

Chapter 5: Evolution	2
5.1. Evolution: profane and sacred	2
5.1.1. The profane evolution	2
The clock of the universe	2
The "Big Bang"	3
The clock of the earth.....	3
The Grand Canyon	4
Charles Darwin.....	4
Man, biologically pinpointed	5
Life: a qualitative leap or a gradual transition?.....	6
Life contains much more than just "genes"	6
5.1.2. The sacred evolution	7
Myths of creation	7
A Pygmy myth	7
Biblical creation	8
Creationism	8
A controversy	8
A myth.....	9
Coincidence.....	10
The principle of sufficient reason	11
The myth of the cave.....	13
Platonic ideas	13
What was, what is, what will be.....	13
The noble yoke	14
The thoughts of God.....	15
The essence or the 'forms' of things	15
For the nominalist, there are no objective concepts.....	16
The primitive plant.....	16
Targeting by nature	17
Soloviev.....	17
5.1.3. Life as spiritual growth	19
Making the right choices	19
A brilliant diamond	19
Life as a mission.....	20
No pleasant and carefree life?	20
Small egregious tyrants	22
The uninterrupted courage of life.....	23
The religious man transcends difficulties.	24
In a nutshell	24
5.2. The unconscious and subconscious evolution in man	25
5.2.1. The regression	25
Forgotten memories	25
5.2.2. Reincarnation	25
Beyond death.....	25
A growing awareness	26
The experience of many lives	27
Not always a positive development.....	28
Man's relationship with plants and animals	29
Why did I deserve this?.....	29

A logical structure	30
Reincarnation and the Bible	30
The Second Council	31
Reincarnation: a fact?.....	31
A testimony: Shirley Maclaine.....	32
A testimony: Loretta Lynn	33
5.3 Occult Inaugurations	33
The "sacred" is central.....	33
The growing awareness.....	33
The Greek Mysteries	34
An initiation by the witches' dance.	35
Initiation groups	35
5.4. The evolution: in summary.....	37

Chapter 5: Evolution

The stratification of reality means that there is a lower and an upper level. This automatically leads to the thought of an evolution and, hopefully, an increase from "lower" to "higher", not the other way around. This evolution can be seen both in its profane and sacred aspects. We will first examine the profane, scientific evolution, and then its sacred side: evolution from the theory of ideas.

The previous chapter was subdivided into the mantic and the magic. Mantic refers to paranormal perception, clairvoyance and sharpens our attention to knowing the unconscious and unconscious evolution of man. The magical evolution then refers to the paranormal action: the so-called occult initiations. This classification can also be found here.

Immediately, the three main themes of this chapter are automatically presented. First of all, there is the evolution that can be both profane and sacred (5.1.). Then we broaden the concept of "evolution" both to the unconscious and subconscious side of man, but we also broaden it over time. We study what precedes birth, but also what follows death. We also discuss what is called "reincarnation". Of course, paranormal perception (5.2.) plays a significant role here. And if we want to intervene in a magical way in the evolution that encompasses many lives, then this brings us to the chapter "occult initiations" (5.3.). Magicians say that those who have been initiated once, always remain initiated. In principle, the consequences of such an initiation are final. This 'seal' is then carried for better or for worse, through the whole of subsequent evolution.

5.1. Evolution: profane and sacred

This theme has already been introduced when it was said that man knows both secular and sacred evolution (2.6.). Let us suppose, with the religious man, that there is a sacred that can be experienced, that it is the basis of all existence and that it carries within it higher energies. This presupposes that we move to a higher level with the passage of time. So we are immersing ourselves in a little history. We first discuss the profane side of evolution, then the sacred side.

5.1.1. The profane evolution

The clock of the universe

The history of the universe covers about 15 billion years. It's hard to imagine. A human life is too short to count to one billion. When a person is 33 years old, the heart has beaten about a billion times. Seventeen billion years ago, there was an unimaginable explosion of a gigantic amount of matter. Since then, galaxies have been moving away from us at an unimaginable

speed. An average galaxy like our Milky Way contains about a hundred thousand billion stars. There are more galaxies than there are people. There are more stars in the Universe than there are grains of sand on our Earth. Such a star is our sun.

