

Course 10.4.2 : Introduction to New Age.

10.4.2. Part II, from p. 99 to p. 152

The New-Age Issue.

Bibl.: *L'ère du verseau (Pourquoi tout va profondément changer)*, (The Age of Aquarius (Why everything will change profoundly), in *L'autre monde*, Paris, hiver 1994 / 1995.-

Instead of “scholarly” expositions on the New Age, we deliberately choose a special issue of a fairly well-known magazine that is typically New Age. After all, far too many intellectuals - rationalists, Catholics and the like - write about something they know only by heart. These fall under the adage “Worüber man nicht reden kann, darüber soll man schweigen”.

The main theme is “the transition from one epoch to another”. And this as based on “the attraction of the sun and the moon exerted on the earth as well as on the movement of the earth in cosmic space”. This astronomical phenomenon is based on the almost imperceptible displacement of the vernal point (precession-movement of the equinoxes).- Up to there pure astronomy.

The vernal equinox, i.e. the place where the sun rises at the moment of the spring equinox, passes through a zodiacal sign - always seen from our earth, thus geocentrically - in more or less 2.160 years. Consequently, it passes through the 360 degrees of the facial horizon in 25,920 years.

Hiparchos of Nikaia (Greek astronomer) discovered the movement in -128. The age of fish began in the year 1 of our era and would end in 2,160. Thus an opinion. The age of Aquarius - aquarius - follows and ushers in quietly. That would be “the new age” or New Age (Nouvel Age in French).

The whole special issue of *L'autre monde* stands or falls with the assertion - the axiom - that shifts in human culture correspond to shifts in the vernal equinox. “According to some for about two centuries and according to many - their number is increasing - for a good century, the cosmic phase is also a reality specific to human history” (R. Amadou, *L'ère du verseau* (The Age of Aquarius), (Mythe et réalité), (Myth and reality), in: *L'autre monde*, p. 60).

In other words: here scientific astronomy, passes into the controversial astrology or astrology.

The whole issue tries to use elements from our culture (technology, medicine, bio-communication, genetic engineering, sciences, religions, myths, ‘gurus’ etc.) to make this typically astrological proposition true.

Occultism (Hermeticism, esotericism).

These terms are in circulation. Some identify them; others do not -- Dr. R. Frétygny, *Les sciences occultes*, in: M. Verneuil, *Dictionnaire pratique des sciences occultes*, (Practical dictionary of occult sciences), Monaco, 1950, 11/41, believes that occultism is the 'primitive' - confused, unthinking - form of hermetism which he defines as occultism insofar as it relies on initiation

Both -- occultism and hermetism -- are then two forms of esotericism, i.e., reserving what occultism and hermetism have as their object, to strict-initiation.

Note -- All this from +/- 1880 onwards.

'**Science**' -- Frétygny knows, of course, that the term "occult sciences" is not to be understood in the sense of the rationalistically conceived term "sciences". His precisions concerning the difference are rather tentative. Science provides. Science produces results. These are the two most striking features he feels he must mention.

Five domains (objects). -- In these occult wisdoms (a better term than "sciences") Frétygny sees five types.

1. The strictly scientific direction.-- From e.g. traditional astrology (of which he, o.c., 35, says that "no two astrologers are in agreement concerning the interpretation of a theme where it is always intuition by a crowd of prescriptions") the scientific-astrologer wants to arrive at a strictly scientific astrology.

2. The psychic direction. -- This takes as its object the study of psychic abilities. In this, with M. Verneuil, he believes that the mantic, the ability to see, is central.

3. The mantic direction.-- This seems -- Frétygny's text is obscure -- to be the mantic insofar as resting on a substructure ('support') that gives rise ('prétexte') to 'seeing'. Thus e.g. in commuting.

4. The magical direction. -- This takes as object the (wish to) act on something (person, object) with occult means.

5. The philosophical-religious direction -- This tries - e.g. starting from traditional myths - to arrive at a kind of metaphysics or ontology of the universe including what the "occult sciences" or already today's practices can teach us.

Conclusion. -- The esoteric realm is so complicated that any classification is lame. But ... better to work with an improvable classification than with no classification at all. After all, there is such a beginning of order.

Le matin des magiciens.

Bibl. :

-- J. Bergier, *Je ne suis pas une légende*, (I am not a legend), Paris, 1977, 203/211 (*Le matin des magiciens*); (The morning of the magicians).

-- J. Dumur, *Entretiens avec Jacques Bergier* (Le dernier des magiciens), (Interviews with Jacques Bergier (The last of the magicians)), Lausanne, 1979, 53s..

-- With Louis Pauwels, Bergier wrote "*Le matin des magiciens*" which appeared in 1961. Since then, over two million copies have been sold (including over four hundred thousand in the Soviet Union).

As an aside: Bergier speaks eleven languages including Hebrew and Russian. Was a professor at a university at the age of sixteen. He is also a fast reader.

"All that *Le matin des magiciens* tells is true but far from revealing everything."- Right: the book reveals rare things. We let Bergier have his say.

After World War II (1940/1945), all the governments that fought Hitler had me consult her "FF files." "FF" is the shortening of the English "File and Forget": "Place in a file and forget".

Such files deal with things one does not understand. All governments have them and I am one of the rare ones who have been able to consult them all.

Consequence: that makes a lot of intelligence! -- After all, I rendered a number of services under world war II. This allowed me to treat the top brass of the intelligence services as my equals.-- The FF actually deal with things that do not concern national defense and so everyone has let me consult them. They contain really strange things. In them I found the material for *Le matin des magiciens* and ... for about fifteen other books.

Note: A number of readers claim that *Le matin des magiciens* sells fantastic things. Bergier, knowing this, responds by citing his true sources.

A world success.-- *Le matin des magiciens* is one of the basic New Age works.-- "Had you arrived half an hour earlier, you would have seen a young man buy three dozens of *Le matin des magiciens* to distribute to his friends" said the manager of Brentano's, Fifth Avenue, New York, pocketbook department, to Bergier.

A Russian astrophysicist organized discussion groups to discuss the book as soon as excerpts in Russian appeared in *Science and Religion* (a Soviet magazine).

A Guru.

Bibl. : A.J.D., *Le mahatma Agoumya Paramahansa et ses pouvoirs occultes*, (The mahatma Agoumya Paramahansa and his occult powers), in: *Revue de monde invisible* 1907/1908, 126/130.

We deliberately choose older examples to prove that the problem of occultism began to take hold mainly since the 1980s and does not date from a century later with New Age.

The author cites *The Progressive Thinker* (Chicago), which devotes a lengthy article to a Hindu who caused a stir in New York. Paramahansa is guru, wisdom teacher. It is called "mahatma" (literally: maha, great, atman, soul), a title reserved for "great masters" in the East. Thinking of mahatma Gandhi e.g.. -- Paramahansa is at home in the Vedas, the holy scriptures in India.

The thinker.-

He had hardly arrived in New York, when a physician -- a well-known one -- requested an interview with him: he wanted to test the power Paramahansa claimed to have over his pulse. In deference to common friends, the Guru received the physician. He silenced his pulse. Until the skeptical physician -- startled -- begged him not to continue with that for fear of causing himself death.-- That amused the guru greatly.

To which the guru.-- His will was "absolute. He was cooperating with "a power that controls everything in this world." Thanks to "the source of knowing" all knowing is open to him as well as all power thanks to "the omnipresent will." -

Note -- Such abstract notions are sometimes employed by Eastern thinkers. They blush with inauthenticity.

The thinker.-

The Chicago magazine exposes a harmony of opposites. On the one hand he behaves, within his demonstrative behavior, with an 'oriental' calmness and inner peace. But on the other hand he is "subject to terrible fits of rage as soon as there is any . appearance of disregard for his 'dignity' is present. In particular: a friend of the author of the article in *The Thinker*, who is one of his students, confides: "While to the outsider he looks like everyone else, viz. irritable and restless, his inner peace remains pure and clean (...)." Such behavior is understandable only to those who have attained his degree of wisdom (says the disciple).

Castaneda. The “Guru” of New Age.

Carlos Castaneda (1925/1998) was Brazilian but emigrated to the USA. Studied ethnology at the University of Los Angeles.

1968.-- With a book – *Het duivelskruid en de kleine rook*, (The Devil’s grass and the Little Smoke) - he suddenly became world famous. It is the ‘story’ of his encounter with an old Indian in Mexico, Juan Matus, who initiated him into an occult world more than two thousand years old by means of hallucinogenic drugs. Through ecstasy and panic he ‘saw’ e.g. giant insects or was transformed into a raven.

He penetrated the Dutch speaking world through C. Castaneda, *De lessen van Don Juan*, (The teachings of Don Juan) Amsterdam, De Bezige bij, 1972, and id., *Een aparte werkelijkheid*, (A separate reality) in 1973.

Note.-- In certain groups of Indians, the knowledge and cultivation of drug-containing substances was at a very high level (cf. *Furst, Flesh of the Gods*). Thus, one should not confuse the use of psychedelic substances with a “primitive” or even degenerate lifestyle. Of that Castaneda goes on as one of the proofs.-- Which does not prevent Timothy Leary, *De psychedelische ervaring* (The psychedelic experience), Amsterdam, 1969, from giving rise to reservations.

In other words: not every ‘expansion of consciousness’ e.g. by *amanita muscaria*, nightshade, thorn apple, poppy, etc. guarantees only high-level experiences, so-called peak experiences.-- In any case, Castaneda sees in it the “highest degree of wisdom and knowing” which taught him “several states of ‘separate reality’.

Reception.-- Thanks to the psychedelic (literally: states of the soul (psuchè) showing (dèloo)) generation or rather low by the beatniks and hippies of the sixties, Castaneda became a bestseller. He has millions of followers around the world. After 1968, he continued experimenting and published nine more books, translated into 17 languages.

His anthropological colleagues, however, found in them a mixture of ethnology, paranormology and Buddhism. More to the point, they never found the Yaqui Indian Juan and accused him of fiction.

“Death is the greatest form of joy. That is why people postpone death until the end of life” said Castaneda. He died as he lived: withdrawn, secretive, mysterious. In California. His ashes were scattered in the Mexican desert.

“No religion. But spirituality” (Paulo Coelho).

Bibl. : Paulo Coelho, in: *Le courrier de l’Unesco* 1998: march, 34 / 37.--

We summarize the interview.- P. Coelho, *L’ alchimiste*, (The alchemist), Paris, 1992, by the Brazilian writer Coelho, has become a world success with his to date some ten million copies. Together with subsequent works (including the refined biography of the prophet Elias (1 Kings 17/19) in *La cinquième montagne* (The fifth mountain) -, (1998), this has led him (Nov. 1997) to become “special adviser (on “Ways of Faith” (especially on religion wars))” to the general director of Unesco.

1. The ‘existentialist’ freedom of the former hippie and gauchist.

Rebellion - not for all of life or without sufficient reason or brake, but against the fear of any change that inhibits the paving of the individual path - is Coelho’s main motto.

‘Existentialist’ is freedom insofar as - as J.-P. Sartre advocated at the time - man is defined as an essentially free being. This leads one to try to relativize the situations thrown up, i.e. the actual situations which define our way of being, in order to know that, in the face of them, one is “free”.

The struggle, through that type of freedom, begins in one’s own family: “My mother has always resisted my personal destiny.” -- “I was raised by the Jesuits. That’s the best way to totally lose faith because God is imposed on you. I left the Catholic faith precisely because it was imposed on me”.

Note.-- Who does not remember the lives of countless young people, particularly those of rock and pop figures? With this, Coelho bathes in the anarchic climate of today.

‘Religion’. -- Coelho has his own definitions -- ‘Religion’ is, in his language, only the collective aspect of his ‘spirituality.

At certain times one feels a need e.g. to pray or worship in a group. “But it is not religion that shows us the way to God. “According to the Bible, one should accept God as Father. I am rather inclined to fight against him (...) in order to get closer to him little by little”.

Conclusion.-- One sees it: the typical modern individualism (admittedly in its postmodern degree) is at work here.

2. *The spirituality of “the alchemist”.*

According to one interpretation, although the traditional alchemist deals with e.g. metals outside himself in order to transform them, in fact it is about the transformation of himself. Coelho says that the basic structure of *The Alchemist* was found by him in *One Thousand and One Nights*: a hero searches for a hidden treasure far away from himself only to (re)find it in himself.-- Coelho transfers this model to “spirituality,” i.e., individual religion.

The individual ‘legend’ (so he puts it) follows.-- In rather magical-poetic language, Coelho brings us in the book four main themes.

1. *The individual legend.*-- This is to seek outside the rabbi, the imam, the priest in a self-serving way “the transcendence” (understand: the sacred) or ‘God’ (whatever that may be in Coelho’s vague language).

2. *The world soul.*-- The world is more than what e.g. mere physical sciences see. It is an all-encompassing intangible whole, i.e. the world-soul.

Note -- With this Coelho uses a traditional term that actually indicated the omnipresent fluid in the cosmos. Immediately this is the name for his holism.

3. *The language of signs.*-- The ‘dream’ that ‘connects’ each of us with the world-soul can feed on the signs with which the road to ‘God’ is dotted. Signs that assure our direct contact with ‘God’.

4. *Following one’s own heart.*-- Guided by the dream that connects us with the whole, it is necessary to follow one’s own individual path.

