

6. Man as an immortal soul.

A near-death experience, the afterlife, an out-of-body experience as an experiment (25 pages).

(Editorial : Mr. T'Jampens is speaking.)

(See course 10.11).

A near death experience.

A lady had met a Californian who came to live in her neighborhood, after a phone call she learns that the woman had gone through a heart crisis and was livid. What she had gone through during her crises came down to this, and that's what differentiates it from the great chapter starting on p. 43, she steps out of her body, floats above it, then through a dark corridor, a tunnel. The Bible also talks about this once in the book of Job.

So people who are clinically dead have the impression of passing through a long corridor to some kind of end point, where a light shines. This is said by almost all who have had a near death experience. The lady reaches that light, and here is the difference with the positive experience, there she sees deserted hills full of naked people, You don't say that much but to me it says a lot. Many initiatory societies in primitive tribes and peoples, speak in precisely the same sense. One Sunday morning on French television they gave an account of an initiation at what is called the "Bwiti" in West Africa. And that boils down to this, adults, not children, want to thoroughly overcome the difficulties of life, once and for all, and those bwiti initiates, I call them sacred or holy men, they are not priests because when you say "priests" one thinks of our type of priest.

At that initiation rite, we men and we women administer to the initiate a kind of plant, iboga, which is also known to us in the West, and which a number of psychiatrists in the United States use to cure the insane. And curiously enough, a number of psychiatrists who have administered this plant find that insane people are cured in a very short time, and thanks to that plant. That plant has been known to the primitives in Africa for centuries.

And the California lady used that plant as an initiation. 'Initiation' here means: you are secluded, compare it to a kind of retreat of the past. For example, Jesuits have to go through a retreat 30 days a year, during which they isolate themselves somewhat from the world and reflect on their work. In those primitive cultures, however, initiation is rock hard, in a separate

tent, with special food and including the use of the iboga plant. And after a while, those initiates begin to see the other world and the afterlife. And curiously enough, the bwiti people also tell us that they then meet deserted hills full of naked people and shadows, looking unhappy.

The ancient Greeks also knew the phenomenon of "stepping out," and in fact all those peoples were familiar with it, but it is almost never talked about. By stepping out, the California lady gains her clairvoyance. It removes to a large extent the limitations of space and time to which our biological body is bound. And so the lady finally sees the end of that tunnel. She says the people she saw there resembled zombies. Which means that such people have practically no life force left. A zombie is a figure typical of Haiti and the voedoe religion.

Harvard University, years ago sent a specialist to Haiti to investigate that phenomenon thoroughly scientifically, and he has published a book that is exceptionally fascinating. He has established that these are not stories but actual magical procedures that amount to what follows. In each of these Negro villages there is a kind of court, not a political one, but a rather religious one. And if someone oversteps the bounds of morality of the people too much, the initiates of the village come together at night and decide to make a zombie of the one who oversteps the bounds of morality too much. And then they sprinkle on the ground near his dwelling their products and herbs which they mix with small pieces of glass, so that when the victim passes by there, he hurts himself on the feet to the point of blood, infecting him. The victim that one thus wants to make into a zombie, then gets delirious fever, begins to wander, becomes deathly ill, and dies a certain sham death. One buries him but within 48 hours he is secretly dug up again. He is still alive, but hardly possesses life force. He barely knows who he is by then. He has become a zombie, i.e. he is still just fit to, for example, fetch and put back the trolleys in a department store or to do very monotonous work on a farm. So they survive, but are no longer themselves. Many zombies die after a few years for lack of life force, or sit on the sidewalk for hours watching and doing nothing. They are also capable of hardly anything. They are people turned into automatons by black magic rites.

Curiously enough, that specialist from Harvard got his hands on those products after enormous efforts, because the initiates don't like to unload that. And he sent those products to the major universities of the world. Only to find afterwards that most of those universities never responded to them. It's too "paranormal" and scientists usually don't like that.

The bwiti initiate says that during that initiation he saw zombies, holding themselves straight, shoulder to shoulder, and they did nothing but look at him. Many initiates in those primitive cultures describe the very same images. And once you've seen that and gone through that, and survived it and didn't go insane from it, then you can overcome a lot of life difficulties and you've become a lot stronger magically. Hence the elite of that primitive culture all want to be initiated.

Return to our California lady. The sight she saw during her out-of-body experience was so frightening that she began to scream. Immediately she entered her body again. That is a reason to return to your body, of course. Then that temporary clairvoyance disappears and she suddenly cannot perceive those grim images that she did see in the out-of-body state. But the memory of them was still too strong for her and she continued to scream. Only after taking a sedative did she finally fall asleep.

Once awakened she was convinced that the nadir state is a real nightmare. She cursed all the churches and religions that have been tricking people for centuries with stories of heavenly paradise. She had not experienced that at all, but had fallen into a kind of terrible hell. She told her experiences to two elderly patients. Both had gone through a similar experience. After a near-death experience, they had also regained consciousness. Essentially, they told a similar story.

We see that the initiations or initiation systems of primitive religions are analogous to such out-of-body experiences. They likewise lead to a clinical death and a rebirth. Hence in all these myths it is said: you must die to be resurrected.

Jesus' death and resurrection at Easter is a response to this, but of a very different type. His descent into hell means that the departed, who are in a kind of zombie state and have no more energy to evolve, can still be helped if they, at least minimally, wish to convert. Which means they comply with the Decalogue. It is in this view that reincarnation must be seen. Just as life evolves biologically, so too the human soul evolves through many incarnations and for good or for the worse. In this respect, man is the founder of his own future and destiny. Reincarnation also comes up indirectly in the Bible, e.g., when the Pharisees ask John the Baptist if he is the long-dead prophet Elias. However, it remains a theme not accepted by everyone.