Einstein thought that the Universe had never known a beginning and that it had always been largely as it is today. Our Flemish priest Georges Lemaître (1894/1966), *The Primitive Atom*, had already taken a stand in 1927 against Einstein's Steady-state or stable model of the universe. According to Lemaître, the universe was created by a gigantic explosion, a "big bang". It is for this reason that he was mockingly welcomed in 1960 in Pasadena by the famous astronomer Fred Hoyle with the sentence: "This is the big-bang man". The hypothesis of this big-bang, is now generally accepted.

The "Big Bang"

In the 1920s, astronomer E. Hubble (1889/1953) studied the spectrum of stars. A spectrum is obtained by sending a narrow beam of light through a prism, for example. The light beam is deflected, dissected and widened into a prism, and shows a band of different colors. Something similar happens when a rainbow is formed. There, many raindrops work like small prisms and analyze the sunlight in its many constituent colors.

In 1929, Hubble discovered that all the galaxies moving away from us, turn red in their visual spectrum. This can be compared to the Doppler effect for sound: an approaching siren sounds higher than a siren moving away from us. For example, the light that moves away from us has a different color spectrum than the light that comes towards us. The "redshift", the change of color to red, shows that the universe is getting bigger and bigger. Imagine a balloon inflated with confetti glued on it. Imagine that each piece of confetti represents a galaxy. As the balloon expands, the pieces of confetti move further and further away from each other.

In 1965, A. Panzas and R. Wilson were able to experimentally prove the residual or fossil radiation. Their measurements revealed that radiation can be detected on the earth's surface. They thought it was coming from the ground and they took their measurements again at a higher altitude. To their amazement, they found that the radiation was more intense. So it didn't come from the earth, but from all-around space. This residual radiation testifies to the fact that the beginning of the Universe was indeed created by a "big bang". Panzas and Wilson were awarded the Nobel Prize for something they discovered by chance. And Georges Lemaître lived just long enough to see his theory confirmed experimentally.

*Wikipedia*¹, the encyclopedia on the Internet, mentions the so-called cosmic calendar. It is a time scale in which the elapsed age of the universe is converted into a calendar year. The big bang took place exactly on January 1st at midnight (00.00.00. hours). On this scale, our solar system was formed on September 9. Life on earth was born on September 30. The first dinosaurs appeared on December 24, the first flowers on December 27 and the first primates on December 30. On December 31 at 10:30 p. m., the first humans appeared. The history of modern man took place in the last 10 seconds of the cosmic year. The Middle Ages began a little over a second before the end of the cosmic year. On this time scale, the average lifetime of humans is about 0.05 seconds. This scale was made popular by the American astronomer Carl Sagan (1934/1996).

The clock of the earth

P. Bergsøe, *Astronomie voor iedereen*² (Astronomy for All), describes the evolution of the earth as follows: these two concepts of time, biological and astronomical, you can compare with a thick book. The book must be large, for example a part of an encyclopedia with a thousand

small printed pages. We imagine that this book contains the history of the earth from the beginning to the present day. We can now have a fairly accurate idea of the age of the earth: more than four billion years. We believe that the book is composed in such a way that equal periods of time are given equal space. Where will we find something familiar? The first 800 pages should be reviewed before mentioning the oldest fossils. We cannot tell you when life was born, but we can tell you that it existed seven hundred million years ago. It is of course a pity that we do not know what the book says about the first three billion years. That would be interesting. There is enough room for a history of biological development, as long or longer than the one we already know and which has been crowned by the appearance of ourselves - the "homo sapiens". In the last sixth part of the book - about on page 875 - we come to all geological periods, which contain preserved traces of living beings. It describes the Cambrian, Carboniferous, Cretaceous and Tertiary periods and the rest.

But what about our own time? If we mean by this the history of the last hundred years, we are not very lucky to find anything, because in the book, 80,000 years go on one line, on average 5000 years in a word and 1000 years in a letter. This means that the origin of the human race lies somewhere in the last ten lines of the book. The last ice age and the Stone Age begin with the last four words. For a narrative of the whole history of humanity, in terms of time, when the buildings have been erected and only the ruins of which can now be admired, we must be at the last word of the book. We find our own time in the last letter of this last word. We are ourselves, with our whole technical era, compressed in the last point. This is the size of nature's clock. That's how short human life is.

The Grand Canyon

The undeniable fact of evolution can be seen, for example, in the Grand Canyon, a wide and deep gorge in Arizona (United States), formed by the Colorado River. Measurements show that every 1000 years the river drains the gorge 16 cm deeper. The entire plateau is increasingly pushed upwards by the tensions of the earth's crust, allowing the river to sink deeper and deeper. In some places, the gorge has a depth of 1600 meters. The Grand Canyon is therefore indisputable proof of longstanding geological evolution. According to measurements, some rocks are about 2 billion years old. Other research shows that the earth is about 4 billion years old. The earth has an impressive and very long evolution.