Behold -- in his own terms, as much as possible -- what Coelho has to offer in terms of message. He has, as an anarchic writer, an aversion to people who allow themselves to be rusted into a secure social position and “forget” the whole in which they actually live as spiritual people. Hopefully he is not doing this as a counselor at UNESCO!

Note.-- As Biblical believers, we can refer to Jer. 31: 29/34, where the great prophet predicts an age when people will be able to ‘know’ (i.e., interact intimately) God directly (without religion teachers),-because God Himself will be present in their souls themselves. Had not Moses, before him, already exclaimed: “Ah! If only all the people could be prophets (intimate friends of God) because God gives them His ‘spirit’ (life force, proper to all who deal intimately with God)”? Which is also what Joel 3:1/2 says.

Alchemy.

Bibl. :

-- J. Bergier, *Je ne suis pas une légende*, (I am not a legend), Paris, 1977, 167/180 (La sainte alchimie);

-- J. Dumur, *Entretiens avec Jacques Bergier* (Le dernier des magiciens), (Interviews with Jacques Bergier (The last of the magicians)), Lausanne, 1979; 70ss. (L'alchimie).

Alchemy seems to have been an ancient physical activity that managed to keep its "secrets" well. We confine ourselves to J. Bergier (1912/1978), a graduate of the Faculté des sciences and the Ecole nationale supérieure de chimie, at home in exploratory work (1947: first certificate on electronic cooling of nuclear columns).

1938. -- Helbroner convinces the very skeptical Bergier, who called alchemy "superstition," of its reality by referring to the Society of the Nine Unknowns in India who had provided Yersin with the formula and samples of serums against plague and cholera. Bergier then turned to alchemy (getting to know Fulcanelli, among others).

Bergier: Alchemy is a true science in the sense of "activity concerning matter and energy, which can be formulated in structural formulas and can be used to make testable predictions".

"I had worked out a general theory concerning the alchemical experience. The Czech Academy of Sciences adopted them, which created and sent the necessary catalytic (chemical process influencing) product ("the philosophical stone").-I repeated the tests: I transformed sodium (Na), in ordinary table salt, into a rare metal beryllium (Be, formerly glucinium).-- After six months of such a process I decided: beryllium is the basic component of emerald (emerald). The basic document of alchemy is called "The Table of Emerald". - Which explains that the ancient Egyptians had helmets in beryllium bronze".

Bergier.-- He refers to wave mechanics which states that a physical thing cannot be located in the ordinary way: e.g. electrons outside the atom are also inside the nucleus. Consequence: by means of chemical operations one can transform the nucleus (Mössbauer).

Note : It is far too expensive to produce gold by alchemical means: it is simpler to find it in nature.

Life elixir.-- "Such a thing very likely exists. Eugène Consiliet claims to have met 'immortals' on the basis of such an elixir coveted by the alchemists." Thus Bergier.

Bio-energy.

Bibl. : G. Hadjo/ R. Sünder, *La nouvelle frontière de l'invisible*, (The new frontier of the invisible), Paris, 1991.

Bioenergetics is at the intersection of all that applies occult matter, energy and information, on the one hand, and, on the other hand, of established physics.

The Kirlian effect. -- Known, in limited open circles, is the incident.

1939.-- In Krasnodar, the Russian electrician Semyon Kirlian restores electricity to a hospital. From the newly repaired high-frequency generator a discharge suddenly passes through him. It does not harm him in any way but develops a bundle of colorful rays.-- The following day he redoes the experiment: on a photographic plate he places his hand. In the evening, he and his wife Valentina find that the hand is perfectly imaged but surrounded by a belt of radiation.-- Later, the Kirlian's try it out with leaves of plants e.g., the same leaves as the hand.

Bio-energy.-- This 'electron photography' (Navratil in 1889) exposes a kind of law: "A biological body (plant, animal, human), when situated within an electromagnetic field (produced by an electric generator), acts upon its radiations."

Modulation.-- The radiations vary according to the condition of the biological body. With respect to people: good or bad health, psychological balance or imbalance, complete calm or shock of mind, in love or not, etc., the magnitude, the colors and the direction of the rays vary ('modulation').

Information.-- Although the laws may vary from one individual to another - e.g. the same red color may mean something different to one individual than to another -, bio-energetic pictures - if expertly interpreted - provide real information.

Reception.-- The established scientists - with exceptions (Rémy Chauvin e.g.) - do not have the necessary open mind (= the necessary and sufficient axiomata) to interpret the bio-energetic phenomena truly (o.c., 20/24). However, the USA and the former Soviet states do have pioneering figures and institutes (often not far from the state security) which do - what Anglo-Saxons call - "bio-energetic analysis".

Soviet scientists and acting on animals and humans.

Bibl. : J.P. Girard, *Psychic, Le pouvoir de l'esprit sur la matière*, (Psychic, The power of the mind over matter), Paris, 1996, 193.

The author, a highly gifted psychokinetic pioneer, finds himself in Bratislava (June 1983) amidst Soviet scientists. Among them was Yuri Shestov.

In a hospital center, the effect of electromagnetic radiations on consciousness was investigated. With an oscillator with its own frequency (18 kHz (kilohertz)), modulated by different kinds of unforeseeable sounds.-- If one brings that device into the vicinity of patients, it causes in them what resembles religious or mystical experiences.

If one acts on rats with an electromagnetic generator, one comes to **a.** cause susceptible rats to have heart crises, **b.** reduce hypoxia (lack of oxygen) in oxygen-deprived rats. Girard immediately learned that similar experiments had been successfully performed on people who had been subjected to violent electrical shocks.

Influencing political leaders by paranormal means.

O.c., 184/185.-- On 04.10.1985 Girard was asked to act favorably on Mikhail Goroatshev (then General Secretary of the Russian Communist Party) who was in Paris on that day, by means of paranormal influence from a distance.

“I refuse”-- Notwithstanding, I was asked the same thing on 20.11.1985, when M. Gorbachev met Ronald Reagan, then President of the USA, in Geneva. New refusal. This was a joint influence of several ‘psychics’ (note: English for psychics) in Europe and the USA.

It seems that, if one is limited to the facts, that incorporation succeeded. In particular: an analysis of Gorbachev’s behavior in the course of the following weeks betrays a real change in behavior that was little foreseeable at the time. The historiography will have to decide the element of ‘psychic’.

Note.-- What Girard, who knows something about it, has noticed time and again is that state security - KGB and CIA among others - are intensely involved with paranormology on a scientific level and especially with the way in which people can be influenced through these ways.

Transpersonal psychology.

Bibl. : E. Pigani, *Interview* (Stanislas Grof, La dimension spirituelle de la psychologie), (The spiritual dimension of psychology), in: *Psychology* 65 (1989: May), 22/25.

New Age expands consciousness. But this posits an “expanded” psychology. One example.

Note -- Prague 1956: Dr. St. Grof investigates the workings of psychedelic drugs (‘psychedelic’, on the basis of drugs expand).

1967/1973 at Spring Grove Hospital (Baltimore, USA): as responsible for psychiatric research, Grof continues the research.-- With a group of professional psychologists (Abraham Maslow a.o.) he founds the Association for Transpersonal Psychology.

Transpersonal

1. ‘Person’, is used here - not as with the personalists but - in the very narrow sense of “the self insofar as it is situated within the narrow world of daily or unilaterally rational activity”. Grof’s psychology exceeds this and so is called “trans.personal” transcending the narrow I of all days.

2. The established - very rationalistic - enlightened psychology (psychiatry psychotherapy) - stands ‘exclusive’ to all that exceeds the horizon (understand: the axiomata) of the modern, secular fall sciences or at most gets to a ‘reductive’ rather than an ‘instaurative’ interpretation of them. Transpersonal psychology is inclusive: it is open to:

- a.** natural science (quantum theory (Planck), theory of relativity (Einstein))-- molecular biology and genetics,-- information and communication sciences,-- ecology,
- b.** but also for paranormology and mysticism.

Coarse: “As well as the mystics, we can reach exceptional levels of consciousness. Without thereby being abnormal” (as rationalists so easily claim).

Humanistic. yes, transhumanistic psychology.-- Humanistic-oriented psychology joined, especially in California, in the years after 1960, the currents that include the spiritual dimension of the soul. Of that dimension the ASC (altered states of consciousness) as e.g. yoga, Buddhism, Sufism (Islamic mysticism), kabbalistics (Jewish mysticism) etc. testify. What transhumanist psychology gives.

One cannot characterize New Age overall without dwelling on that type of understanding of soul life.

The occult structure of the (soul) body.

Bibl. : M. Cocquet, *Les çakras* (L'anatomie occulte de l'homme), (The Chakras (The occult anatomy of man)), Paris, Dervy, 1982.

The author adds the Eastern names. The Eastern term, which is not usually translated into English, means "wheel", better "spinal canal" (because the chakras are canals through which the (soul) body or "phantom" (the ethereal body of the soul) communicates with the universe (in both directions). In the East this is often depicted in the form of an imaginary flower, a 'padma', lotus flower (if active).

Number.-- Easterners and Theosophists see seven: crown (coronal), forehead (frontal), throat (laryngé), heart (cardiaque), solar plexus (solaire), sacrum (sacré), tailbone (coccygien). A Japanese school - shigon - skips the sacrum but pays attention to the shoulder chakra and the chakras in both knees. Still other stretches take crown and forehead for one chakra.-- These are the main chakras. There are still average and lower ones. People often limit themselves to the main ones.

| Çakra centre | Glande endocrine | Organes physiques |
|----------------------------------|--|--|
| SARASRARA Centre CORONAL | glande pinéale | partie supérieure du cerveau cell. droit |
| AJNA Centre FRONTAL | corps pituitaire | partie inférieure du cerveau nez, système nerveux |
| VISUDDHA Centre LARYNGÉ | glande thyroïde | appareil respiratoire, canal alimentaire |
| ANAHATA Centre CARDIAQUE | glande thymus | cœur, système circulatoire, nerf vague |
| MANIPURA Centre SOLAIRE | glande pancréatique | estomac, foie, vésicule biliaire, système nerveux |
| SVADHIS-THANA Centre SACRÉ | gonades, glandes sexuelles masculines et féminines | organes sexuels |
| MULADHARA Centre COCCYGIEN | capsules surrénales | reins, colonne vertébrale |

1. Troisième ventricule
2. Glande pinéale
3. Troisième ventricule — hypothalamus
4. Circovolution frontale latérale
5. Glande pituitaire
6. Médulla oblongata
7. Tubercules quadrijumeaux
8. Faus du cerveau
9. Faus du cervelet
10. Cervelet
11. Couches optiques
12. Ganglion cervical supérieur
13. Ganglion cervical moyen
14. Glande thyroïde
15. Glandes parathyroïdes
16. Ganglion cervical inférieur
17. Chaîne du système végétatif ou grand sympathique
18. Glande thymus
19. Nerve cardiaque (orthosympathique)
20. Nerve pneumogastrique (parasympathique)
21. Cœur
22. Plèvre solaire
23. Rate
24. Pancréas
25. Capsules surrénales
26. Reins
27. Ovaire
28. Testicule

A. CENTRE COCCYGIEN
B. CENTRE SACRÉ
C. CENTRE SOLAIRE
D. CENTRE CARDIAQUE
E. CENTRE LARYNGÉ
F. CENTRE FRONTAL
G. CENTRE CORONAL
H. CENTRES DE LA RATE

Note.-- Cocquet's diagram shows a two-part spleen chakra (H).

As an aside, a mid-century exorcism attaches importance to the spleen.

Prana.-- The system of chakras (or shakras) is considered an occult breathing system that exchanges 'prana' ('pra', outside, and 'na', breath of life) with the surroundings of the biological body, indeed with the universe. And in such a way that, if e.g. a chakra doesn't work (well), the biological body, at least after a certain time, will show ailments.

To understand the sacred, object of religions, one must put prana, omnipresent (god-given) life-force, first. As said (in our general ontology): it is a tenuous (subtle) substance, which is an also tenuous energy (force, life force) and contains a structure (information). Clairvoyants "see" them. Clairsentients (sensitives) 'feel' them.

Note.-- In the Bible, prana is spoken of as 'ruah', usually translated by 'spirit' (think spirit drinks) - Gen. 6: 3; Gen. 6:17 - or as 'nefeshr soul(estoph) which makes the biological body a living body - Gen. 2:7 -. See also Ps. 6:5 and especially Ps. 16 (15):10. In Wis. 12:1 it reads, "Your incorruptible 'spirit', life force, is in all things." Our soul body literally "breathes" in God's omnipresent life force or "holy spirit.

The soul body controls the biological body.-- Cocquet, o.c., 14, says that the chakras control, among other things, the endocrine glandular system, i.e., to bring about and keep healthy. Whether the nervous system, as he claims, also controls that same system, we leave for his account. Of course, there is an influence.

Soul body and consciousness -- Life force can be influenced by our thinking, -- consciousness, attention (intentionality). Especially in the sense of "positive thinking". The Eastern samayama system includes trataka, learning to focus attention on one given thing. This develops threefold dharana, the amplified degree of trataka,-- dhyana, the meditative step of it,-- samadhi, the highest degree of meditative awareness.

In the connection of laya yoga (consciousness practice) and tantra (sexual meditation) the life energy of the sex, kundalini, rises.

Note.-- Our western mortification (asceticism) and mysticism (meditatively penetrating into the other world) concern the same soul body but with us it was hardly ever further explored.