In some medical circles, negative experiences like that of the California lady, are referred to as bizarre hallucinations. The term "hallucination" means "an imagined perception," an experience that is thus, physico-medically, based on nothing. But for those people, of course, that is a real perception. Turning back to the California lady and her the two ladies with a similar experience. The three discussed their life experiences with each other. They had all experienced some successes, but also a lot of difficulties. All three had experienced a heart crisis and were now staying in the same hospital. They had one common point: all three repressed the missteps that weighed on them.

'Repress' is a Freudian term. One has committed a significant wrong in life but one suppresses it (consciously) and represses it (unconsciously). One wants to "not remember it. Freud says that many of his patients suffer from repression of some evil. Repression is unconscious will to forget. Repression is the conscious will to forget. You can have a vile thing on your conscience and live in such a way that you forget it. But if that is not repaired, it remains dormant. Yes, it can manifest itself through all kinds of psychophysical ailments. For psychiatrists and therapists it comes down to bringing those repressed things to the surface. Because strangely enough, I will express it as follows: what you shut out at the front door by repression and suppression, comes back in at the back door without even realizing it. That is the mechanism discovered by Freud.

You can put something that you cannot digest out of your mind, and in time you succeed and forget about it, but if it has not been consciously processed it remains in the unconscious and subconscious, and over time there are symptoms of a neurotic or psychotic nature, which indicate that something has been left undigested in the deeper soul. And that is precisely the phenomenon here. And that can e.g. become conscious again in a near death experience. Or even when at the end of one's life, one reflects on this life ethically. This can e.g. also happen when one is retired. Then your conscious mind is no longer hemmed in by that working atmosphere and the hustle and bustle of life, and unprocessed, repressed hurts and traumas surface more easily in consciousness. Have a bad conscience it happens that after they have retired for a few months, they already need a doctor. Some are nervous and depressed and fret over their mistakes. They sit with thoughts that they don't usually tell a doctor, because then it's quite an art to get that out of there. For example, it is about a sordid deed from their youth that has not been cleared up.

Back to the three ladies. All three still had heightened feelings of guilt after the death experience. Such a near death experience is an initiation, and it exposes the repressed and what has been repressed. It is a psychoanalytic phenomenon, with psychoanalytic value. It is repressed and forgotten, but continues to fester and can become psychosomatic. It manifests itself, for example, in a peculiar toothache that doctors can't make sense of. Or a thorough medical examination reveals no cause.

The women confessed that by "dying" they had stumbled upon that which they feared most. The neurotics and psychotics who come to a psychiatrist long for the doctor to cure them, but sometimes have one fear: namely, that he is going to expose what they would rather not see exposed. That is the ambivalence or dichotomy. Hence Freud's little book, "*Die Flucht in die Krankheit*." They cannot be cured, they prefer to remain sick, not only because then they arouse pity: 'You are never healthy, what's wrong with you? You're a loser anyway'. Some sick people like to be lamented so much by their fellow man. That is comedy and also not comedy. It is comedy, but the patient does not realize it.

Since then, the three women were more convinced than ever that they will have to atone for their sins. And here you feel that those old religions that talk about sin and about expiation return here, but in a clinical way. To expiate means: at least to talk it out, in such a way that one has processed it. To expiate does not mean to be tortured, but simply to have the courage to speak it out, to people in whom you have confidence, in such a way that you can process it and possibly repair it. That was the power and wisdom are those ancient religions. By the way, those initiations have the same purpose, which is to expose what is not right and have that cleared out and resolved. That runs in tandem with psychiatry and psychoanalysis and with religion. So hence 'tis a paranormal experience, it has something religious but it is also a psychological issue.

Hence, among other things, primitive peoples are convinced of the existence of hell. In other words, such a good old sermon about hell as the Redemptorists did: that is not so out of place. I remember when I was very young, there was a redemptorist with us and he was known for his parish reflection days, and he had a kind of rhetorical ability that was unique. People went there, and even those who didn't take him seriously wanted to hear that, but others were shivering with terror. I can still hear him say it from the pulpit, "I'll put my hand into hell and I'll take out the soul of a haughty man," he did, and then he described how he had scorned the

people and his punishment that followed. "Again I put my hand into hell and I take out the soul of an unchaste man," and then he would shout that and describe that man's debauched life.

You see, people experience a near death experience in opposite ways. On the one hand one sees on the other side friendly people, beautiful surroundings, a warm paradisiacal atmosphere, to others who experience it meet beings without energy who wander around in deserted and desolate places, where one is never at ease and where danger lurks and one experiences a cold and hellish impression. Such testimonies are found all over the globe. If there is a religious science that will make it and that will remain it is that way.

The immortal soul and the afterlife

This is a classic part of metaphysics. We dwell on a French article, as it is now creating a furor, that near death experience. We can distinguish several aspects in this. 1. The subjective impression of dying. To this the doctor answers the clinical death. 2. An entrance into a dark passage, which is the biblical expression 3. encounter with beings, including deceased people, quite often family members. 4. Some people experience an inner peace and a sense of well-being, others experience darkness, a sense of horror at what they are experiencing. 5. The impression of being outside one's own body. So it is called stepping out. 6. For some, access to an unsuspected life space and to a love radiating light. 7. The panoramic memory, overview of the past life in minute detail, and in reverse order. The most recent comes first, the memory of childhood comes last.

It amazes me that that panoramic memory is only in the 7^{de} place here. To me, that would be much better in place 2. I don't know if you have come across people who, have gone through that. I remember an electrician years ago who came to a farm to fix the electricity, he was walking along the stables and suddenly fell into the cattle pit. They pulled him out, he was unconscious. When he came to he told me he had a panoramic memory. He says in reverse. You see all your life down to the last details in a few seconds. That is that panoramic memory. In the old catechism it is called the singular or individual judgment. All religions know that. So you get a view of all your life but in reverse order.

8^{ste} aspect: recovering with absence of any fear of dying from now on, at least with the positive experiences. Then one has no more fear of dying. And now you understand what that Eastern technique is of T.M., of transcendental meditation. Which has precisely the same effect.