Charles Darwin

The evolution of nature has not only geological but also biological indications. It can also be determined by using fossils and hereditary changes. J.B. de Lamarck (1744/ 1829), a French biologist, states that the evolution occurred through mutations in the form of jumps. In 'The origin of species by means of natural selection' (1859), Ch. Darwin (1809/1882) advocates a very progressive development and natural selection. The most suitable life form has a better chance of survival. Darwin stated that the lower life forms gradually gave birth to the higher forms. His discoveries include the results of his geological (the study of the history of the earth), paleontological (the study of fossil remains of past life) and botanical (the study of plants) research on the Galapagos Islands (east of Ecuador, South America, in the Pacific Ocean), in 1837-1839. The theory of evolution affirms that plants, animals and humans have evolved from more primitive life forms through natural selection, through a struggle for life. This theory has made a lot of noise in Victorian England, among other places. It was difficult to imagine that man was related to the monkey. In a number of cartoons, Darwin was depicted as a monkey with a human face.

The idea of evolution was first of all in contradiction with a literal interpretation of the book Genesis, the first book of the Bible, which says that God created the earth in only seven

days. In addition, man and monkey are said to be related and both came from common ancestors, due to natural mechanisms. Not by some kind of divine intervention. Given the anatomical affinity of today's humans with the greatest apes: chimpanzees and gorillas, their origins can also be found in Africa. The famous Richard Lakey, among others, has researched this subject in the gullies of Tanzania, where very old human fossils are still found. Since then, evolutionary theory has undergone important developments, including new knowledge in molecular genetics and molecular biology. Man clearly has an undeniable and very long evolution.

P. Bastiaansen, *De bezem van Richard Dawkins*³, (Richard Dawkins' broom), is critical of R. Dawkins, *Unweaving the Rainbow*⁴. Dawkins (1941/...) is a professor at Oxford, evolutionary biologist and popular-scientific writer. He defends Darwin's theory of evolution, which he believes adequately explains life without divine intervention. He is an outspoken atheist and mocks mercilessly believers, supporters of New Age and of the paranormal as infantile people. For him, between heaven and earth, there is only what the purely physical sciences establish. His work is intended to be "the broom" that sweeps away everything that is not scientific, off the table.

Dawkins supporters claim that his books have greatly contributed to "breaking down religious myths and highlighting the importance of Darwin"⁵.

Bastiaansen does not accept that Dawkins does not take issues outside the natural sciences seriously. For example, on the problem of death. Dawkins became dogmatic, lacking tolerance and respect and is irritating by using the "Oxford tone". We have already spoken of an ideological form of science (1.4.1.) that considers its field as the whole of reality. This ideological vision of science is opposed to a methodical form, aware of its limitations.

The English cosmologist Stephen Hawking (1942/2019) also says that stories of a heaven or a life after death are only fairy tales for those who are afraid of dying. "There is nothing at all after death," says this cosmologist and physicist in an interview with The Guardian. "I consider the brain as a computer. It also stops when one of its parts is broken. And there is no afterlife for computers that are broken, whatever fearful people may claim," says Hawking. Dawkins and Hawking clearly place themselves with such statements in the ideological form of science.

Man, biologically pinpointed

We carry something from our entire biological evolution, starting from the very beginning of life to our present situation, we store it in our genes. An unborn baby passes through some of these "atavistic" or "hereditary" stages in an accelerated way. For example, a newly human embryo is not very different from a fish or mammal. Some biologists argue that current technology can stop the evolutionary growth of a rat embryo, for example. The animal to be is not really a rat but an animal that precedes the rat from an evolutionary point of view. The embryos, which are not yet fully developed, will then be left to mature. In this way, a more primitive form of rat life is obtained. In other words, we could bring back to life a distant ancestor of the current rat. Experiments in this direction are underway in a number of laboratories.

Through an astonishing series of specializations, the human embryo becomes a human being, a full member of the "homo sapiens", the "wise man". And to complete the list of its origins: 200.000 years ago, modern man evolved in Africa as a species of the homo genus, which in turn evolved from the family Hominidae or humanoids. The latter belongs to the order of primates, mammalian classes, the tribe of chordata or vertebrates, as part of the kingdom of

animals. Or in the opposite order: the human being can be better biologically pinpointed and defined as follows: animal, vertebrate, mammal, primate, anthropoid, human being.