Bone magic(s).

Bibl. : M. Chia/ M. Chia, *Nei kung de la moelle des os*, (Nei kung of the bone marrow), Paris, Trédaniel, 1991 (the American original dates from 1988).

Nei kung is a Taoist method whose origins date back to the VIIIth century BC in China (Lao).-- “Nei kung” means “to work with the inner energy.” In Chinese “to work with chi (shi, shi)”. The life energy within and around us is the focus. Breathing exercises are not included. Concentration of consciousness, fostering of imaginations together with - typical of bone (marrow) magic - in-depth knowledge (preferably scientific) and sensing of physical and soul processes, -- especially as far as the bone marrow system is concerned.

Note: We leave a whole bunch of opinions of both authors for their own consideration and limit ourselves to what makes sense to us Westerners.

Something about the bone marrow system.

Bones as very permeable ‘breathe’ among other things oxygen, food, blood but also life energies in and out. This through skin, muscles, tendons.-- In the rather ‘long’ bones - arm bones, thigh bones, shin bones - red blood cells are formed. In the rather “short” bones -- skull, shoulder blades, sternum, pelvis -- white blood cells are produced. Both types are produced in the marrow.

Bones, if healthy, contain more red marrow that produces blood cells, while the yellow marrow produces fat. The “fat” is located in the middle of a bone, while the red marrow is located in the two extremes.



rood geel rood

The older one gets, the more the yellow marrow (fat) takes its place.-- The Taoists had long realized that aging could be counteracted by influencing the “breathing” of the bones with the consciousness and its control of “chi” (life force) especially (diet, for example, is also important). This is the axiom.

O.c., 26s., says: “The care of the life force is the main purpose of tao (Chinese: ‘daoe’, ‘daü’) as far as healing is concerned. Working with the inner strength (nei kung), this axiom is concentrated on the bone marrow system. So that more red marrow is produced and yellow marrow diminished.-- We will not go into that further here given the very complicated method(s). Here we are concerned with “the principle” or axiom.

Holistic medicine.

Bibl. : J. V.- Manevy, *Nouveau (La médecine holistique)*, (New (Holistic Medicine)), in: Vital (Paris 106 (1989: juillet), 45.--

“During the past spring, holistic medicine was front page news. Especially at “le Congrès des médecines douces de Lausanne” (Mednat). Also following le Salon des médecines douces de la Porte-de-Versailles (Paris) But the magazine tells more.

The first holistic clinic.-- In the castle of Cambous (near Montpellier) the first clinic in a holistic sense opened its doors.

a. It is a fact that “healers”, magicians, esotericists, -- quacks too, capitalize on the apparent gaps of established medicine. In this, a resurgence of obscurantism (backwardness) is apparent.

b. That is why real physicians seize upon an expansion of medical education: they become homeopaths, acupuncturists, mesotherapists, osteopaths, naturopaths, phyto- and aromatherapists. They employ music light and colors as therapy. They teach “the new dietetics”. “Une médecine qui réconcilierait la science et l’ empirisme (op.: pre-scientific experience), le rationnel et irrationnel, le savant et le mage”.

In other words: the rock-hard, strongly physics-oriented medical science combined with the “soft/ alternative/natural healing methods”. Typically New Age and holistic.

Note -- Reference is made to P. van Dijk, *Geneeswijzen in Nederland en Vlaanderen*, (Medicine in the Netherlands and Flanders), Deventer, 1976-1, 1986-7.

Acupuncture, anthroposophic medicine, auriculotherapy, cell therapy, chiropractic, Christian science healing, electro-acupuncture, enzyme therapy, faith healing (a.k.a. Pentecostalism (charismatic movement)), homeopathy, hydro- and balneotherapy, iriscopy, herbal medicine, manual therapy/medicine, massage, mazdaznan, medical astrology, naturopathy (some forty methods), neural therapy, oriental medicine (including macrobiotics, shiatsu, pressure point massage, yaya, do-in, tai tsji), paranormal medicine, nutritional therapies (among others. moerman and many other forms), folk medicine, yoga therapy,--an aggregate chapter discussing e.g. ayurveda, sophrology, autogenic training, Tibetan medicine and others.

A remarkable percentage of the population consults both medical science and alternatives.

Feng shui (space acupuncture).

Bibl. : I. Cerboneschi, *Le Feng Shui*, in: *Le Temps* (Geneva) 26.03.1998. For a thorough study: A. Thompson, *Feng Shui*, New York (St. Martin's Griffin).

The New-Agers introduced this fashion in the USA as well as some stars. None other than Bill Clinton, the President, transformed the famous oval room in the White House according to Feng Shui. Followed England (*Feng Shui for Modern Living* is the magazine), France, Germany, Switzerland. So in Geneva where Piaget International decorated its headquarters (watchmaking factory) - under the influence of the general manager who lived for five years in Hong Kong, "where Feng Shui is part of everyday life" feng shui (change office doors, place plants, move walls, place office so that one has the east on his right side). So British Airways did even more: the new headquarters was radically feng shui furnished (the glass roof alone cost 250,000,000 pounds sterling).-- One sees it: New Age is taking hold.

A definition.-- Feng Shui (pronounced: Fong Shoi or also Fung Shway) corresponds to what in India is called Vastu Shastra and with us geobiology. Your house, your office for example are situated in a (cosmic) configuration. When your house or office is not properly situated in that configuration, it interferes with the correct, harmonious flow of 'tsji' (also: chi or shi), the omnipresent life force -- after all, the earth is a network of energy flows -- acupuncture teaches the same thing, but on a small scale, about our body -- that one should stimulate in order to achieve 'fullness' or 'harmony' -- that prevents, for example, depressions, quarrels, a bad atmosphere in life or at work.

Feng Shui uses mythical animals as symbols of life force. For example, the tiger or the dragon whose veins correspond to the earth energy lines (think of the "telluric currents" of geobiologists). .

Note.-- Some people laugh at it; others take Feng Shui seriously. Among the latter, some take on only the elements digestible by Westerners (quite a few architects), while the others add the whole religion or - if you like - mysticism and thus "Orientalizing" it. More than yoga or acupuncture has come over from the East.

What an object can “tell” (reveal).

Bibl. : A. Puharich, *Les états seconds* (Biologie du paranormal), Paris, 1976 (// Beyond Telepathy (1962)).

“Etats seconds” means “paranormal states” of gifted people concerning extra-natural (and - in a Biblical context - supernatural) abilities. These can be classified into:

a. *Paragnosia* (divinatory knowledge) and **b. *parergy*** (divinatory action on material (and other) things). Puharich, as a professional scientist tried to arrive at a biological theory of the matter.-- Let us consider what he says about psychometry, knowledge through an object, o.c., 49ss.

Peter Hurkos (1911/1988), once a sailor and house painter, discovers in 1941, after a severe fall, that he is supernaturally gifted. He is author of *Psychic* (1961).-- One presents him with a sealed cardboard box with ‘something’ in it. We summarize his ‘findings’ somewhat abbreviated.

1. The jump piece. Explosion.
2. 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’s not rectilinear; it’s irregular.
6. It is shaped like saw teeth. Very sharp.
7. Three persons have had it in their possession. I am sure Ducasse did not buy it. One gave it to him.
8. It had been restored.
9. It is a memento.
10. I’m sure the owner of this cylinder is dead. Not Ducasse. That puts it right.

The testing.-- The late Dr. St. Smith (Univ. of Washington) donated to Dr. Ducasse (Univ. of Brown) the object. Ducasse entrusted it in a hermetically sealed package to Mr. Loring for P. Hurkos to perform psychometrically. It was a jar in terracotta. Broken but glued together. Originating from the ruins of Pompei which was buried under the ashes of the volcano Vesuvius in 79.

Approximately right. Whether it was a jar, Hurkos could not determine - claiming he knew more than Ducasse does not stand up to scrutiny.” Thus Puharich, who hypothesizes: Hurkos possesses the ability to make Ducasse’s mind “vibrate” (i.e., reveal information) via the object (in closed container, even then) that he was holding with his hands.-- One now sees what “divining knowing” is: it is similar to cognitive probing.

'Channeling' (mediumship)

Bibl. :

-- E. Pagani, *Channels* (Les médiums de Nouvel Age), (Channels (New Age mediums)), Paris, 1989, 19s..

-- J. Verweyen, *Die Probleme des Mediumismus*, (The problems of mediumism), Stuttgart, 1928, still uses the established word 'medium' (mediator/ mediatoress) :

"Mediumism either as general occultism or as spiritism belongs as a partial phenomenon to a tendency today (note: 1928) which can be called mysticism (note: healthy form of religion) or mysticism (note: the questionable form of religion)." Verweyen, as a prof at the University of Bonn, devotes a comprehensive, philosophical book of high quality to the phenomenon of 'medium(n)ism' or mediating role regarding religious and occult information. After all, 'meson', Lat.: medium, meant intermediary, link, channel that connects. The latter is found in the New Age buzzword in 'channel' which actually means 'channel',

Pagani. - Taking into account a.o. Jon Klimo, *Channeling* (Investigations on Receiving Information From Paranormal Sources) (1987) defines 'channel' (for the time being we use that buzzword) as someone who is capable of a. receiving and b. passing on information (meaning: insight, truth about given 'data') which originates from another level of consciousness (awareness) than that inherent to our daily form of consciousness. The state in which a channel receives and transmits is either a trance state (rapture) or a meditation state in which the person called a channel transcends his (ordinary) self and his form of consciousness (note: consciousness expansion) so that the person encounters the consciousness of other beings (encounter) or allows energy sources located outside him to enter his body.

In the latter case the channel is the instrument, the channel, through which energies from outside him/her are externalized.-.

Note -- What actually also applies to the consciousness of other beings (which is externalized through the channel). So that fellow human beings -- whether occultly gifted or not -- can ascertain information and energy etc.

Note -- Contacts with the consciousness of other persons living on earth or with the unconscious and subconscious parts of those persons do not belong to channeling. So e.g. telepathic contact.

In other words, the ancient Greek term 'apokalupsis', Lat.: revelatio, is given a new guise in channeling. Typical of New Age.

“The Little Voice”.

Bibl. : Eileen Caddy, *La petite voix (Méditations quotidiennes)*, Barret-le-Bas, 1994
(// Opening Doors Within, The Findhorn Press, The Park, Forres (Scotland), 1986).

If one point on the globe had (and still has) New Age appeal, then Scotland’s Findhorn, among other things known and even controversial for its vegetable garden that succeeded in poor sand to the amazement of the local residents.

But here it concerns one of the three founding figures: Eileen Caddy was indeed one of the three who founded the community of Findhorn. (She was still living there in 1994, by the way). Address: Findhorn Foundation, Accommodation Secretary, Cluny Hill College, Forres iv ORD, Scotland.

An inner voice.-- 1953.-- Eileen hears a message for the first time and from within’. A peaceful voice within her is the source.--

Note.-- The phenomenon of an “inner voice” is far more established than the average person suspects with us. Most who have such a thing remain silent so as not to be dismissed as “abnormal” or “boastful” or so of course.-- Eileen herself calls that voice “the inner deity).

The message.-- The book contains 365 communications from the voice. Good for a meditation every day. In very simple language. At first glance very biblical but amenable by any present person with religious needs. Hence the success.

06.07.-- “Establish your faith and your trust in me and realize that towards you I will never fail you or forsake you.”

02. 05.-- “Without love in the heart you cannot pursue this ‘spiritual’ path, for love is the key.” -- These two excerpts indicate the keynote: the inner God(s) and love.

Holistic.--

21.03.-- “Spring is here. The new age is here”.

26.10.-- “There is not precisely one path that is the right one while all the other paths would be false.” Which interprets holistic pluralism.

14.08.-- “As you contribute to the whole with your gifts and specific talents, so does each part of the puzzle of life which, once put together, makes up the perfect whole.”

13.08. “Learn to think of others, to share with them, to deliver to them what you would like them to do for you.”

Even a sacrament can be degraded to a high degree.

Bibl. : F. Sagnard, intr., *Clément d'Alexandrie, Extraits de Théodote*, (Clement of Alexandria, Excerpts from Theodotus), Paris, 1970.

St. Klemens v.an Alexandria (+- 150 / 215), platonizing church father, read a work or works of an otherwise unknown Theodotos, a disciple of the Egyptian gnostic Valentinus, whose teaching is situated between 140 and 160. Klemens noted down excerpts from them, sometimes mixed with his own commentaries.

Gnosticism-- J. Ries, *Gnosticism*, in: P. Poupard et a, *Dictionnaire des religions*

, Paris, 1984, 644/658, says that 'it' gnosticism or in short 'gnosis' (meaning 'insight', here even 'deeper insight') is such a diverse phenomenon that strict definition is impracticable.-

Meanwhile, it is certain that:

- a. gnosis is religion but deepened into the occult realm,
- b. gnosis is practically always "antikosmic" (rejection of this dark world in the name of the other, light-filled world. Traits one finds in New Age as well.-- Read.

Excerpt 83-- Normally it was with joy to approach baptism.-- But often at the same time as some baptized pupils descend into the water unclean spirits (akatharta pneumata). They accompany the baptized and with him they receive the mark (note: occult mark). So that only a pure person (katharos) may enter the water, there are fasting times, supplications, prayers, impositions, bowing of the knees, for thus the soul is saved from "this world" (...) The influence of the unclean spirits also explains the immediate temptations: they spring from the bitterly disappointed spirits from whose grip the soul has been released (...).

