luke 17:26* one could say that even in our day and age one still "eats and drinks, and marries and marries", in short that one lives the profane life, but without taking into account the sacred dimension of it. From a profane point of view, one can then know a successful life and have realized many worldly goals. But if it does not serve the sacred evolution, for Augustine it has been a practically useless life. And then we are not better without religion at all. On the contrary. Soloviev stated that the ultimate goal of life must lead to the deification of man. In that respect, a biblical religion can accelerate this evolution to a great extent and it is abundantly clear that a life with religion and with Trinitarian energies strengthens us against a lot of dangers that are watching and threatening us from the natural and extra-natural level. Therefore, according to Hocking (1.4.1.) it is rather 'naive' and 'gullible' to ban religion from life. He wrote that it is not the believer who is naive in the face of natural phenomena, but the non-believer. For religious people, the deepest realities belong to the domain of the invisible. If he empathizes with the many mantic and magical testimonies and reflects on them in the right way, he sees his faith strengthened in an overwhelming way.

Here we are referring to Francis Bacon's⁴⁰: famous saying: "It is true that little philosophy makes man incline to atheism. But a profound philosophy brings the mind back to religion. For religious people, the non-believer remains more a person who, a priori and in a way that is difficult to understand, shuts himself off from the most important and deepest aspects of life. In turn, the exclusively nominalist thinker, whose materialistic assumptions leave little room for the religious and the paranormal, finds that the believer walks far beyond the horizons of life. He believes that there is no supernatural or extraterrestrial nature, and thus, according to religious man, denies an important part of reality. Even if one does not believe in the existence of this extra- or supernatural level, this does not prevent one from being influenced by it unconsciously and subconsciously. This ignorance means that one does not protect oneself against a lot of malicious influences, and that one ignores the actual purpose of life. In the words of St. Augustine: "Bene currunt sed extra viam"; "they walk well, but next to the racecourse."

A life without religion, or a religion under the care of the creatures of the extra-natural level then has all the semblance of not solving the problems of life definitively. A religion led by the supernatural sees things differently and can not only free man from the grip of evil, but leads him or her and accelerates the way to his or her deification. In this sense, the supernatural contains "eternal truth", which overwhelmingly transcends the unreal, inadequate, temporary and treacherous of what the natural and extra-natural level shows.

Jesus expressed this aptly in *John 14:6*: "I am the way, the truth and the life".

13.5. The supernatural: in summary

In this chapter the sacraments of baptism, confession, Eucharist and marriage were explained in their subtle and magical effect. The structure of a magical prayer was then discussed. Exorcism was also discussed and the distinction between the old and the new covenant was explained. We referred to the great emptiness which an exclusively profane world all too easily witnesses to, and which finds its origin in the age of enlightenment. This emptiness can certainly not be filled by the present pagan occultisms, but by going into a religion that has an eye for the reality of that sacred world and also knows how to protect itself from its many dangers.

The book concludes with the question: "Aren't we better off without religion?" According to religious people, anyone who adheres to this vision denies an important part of reality. However, this does not detract from the fact that the effect of the extra-natural level is constantly at work. Even if it is unconscious and subconscious. It is precisely because of this, however, that one hardly, if at all, protects oneself against its numerous influences. A much safer path in our further evolution and growth is offered by supernatural level. All this is at least the vision of the few for whom religion has not yet been secularized or secularized and who, moreover, are at home in the mantical and magical aspects of reality.

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