Astronomical, geological and biological evolution is generally considered an undeniable material fact.

Life: a qualitative leap or a gradual transition?

For centuries, it was believed that life would naturally come from the inanimate. One speaks of a "generatio spontanea", a spontaneous coming to life. The French chemist and biologist Louis Pasteur (1822/1895) proved that life does not originate from dead matter. He is the founder of microbiology and tried to refute the secular idea that there was a gradual transition between dead matter and living matter. And successfully. Since then, the entire scientific world has been convinced that inorganic nature and organic nature are separated by a gap.

However, recent molecular biology has weakened the theory of a qualitative leap from non-living to living and does not seem to exclude a newly conceived "generatio spontanea", so that a gradual transition can be considered to have taken place. For example, American biologist and chemist Stanley Miller (1930/2007) has proven that organic compounds can be created by simple inorganic processes. He exposed the gases to ultraviolet rays and electric shocks, obtaining amino acids, the building blocks of life. Something that happened in 'nature' about four billion years ago. In addition, the American chemist Kary Mullis (1944/...) discovered in 1983 how to multiply DNA pieces indefinitely. DNA or deoxyribonucleic acid is a fundamental substance of all life. These two experiments, among others, show that chemical processes control life to some extent. There is a boundary between what lives and what does not, but it is no longer as clear as Pasteur once said. We have no idea where and how it should be understood (of 'grasped'), as a qualitative leap or as a gradual transition, it is not clear.

Life contains much more than just "genes".

In the evolution of man as a biological being, some place a strong emphasis on hereditary predisposition. This is the case, for example, in Nazi circles. It is believed that some races are better than others, which can lead to the glorification of a kind of 'Übermensch' and a form of racism. One example is ethnic cleansing and the destruction of rejected people in concentration camps. Others minimize these hereditary predispositions and emphasize the influence of the environment. They argue that human behavior is mainly determined by their surroundings, education and the social environment.

The tumultuous development of genetics and the penetration into the structure of the human genome in recent decades have once again drawn attention to the importance of hereditary predisposition. As we know, the gene carries the hereditary properties within each cell nucleus. All the genes in the individual's chromosome constitute the structure of the genome. In some biological centers, there is a craze in the field of genetics. We want to 'explain' almost everything with the action of genes. For example, some behavioral biologists argue that IQ, homosexuality, aggression, criminal behavior, alcoholism predisposition, depression and schizophrenia, among other things, are genetically determined. Human behavior is therefore mainly determined by genes. This can lead to a form of fatalism. People claim to be powerless, because it's in their own genes.

A. Vos, *Paresseux, malchanceux, gourmands, cessez d'accuser vos gènes*⁶, (Lazy, unlucky, greedy, stop blaming your genes), deplures a number of erroneous and misleading reports on this subject. For example, a 1995 press release indicated that a gene had been

discovered that makes male flies (*Drosophila melanogaster*) homosexual and that a long DNA sequence, chromosome 11, is more easily found in curious people. Italian television even reported in 1997 that researchers had found a bad luck gene. However, serious scientists point out that genetic traits are not the result of a single gene, but the result of a combination of thousands of genes sometimes. With regard to behavior, it is obvious that, if genes play a role, they explain far from everything. The social environment, education and individual history all play a major role. Thus, it is clear to many that growth towards a conscientious person requires much more than just genes that simply continue to evolve biologically.

H. Ponchelet, *Plantes (Et pourtant elles s'adaptent)*⁷ (Plants (And yet they adapt)), reports on several experiments conducted at the University of Rouen. There, it has been shown that flax adapts particularly well to a new environment. Even so, the same plants that grew in different environments were incorrectly classified as other subspecies. The botanists were simply misled by the different views. Ponchelet argues that the gene is not the absolute autocrat. The environment also has a very clear influence. Plants develop according to the properties of their chromosomes, but their development depends even more on the signals they receive from the environment. We can ask ourselves the following question: if plants are able to do this, what prevents us from assuming that this also applies to animals and humans? An animal and a human being may therefore also be able to find an appropriate and meaningful response from environmental stimuli. But such a living interaction transcends whatever hereditary material is present in genes .