Note-- That Theodotos as a person gifted with gnosis "sees" such a thing (with a paranormal seeing) is normal within gnosis. For gnosis is precisely religion elaborated to the paranormal (including sacred knowledge).

In any case: if he is right, then this explains the fact that millions of Christian-Catholics testify to a baptismal sacrament that strongly contradicts the expectations of biblical revelation. It is as if a mysterious factor "x" is dismantling the entire sacramental system. Surely the de-Christianization that is visible to all can have an explanation somewhere that surpasses the sociological.

Shamanism.

Bibl. :

-- M. Mercier, *Chamanisme et chamans* (Le vécu dans l'expérience magique), (Shamanism and shamans (Living in the magical experience)), St-Jean-de-Braye, 1987-2;

-- E. Dodds, *The Greeks and the Irrational*, Berkeley/ Los Angeles, 1966, 135 / 178 (The Greek Shamans and the Origin of Puritanism).

-- As is evident from Mercier, o.c., 159/181 (Le voyage), the proposer himself practices the "journey" (understand: soul journey or out-of-body experience) peculiar to shamanism. That is why we prefer to let him speak about a practice that is central to New Age.

The author quotes Ivar Lissnar, *Dieu était déjà là*, (God was already there), Paris, 1965: "*Shamanism is the set of many millennia old skills concerning:*

a. The soul, the human psyche, and

b. The manifestations of living nature.

In this universe the shaman must first be at home before he can handle real miracles".

In other words: magic, worker of 'miracles', has as its origin "being at home in the universe", i.e. the underworld, this earth and the heaven-spaces.

North Siberia, where the Siberian or Altai peoples are situated (Samoyeds, Tungurs, for example), is considered the cradle. But the Lapps, the Eskimos, the Alaskan Indians show very similar traits in this regard. The North American Indians and the archaic tribes in Indonesia and Oceania also approach this religion.

As an aside, shamanism goes hand in hand with all kinds of religions.

Geographic domain.- The shaman is a channel, a medium.-- When incorporated, spirits enter the body of the shaman. However, whereas for the uninitiated (who have survived the rigorous testing, but with great damage) such incorporation leads to possession, the shaman radically controls his incorporated spirits.

The spirits serve him but do not abuse him. In the case of rapture, the departed soul of the shaman 'travels' in the underworld or in celestial spaces (hell and heaven), for example, to cure a sick person. In this 'dissociative' state, the shaman receives energies (and in formation of course) that allow him to (help) heal a sick person. Such impressive magical feats were observed by absolutely reliable eyewitnesses (Shirokogorov, Rasmussen e.g.).

The shaman.-- O.c., 33s..o -- Shamanic mythology says that the “first shaman” to appear on earth was a woman. That, originally, the “wondrous powers or abilities” were in the hands of the female element.

The Yakuts, Ostians, Burundians and Tungurs - among whom the shamans were numerous - considered the shaman to be undoubtedly superior to the man in guarding the health of the clan and curing well-defined diseases (e.g. mental disorders).

Yet among the Siberian populations there are fewer shamans than shamans. Reason: the woman is less available in the practical field. She has as a strict duty to do the household (her shamanism is not accepted as an excuse). Further: she is regularly pregnant. She too has periods of “uncleanness.

The myth that the first shamanist is a woman might explain why the male shaman’s garments - the liturgical garments - feature a curious decoration: a pair of curved metal discs, suspended from the chest. Where with the women are both breasts.-

Note.-- Probably as a visible present-day assertion of the first shaman who still works. And well through female and also male shamans.

In many shamanic groups this mythical fact shows itself in a surprising way.-- One attaches great importance to the giftednesses that are particularly developed in homosexuals.

Note.-- This ties in with the myth of the androgynous, the hermaphroditic first or primordial man.

Further surprising signs: among the Chukchi, there are the “gentle people,” a special class of shamans, to whom the deities, who authoritatively impose the vocation of shamanism, have given orders to dress like women and imitate female forms of behavior.

Among the Tonga, shamans dress as women, have their hair cut as women, rub themselves with ochre as women.

Conclusion.-- It seems that shamanism and female life force go very closely together. Not surprisingly, observers -- Russians especially noted that shamans, faced with a very difficult task, would, e.g., put on the panties of a sixteen-year-old girl before carrying out the task.

The deity, masculine and feminine interpreted

Bibl. : Susan M. Setta, *Quand le Christ est une femme* (Théologie et pratique dans la tradition des Shakers), (When Christ is a Woman (Theology and Practice in the Shaker Tradition), in: N.A. Falk/ R.M. Gross, *Le religion par les femmes*, (Religion by women), ed. Geneva, 1993 (// Unspoken Worlds (1989)), 351/ 368.

The book includes twenty-four articles that highlight the sacred role women play in religions (from the oldest to the most recent). We reflect on the theology of the Shakers.

Shakers.-- 1747.-- Jane and John Wardley founded a grassroots group in which enthusiasm played a major role (which was not without its shakes and jolts, hence the name “shakers”).

End times doctrine.-- The classical Bible is the pedestal. But redirected in a radical feminist sense. Shaker eschatology claims that the return of ‘Christ’ is imminent. ‘Christ’ first appeared centuries ago, in the historical figure of Jesus. Shakers expect the same ‘Christ’ in the person of a woman. To complete the redemption.

Ann Lee (1736/1787). - With her husband, Abr. Stanley, Ann Lee joined in 1758. She began as an ordinary student. However, she soon claimed, on the basis of “divine revelations” as a medium, that she was the second and therefore female ‘Christ’.

Note: Ann was very occultly gifted: she was a healer and above all possessed a crushing gift for fathoming the true intentions of (sometimes hypocritical) fellow men. What not little underpinned her authority.

Since Eve and her fall into sin that dragged “the man”, Adam, along, woman had been subject to man. For good reason. Yet Ann Lee, as the end-time revelation of “Christ,” would push through equal rights and undo the first sin (a sin of sex) in the context of “the kingdom of God on earth. -- Thus, over time, Ann Lee was denoted as co-redeemer with Jesus.

Theological foundation.-- Shakers go back to Gen. 1:27 (5: 1/2).-- “God created man in his image(...). As man and woman he created them”. According to the Shakers this is only possible if God himself is both male and female.

Note -- Started in England, Shakerism was further elaborated in the USA in the above-mentioned sense. Even today it exists in the form of communes.

Astrology.

The term “New Age” is of astrological origin. That alone might be a reason to dwell on it for the proposition is that we are, gradually, entering “a new age,” planetarily and perhaps cosmically.

But there is more: astrologers claim that, on the basis of our individual constellation, i.e. the zodiacal sign in which the sun is situated at the right moment of birth, supplemented by as many other data as possible, they can ‘divine’ (guess) a lot (character, fate).

We do say ‘dowsing’, because “astra inclinant sed non dictant” (celestial bodies incline but do not impose). In other words, eventualism (“It could possibly be so”).

As D. Martin, *Psycho (Une question de karma)*, (Psycho (A question of karma)), in: *Femina* 22.11.1991, 66, says, in relation to Hindu astrology (which again puts a different emphasis than ours), that “there are only bits of information that come out in a horoscope”. In terms of logic: a. Samples, b. which provide a partial knowledge of the totality of the requested (character, fate).

Geocentrism.-

Since Galilei especially, physicists (astronomers) have scoffed at the geocentrism of astrologers. As if they did not know this! After all, astrologers consciously identify themselves, cosmically, with space travelers who are always situated somewhere within the physical universe. In practical terms: we experience the universe of physicists “from the earth”. So all the samples which are taken from that very limited standpoint and point of interpretation in e.g. our character or our destiny (or that of e.g. plants, animals, - things), are subject to reservation. All astrologers know this very well since centuries.

Fatalism? No. Eventualism? Yes!

As one astrologer, on a piece of paper (an advertisement), himself says: “It is wrong to think that “Astrology” (note: with a capital letter) could predict to you what must happen fatally. It only tells you what could possibly - happen - all can happen. For man, for example, is also free and helps to build his own destiny!

There are, of course, also fatalist astrologers but to generalize from them, as e.g. many scientists do, is already purely inductively wrong. Most astrologers are well aware of human freedom, not to mention all the other character and destiny factors which they are usually well aware of.

A horoscope.-- The average astrologer or stargazer will define a horoscope, if asked for a brief definition, as “a reflection (op-ed: model) of:

- a. a character (personality structure) and
- b. in one with it a number of fates (life course tendencies).

So one has heard it from the mouth of the average astrologer: fate trends. Not fate unless one understands by it possible destinies. As is usually the case with clients who are usually very well aware of what happens.

Conclusion: - Character analysis in one with destiny analysis, which revolve around:

- a. date of birth,
- b. place of birth
- c. moment of birth (i.e. as exact as possible moment of birth).

“Turning around” does not mean “totally identical with”! As critics too often believe. Any astrologer, unless you want to test him, will ask you for as many non-astrological dates as possible. Which pretty much always entails:

- a. astrology is but
- b. supplemented or complemented by non-astrology.

Or : pure astrology is in fact very rare. If only because, when you enter the room, the astrologer, simply as a connoisseur of people, already deduces “something or other” from your external appearance and your words and thus mixes this with the astrological intuition. - Even though he will repeatedly claim that he is working “purely” astrologically. This is a rhetorical aspect: to create a certain objective impression, independent of his subjectivity. Which is more a matter of creating an atmosphere of trust than of “objective science”.

Note. - Now that the correct picture of astrology has been sketched (what critics attack is usually a caricature), we can dwell for a moment on the sometimes enormous influence of astrology.

A small example.

After the death of president Fr. Mitterrand (1916/1896) it was leaked that the notorious French astrologer Elisabeth Teissier “assisted him in his political decisions” for years. According to his own words, “first and foremost he wanted to get to know the woman”. In the meantime, however, he tested his decisions, which he took without any astrology or whatever, against what she, as an astrologer, thought of them on the basis of her horoscopes.-- So do others today: doctors, businessmen, lawyers,-- yes, scholars (who usually humbly conceal this out of human interest with regard to colleagues who, being too prejudiced, would “expel” them from the scholarly community.

Foundational Research.

‘Critical’ reason sometimes penetrates traditional astrology as well.

Bibl. : Dr. M. Millard, *Gevalen uit de praktijk van een medisch astroloog* (Cases from the Practice of a Medical Astrologer), Amsterdam, Bark, 1984 (// Casenotes of a Medical Astrologer (1980)).

Author is a physician but at the same time an astrologer. Pediatric cardiologist who has a large collection of horoscopes of disease cases behind her.-- Her friend, J. Addey, writes an introduction. we dwell on this.

1. Two main directions.-- Astrologers have a considerable corpus on traditional information. The XX- st century sees an astrological revival that lives from this.

A number of astrologers, however, state that the traditional information contains “too many doubts and distortions”. They tend towards a radical re-foundation.

2. The author ‘s position.

- a. Much respect for Millard’s work;
- b. Yet he wants an astrology “with as few assumptions as possible”. In other words: he attacks the axiomatics of astrology. He is in favor of “an open point of view regarding the revaluation of the astrological ground rules” (o.c., 8).

“Despite my deep conviction that astrology is in need of a drastic revaluation and fundamental research, I have never been able to side with those who think it wiser to reject the tradition.

If a large number of horoscopes in this book (Elisabeth Teissier Millard’s work) - combined with the accompanying histories of illness - were to serve only to convince me that we still know very little and need to re-examine the principles of our profession, then this book has already more than fulfilled its purpose.” (Ibid.).

Conclusion.-- Behold what a true connoisseur of astrology says.-- Let us summarize.

- a. Astrology is practically never pure astrology as stated above.
- b. Its axiomatics are very fluid (“We still know very little”).
- c. Yet it is a fact that astrologers, if expert on the subject, sometimes provide very striking information. To deny that is to deny the sunlight.
- d. From where does this knowing come? From a more or less paranormal intuition (she is dowsing).
- e. In this, perhaps deities play a role and truly lucid astrologers are inspired,--except for real human experts. Not without reason, e.g., Greek antiquity spoke of astro.theo.logy and not simply, of astrology.

What card laying actually is.

Do we keep in mind that in man an animal and therefore human-primitive or primal layer still persists.

The antelope - long before the sensitive scientific instruments know anything - flees from the approaching hurricane. A pigeon, a horse: at hundreds of kilometers find their way back home (even at night). Long before the seismograph “feels” an earthquake, the dog starts howling.

The primitive forms of knowing are apparently an extension of such “exceptional abilities” (exceptional in modern humanity).

Are we listening to those who practice card reading.-

J. Pancrazi, *La voyance en héritage*, (Clairvoyance as a legacy), Paris, 1992.-- The women of that lineage use the tarot system (78 cards).-- “These cards are those of my grandmother. (...). The thousands of edits have erased most of the figures. (...). Their shape is no longer rectangular but irregularly oval.

More than a century was needed to transform - what we, seers, call - “our substructure” (“notre support”) like this.-- Sometimes clients (...) have asked me how I could still read the cards that are (...) without drawing. (...). “The cards are just a means to calm our concentration, to focus them. Something that provides us with the necessary time to catch the fluid (life force) that everyone emanates.-- One might as well employ a crystal ball, coffee grounds -- as others do. There is no significance in that. (O.c., 22.)