Meditating means that one switches off daily life. One concentrates, comes from India, China, Japan, one says T.M., which is a technique that anyone can learn, in which one takes it to the point where one accumulates energy and then exits, not with the help of another person or because of a death experience, but simply by one's own will. If you will, your own soul outside the body and then you have the very same impressions as that positive experience. I know people who do that. I am not in favor of that because there are also conditions to it, which are techniques that are good ... as long as they are good, but still hold dangers.

I remember a woman who did T.M. and she came to me once with the following complaint: Sir, she said, for some time now I have been "seeing" above my head six kneeling oriental figures and I can't get rid of that image. In the beginning this is a unique experience, but after weeks it starts to work on you that you say, what are they looking at me for? I say, madam, what do you do for that? Well she says I do T.M. I ask her if she has a manual of that. She confirms. I ask what kind of book is that? Is it written by someone who comes from the East? She confirms again. I ask if she has committed the required rites of passage. She does not know what I am talking about. So she was not prepared for it.

I tell you. I have met thousands of people engaged in all kinds of techniques. I think if that madam dies and she has not solved it in the meantime, then in that other world, she will see those six looking at her and this perhaps for all eternity. Hence all these religions urge great caution when one does that T.M. on one's own.

Now of course since the sixties and the hippies and the Yuppies and the beatniks the craze is to push all boundaries and break all taboos. That gives a momentary pleasant feeling because the soul is out of the body then it literally floats. But one almost always sees only this side of reality and simply does not know what one is causing for oneself and others in the other world by doing so. The churches have always said not to do that, but yes, people think they know better and do it anyway. Well, that's democratic freedom, you can do that, but if it fails, that's something else. And very few people can help you then. Do you see six figures looking at you all day long?

People rather easily tell me such experiences that they prefer to keep quiet from others, because I have the reputation of not laughing at them and understanding that. I remember the story of a lady in Antwerp, who visited an acupuncturist. She was a client there and said she

benefited from it. One time she was sitting in that seat and he was fixing these needles. He sticks a needle in a specific place and suddenly she gets a shock in her body, jumps off that seat and runs out the door runs into the street. And the doctor with his white clothes still on ran after her to catch them. And he managed to grab them anyway. You see the scene, I don't cross away I would like to have seen that hey, the white smock after that madam. He was then able to calm them down. And she asked me afterwards whence the shock came. I say yes, again, acupuncture that relies on seeing subtle energy lines. Most doctors who practice that read a book or two about it and take the drawings of the human body with those lines too literally. But the location of those lines varies, depending on, e.g., fatigue, illness, adversity ... then those lines shift. And those who do not see them in a psychic way can then easily poke at them. Hence the shock.

I ask that lady to think of the moment she was sitting in that seat and that doctor stabbing with the needle. Then she has that image in her mind, and I can "see" that with her. Because of fatigue, that line that is normally here had just gotten off to the side, and so he stuck out. If you don't really 'see' those lines psychically or clairvoyantly, that can happen. Then a drawing from a book will not help you. If you are tired, for example, then all those lines shift, but if you then act on that as an acupuncturist, you risk stabbing wrong. You have to know that well. It's the same with T.M. If you don't know that, you risk making mistakes. I said to that lady, with all due respect but that doctor is not an Oriental who sees or feels those things.

That you can do something with that I have experienced myself. Years ago I was with people in West Flanders and suddenly I noticed that the daughter was studying to be a nurse. And it turned out that people repeatedly complained of pain when the daughter gave them a syringe. Yes, with me the nurses can see the veins, so giving a syringe in the right place is not difficult, but with some women the veins are deeper and it is more difficult to find them. With men, it's more visible. And I'm looking at this girl and I say devilishly, her aura is very strong, I'm going to try that one time. I tell her I can teach her to give painless syringes.

In the formal sense, which is dead simple, I tell her to take hold of my finger here, and pinch it. Then I ask her if she sees my energy line. She confirms and adds that it is not a line but a wider ribbon. I agree. I tell her that in exhausted people that line reduces to a dark line. Then it is harder for the nursing staff to poke in. Also if nurses or nursing staff are tired themselves it is difficult to "see" correctly. So when you are fresh and energetic, that ribbon is in a different place, it moves. I tell her that with women she should stick where that thick line

is, and with men right next to it. And she tried that and after a while she was known throughout the clinic to give painless syringes. In the east they all know that in the west they are discovering that now. T.M. is a form of coming home in that other world but if you do it on your own and without guidance you risk a lot.

Remember, I also had someone step out during last year's class. You remember. The creature is still here (general laughter). I did lead that, but casually said I never do that without explicitly addressing a prayer to the Holy Trinity, because that's all well and good if that ends well, but you have to know that well and the Holy Trinity is the only safeguard.

Hence the Church baptizes in the name of the Father, the Son and the Holy Spirit, which has an occult meaning. Only then do you begin to realize what that is. Tolstoi was at home in that, a number of Russians know it better than we know it .

We take the course on p. 44 where the book by Osis and Haraldson (Freiburg, 1972) is mentioned. That book deals with out of body experiences and is rigorously scientifically written. The authors obtained their doctorate in Munich (1950) which proves that that university had an exceptionally broad mentality. At our Belgian universities you would not have to risk that. Some German universities back then were already in the sphere of new Age, but as scientific as possible.

Osis and Haraldson set out to prove how the concept of paradise arose in the most scientific way possible. You can read that sometime, that book is full of it. Most of the people who experience that and survive that speak bitterly little about it. Out of shame and for fear of being looked at as eccentric. But I draw your attention to the research method (p. 49), to the survey. This is of great importance to us. Around 1950, the authors sent a questionnaire to many major hospitals around the world, asking whether any of the dying showed peculiar paranormal experiences. And they then processed those responses statistically. The questionnaire was sent to 5000 doctors and nurses in active service. So this is a large-scale scientific sociological study.