5.1.2. The sacred evolution

Myths of creation

After profane evolution, we focus our attention on the sacred. Almost all religions in the world have their creation stories as an 'explanation' of the origin of everything that 'exists', perhaps to justify a number of religious practices.

A Pygmy myth

P. Schebesta, *Oorsprong van de godsdienst*⁸, (The Origin of Religion), writes: "The prehistoric myths that paint us how the highest being gave or offered immortality to people are widely dispersed. They also tell us how the first people with the creator were on a confidential basis and lived in a paradisiacal state. This only lasted until they violated a command of the highest being. There was a transgression, a mistake, that led the creator to retreat and inflict illness, suffering and death on the people.

For a concrete example Schebesta writes about a Pygmy myth : God created, with the help of the moon, the first man, Baatsi, and put him on earth. He kneaded his clay body, wrapped it in a skin and poured blood into it (note: as a symbol of life force). When Baatsi began to breathe, God whispered in his ear: "You will bear children who will populate the forest. But teach your children my commandment and make sure they also teach their children: you can eat from all the trees, but not from the tofu tree. Baatsi produced many children, taught them the commandment of God, then withdrew to heaven with God (note: a 'deus otiosus', see 3.3.1.). The people have kept the Baatsi tradition. One day, however, a pregnant woman, seized by an irresistible appetite, longed for the beautiful fruit of tofu. Her husband tried to make her feel different, but she continued to beg with such passion that her husband finally broke into the forest and picked a fruit in secret. Quickly, he peeled them and, on the way, carefully put away the peelings so as not to be betrayed. But the moon (note: the eye of God who sees everything) had seen it. She transmitted it to God: "The man you created has transgressed your

commandment. He ate tofu. God was so angry that he punished this disobedience with death. So much for this myth.

Biblical creation

Also in Genesis, '-genesis' means 'emergence' - the first book of the Bible, we read a creation story, which we present here in short form. It begins with the words "In the beginning God created heaven and earth". The creation is told in seven days. So God created light on the first day, on the second day He separated the sky from the earth. On the third day He separated the water from the earth, and on the earth He grew all kinds of crops. On the fourth day He created the starry sky, on the fifth day He populated the seas with fish and the earth and the sky with all kinds of birds. On the sixth day, the other animals and man were up. God said: "Let Us make man in Our image, according to Our likeness". So, the creation was complete. And on the seventh day, God rested. Then, the Bible speaks of the fall of Adam and Eve, where Eve, seduced by the snake, also ate forbidden fruit. That's how and why they were driven out of paradise.

It is remarkable that the myths of different cultures, such as the Pygmy myth and the story of the fall in the Bible, can still show so much similarity.

Creationism

It may be surprising that some people deny the scientific fact - and the facts do not lie - of evolution. Creationism, among others, denies this evolution. Creationism is the most religiously inspired view that the universe and the earth, with all life on it, were created by an act of a 'creator'. This creation is considered a relatively sudden and unique material event. This means that we believe in the direct creation of material realities "in this world", denying a progressive evolution as science shows.

Thus, from creationism, in addition to the creation history described in *Genesis*, a number of other biblical texts can be interpreted to the letter. We read in Joshua, one of the books of the Old Testament (10:12/13):

"Then Joshua spoke to the Lord in the day when the Lord delivered up the Amorites before the sons of Israel, and he said in the sight of Israel, "O sun, stand still at Gibeon, and O moon in the valley of Aijalon. "So the sun stood still, and the moon stopped, Until the nation avenged themselves of their enemies. Is it not written in the book of Jashar? And the sun stopped in the middle of the sky and did not hasten to go down for about a whole day."

Genesis 6:9; 25:9 and 37:2 also give a so-called genealogical list, a list of successive generations from Adam to Abraham. From this list, some have tried to calculate the age of the earth. If the number of generations of creation in Christ is known and also the average time it takes to form a new generation, then the multiplication is rapid. It was concluded that conscious creation could only have taken place a few thousand years ago.

A controversy

The divergence in opinion between the supporters of evolutionary theory and those of creationism persists to this day. A number of professors argue that creationism is not a scientific issue and therefore cannot be taught during science classes. Supporters of creationism question Darwin's theory of evolution and believe that God created the earth. Scientists do not think this is possible. They point out that they are not opposed to religion, but that there must be a clear distinction between science and faith. They say that it is not possible to mention creationism in science lessons. The profs are reacting after the Council of Europe has adopted, with great difficulty, a resolution on the dangers of creationism. The resolution opposes the teaching of creationism, both as a science subject and within any other discipline, except religion. There have been many protests against the Council of Europe's initiative, particularly from countries

where religion still plays a major role, such as Poland and Italy. But Flanders also has its supporters of creationism. In the United States, for example, the debate on this subject is booming.