One should be able to handle the impact of such an ability (Elisabeth Teissier, to divine characters and destinies with the cards). Many women in my family who lived as seers did not get very far: lack of resilience (‘fragilité’), intense passion: some of them were as if drugged by the exercise of ‘seeing’, for they knew no limits, used their powers without realizing it. Other family members (...) although gifted, refused. They did not want to burden themselves with the burden that inevitably affects all those who consult each day. For the mantic, seeing, amounts to living through the suffering of others”.

Indeed: the bulk of problems are burdensome: a broken marriage, no job, disappointments, etc.-not to mention illnesses-radiate a negative fluid that draws into the see(er) that she has to deal with.

'Positive' thinking; (visualizing).

Bibl. : Shakti Gawain, *Techniques de visualisation créatrice*, (Creative visualization techniques), Geneva, 1978-1, 1988-6.

Note-- 'Positive' thinking can tie in with A. Comte (1798/1857) - *Cours de philosophie positive* (1830/1842) - (professional science, fact-based thinking) or with Fr. Schelling (1775/1854) - *Positive Philosophie* - tie in (thinking out of actual religions into myths and revelations).

Here, in New Age, it's about the technique of using an inner content of the imagination, presented as accurately as possible, to achieve what is really wanted. Here the intentionality of consciousness is activated (dynamization). One pays attention to something as sharply as possible in order to see it realized. "Your life is your work of art" (o.c., 184).

Phaseology-- Four phases are distinguished.

a.1. Commit with your will to a result to be achieved (e.g.: find work, promote health, change mindset). In doing so, start with easily attainable goals. A form of pragmatism!

a.2. Create as accurate a representation of this in your imagination as if the result had already been achieved. The future is in the present. As detailed as possible.

a.3. Concentrate often on that result. During calm moments. In the course of a (if necessary Eastern) meditation.-- Without straining but with attention (intentionality).

b. Feed the result to be achieved with positive energy. Your life force in the matter is essential. If not, it remains abstract thinking. - Exclude all doubt, at least when you are concentrating. Say with inner thinking "The result is already there". "I am already this far" "It is near". This is called "positive thinking".

Process-- Often the conception of the result to be achieved changes o.g. human situational evolution. If the result no longer interests you, bury it and change the representation.

Note-- As Joan Wester Anderson, *Quand les miracles arrivent*, Paris, 1995 (// *Where Miracles Happen*, New York, 1994), 21/72 (Les miracles de la prière), demonstrates, true faithful supplication is invariably "positive thinking" in the above sense.

The creation of a talisman.

Bibl. : J. Pancrazi, *La voyance en héritage*, Paris, 1992, 90.-- Julia Pancrazi can be situated within the family tree that since 1830 has repeatedly shown gifted women. Augusta, Florence, Anne, Yolande and Clemence, Jeanne: all women, all gifted. Card readers, palm readers,--on occasion spiritists, as well as makers of talismans.

We all know how some contemporaries scorned such people a-priori without ever having gone into serious detail about what they actually are and do. Something we are not going to do now.

Talisman.-

From the. Greek ‘telesma’, sacred rite. According to le *Petit Larousse en couleurs*, Paris, 1991: any object (even image) ritually created, with the intention of bringing good fortune (‘lucky object’).- In the wake of New Age, one can now buy on markets e.g. ‘lucky stones’ (Proverbs 17:8 (magic stones)) even for a few hundred francs, unless outsmarts ask thousands for them. To exploit people’s ignorance.-

We let her speak:

“The fetishes or talismans were created behind closed doors. For hours my mother and her sisters - in deep silence - charged the objects that would bring good luck and ward off misfortune with her ‘fluid’, life force. (...). Later I learned that the vein-bursting boulders came from Saudi Arabia and Yemen. That the women of the family had long known a filière through sailors (Marseilles)”.

“To every man who had to go to war - relative, next-of-kin - the women entrusted a talisman. All, of course, had mocked it. Yet none left it at home. All returned. (O.c., 90).

“Before Bastien’s departure (as a soldier) I created my first fetish. Two pebbles (...). I added a few grains of coarse salt as well as pieces of oak leaf (things known for their beneficial effects). I still remember Julia’s advice: “Sew it into a bag, but don’t use nylon or colored fabric because that prevents the ‘radiations’ (i.e. the life forces that bring good luck and destroy bad luck) from working through the talisman. That was what the wearers had to work into their clothes. - Every letter sent to the front, Clémence kissed profusely and kept it on her for a whole night, “to charge it with fluid.”

The suggestive gaze.

Bibl. : H. Durville, *Le regard magnétique*, (The magnetic gaze), Idégraf, 1987.-

The author gives some practical advice on the subject. However, what interests us here in particular is his distinction between two types of suggestion:

a. the magnetic and b. the hypnotic. Here is how he, o.c., 38, characterizes the difference.

The hypnotic gaze is harsh, brutal, “inquisitor” (note: proceeds like the ecclesiastical inquisition), governed with posturing and seeking obedience first and foremost, while hurting feelings and entering like an intruder into the interiority of thought.

The magnetic gaze (note: at least as H. Durville defines it, because one can also use the magnetic gaze in another way) is full of gentleness, bearing witness to a certain elevation(...). He does not want to command but to convince (...).

Fascination-- The author , o.c., 33, distinguishes more than one type within hypnotism: “The penetrating and brutal gaze of the hypnotized -- especially of those who wish to fascinate -- is a very real phenomenon.”

Note -- Fascination is a stronger degree of hypnosis. The grip on and the conscious freedom of will and the on- and subconscious soul is much greater in fascination, because he works with the penetrating gaze....

O.c., 30.-- When we hypnotize a PP, we bring him/her, if he/she consents (for the PP. always retains his/her freedom of will), into a state of idleness (“passivité”) to one degree or another. We destroy his will (“Nous annihilons sa volonté”). (...). The hypnotized subject is an automaton, who is all the more willing the more trust he harbors in the hypnotizer. (...). As long as the PP. wishes to remain in this state, he will not reach any decision making (note: which emanates from him alone)... Hypnosis resembles dreams under all points of view (...).

Magnetism-- If, of course, also in hypnosis, especially fascinating hypnosis, there is a transfer of life force - “les effluves magnétiques” (the magnetic or life force-containing effusions) - then, in the main, there is a transfer of life energies in magnetizing. Whether by pure bodily presence (aura, radiance), laying on of hands (yes, also laying on of feet) or other direct or indirect touch (think of clothes), life force moves.

Witches/ Witchers.

New Age, New Era, includes the phenomenon of “witch/ witcher”. Do we dwell on just one instance.

Bibl. : Interview: *Hexe Petra S.*, in *Cosmopolitan* 1985: 10 (Oct.), 30/35.

We are not so much interested in the punkish type that Petra is as in some very accurately rendered characteristics. These are also established e.g. by C. Ginsburg, *De benandanti* (Witchcraft and fertility rites in the 16th and 17th centuries), Amsterdam, 1986, e.g. 41vv. So that we stand before a tradition.

In passing: G. Graichen, *De nieuwe heksen* (Gesprekken met heksen), (The new witches (Conversations with witches)), Baarn/ Antwerp, 1987, deals with the tradition that has revived since ± 1975.

We are listening. Petra Singh was “a 21-year-old Munich woman” in 1985. Known in the disco and punk world.

1. Her type of being a witch is “being herself.” With all that that entails, killing if necessary. Or sickening. Or misfortune-making. Which includes that “conscience” in e.g. the Biblical sense leaves Petra completely cold, “cool”.

2. Her type is further to exercise “magical power”. Which manifests itself in telepathy, in going to the witches’ Sabbath, in casting a lottery ticket e.g.

3. Her type is further “being a herbalist. Her knowledge of plants is a necessity for her. Among other things, to “fly to the Sabbath”. Which, in passing, is very traditional.

The witches’ Sabbath. - Very rare. One rubs oneself with a witch’s ointment, from the waist up to the neck. The biological body is shut down, as it were, because the soul, in its astral (note: extremely subtle, soul body or phantom) body, exits, i.e. leaves the body. Remains as a connection with the biological body “ein ganz dünner Faden” (a very thin thread, the silver cord, see Ecclesiastes 12:6)

Note.-- Ginzburg states the same thing.--

a. One can, once exited, enter into flowers, trees, also into people. But

b. one can also go to the Sabbath, i.e., a gathering of those who have stepped out.

Note.-- Petra herself composes the ointment from herbs. (Dynamizing the life force through the life force of herbs) The prescriptions are given to her by spirits on whom she concentrates in spirit. She has “ein Geist, eine Frau” as her personal spirit. She lived around 1500, was a lesbian, was condemned by the Inquisition as a 24 year old and was hanged. From her own spirit she received “many valuable prescriptions,” for example concerning dosage. Too little gives nothing; too much can cost you your life.--

The Fate Throw.-- “Anyone can turn to me (note: to get energy). However, I do not curse anyone that I do not hate myself. That is the rule.--Whatever someone does with that energy -- good or bad --, (harmony of opposites (Kristensen)) is no longer of concern to Petra.

A witch, type Petra, is an herbalist whose willpower and energy (note: occult and energy) are particularly increased (dynamization). This is precisely the dual tool with which she operates. Especially when someone “does something to her”. “I avenge myself. I practice revenge by concentrating insanely on the person in question. I visualize (note: imagine in my imagination) what I am doing to them,-- e.g. an accident, an unfortunate fall and so on. This imagined but insanely strong-willed occurrence -- fate -- I hold uninterruptedly before my eyes. I think about it incessantly. Until the incident occurs.-- Behold her description.

Three years ago in Berlin.-- A wild man laughed at her punk face.-- “I stayed cool. I let him hurl a crowd of insults. Twenty minutes later I was to the point where I would have preferred to kill him.

After that, I followed the man. He only lived two blocks away. For fourteen days I snuck up behind him, “drilling” my gaze into his back (note: the magnetic gaze). Finally, one afternoon he came out of the house. He wanted to cross the street. I concentrated like mad. And lo and behold: he waited until a car approached. He ran directly into the car. The result: concussion. And leg fracture: quadruple fracture up to the thigh. I informed myself.”

Killing.-- In London, for reasons of thefts in department stores, she was followed by someone. “I was so enraged because he had reported me that I almost choked. I concentrated (...). At night I stood under his window and ‘shot’ my hate energy purely at him. (...). About three weeks later the man fell down a flight of stairs resulting in a broken neck.

According to Petra it takes an average of two to three weeks for a ‘curse’ (op.: unfortunate fate) to take effect. Until then one has to curse concentrating until the natural protection layer around the target is full of holes”. Only then his life energy is exhausted and he suffers “a fate.”

Sex? -- “Even before my society with a man. I started very early: at the age of twelve and a half I started my first ‘relationship’. Nothing has been left out in the following years: men, women, “alles kam dran”, (everything came up). Today, however, I feel very old and clarified-- (...).

Man is bisexual according to his true destiny. Yet in that area nothing has given me lasting satisfaction. A good, spiritual friendship means essentially more to me: I have become totally asexual”.

As an aside, she lives with her “boyfriend,” Jorgen. He is a year younger than she is. “Unsere Beziehung ist eine rein geistige” (Our relationship is a purely spiritual one).

Kabbalah.-- “I would love to decipher the kabbalah, the great work of Jewish mysticism. No one has succeeded in doing so until now.-- My mother is a Jewess who knows a bunch of prominent rabbis with large valuable libraries. From time to time I am allowed to go there and rummage through them (...). -

Note.-- The big difference with traditional witches - working-class women usually - is here: New Age is reestablishing tradition. Today all that is neo-sacred is developed(er) compared to the past.

“My father is a wonderful man: a rather high employee in a government body (...). I love him insanely.-- My mother herself already possessed “besondere Kräfte” (note: special energies). She is a clairvoyant woman and she is also good at cursing. I have experienced this three or four times. The curse has always worked.-- The difference with my mother: I know who I am; she has never come to realize that she is a witch”.

Note.-- With this we touch on the shifting of unpretentious giftedness and deliberate occult culture.

Note.-- Petra.-- “The current trend (note: regarding occultism) is very clearly in the direction of black (note: unscrupulous) magic. After all, that is “viel interessanter” (very interesting), and “der Nervenkitzel ist stärker”, (the thrill is stronger).. The small number who participate in black masses (note: demonically inverted masses) are clearly real witches or witchcraft.” Nevertheless, Petra warned, “The handling of drinks and witch drugs is now “extrem gefährlich”, (extremely dangerous).

You have to know how to get rid of the demons you have conjured up. (...). One can - for lack of skill - lose one’s mind. That happens quickly. (...).”.

Tantrism.

Bibl. : S. Hutin, *Les sociétés secrètes d'hier à aujourd'hui*, (Secret societies from yesterday to today), ed. J. Bouilly, 1989, 173/178.

Hutin is intellectually of high standing but does not simply subscribe to the dogmas of the established intelligentsia.

One type of "secret society"-- What is a secret society? According to the author, who has studied the matter in depth, it is not the desire to hide from public opinion that is characteristic. Rather, it is meeting (inaccessible to the uninitiated) in the form of rites known only to the initiated.-- Thus, the Sicilian Mafia differs from an ordinary shrewish brotherhood by its secret rites.

Types.-- There are political, legal, professional, philosophical, religious etc. secret societies.-- Let us briefly consider the tantric ones.