Osis and Haraldson rank some negative experiences among hallucinations, that is, without any reality value, but that is far from certain. Patients with negative experiences dare to repress and suppress this, but this thus leads to a false picture for the researchers who do not take such "hallucinations" seriously.

Patients with near death experiences report seeing living persons appear at their bedside shortly before death as well. This is not necessarily a hallucination but can also be a case of telepathy. This exists quite easily between mother and child. For example, a child is involved in a serious accident on the street and the mother who is at home feels it.

In their book, Osis and Haraldson focus a lot on the paradisiacal experiences. That is the strength of that research, but the negative experiences are rather easily put in parentheses or dismissed as hallucinations. That is the weakness of their research. They mention that 1318 people in their death throes had experienced apparitions of acquaintances, and 884 had experienced faces. What the difference is between apparitions and faces I could not tell from the book. Furthermore, 753 patients with a death afterlife experience experienced a striking turnaround in their mood. They suddenly had no pain and died joyful. A 190 cases were examined more thoroughly. In 83%, the apparitions involved deceased family members who came to guide them. Such help is in stark contrast to people who spoke of mountains full of naked zombies. Refer again to primitive initiation rites where bizarre and frightening experiences also showed themselves.

Note, in English, "psychic" means paranormal. You have to see the context in which that is used. We would translate that by psychic but that is wrong, that is paranormal.

See, what is scientifically the weakness, that it is twice testimony. First from the patient, and then from the nursing staff. But a testimony is always scientifically weak. Now there is what is called "induction. The many testimonies converge. It is about many similar findings. There's the large number of cases, the spread all over the globe, the cases that are very similar without the people telling each other. And then that gets into the research of Osis and Haraldson. The writers and actually everybody, they can ask why would doctors and the nurses falsify the data? And why would those people who go through such experiences on their deathbeds misrepresent that? But what is called the "hard science," they are always going to question that. For them that is not hard science but a sociological study of testimonies. But look, religions all over the globe have always relied on such things. This is the first time, though, that such a study has been done as scientifically as possible.

The summary, in platonic terms the "lemma" of all those cases essentially boils down to this. Either there is life after death and that is the thesis of Osis and Haraldson, or there is no life after death at all and all individual testimonies are simply hallucinations. W. James will speak here of a "doctor's materialism. With some scientists you can come up with evidence to excess, their materialistic, their overly naturalistic mentality does not allow you to address this.

Jesus says it of the Jews of his day: suppose the dead resurrect, even then they will not believe it. In this sense, the label of "scientific research" affixed to the writers' work is somewhat naive; rock-solid scientists don't convince you with anything. All you can do is wait for them to experience it for themselves, but then they are so embarrassed in front of their colleagues that they either silence it to death, or are removed from the ranks of science. It's always the same history. I have often had conversations with real scientists. With me they don't have it easy because I am also logically and scientifically educated. I hammer their weaknesses again and again. And the weakness par excellence is the following: first prove to me that your natural scientific model is the only one that exists and that it captures all reality, including the paranormal. And they can't, and then they get angry sometimes. Then I laugh ne once, and say that as long as they do not prove that their natural science is ontology, in full, and can grasp all reality, until then I consider their opinion to be one that is natural scientific, but that falls short on all that is not natural scientific.

I have followed discussions of scientists on TF 1 broadcasts. Never, but never was the question asked: what proof do you have that your natural scientific method covers all reality. People discourse and give testimonies, no, you have to take those people on their natural science statute and say look, you have to prove that you can judge by natural science means whether the soul exists whether those testimonies are false or not. And they can't, because their method is limited.

I ask them e.g. if you are married, what natural certainty do you have that your wife liked you? None of course. How should you prove that? And then may I claim that she did not like you? Surely that doesn't stand up. And I say: it is the foundation of your life. You are convinced that your wife likes you and vice versa. That is based on sensing and on a continuation of your and her words and actions and so on. This has nothing to do with natural science. And yet it is real.

I am going to prepare the exam now to make it easy for you.

1. Philosophy is not a philosophy of life and worldview, it is, but it is ontology, that is, the main question is always: how real is something and how is it real? Everybody understands that. And that applies to that cosmology, that theology and that psychology. Because that's the main content of this year. Not about a limitless set of details. There must be, but.

2. The question then is: What is ontology? Of course. Page 06 and 07, and 08, of course this is mostly about Wolff and Hegel because they are the last great ontologists of history.

3. The basic error of encyclopedic philosophy or ontology: that comes down to this: they have only limited experience, samples, so the totality of all that is real escapes us, although we have an understanding of that totality in the word reality or being. In other words, the so-called crisis of ontology is not the crisis of ontology but of that encyclopedic form of it. Which, I repeat, is valuable, if you read Hegel now, that is extremely instructive, and yet that falls short. Page 04 philosophy is not world and life philosophy but ontology. Page 6, 7, 8 ontology is that which shows itself and is demonstrable as real.

4. And this is important: the foundations of ethics or of conscientious behavior, it consists in seeing a given and demanded and trying to solve that task. That is being conscientious. Ethics or conscientiousness, the theory of what is conscience and what is unscrupulous. p. 31. that is "law. And that does involve dispositional law, which is sometimes forgotten. E.g. 1ste given: standing in front of a class = given, 2^{de} given: is the program. Since you must live up to that task, must solve that task, you are entitled to the necessary and sufficient data to live up to that task. You must have authority, materials... otherwise your task will never be fulfilled. In other words, you must have access to the necessary resources to make the solution come true. Law = right of disposal. The basic concepts are not difficult. This is what man has the right to do in order to cope with his task?

(Course 06 MA. 02) That is contemporary materialism. Most will have a hard time adopting that materialist theory for themselves, but you have to know it anyway, because it is very influential especially in scientific circles.