A myth

Myths are the eternal source from which the universe, the world and humanity come. A myth is an aspect of archaic or ancient wisdom. It is a sacred story about an exemplary divine act, located "in principio", "in the beginning" that is, before the real history of humanity begins.

The model represented in the myth is charged with subtle energy, 'sacredness' and the believer who imitates it, shares his mysterious power. This is why they are often described and have been portrayed as an 'eternal' source of energy. A specific divine act takes place in a global and religious context, sacramentally presented and illustrated in history itself.

Whoever, for example, sows in imitation of a divine salvation provider, who once -'in principio', at the beginning - introduced a saving plant, participates in the 'sacredness' generated by this plant (participation) and will increase his chances of a successful harvest. Every time you sow, you employ the specific myth. Each sowing is therefore considered as an application of the "general rule", which is in reality what this myth is all about.

Each myth gives a higher meaning to many acts of daily life. The purpose of myth is to legitimize and justify institutions, customs and social actions, precisely by referring to an original past and its own history.

Those who live the myth in practical faith ("living faith, not dead faith"), are convinced that the future is partly determined, 'founded' by this imitation and participation.

When it is said "in the beginning", 'beginning' means a super-temporary origin, which continues to exist before, during and after its repetition in daily life. Our older generation is still familiar with the so-called "holy" or "sacred" history which summarizes the riches of salvation. In this respect, the Holy Trinity is the great 'origin' that encompasses everything. It was "in the beginning", it is also "now" and "will always be", as the great "beginning", as the origin and therefore also the foundation. This is expressed over and over again in the familiar: "Glory to the Father, and to the Son, and to the Holy Spirit, Both now and always, and unto the ages of ages. Amen."

All the daily actions of the faithful - if, as we have already mentioned, put into a living faith, not a dead faith - are an imitation of the act of creation of the Holy Trinity, and immediately a participation in it. This gives our lives a deeper and higher meaning. This is how all sacred history is founded.

Without an understanding of the essence of 'sacredness', understood as a determinable force of the 'other world', the myth is meaningless. It is therefore at the center of archaic religion and occultism. This is also the main problem, because since ancient Greek philosophy, 'rationality' has been understood as the persistence of reason, the relationship of logos, based on sensory experience, the dominant aspect of our thinking and our lives. Whoever thus reduces mythical data to the purely human aspect, or simply considers them as personifications of natural forces, is, according to ancient wisdom, lacking in its real value. The starting point then becomes human projections and symbolizations. The myth is reduced to what it is not. In this way, we do not go beyond our own assumptions, in which the real fact: the "real, irreducibly mythical" is not even understood. In the words of Saint Augustine: "Bene curunt sed extra viam"; we walk well, but next to the racecourse. We think outside of reality .

For example, it is clear in the Bible that God created light on the first day, and only on the fourth day the starry sky, and therefore also the sun, that the author of this story does not give a real account and therefore could not have any scientific intentions. The whole story is a

"myth", not a "fantasized" story, but, as has been said, a story that deals with the energies and forces of the "other world" to explain the realities, customs and beliefs "in this world". The myth of creation sacredly 'explains' the origin of the world.

The myth of the origin of a plant or human being tells us how the plant or human being came to life. The same applies to the myth of death, fire, an institution or an agricultural technique. An event occurs in mythical time, which creates something new in secular time. Anyone who sees the myth as distinct from its magical setting, misinterprets it.

The American religious historian Mircea Eliade (1907/1986), *La poursuite de l'absolu*⁹, (The Pursuit of the Absolute), explains. "Everything that has been done in the past, whether it was agriculture or industry, or if we wanted to heal someone, had as a model the creation of the world. The question has always been how the world came into being with everything in it. This is not only in theory, but also in its practical applications.

In Tibet, for example, a Lama doctor began to heal a patient by first reciting the myth of creation, then the myth of the origin of the disease, and finally the myth of the first shaman who cured the disease in question. Thus, the patient is at the beginning of time, even before the material creation itself. In this way, the traditional healer does not really perform a 'repair', because he has no model, no myth, for that very reason. He ensures a good result for each problem by recreating the world, so to speak, from the beginning. So much for Eliade.