Tantrism.-- Within Hindu and Buddhist axioms, a religion developed, especially in Tibet, which situates the "awakening" (expansion of consciousness) in the unity of female and male life force that comes to full fruition in rites, conceptions and especially sexual unification.

According to Hutin, analogous tendencies occur within the Jewish Kabbalah and some Christian secret societies. In which, of course, the Bible is interpreted idiosyncratically.

Kundalini.-- Thanks to sexual intercourse - with sacred background, in which especially the identification of the tantric couple with some divine couple plays the leading role - "the astonishing energy" (o.c., 174), called 'kundalini', literally comes to life (dynamization).

All people possess this energy unconsciously (at the beginning of the lower back) but only by means of ritual activation does this 'snake force' come to full development. It is then the basis of a higher human type.

Two main types:

Right-handed tantrism practices strict asceticism (mortification) and 'sublimates' (elevates to a higher, sacred-intellectual level) sexuality.

Leftism seeks to achieve mastery of the sexual, occult life force through the opposite (at least ostensibly).

Both forms can be confined to one couple or work in groups.

Note: - Hutin was once reproached by "intellectuals" for assuming that during the secret rites "higher beings" enter the members.

Tantra (tantrism).

Tantra” in Sanskrit means “teaching (system),” Tantrism, based on Himbudist, Jainist and Buddhist axioms, seeks “salvation” (of the soul in the first place) through esoteric and magical praxis,--especially sexual praxis.

Such a theme naturally provoked a great deal of literature of questionable quality,--next to technical works such as e.g.

-- P.B. Randolph, *Magia sexualis (Sublimation de l'énergie sexuelle, force dynamique de la nature)*, St-Jean-de-Braye, 1991 (// *Magia sexualis*, Boston, 1872).

-- If we dwell on Margo Anand, *La magie du tantra dans la sexualité*, (The magic of Tantra in sexuality), Paris, Trédaniel, 1997, it is because writer knows tantrism perfectly (though she founds it in her own way). Above all, we emphasize with her “the wild self” in which she sees the basis of tantric mysticism (especially in the form of meditation (oriental style)) and tantric magic (including in the form of exorcism (exorcism of evil beings and energies)).

By the way, it is at the origin of the Institutes of SkyDancing, which are spread in many countries. This is one type of tantra, invented by her, in which, in the course of a sexual ecstasy elevated to profound meditation, those involved have the impression of “dancing (Dance) in the heavens (Sky).”

The Divine Madman. (psychics) -.

She sees her historical model (of “wild I”) in Drukpa Kunle, a sexual magician who lived in the 15th century (o. c., 131ss.). Still today he is described in songs and stories in Tibet, Bhutan and Nepal.-- We give her two “stories”.

Story 1.-- At the market in Lhasa (capital of Tibet) Drukpa Kunle exclaimed: “All listen to me! I am Drukpa Kunle who is here today to help you work on your salvation. So tell me quickly where I can find the best wine (spirits) and the most beautiful women”.

Silence. Annoyance. Yet an old woman: “The most beautiful women live in the country of Kongpo. Among her Sumchok, still virginal and extremely beautiful”. -- He leaves immediately, finds Sumchok serving the food of a powerful chief. To her honor he recites songs in which, in veiled terms, he promises her a higher type of “insight. Whereupon, in a spirited song, she sings out her longing for the Buddha level of insight.

He lures the chief outside the castle: he has the fair one to himself, who offers him tea. But he takes her by the hand, stretches her in the bed of her lord, lifts her shirt “and beholds her lower mandala” (tantric: geometric drawing representing the universe and acting as an infrastructure of meditation). He places his sex against hers, commits union.-

When Drukpa Kunle wants to leave, she wants to go with him. He takes them to a cave, teaches them to meditate and leaves them alone. Sumchok devotes herself to meditation: after four days she frees herself (= Buddhism) from the disappointments of life and thus attains - in “a luminous body” (a kind of fluid shadow in her) - the Buddha state of consciousness expansion. (clairvoyant, sensitive, sensitized, magic).

Story 2.-- A family whose home was harassed by demonic beings begs Drukpa Kunle to exorcise them. He asks the people to make an opening in the door at the height of his sex, leaving him alone thereon with a few tons of wine. He, of course, performs a magical incantation rite. In the evening he intoxicates himself, sings in a raucous, loud voice in such a way that the demons are attracted. Since they cannot enter because of his rite, they become furious: “Let us in. This house is ours!” He orders them to place themselves before the door.

Thereupon he sticks his “glowing wisdom lightning” (phallus) through the opening and shoots his energy-charged sperm at them. On the stroke they submit: peacefully, obligingly they put themselves at the service of the welfare of the family who henceforth live in the house in peace.

Significance of the two stories.-- The first emphasizes mysticism (sexual energy as the basis of meditation);

the second on the magical application (the sexual energy as a means of solving problems).

The life force as far as sexual (whether or not activated (dynamized) by sex) is the energetic basis of the two, meditation and magic.

Margo Anand -- Quirky (and even partially rationalistic), reduces even the demons of folk belief in Tibet to mere “psychic” energies. She recommends “the wild self” of sexual desire as the source of her type of tantrism. Kali, the Indian goddess, -- the Greek menads, (dyonysian women), Medea, the magicianess (medea) serve her as other models of female “wild self”. -- Which even the Buddhists do not simply agree with, of course.

Catherine peyretone. The man-eater of Montpezat.

Bibl. :

-- J. Durand, *Les Sorcières*, (Witches), Pont-Saint-Esprit, Mirandole , 1990, 63 / 71.

-- M. Anand, *La magie du tantra dans la sexualité*, (The magic of Tantra in sexuality), Paris, 1997, 157, says that “shamans/shamans derived life force, insight and esoteric knowing, from a power animal”. According to her system, she sees this as part of “the wild self”: one imagines during sex that one becomes an animal and becomes one with an animal.

The traditional witches experienced something analogous, as the following excerpt shows. We give it in somewhat abridged form.

Note: Durand is a septic historian who describes a Catherine according to the documents of the Inquisition: “L’ogresse de Montpezat” (the man-eater from Montpezat). This title refers to the rites - whether or not during the Sabbath of the witches - that included the eating of babies.

By the way: Montpezat is located south-east of le Puy-en-Velay, north of Thueyts (Ardèche). In le Vivarais.

1490/1519 -- Catherine, full of resentment against all and sundry in Montpezat, is in search of medicinal herbs in le Roux. As usual, she went around mumbling (cf. *petra* 130). This time she had it in for Champalbert, her neighbor.-- At the Col du Villaret (le Coulet) she suddenly sees blocking the road, the long ears pricked up with flaming eyes a black hare. “Catherine, thou hast something against thy neighbor. I will deliver thee a powder. Thou shalt kill his cattle with it”. The ‘hare’ (in fact an apparition of an evil demon) delivers the powder as well as a black stick to touch the cattle. “Do as I tell thee. Once thou hast “the proof” of my power (life force), return here. I expect thee here”. -- Catherine executes.

A week later.-- She is there again. Also the “hare” was there again. “Catherine, if thou wilt renounce God who recreated thee in baptism, and take me for a lord -- my name is Barraban (fancy name), I will make thee a rich lady and avenge thee on thy enemies.”

She agrees: she draws a cross on the earth and crushes it with her feet. “Our pact is immediately sealed”. The ‘hare’ imposed on her, among other things, the desecration on Easter of a host which she had to spit out again in the midst of the cemetery, She: “I will do it”. Thereupon the “hare” changed into a demon with human appearance. He immediately committed unification with her (from then on she is occultly a witch).

The demon became a “hare” again: “Now thou art mine with thy body but (cfr. 131, Petra: I live with someone, but there is nothing between us) also with thy soul. Physically thou shalt never be of a man again”. Unless she usually during the diabolic meeting (note: the witches’ Sabbath) (...) committed sodomy i.e. with the ‘devil’ at night” (says the Latin account). “Barraban adds: ‘In the place of the host you shall eat human flesh,- -the flesh of the children whom the persons (whom I shall order) shall deliver to you in the course of the Sabbath celebrations in which you shall participate to worship me.

“Thus the witch-human flesh-eater of Montpezat was gifted with supernatural and evil abilities which she fulfilled according to the precepts of the black hare”. Thus the author ‘s interpretation, o.c., 67. In order to make her opponents sick or even to make them die, the demon used her left hand (accurately: it was situated on the top of it). With it she touched the left side of the victim.

Conclusion. - The demon, in the form of a black hare, was really her power animal. In this she resembles the shamans/shamans who, however - at least according to the folk traditions on the subject - harbored no malice. Whether they also became one with the power animal through a ritual-fluidic way, is questionable.

In any case, in many traditional healing methods animal life forces play a sometimes very decisive role. For example, in Northern Siberia.

Touch.-- Again, for the umpteenth time: the transfer of life force - for better or worse - is effected through touch. Be it with a ‘power-laden’ stick. Touching is the order of the day in the relevant traditions. Jesus also touches: by the laying on of hands for example.

The Sabbath -- The Sabbath is first of all a ritual-fluid event based on out-of-body experiences. The fact that “children” were eaten there means first of all that the departed souls of these children were “eaten”. By which they were normally found mysteriously dead.

For decades Catherine was considered a “masque”, a witch. She spread fear throughout the region. On 25.09.1519 she was arrested by the Inquisition. She confessed to everything. She also confessed to eating children during the Sabbath. On 12.10.1519 she was burned alive ... according to the customs of the time.

'Noula' (anneke).

Bibl. : Chanoine Gombault, *La 'Noula de M. de Rochas*, in: *Revue du monde invisible*, Paris, 1907/1908, 153/167.

In *Annales des sciences psychiques* 1907: juin, Colonel de Rochas quotes a letter from a Russian, a young widow.-- Here are the most interesting extracts.

"I am twenty. my husband has died. For five years the doctors have understood nothing of what I observe". When alone, i.e. not in active conversation with anyone, she sees as totally real but imperceptible to others unless by exception "someone else" who **a.** differs from me but **b.** mimics in silence to the slightest gestures I make. I am blond-haired: she brown-haired. I am skinny: she chubby;

A photographer takes a picture of her and observes with surprise that a mysterious shape, vague but perceptible, stands beside her.-- Consequence: in her surroundings people refer to them as insane.

"It is terrible when one hears someone else breathing when I am in bed." - "My husband did not see them either but when he came into my room en I was sleeping, he saw "a vague shape" fainting.

In a subsequent letter, the Russian said, "I have always lived with this double. I call them 'Noula' (Anneke). When I was a child, I did not see them but had the impression time and again (...) that I was not alone. (...). But I saw Noula when I became a young girl".

The author cites an analogous case that gained publicity: Emilie Sagée (in Baltic Russia).-- "One day the pupils (of the school for girls where Emilie worked) saw her professor working at the blackboard and with her her double who made the same gestures and the same movements.

On another occasion, forty-two pupils experienced this: they were gathered in a room and saw Emilie's double in front of her, while they saw the real Emilie picking flowers in the garden with strangely slow and heavy-looking movements. (...). A pupil stepped right through the phantom that faded away, whereupon Emilie's picking of flowers happened again with her own lively movements". (From: *The Fantasm of the Living*).

Note -- Note how while the phantom-double - is there, the person from whom that phantom is, proceeds leanly or at least wearily, yes, exhausted.

Exit (journey into the astral, out-of-body projection).

Bibl. : J. Bergier, *Je ne suis pas une légende*, Paris, 1977, 221/231 (Par-delà l'invisible frontière), (Beyond the invisible borde).

The chapter tells, just like that, one episode after another. One episode is of interest.

Around 1950, Bergier, at home in strange matters (“le fantastique”), sought out the physicist Coustal, who claimed that he regularly performed “death experiences” (out-of-body experiences) on his own. Coustal suffered from Parkinson’s disease (beef malady). Notwithstanding that terrible ailment, Coustal tried to fathom the phenomenon of “out-of-body experiences. One of his experiences - ‘experiments’, if you will - deserves special attention. He ‘projected’ (made step out of his body) his soul into the room where a meeting of the UNESCO Council was in progress.

In that ‘projection’ he pulled on the chin beard of a well-known rationalist. “Coustal - or the spirit (‘esprit’) of Coustal or the soul of Coustal - ‘saw’ (note: in this type of out-of-body experience, the out-of-body person retains full consciousness and at the same time the memory) the scientist jump up. He then gave a very accurate account of this event”. (O.c., 224).

The incident was confirmed to Bergier by people who participated in the meeting in question.

Bergier.-- “Since it is only a human testimony, this does not work as a scientific proof” (ibid.).

Note-- Bergier makes an observation that may be of interest at some point. After meeting Coustal, who was stricken with Parkinson’s disease, Bergier noted analogous cases: “I now consider myself in a position to assert that all those who venture into out-of-body experiences run the risk of being stuck with Parkinson’s disease one day or another.” (o.c. 223). Established medicine claims that an injury to the brain and nervous system is the cause. In no way anything psychosomatic. “I do not draw any conclusion - says Bergier - because it is not excluded that such lesions are caused by ‘spiritual’ (note: situated in the mind) phenomena (which medical science does not - yet - recognize).”

Bergier believes that such a thing -- “like hundreds of other phenomena” -- should be studied scientifically.

Note-- Bergier, though occultly very interested, remains radically scientific. Which is typical of the best part in New Age.

Vampirisms.