(course Ma. 03). Dennett on Freud, there's the rub, Freud is also a materialist but he still believes in an I. For a contemporary materialist, "I" is nonsense. There is no I and no

consciousness, or rather they cannot deny that but try to reason away that I and that consciousness with e.g. the scheme of computers processing information etc. Freud never did that. For Freud, the self and consciousness was the apex of being human. The unconscious and subconscious was there, but if he submerges too much in unconscious and subconscious he does not arrive at a real I, and so he is not really a human being. There is a huge difference between the materialism of Freud and Dennet. With the unconscious and subconscious the materialists do not have much trouble, but it is with the self and consciousness. There was a discussion in Paris between a prof from "Institut de France" and Ricoeur, the Protestant thinker. And Ricoeur defended the following thesis: The prof of L'Institut de France said my brain thinks, no says Ricoeur; I think but my brain functions in doing so. The representative of 'Institut de France', said, my brain thinks. For Freud, 'I think' is still valid. Not so for a Dennet, who says, 'my brain thinks'. So saying 'I think' is a mistake concerning true reality. The true reality for him is biological.

Cosmology: I draw attention to the philosophical sticking points that are important to you. The course is intended to give you materials because if I make you look it up you are going to waste an enormous amount of time and still not get out of it. Many of those texts are not readable to you either. The question is: How real is cosmology and how, in what way, is it real? The answer is given. K02 and 03, namely the physicist does indirect observation, i.e. his observations are naturally the same as ours. When they see a machine standing they see a machine standing, it becomes scientific when there is a theory between the one who is looking and the observed thing. And that is called indirect perception.

(course p. 05) That is the reductive nature. Remember the physicist who says, Milk cows, we pretend they are spheres, the living cow does not qualify, but the sphere does. And later you can compare that bulb with an udder and with milk production. That is typical physics. Not the living cow, but an abstract diagram of that cow, then that is amenable to mathematics, especially structural mathematics, formulas. That is explained in 06 and 07 mathematics and experiment. If an atomic bomb is made, the theory escapes most people, but one sees the effect. There are 2 aspects to physics: reduce the phenomena that are given, reduce to the mathematical, thanks to those mathematical formulas set up experiments so that one tests whether it is correct. But ordinary people do see the effects.

Basic concepts (course p. 09 to 13), that is matter, energy, information; nature is matter, that matter is carrier of energy, cf. Einstein's Formula. Information, that is recent. There is a precise date: 1848 Helmholtz: introducing energetic theory. 1948 introduce cybernetic theory. For centuries physics continued with the first understanding. Then there was the crisis of materialism. Until 1848 the materialists could continue with matter as their basic concept. Then they had to introduce an energetic theory to modify their materialistic philosophy. And since the 1950s materialism has had to introduce something that is no longer material. Because that has given rise to great discussions. Materialism must introduce something that is not matter. Insight knowledge, truth, what is that? If you take that into account you can give physics a place. NI. the mathematical and experimental approach to matter energy and information. A doctor is physics shaped, his first look at you as a sick person is like that spherical shape: how to make a diagnosis and it is physics colored.

Cosmology, theology.

(course p. 2 -3), The theology we have not from the Bible but from the ancient Greeks, the Bible has no theology because the Greeks are thinking beings and the Bible is much more purely religious. The Bible will call that e.g. divine wisdom, but a theology like the Greeks, the Bible has that in those last books more or less, those Greek texts, the Greeks know three kinds of theology: 1. the myths, mythological, 2. the political, which is then the state religion. It is with that that the first Christians were tested whether they wanted to accept the gods of the Roman empire, if only pro forma, and 3. the physical theology, and that is the actual philosophical.

Curiously, 06 to 08, Matter, energy and information return here but under a different form. All the religions talk about a particulate matter, about an energy they call life force and about information. I.e. there is an intellectual content to that matter and that energy. Those are not blind. Those are fundamental pages.

And then page 32. the explanation of what is evil and wickedness for the religions, the most frequent is the demonic one. I.e. All that is holy and divine, in the pagan religions is always two-sided, a mixture of good and evil. The so-called harmony of opposites. All those great figures of the Summerians, the Babylonians, the Assyrians, the Egyptians, Greeks, Romans, Germanic people, all the people who were somewhat developed established that the sacred beings they worshipped could be very questionable in moral terms. They founded both salvation and mischief. And that is where the Bible begins. It is with that that the Bible on the first page speaks of good and evil, with dashes, i.e. feeling at home in both evil and good. That is the

formula of those pagan theologians. That is explained far too little, that those pagans themselves have great problems with religion. So that is where the Bible begins.

Then philosophical psychology or humanistic. Look especially at the definition of life. One of the greatest current biologists says: life is that which is organized... Dead matter is also organized, but all right, 02 bis, look at that closely, that dominates the whole biology of today, that looks simple but it is not. What is life? The difference lifeless, 102, you know since 30 years there has been a tremendous reversal. Since Pasteur one was convinced that there was a big gap between inanimate and living. In the last 30 years in particular, the emphasis has been on continuity. This plays into the hands of the materialists and the Nazis. 02, in which differs living from lifeless. The thinking among biology specialists has evolved particularly. This calls into question, e.g., the importance of psychology and sociology. To be practical, children with learning problems will now preferably be approached biologically. Examining their brains and DNA to know what factors are at the origin of those learning difficulties. Until now that has been mostly psychology and applied psychology and some sociology, what environment does that child come from, that is sociological. We are in a phase where learning disabilities are viewed completely differently. Because human beings are viewed differently.

(Course p. 03-04) biology and behavior; a few pages on brain science. You have to have a base on that. That article is from *Nature and Technology* and that is the best I know about that. That editorial is very knowledgeable and careful. That shift and emphasis on the brain and DNA plays into the hands of the materialists who therefore are no longer obligated of a self and a soul which I say of itself ... the Nazis have always claimed that the true definition of man is biological. Genetic and brain science. E.g. in Switzerland, yesterday there was a plebiscite, 40% of the Swiss were radically against the new bioethics because it reminds too much of the Nazi era. 60% said yes because they think scientific research in that field should continue. 40% were blatantly against that continuing brain science and genetic research. The courts already apply that (DNA) to track an individual. That's the biological side of psyche.