Let's compare this way of working with making a program operational again on a computer that has been infected with a virus. The most effective remedy is not to restore the program but to reinstall it completely. A number of prayers also speak in this sense. Let us precede the last chapter on the supernatural and prayer (3.3.) and refer to the prayer of the Fathers of the Eastern Church. They speak as if the Incarnation of Jesus in the womb of Mary ipso facto glorified all creation retroactively from the very beginning, today, to an infinite future, unless one refuses this offer of supernatural life force.

Paul Ricoeur, *Finitude et culpabilité*¹⁰, (Finitude and Guilt), he says it like this: "Today, the history of religion does not understand myth as a fictional explanation of an event through images and a fantasized narrative, but as a story of traditional value. The myth refers to events that took place at the beginning of time and are intended to establish, justify and actualize a ritual use. The myth explains and gives man his place in this world.

Because modern and postmodern man no longer feels attracted by the concepts of "mythical time" and "mythical place", he no longer finds an explanation of events or a justification for rituals through myths.

The theme of the so-called demythologization (1.4.4.) is precisely to rid the myth of its etiology, its mythical genesis. But it also loses its explanatory (and energetic) value. It no longer justifies the existence of the world or traditional rituals and makes this man lose his link with the sacred. The "re.ligere" then becomes a "nec.ligere": what cannot be neglected is no longer taken into account. In this way, the myth loses all its subtle energy and is literally refuted.

Anyone who denies the sacred world from a nominalist point of view will find the myths absurd, of course. Darwin believed that many fortuitous factors play a decisive role in evolution. For religious, it is of course very different: for them, life is the result of a deliberate creation. This is why we are looking at what is called 'coincidence'.

Coincidence

The fact that coincidence would play a major role in life is accepted by a number of people, but strongly refuted by others. Let us talk a little bit about this issue. Let's start with an example.

A train travelling at an average speed of 100 km/h will an hour later be 100 km removed from its starting point, giving it had a normal journey . This is predictable and not a coincidence at all. Let's extend this simple example with a second example. Imagine a block of ice that breaks of a glacier at the North Pole and begins to drift into the ocean. Now, if we know all the necessary and sufficient data, we can calculate this trajectory from the time the glacier breaks until it melts completely. We take into account its weight, the direction of the wind, the salinity of the water, the temperature of the ice, the water, the air, the flow of the water, the rotation of the earth, the position of the moon,...

With the iceberg, let's also consider a ship, leaving for example in Southampton, on April 15, 1912, and call it 'Titanic'. It is also possible to calculate the route of this oceanic giant if we again know all the possible factors : engine power, water currents, weather conditions, the continuous position of the rudder, the route to follow from departure to final destination, etc. The ship's collision with the iceberg can be described as a coincidence. We do so because, from our limited point of view, it seems to be a real coincidence. It is true that we do not know all the necessary data.

Speaking from an objective and omnipotent point of view, all this data plays a role, but this is beyond our knowledge. Anyone who would have access to all this information, which is rarely given to a human being, will notice that the collision must have occurred. That is why, in the whole of reality, it is no coincidence that it ended in a catastrophe, but it is a necessity. Just as the train was supposed to arrive on time in the first example. We call this collision a coincidence, however, because from our limited point of view, we do not know all the necessary and sufficient conditions that led to the collision. To call it 'a coincidence' seems to be our interpretation, a combination of circumstances that are unknown to us, but it is essentially a predetermined process. Objectively seen, ontologically, in the whole of the interpreted reality, chance does therefore, not exist.

In practical terms, however, there are so many elements, known and unknown, that affect us and influence our way of being and our actions. Genetic, environmental, psychological and many unconscious and even subconscious factors give direction to our lives. We have already discussed this (2.5). Our genes and heredity play a role, as does the environment in which we grow up. "Wild children" (3.3.3.) are the tragic witnesses of a life without human contact. There are many influences that we ourselves cause, but that we also endure due to others. So much happens without us knowing it consciously, so that many things in life appear to us as coincidences.

For Darwin, the share of chance in the theory of evolution was very large, but a religious man, in the development of various forms of life, sees a sacred intervention. Higher than secular realities are at work here for him. And this leads us smoothly to our next theme: the so-called platonic ideas. More about that in what follows.