'Vampire' can mean "bat, at home in tropical America (and e.g. Indonesia), insectivorous but if need be feeding on the blood of euthanized mammals". 'Vampire' can also mean "man or woman in whom bloodlust and sexual perversion go together" (as R. Delorme, *Les vampires humains*, Paris, 1979, 17 says) such that justice catches them and brings them to justice.

As an aside, "Peter Kürten, the vampire of Düsseldorf (1883/1931), always had a success with women to which his vampiric behavior was no stranger" (o.c., 91): as his hanging approached, numerous women crowded at the entrance to the prison to have love letters, flowers, and poems delivered" (o.c., 86). 'Vampire' can also mean "a living but especially a deceased person who (from his grave) at night primarily besieged women (or, if the deceased was a woman, men) so that the latter saw her life force lost."

In other words: one who - living or dead - targets the overall life force or fluidity of others. 'Vampire' can also mean "one who exhibits a skin ailment caused by porphyria" (as D. Starenskyj, *L'allergie au soleil* (La photosensibilité, les porphyries et la carbothérapie, (Sun allergy (photosensitivity, porphyrias and carbothérapie), Richmond (Québec)/ St - Fargeau Ponthierry, 1986, expounds). An extravagant amount of porphyrins (= a kind of molecules) in the tissues play, biologically, a leading role.

Fluidic vampirism.-- We are interested here in the third (and somewhat fourth) type. Main work: R. Arnelain, *Le vampirisme* (De la légende au réel), Paris, 1977. Ethnologically we recommend A. Douglas, *The Beast Within*, London, 1992 (the subtitle "A History of the Werewolf" betrays that the vampire is studied primarily as a nocturnal living.

The most notorious vampires are those found in the Balkan countries. That this continues, after the fall of communism, is proven by Ioanna Andreescu, *Où sont passés les vampires?*, (Where have the vampires gone), Paris, Payot, 1997, in which the bloodsucker, called "moroi" in Romania, is discussed in interviews.

Note -- That the reader/readers please get the fantasies of filmmakers (we think of the Dracula character) out of their heads. There is already too much sensationalist and unhealthy tendency at work in such depictions. However, the film *Silver Bullet* by Daniel Attias (USA 1985) can be recommended.

“The aluka, leech(st)er, has two daughters: ‘Deliver me! Deliver me!’” For there are three insatiable things (...): the sheol (the underworld, ‘hell’), the barren womb, the earth that can never be saturated with water (....)” (Proverbs 30:15v.). Throughout the Bible the ‘hell’ or underworld is as it were the foundation of this world that bears the name “gates of hell” (Matt. 16:18), i.e. the city over which the powers of evil that have it in for the life forces of creatures “reign”.

Tangible, at least for sighted or sensitive people, this fact becomes especially evident at nightfall, as Ps. 59 (58): 7 says: “They (the blood people) are there again and again in the evening. Like a dog they growl. They make the city unsafe”. And Ps. 59 (58):16 adds, “They are there; hunting for food. As long as they are not satiated, they growl”. Rightly does R. Ambelain, o.c., 22s., quote this extract. from the Scriptures.

S. Augustine, citing Apuleius, *The Golden Ass*, says: “Apuleius says that the souls of men are ‘demons.’ That after death they become lares, in so far as they are beneficent, lemures or larvae, in so far as they are evil. That they are called ‘dii manes’, as divinely revered souls of the dead, insofar as one does not know to which type they belong.” With this, the saint only proves that he knows the concepts of antiquity in this regard.

Vampires in the strict sense.

The most terrifying among the manes or phantoms of the dead are those which, emerging from their graves (for they are still bound to their corporeal remains, which are not really dead), search the surroundings, insatiable as hell itself, for life force, especially if this is found in the blood (‘blood soul(dust)’).

They prefer to target young people or blood relatives (e.g. their former wives or their mistresses) while they are asleep. If the blood-soul sucking lasts long enough, the victims become anemic and die of exhaustion.

Once buried, these victims in turn become vampires, because they also become insatiable (due to bloodletting). This is called Ambelain “the chain of vampires”.

It happens that the victim becomes aware of the danger through the first nightmares so that, thanks to adapted rites, the vampire is warded off, ‘exorcised’.

Black-magicians, suicides, those excommunicated by the churches, sacrilegious people, the violently dead, those who have not been given a ritual funeral, occultists and the like are the preferred candidates for vampires.

Testing.-- Those who 'see' vampires in the stricter sense say that they return to their graves a little before dawn,--not going but 'gliding'. -- Once the grave is so marked, the community proceeds to unearth it. If the corpse is found intact, supple, with burial cloth containing beautiful red blood (haimatodrosia), one stabs the heart or one decapitates and burns the corpse. At least in the Balkan countries.

One method of testing consists in bringing a horse (whether or not ridden by a naked young man who has not yet had sexual contact) to the suspected grave: if the animal begins to sweat and tremble, one sees in it the sign that under that earth a truly dangerous vampire has the starting point of his nocturnal exorcisms.

Life in a tomb.-- Ambelain, o.c., 195/200 (*La vie possible dans le tombeau*), ((The possible life in the tom), talks about animals - e.g. frogs - that are found alive in rocks (e.g. when workmen in quarries bump into them). They live in them for centuries without air! -- There are also people known -- called "saints" -- who live for years without food (except, e.g., the Holy Host). So that, according to Ambelain, the blood-dripping well-preserved corpses of vampires of the most dangerous kind are made 'more likely' by such discoveries.

Living 'vampires'. -- O.c., 201/206 (*Le vampirisme des vivants*), (Vampirism of the living).-The living also 'suck out'. One becomes aware of this, among other things, because, after a long contact (a long visit e.g. or a longer treatment), one feels remarkably 'dead tired'. Without any noticeable reason!

Some people who are getting old radiate something similar. As a result, they feel attracted to "young life", especially during the extra sleep. The young thus prolong the life of the aging but weaken themselves through this transfer of life force.

An example: 1 Kings 1:1/40. King David grows old (and "cold"). The courtiers provide him with "an exceptionally beautiful girl" (Abishag) who serves him and sleeps with him (without union) ... to prolong his life. Thus Ambelain, o.c., 201.

Lorelei.

Bibl. : R. Foncke, *Honderd Duitse balladen in originele versie* (One hundred German ballads in original version), Antwerp, 1944, 105; 35. A lorelei is a balladesque woman. What is 'balladesque' will be apparent from what follows.

A. Mussche, *Nederlandse poëtica* (Dutch Poetics), Brussels, 1948, 177, says that the ballad - as he defines it - is a form of poetry mainly committed in the northern countries.

Add to this that it is a story and therefore a sequence of portent and sequel. For example, a knight meets the witch Lorelei (omen), with whom he falls in love (sequel). - The typical balladic story concerning Lorelei is that she is a woman who eroticizes (omen) in the form of harmony of opposites: the immediate sequel is the downfall of anyone who touches her erotically.

Conclusion: the witch as witch eroticizes to kill. Eros and thanatos merge.

Jos. von Eichendorff (1788/1857).-- This Romantic poet expressed tragedy to us in ballad form.

“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”.

“Grosz ist der Männer Trug und List. Von Schmerz mein Herz gebrochen ist.
Wohl irrt das Waldhorn her und hin. O Flieh! Du weisst nicht wer ich bin”.

“So reich geschmückt ist Rosz 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 Schlosz tief in dem Rhein.

Es ist schon spät. Es ist schon kalt. Kommst nimmermehr aus diesem wald”.

“It's already late. It's already cold. Why are you riding lonely through the forest?
The forest is long. You are alone. You, beautiful bride, I'll take you home”.

“Grosz is man's deceit and cunning. My heart is broken by pain.
The bugle wanders hither and thither. O flee! You know not who I am”.

“So richly adorned is my heart and my wife. So beautiful the young body.
Now I know thee! God help me! You are the witch Lorelei!”

“You know me well. From a high stone my castle deep in the Rhine looks silent.
It is already late. It is already cold. You'll never get out of this forest again.

Note.-- A similar structure -- sweet omen/tragic sequel -- exhibits *Die Nonne*: the Count seeks them out in the convent out of infatuation but “she offers him a golden cup”. “Er hat kaum ausgetrunken, springt ihm sein Herz entzwei”, (He has hardly finished his drink when his heart leaps in two), Whereupon she lays him sweetly to the ground.

Note -- Eichendorff also wrote *Die Waldfrauen* (The forest women). The hunter, below, falling in love with one of them, jumps off his 'steed' to go and bring them up at the lock: “Weisz Keiner wo er blieb”. A forest woman is one type of lorelei.- Typically, occultly speaking, the lorelei, if you approach them erotically without her consent,

deprives you of your entire life force. A process that usually goes unnoticed by the victim. What the three poems mentioned above put forward as “the unsaid”.

Love Magic.

Bibl. : R. Arvigo, *Sastun (Mon apprentissage avec un chaman maya)*, (Sastun (My apprenticeship with a Mayan shaman)), Paris, 1995 (// Sastun (My Apprenticeship with a Maya Hailer (1994)).

Rosita is a well-known American ethnobotanist in Belize. Don Elijio Panti, a traditional healer -- H'men, a weatherman inspired by Maya spirits -- initiates them into the healing methods of Ix Chel, the Maya goddess of healing.--'Sastun'. -- In Maya.-- Sas: light, pure, mirror. Then: rock, epoch. Together: sastun (English: sastun, zasztun, sastoon).--

It is an object, e.g., a piece of quartz, that serves as a substructure in mantra (clairvoyance) and magic (occult causation). Think of the pendulum or glass ball. "Sastoen, Sastoen, thanks to your infinite life force..." is a common introduction to a Maya prayer.

Maya erotic magic.-

O. c., 168/170. -- A man shows a picture of a beautiful girl: "I want her to be mine."-
- Don Elijio commits an encanto (// French: enchantement) on the picture. With his sastoen: "Wear this on your heart for nine Fridays while repeating: 'Thou art mine. Come hither; sit down. And stay'".

The reaction of a modern woman.-

Rosita Arvigo: "What does that mean? Do ye often do such a thing: play on women with your magic for the benefit of men?". -- "Yes, mamasita. Often. But an encanto, destiny thrower, only works for six months: the time allotted to him to prove he is worthy of his girlfriend. At the slightest tantrum, for example, the magic power bursts. (...). I'm just offering him a chance to show his worth".

"But she can still get pregnant in the meantime (...). I don't like your way of doing things! Do you also cast your lot on men?". -- "If a woman asks me, yes. But it is more rare (...).

"I knew that H'men have been committing seduction encanto since time immemorial. For myself, it was settled: I never do such a thing. Such praxis is against all my feminine preconceptions".

Note.-- Now that she had come to know his conscientiousness, she stayed with him. Yet she is naïve: under a layer of Catholic morality, often in such "showy" we men and we women who fundamentally carry on the past-biblical tradition, a deep paganism is hidden. This however only comes exposed in borderline situations which e.g. are aging (less self-control) or violent rages.

Ethnopsychology, resp. Ethnopsychiatry.

Bibl. : Ch. Wooding, *Geesten genezen* (Etnopsychiatrie als nieuwe richting binnen de Nederlandse antropologie),(Ghosts heal, (Ethnopsychiatry as a new direction within Dutch anthropology)), Groningen, 1984.

The book deals with transcultural (cross-cultural) treatment of ‘functional’ (i.e. non-organic, based on brain and nerve injuries) disorders.

By ‘ethnopsychology’ the author, who has a practice in this field, means the study of soul life insofar as it is interwoven with the image of man and the whole that characterizes the metaphysics of non-rationalistic, non-Western cultures.

As an aside, Parisian ethnopsychiatrists such as G. Devereux (*Mohave Ethnopsychiatry and Suicide*, Washington, 1961) note that some 80% of the world’s population still thinks metaphysically and that, as a result, typical Western psychiatry is in danger of failing in its treatment of people from such cultures.

This is especially evident in the treatment of migrants who come from outside Europe.-- “Traditional healing methods” are much more effective in this regard. They are therefore called “ethnopsychiatry.

Wooding’s book is not simple, both in its explanation of the axioms and in the case studies (samples from his practice). Yet this.

O.c.. 72 / 77 (The mind that imagined itself god).

A Surinamese woman comes to Wooding -- after a long story (clinics, operations especially but without real cure) in the Netherlands and Suriname, Wooding proposes to summon one of her ‘winti’ (an invisible being is called ‘winti’). (Note: what could be called a form of ‘spiritualism’ here) “since the winti know exactly what is going on” (o.c., 75).

In other words: the proposer is simply working his way into the woman’s metaphysics. She consents. He applies the ritual with the bowl of water. A small bowl is filled to almost brimming with water and placed in the woman’s hand. The therapist asks questions. If the winti gives an affirmative answer via the bowl, the bowl tilts over and water runs out. On a negative answer, nothing happens.

The author started by asking the winti if one of them wanted to enter the body (‘incorporation’). Slowly the bowl tilts. “After two to three minutes, the woman’s face changed and I interpreted that as a sign of incorporation.” (O.c. 75) Thereafter the communication “question answer” continues until a therapy is indicated by the spirit (as in the ancient Greeks).

“Mind power”.

Bibl. : E.M. Monahan, *The Miracle of Metaphysical Healing*, West Nyack (New York), 1978-2.

The writer begins by saying that although “positive thinking” (meaning “hopeful thinking”) is treated in many works - it is one of the main themes of the New Age - it is hardly ever mentioned in terms of “the power that can do anything, in our mind”. She devotes her book to the energized mind and its techniques.