A deathly close experience

And now the paranormal, (course Z p. 43- 44), the concept of death-naked experience. And why am I particularly dwelling on that, that last text is a perfect text of sociological research. Religion is not looked at purely religious, catechetical, but sociological; what percentage of people in the U.S. and India have a near death experience. 5000 forms etc. That is the

sociological method. It is described in Z. 49 -50. and then 55 the cultural-historical evidence, that belongs together, and then 59- 60 that is the essential. If you have never experienced that, paranormal experiences, that becomes a problem. Z. 59-60. What is on board is the structure of that course, that what et comes to the rest is to reinforce and explain that, give you information.

I will go soon, because the first year has not experienced my experiment. I don't want you to finish this first year without learning more or less about that peculiar world from direct contemplation. What is in my course those are texts, but the direct contemplation that is much more instructive. *Science et vie*, about New Age, the editors know perfectly well that that text is mendacious. In the most cynical way there is manipulation when it comes to paranormology. The big laboratories of paranormology, those are the security services of the state, CIA has network of laboratories where diligent experimentation is done with the seership or clairvoyance and with psychokinetics. Same thing in Russia, Hungary, Czech Republic, Bulgaria. All those communist states were far ahead of the Americans at one point. The Americans suddenly began to discover that parapsychology had applications in the military field. Second kind that are the institutes of microphysics. Because those microphysicists have found that if someone is a little bit gifted and he concentrates his mind on those processes, that those processes change and in a measurable way. So when *Science et vie* writes the opposite, the editors know very well that they are lying. But under pressure from the army bars, they don't want to go outside that narrow circle that they know too much about it. That is the real issue. Cynically, people lie, journalists are bought out, illusionists are bought out to make people believe that it all does not exist. Shamelessly. I can understand, because state security is at stake. Hitler and the Nazis have already done that. Anything paranormally gifted in Germany, and not explicitly Nazi, was tracked down and given a head's up. The Reichstag was set on fire. In Berlin: days before, a Dutch psychic had said, "I see the Reichstag on fire. Of course there were Nazis in the room, after the Reichstag that man was arrested and disappeared. Army bars and state security do not want gifted people to play a role, either they force people, the CIA does that and the GRU, that is the new name for the KGB, they kidnap you and make you choose. That is being hushed up. That doesn't prevent it from being true. What is that course states is bloody seriousness.

Especially in the field of microphysics. Religions have always talked about fine particles containing energy and information. In other words, this is where they intersect. Belgian state security is also heavily involved in parapsychological research. That is being kept quiet. The

government has to release grants, that gets a cover name of state security but that is included in that. We're going to rest a little bit now.

An experiment: an out-of-body experience.

Editor's Note: Mr. T'Jampens, as a sensitive, seer and magician, mastered such magical processes like no other and, moreover, was guided in this by what he calls his "inner voice," a saint from the early Middle Ages who, he says, made himself known to him years ago and advised him throughout the rest of his life. The account that follows is thus only informative. Those who do not possess the required psychic gifts, and to our knowledge almost everyone does, therefore keep away from such practices. He who nevertheless ventures into such paranormal experiments unauthorized and without higher guidance will not only see the experiment fail, but may also cause great mental damage to himself and others. One cannot adequately warn of this.

One piece of advice, don't start, don't do this!

(Editor's Note: Mr. T'Jampens is speaking).

You shouldn't be scared, most people are scared, who dares? You? (N. volunteers). Whether you believe in it or not that doesn't matter, but pay attention to your body. Because when such things happen, you must not be hindered by your surroundings, you must be able to see it directly. Look what I am doing, I am relaxing. When you do such things, it is best with minimal relaxation. In a primitive culture that is normal, but Western man has consciously suppressed and unconsciously repressed that. What am I doing? Making that there is energy in and around her and at the same time flowing that fine matter to all of you, that is one force field. That is a physical concept. It is exactly like those primal religions are a kind of physics, but of a sacred nature, sacred means different from the simply material and biological phenomena. When I move my hands N., do you feel that in your body? That relaxes . Her tension must disappear, that creature must relax...N: "that will take a long time" (general laughter).

What am I going to do now? This directly touches all religions, man has a soul and that soul has a phantom. I.e. a well-defined particulate form that is energy-charged and that contains information, e.g. if someone cultivates heart disease it is black or dirty gray in that sphere. That information means intellectual content. To accelerate that I am going to apply the method of transcendental meditation, but with the difference that N. is not meditating but I am doing the same thing without her having to meditate transcendently.

Transcendental meditation is relating oneself to the universe and accumulating energy so that you can leave your body with your soul. Not completely because then you fall asleep and if it is very strong, you are sham. Then the soul has almost completely left the body and then there are two umbilical cords, it's called the silver cord. That occurs in the Bible in the O.T. in the wisdom books.

The ancient Jews know that but repress and suppress that because the Jewish and Biblical religions are folk religions, viz. for large masses and because they are convinced that the average man and the large masses cannot handle that, in which they are largely right; Hence the churches and Judaism are rather anti. In that sense, I am an exception to the grammar of the Bible, but you see very well that in our days popular religion is pulverizing.

The church, perhaps in some countries still, more or less, certainly with us in the West, the church is one of many worldviews among many others. In other words, the people as a nation are no longer church. So it remains an individual choice with traditional remnants. I.e. now the church middlemen are forced to look at the root of the religions. Until now they could cover it with catechism and sacraments, because sacraments are occult phenomena but accessible to all and pose no problems. When a child is baptized, ritually, the priest says: I baptize you in the name of the father, the son and the Holy Spirit, and that's the end of it. But something happens in that paranormal field. So the result is that religions are now forced by this modern crisis to expose their actual roots, and those roots are of an occult, sacred nature. That is the background and that is also the background of New Age. In the Western world in the last 10-20 years there are millions of people who are no longer churchgoing but who want to be religious and who are seeking a religion but a personal one and a new one and preferably founded on experience.

Yes, now I begin. So I have to pull N. her soul body, her self and her consciousness, with fine matter, energy and information out of her, see how I do that, that is matter of working with your imagination. Nl. I pretend that there are fine threads of that fine matter, energy and information from my fingers pulling into her from her feet to her head and look, I pull that soul along, but so far, an inch or two, three she is then out, she practically doesn't become aware of it but that has to be done progressively. So when you see broadcasts about these things, remember that they work with the soul as a soul body, but a fine material body, an energy that is different from the ordinary, and which I think is microphysical, no doubt.

I am resting a little now, because all her biology has to adjust to that because the biology is completely controlled by that fine material phantom, which if she were completely out of it and especially if it were made completely dark, among you there would be some who would see N. a second time (editor's note: but fine material). She is here biologically but e.g. here, as I feel that this out-of-body experience tends to here, becomes visible a second time, but nebulous, then as a kind of mist that has her form.

Now the second degree. Again those threads penetrating from my fingers all parts of her biological body, I pull her out of her biological body a little bit more. Now that's up to here.... That always picks at my breath because that requires huge doses of energy from me, because I must not exhaust her. On the contrary, she must be recharged and must not suffer any damage. It is with that that people who brutally do that spoil that. In passing, where that plays a leading role that is except in the blood system, that is the lymphatic system. I don't know if you've heard of lymphatic drainage yet, well that lymphatic drainage always mobilizes at the same time what I do.

Third time, then we are far enough. In my imagination I see countless threads. Are there any of you who see with your mind a red color around N.? That comes into your mind and imagination. Or do you see another color. That color shows up in your imagination. Imagination is an ability to perceive. People with a lot of imagination are creative; people without a lot of imagination are not. Why are they creative? Because with that perceptive faculty they sense in situations in which direction things should go, and because of that they innovate, they invent something.

Who sees some of it? What color do you see? Who dares to risk a color? Someone says: that is purple blue. How far, come and show it here in front how far the aura of N. has expanded. Come here quietly, not too great because you will enter the expanded aura. What is the shape of the aura? Crescent-shaped. I'm not going to poke into that because that would hurt N. Look at the main aura, you know the statues of saints with those auras. The aura moves more wide and around her body. Who could guess that color here, because that's a kind of guessing hehe, that's divination, i.e. I see it not biologically and not physically, but I see it with my imagination, and with my thinking mind.

Would you dare to risk yourself? First impression huh? Purple, Light Blue, indeed, but you are particularly gifted for that. Every human being is gifted at that point, but some more than others, but our civilization suppresses and represses that and thus it is little or not expressed.

N. has a peculiar giftedness, all that is food, when she manipulates it, is charged with her power. It is with this that in a primitive culture, preparing food is always done ritually. Never so brutal, animalistic, as we do now, because those cultures knew that the life force of the people who are doing that is mixed in there and those who are eating and drinking, their life force is also promoted or opposed. Now what color is hanging like that, yes ... ? That immediately comes into your thinking and imagination, but unfortunately, modern people begin to wonder am I correct and then you lose that again. That first impression is the right one. You just let yourself go. Afterwards you can discuss it. Now what color is hanging when you think of that apple? Yellow. Are there any that suspect another color? Green. Not everyone sees the same color. Why? Because the approach differs from person to person. You will have on such numbers maybe a color or five six, that does not mean that it is not objective, but some see more than others and differently than others, so never respond by saying, yes but there is disagreement so it is subjective, that is not true, people differ in the ability to accommodate that.

Are you calm now? You see it doesn't take long he. ... Now I am going to make a movement and pay attention to your body. Are there those who feel that movement? There are certainly those who feel it. I will make a different movement this time. Do any of you feel it? That is more difficult, if it is slow and from inside to outside... yes the head, if I continue it would give N. a headache. Do you have regular headaches or are there people in your immediate environment who have headaches? N. nods in the negative. Then there are those in the room who have headaches, because in this state N. catches all that. When someone acts as a healer or to make a diagnosis there must first be that cloud, energy, matter information, once that cloud is there, your perception is changed, one accumulates in oneself things.

It is with that that healers can be unwell themselves afterwards and that can take hours, days, weeks that that hangs in you. Do you feel any of that? I must honestly say that I have never come across anyone like N. She is not tall, which is always an advantage, and she has a peculiar resistance. She can take heavy sickness and in that area hardly feel or undergo anything of it that is unpleasant. Actually, that would make an ideal nurse.

Wait, Who wants to pinch my middle finger to expose the energy lines of acupuncture? Don't be frightened. It must be someone other than N. Isn't there anyone? You just have to probe, probe correctly, in totally sick people it is one thin black line or ribbon. In healthy people that can be so wide per finger. The healthier the wider, but in sick people, yes that shrivels that to a black stripe.

Don't be afraid. I will put myself so that you can see. with your two thumbs, go but gently, not hard, up to here, there are those who feel that ... as an intervention, and return, just slowly. are there those who feel that movement?... Yes, now keep still, you keep your hands open, gently. What color is there here, in this fine substance that makes a leap, that goes around N., into the earth? Someone says "green. Yes that first impression is the right one, but in the West: one wonders too much if it will be true? Wouldn't I be wrong? One has too much fear of committing mistakes. Your soul body does not commit a mistake. Afterwards you can say: what does that green mean? Then you begin to process it purely rationally, but that first impression is the right one.

Now N. takes contact with my soul body. Both are fused. Actually it is the fingers of N. that I transfer to you and you try to have contact and after a while a color starts to rise in your mind. You may even pinch a good one to have contact because you are really pushing that bare. I see it she's already got a hold of it. It's blue but rather toward the light side. Okay, beautiful, so you see, ...