A short sketch to make you feel what she means. She suffered a head injury in an accident: not only did she remain blind, but she also suffered from epilepsy (up to about ten seizures a day). Four years later another accident: since then her right arm was paralyzed.-- For all three aspects, after scientific treatments of all kinds, her incurability appeared.

“Metaphysical healing.” -

The term “metaphysical” in Monahan’s case stands for “alternative. -- After five years of “banging her head against the wall,” her decision was firm: “I am once again becoming ‘a completely independent individual.

“Since my childhood I had heard the histories of people who, when doctors and medicine left no hope, ‘received miraculous healings’. I had always been interested in “the occult”“ (O.c., 3).

Writer puts herself to work on this. Asks two friends if they wanted to help her develop techniques on the subject. Ten days later the healing process began: after one disappeared blindness, epilepsy, arm paralysis.

“I immediately had so many reasons to be grateful and so many things to think about. I had discovered secrets inherent in metaphysical healing and my decision was made: I would make those secrets available to every man, woman and child on the planet” (ibid.).

Writer subsequently earned a degree in psychology and sociology from the University of Tennessee. In an American way, she carries out her will: she takes it out on the impotence and impotence of both medicine and positive thinking, which does not take into account “mind power”, the mysterious but, once technically mastered, efficient mind force.

“And all who touched him (Jesus) were healed.”

With this text from Mark. 6: 56 we can introduce this little chapter.

To understand what is really happening, we read Luk. 8:46: “Who touched me? (...). Someone has touched me because I have felt a ‘dunamis’ (lat.: virtus), power, emanating from me” (after a woman who had suffered from hemorrhaging for years had touched the hem of Jesus’ garment).-

What biblical people still knew at the time, New Age, though mostly very self-serving (not emanating from the Holy Trinity), is once again coming to light.

Bibl. : Guide des techniques du toucher, Geneva, 1989.-

This apparently worthless booklet makes us pay attention to some twenty-two techniques of transmission of life force. We list: foot reflexology (Dr W. Fitzgerald / Eunice Ingham), lymphatic drainage (Em. Vodder), polarized energy (Dr R. Stone), shiatsu (shi = finger; atsu = pressure) (W. Oashi et al.), Californian massage, metamorphosis massage, ayurvedic massage, Trager (Dr M. Trager), health touch (J.F. Thie), kinesiology (Dr Goodheart), corean relaxation, reiki (rei = life force; ki = individual life force) (Dr Usui), biodynamic massage (Gerda Boyesen), baby massage (Dr Fred. Leboyer), initiatory massage (Alejandro Jodorowski), rolfing (Ida Rolfing), posture integration (Prof. Jack Painter), ortho-bionomy (Dr. A.L. Pëuls), chiropractic (D.D. Palmer), ethiopathy, osteopathy (Dr. Still), do-in (do = method; in = life force) (J.- B. Rishi; J. Rofidal).

It is impossible to find anything in this introductory course that really sheds light on each of these twenty-two touch-based methods. What is noticeable, however, is the mostly philosophical and scientific unthinking about their axiomatics. The focus is first of all on grasping a (physical and psychological) problem and coping with its solution.

Speculations usually do not interest their originators. In a way, this is unfortunate because as long as the axioms are not thoroughly mastered, one does not really know what one is doing. Most of the time, therefore, it is a case of ‘recommending’ (without referring to the inevitable failures). Anyway: do we think ‘positively’ and energetically!

Charismatic Movement.

S. Paul, in 1 Cor. 12/14, devotes quite a lot of detail to the spiritual gifts,--as a bishop. He begins with the Holy Spirit, the Lord (Jesus, the Son), God (subj.: the Father), each active in their own way in the charismata. Paul thinks radically Trinitarian. Charismata include “wisdom” (higher insight), “science” (catechetical giftedness), “faith” (to a strikingly real degree), healing power (psychic giftedness but radically Trinitarian), prophecy (clairvoyance, as John 4:19 still clearly states), glossolalia (speaking in unknown languages), interpretation of glossolalia. In another place he mentions performing miracles, healing powers, miraculous beneficence, leadership regarding church organization, languages (1 Cor. 12:28v.).

For those who know scripture a little, it is clear that Gen. 6:3 here clarifies everything in the reverse sense.-- Yahweh sees that actual humanity is becoming “carnal” (sinful, i.e., unscrupulous). To which He responds with: “That my spirit (op.: divine life-force) be not without responsibility for man insofar as he is flesh.”

In other words: if unscrupulous (to a transcendental degree), then withdrawal of God’s spirit, i.e. of his ever-saving life force, which has as its main condition: the Decalogue (Ten Commandments), popular summary of conscientious behavior. As Peter himself says in Jerusalem, what the apostles speaking in tongues are presenting as a spectacle is the realization of Joel’s prophecy.

Spectacle.-- At Jerusalem there were those who looked upon the glossolal (speaking foreign languages) apostles for being drunk at an untimely hour! We read P. Beijersbergen, *Hindernissen*, (Obstacles), in: Building the New Earth (Eindhoven). 1975: Sept 18/23.

In New Covenant 1975: July, a writer, M. Drahos, tells of her development with regard to the charismatic (in Protestant circles: Pentecostal) renewal. On the one hand, she considered people to be truly God-conscious. On the other hand, she was convinced that one can only be ‘religious’ “when it is all rationalized and reasoned out”. Her son: “Your faith is no faith at all unless you reason with your heart.” Whereupon the mother,-- “a little hurt in her pride,” began an examination of conscience concerning her degree of faith. Then in her heart the tide turned.

Miracle (definition).

Bibl. : C. Hirshberg/ M. Barasch, *Guérisons remarquables*, Paris,1998, (*// Remarkable Recovery*, New York, 1995). We dwell on o.c., 51/56 (Miracle). Defining remarkable healings is an almost impractical task.

The author s relies on Shapiro, in: *Eye, Ear, Nose, Throat*, 1967: oct. Dr. Shapiro begins by recalling St. Peregrinus, the patron saint against cancer, who himself healed from it.

Then he talks about the famous cure of Sr. Gertrudis. Hospitalized in New Orleans 27.12.1934. During the last few months she had deteriorated rapidly and suffered greatly: severe fever with vomiting and shivering. Dr. J. Nix, whom she had already operated on for gall bladder, cared for her. Diagnosis: pancreatic cancer (the pancreas was three times larger than normal). Sickness that was inoperable.

The sisters of the Congregation of Love addressed her prayers to Mother Seton, the foundress: in novenas they asked “to spare the life of Sr. Gertrudis so that she might continue to serve God.” The sister began to feel better, recovered gradually, left the clinic 01.02.1935, resumed her work 01.03.1935. She died hastily 20.08.42 at which the autopsy (36 hours later) - by Dr W. Siebert - showed that the cause of death was a massive pulmonary embolism. There was no trace of her pancreatic cancer.

Note -- What is the real cause of the healing referred to by doctors as “remarkable healing”? The prayers with the very specific request? Her own positive thinking? Or the two together? Or what else?

Ann O’Neill-- At the age of four she entered the clinic for reason of severe lymphatic leukemia during Holy Week 1952.-- At the time the disease was totally incurable. Her parents - at some point - wrapped the child in a blanket, took her to Mother Seton’s grave in rainy weather where convent women were praying.-- A few days later there was no trace of cancer in her blood.

Note -- The Vatican had the case investigated, asked nine years later that Ann submit to a painful biopsy of the bone marrow to test the cure. The biopsy was conducted under the direction of S. Farber, professor of pathology at Harvard University (known for the first effective treatment of leukemia).

The pope then authenticated the healing and canonized Mother Seton, making her the first American female saint.

The explanation

The author s see more than one.

1. Scientific.-- M. Sacks, Ann's physician, one of the most excellent hematologists in the USA, testified before the Vatican court that, given the bleeding wounds in the neck and back, her anemia and a fever of over 40° she could not survive such a deadly disease.

2.1. Psychological.-- All who lived through it remember how deeply Felixana O'Neill, Ann's mother, was attached to her little daughter. For example, Dr. J. Healy remembers very clearly her unwavering faith (understand: conviction): "She never doubted -- not even for five seconds, that Ann would be cured." (Tamara Jones in The Washington Post 03.04.1994). She was pregnant for the third time. Yet she watched over her child day and night - wiping the fever-hot forehead - and left it only when she had to go to the maternity ward.

Note- What would now be called, in New Age, positive thinking, may be partly the cause of the "remarkable" healing. 'Positive' here means "imagining the outcome favorably" (which is a form of visualization, i.e. imagining the child as being healed).

2.2. Biological.-- When Ann was deathly ill, she contracted chickenpox and severe pneumonia.-- Several doctors have questioned whether this stimulated Ann's immune system -- in the language of French doctors, "le terrain" -- so that a -- very mysterious, healing energy was released. But it is against this that such a type of relapse ("remission") never lasts.

Ann O'Neill now.-- Anyway: Ann is now (1995) a hairdresser and mother, yes, grandmother at forty-six. She has been through hardships and very recently had to deal with a divorce and the murder of her oldest son by a sixteen year old.

Several times she attends Mass and goes to Mass twice on Sundays. She claims, "Under Mass I feel electrified." She attributes this mysterious phenomenon to "the Holy Spirit." Other than that, Ann lives like everyone else.

Note.-- The "electrification" she perceives seems to indicate that she is "sensitive" (clairsentient). Also a New-Age phenomenon

The actual functioning of (scientific) reason.

We begin with a witticism of W. James.

“Every new doctrine passes through three stages.

1. One attacks it by dismissing it as absurd.
2. Then one accepts them as true but without much bearing.

3. Finally, one recognizes its true meaning and its opponents claim to have discovered it.” -

Although boutade, yet what James says repeats itself daily. Even, indeed, especially in science circles.

Dr. Larry Dossey.-- In the preface to C. Hirshberg/ M. Barasch, *Guérisons remarquables*, Paris, 1996 (// Remarkable Recovery, N.Y., 1995), 7/ 13, Dossey says what follows.

Early in my career, I saw a lung cancer with metastases disappear without medical treatment. Thereupon I questioned two of my professors.

1. One: “That happens. He went away.
2. The other: “That is the natural course of the disease.

Although surprised by the remarkable nature of healing, both more or less reassured me.

Like my professors, I felt threatened by such phenomena. Realizing that I could neither interpret nor control them, I did not want to concern myself with them any further. Because “a cancer that disappears by itself” reminds the doctor that he doesn’t know everything. In doing so, I adopted the classic attitude of the medical profession: pretend they don’t even exist.

Today I consider such an attitude unworthy of a scientific mind -- with a substantial minimum of scientific curiosity, anyone with a scientific mind could look for and find in “spontaneous recurrence” of cancer a real gold mine of indications for a treatment. Like the placebo effect, however, such striking cures are a weakness in the theory.

Dossey is director of Alternative Medicine, co-president of several alternative medicine organizations, former head of clinic at Medical City Dallas Hospital. Which means he knows a thing or two about it.

Note.-- “Most of the errors of men are due not so much to the fact that, starting from true premises, they reason wrongly as to the fact that, starting from false - note: open to improvement - judgments or premises, they reason rightly.” (Logique de Port-Royal).

“I did not want to see” (Torey Hayden).

“She went crooked” (Luke 13:11). With this sentence as a motto, we apprehend T. Haden, *L’enfant qui ne parlait pas*, (The child who did not speak), Paris, 1992 (// Ghost Girl (1991)).

Torey, Hayden, world-renowned psychologist, specialist in (autistic and other) children, receives, in 1987, in Pecking (Canada), a class of “difficult children”, among whom Jade who “went crooked” and did not talk.

The fact.-- Hayden catches the child after class hours. At school. So that in time it will let go of its secrets. Jade talks about Tashee, a child who died horribly, among other things.

Many of the stories unmistakably refer to the praxis within a part of the occultist groups (o.c., 220). Thus: blood rites (with “the power that the group acquires thanks to the sacrifice of a six-year-old child”); “666” (in Apoc. 13:18 the name of Satan); the chastening of Tashee with a long sacrificial dagger (adorned with a kind of crescent moon) and other things the child could not get out of itself.

The requested (the interpretation).-- O.c., 221.-- The Pecking and Falls River police took what Jade said seriously. After all, the remains of children are often found (e.g. in the USA). Hayden sees three hypotheses.

a. *Psychological hypothesis.*-- She herself is a professional psychologist. The social workers and psychiatrists are thoroughly convinced: it is a psychologically and psychiatricly explicable case. Nl.: abnormal behavior.

b.1. *Pedophile hypothesis.*-- What Jade says about video (and her terror of filming) as well as about ‘magnetoscope’ (rare at the time), points to pedophilia and porn (child porn then).

b.2. *Satanist hypothesis.*-- Hayden prefers the pedophile hypothesis. But she confesses:

a. ignorance of occult phenomena,

b.1. specialist blindness (vakidiotie (actually be an idiot because one’s worldview is limited to one’s own profession), (McLuhan)): “a certain blindness”. “I interpreted all behavior in terms of (note: scientific) psychology and psychiatry”. “I did not want to see”. (O.c., 219).

b.2. “I was young and my career was fragile(...). It seemed dangerous to me to risk myself as a specialist in this way”. (O.c., 220).

Rarely has someone from the scientific community been so “honestly confessed.”