I have talked to you about the fact that man has two soul bodies. One is called astral and etheric. And the etheric when you die goes with the material remains. When someone is just buried in a graveyard, sensitives see garlands of particulate there. Hence you are going to get sensitive people with no sticks in a graveyard. Because they feel that pulling into them and that is not a pleasant feeling. The same during the funeral itself. Sensitives don't stand too close to the casket if at all possible because the casket radiates that. And that tires them out.

The astral type of fine matter does not die, that is immortal, that makes up the phantom, well the left side and the right side of that etheric soul body that is mortal has two colors. This side is more greenish gray and the other side is more reddish gray. I draw your attention to that, you can never explain that in texts, you have to demonstrate that. Then you remember that...

What do you think happens to that soul body of a patient when the nurse goes from one room to another handing out the commonly used thermometers. They are chemically purified afterwards, but the fluid, the soul body of the sick person remains in them. And so such a thermometer becomes an accumulation of small doses of sick soul matter, passing from one patient to another.

I will tell you, I spent thirty days alone in a room in a hospital and all the days they are there. Twice a day they come to measure your fever. What do you think, where do you get hit if you steal a thermometer here under the arm? Who suspects that? You pretend to insert the thermometer given to you by a nurse. And you think of your fine material soul body. Where does that work itself out? In what part of the body? Most already have an intuition. Someone says; the heart. Are there those who have a different impression? Someone says: the back . Yes, indeed, you know why, it differs from woman to man. In women in the back, in men in the heart area. The sexes also play a huge role in those things. And that's because a woman is much more open in that area and that pulls into her chakras. In the spine from bottom to top, there are openings that make spinal movements. One movement is so that energy from the cosmos is absorbed and drawn into the human being the other is so that energy is radiated out. And this is called with that Eastern word "chakra. A proper Dutch term would be spinal canal but in two directions. All operations of a physical and material nature are reflected in that soul, but not in the pure 'I' for that is exclusively spiritual, immaterial. It does reflect in that fine material body, especially in the etheric.

We're going to rest a little bit. N. Aren't you too tired? Not sleepy? You remember, when a person is heavily energetically charged, he is sleepy. People who don't sleep well lack that fine energy. Then they are nervous and lie tossing and turning. So the sleeping remedy is: to pull that energy out of the cosmos. Here a trinitarian prayer helps. Any feeling of danger draws away, of worry, all that evaporates and one sleeps.

N. is now carefully trying to stand up and is succeeding quite easily. Are there those who feel that movement? That's the difference with you hey, she now has so much fine substance and energy that notwithstanding her heavily charged sleepy state, she can get up smoothly. That's the difference between people. Unbelievable how individual that is.

Now you understand why alternative medicine prefers to individualize all medication. If I go into a pharmacy, to get a medicine for sleeping, or need something for digestion, such a medicine is almost always incomplete and can be supplemented with something else. It works better, for example, if you also consider the medicinal and particulate effects of a plant or two, and that dose should be no more than, say, a square mm of a piece of that plant. The right plant will come up in your mind and imagination; you will not have to ask for it. You don't ask the pharmacist. When you get home you look up in a medicinal plant book what may be of use to you and then you take that with your medicine from the pharmacist. Practically always there are a few plants that need to be added, in very small doses, less than mm². It's not about the biological action, it's about the particulate. If it is liquid, a plant extract e.g., it can be in tea, or a drop on your wrist. Why, because that gets into your blood so delicately immediately.

Women are concerned about their lines; I can understand that. In many cases obesity is the biological response for serious psychological problems. If it was not due to thickening then one should consult the psychologist. The biological body is a kind of coping system that converts psychological difficulties. It is called psychosomatic. Somatic means physical. Its origin is in thought and mind, but it becomes "soma" the Greek word for "bodily. If you suddenly get pimples or what do I know, in many cases not in all of them, it can also be contagious. The cause can be an overloaded soul body and the biological body 'processes' that through those pimples. So that's not so negative to see.

N., is that sleepiness still there? We're leaving here. If she moves too great now it wouldn't be good. With my thoughts now I let them exit progressively ... because thought plays a leading role. It is with this that ancient and archaic religions say: watch your thoughts. Thoughts are more than pure fictions. They influence yourself especially in that fine material realm. I am now going to gently remove myself. Do you feel anything of that N.? If I remove myself... Or not? N.: It is cold.

People who are cold feet, it's practically always because their soul body is down. Wait hey, people who always have cold feet and so on, we're going to activate that now. Just uncover your arms, yes both of them. Watch how I do that, knead in them a little bit, but gently, because she must not get cold, are you starting to get warm?... I am going to remove myself now, not too great, ... is still cold? Always a little he. Actually, N. is an ideal test subject. Squeeze my arms, yet, that's how you extract energy from me and it comes into you. Squeeze still, until

when you start to get floaty. Now she is literally squeezing that energy out of me. And what do you feel now? Cold, are you hot? You have seen it, my farewell, I am not allowed to unload N. without her squeezing a new dose of energy out of me. That is simple, and she has fortunately put her nails into me because just under those nails there is a kind of supply that is very strong. Yes, I think it is good, eyes open, smile ne time at everyone. (general laughter).

So I think those notions of fine dust, life force and energy that those are starting to come alive more and I also think you see how expertly that has to be done. Otherwise you make mistakes. If I let her go home with a cold, she will still be cold all night, unable to warm herself except with a liqueur. N. has a strong occult structure. I now deliberately suspended my supply of energy to her for a while, and I was almost certain she was going to say she was getting cold.

Everyone in the classroom is drawn into her with her. As a result, it may happen that N. sleeps thin this night, i.e. sleeping and not sleeping, and you will feel predominantly conscious in your sleep. But you will feel refreshed tomorrow. You have now gained a dose of energy from me and you have also spread it, from me to everyone in the classroom. Because the background of this experiment is also that all of you would be resistant to children who would exhaust you in your teaching. Everyone has such children in their classrooms. You have children who are sweet, but you have others who can particularly exhaust you. Well, the initiation you have all experienced in this experiment is meant to better protect you from such exhaustion.