The principle of sufficient reason

The Titanic disaster seems to us to be a coincidence because we do not know the course of the iceberg. However, if we become aware of a complex event, we realize that it is no longer a coincidence, but a necessity. In the whole of reality, it then becomes a determined process: "it must end like this". As already mentioned, our limited human knowledge is generally totally insufficient to know and predict these processes in all their particularities.

Let us also illustrate this principle of sufficient reason as follows. A person climbs on a rock, hits a stone that rolls down, and much lower, collides with a second stone. Both stones

are suffering the event in a rather passive way. But look, this first stone rolls a little further and ends on top of a budding plant. However, this plant will react very differently as did the falling stone and will try to grow beside the stone. The sufficient reason to change the direction of growth, or we say: the determinism that this plant now shows, is no longer a 'physical' determinism as in the case of the shifted stone, but rather a 'biological', 'vegetable' determinism.

The fact that a plant reacts differently to the stone is also perceptible in its relationship to gravity. A stone falls, a plant grows against gravity. Let's go back to the falling stone. It can also hit an animal because of its fall. This animal could anticipate with a flight reflex. This could be called 'determined' behavior, but the animal still reacts very differently from the stone or the plant. Lastly, the stone that falls can also end up on a human being. And he or she will react differently again.

This clearly shows that the 'freedom' of living beings, plants, animals and humans is not a 'wild' freedom. You don't just do something for no reason. Every reaction has a story. Any so-called "free" act is related to a reason. We react to something or someone in a certain way, out of fear, to avoid danger, out of obligation, out of habit, because we love (or do not love) someone,.... These are all reasons or motives for acting. An act of "pure freedom", an act that has no reason, simply does not exist. Everything has its reason and this is expressed by the principle of sufficient reason.

We go a little further in our reasoning and pay attention to the structure of a story. If you have at least two successive events that are close in time, then you have a story.

Let us take another sentence: "A person climbs on a rock and hits a stone that rolls and falls on another stone, a plant or a human being". This sentence tells us a short story. The principle of reason or sufficient reason says that if a story is to be significant or rational, the next step in the omen must have a reason. The reason a stone rolls down is because of the omen, because the climber hits it.

The previous history of the man - the climbing - and the previous history of the stone - being hit - form this very brief story.

We can now turn this story into a fairy tale. We get something like: "He climbed the rock, bumped into a stone and look, suddenly this stone turned into a beautiful princess". It is abundantly clear: it is not because the stone is struck that it suddenly turns into a princess. The impact of the stone is not a sufficient reason or ground for this. Princesses are not born out of stones, elsewhere pumpkins do not become carriages, frogs do not become princes, ... But in a fairy tale it is allowed, fairy tales can contain irrational elements.

Now, a number of famous scientists, such as *J. Monod*¹¹, claim that life was created entirely by chance from dead matter. At first, there was only dead matter. And from this dead matter, life emerges as by itself. But then 'life' has no reason to exist and Monod's story about the origin of life has a structure similar to that of a fairy tale. In 'wild' freedom, without sufficient reason, a stone turns into a princess. In 'wild' freedom, completely without reason, dead matter is transformed into living matter, into animated matter.

When Monod, Darwin and many others claim that life came about by chance, their story has a structure similar to that of the princess emerging from a stone, for example. Doesn't the story of the origin of the cosmos, as nominalist science teaches us, resemble a great fairy tale - even if one tries to base it on 'scientific reasons'?

For these philosophers, evolution is based on chance, but religious people see a sacred intervention in the development of various forms of life. Other higher realities are at work here.

These are located outside and above the dead matter. But the fact that the dead matter would come to life seems to belong more to the world of fairy tales. We will come back to this in more detail. A first report of this 'higher' that animates all life, we can already find in Plato and his ideas. Let us explain this in the following.

The myth of the cave

We are referring to Plato, (-427/-347), the greatest philosopher of the West and his book *The State*, which contains the famous myth of the cave. At the heart of this myth is the contrast between the perishable world in which man finds himself, and the imperishable world of the timeless, absolute and unchangeable ideas. Such 'ideas' or 'forms' represent the essences of all that exists. In other words: all that exists in the material world is an extremely defective representation of his or her higher concept. Let's summarize this myth.

"In a cave, there are prisoners who are chained in such a way that they can only see the wall at the back of the cave. An intense light coming from outside the cave, illuminates this wall. Just before the cave entrance, people pass by with all kinds of objects. The prisoners only see the projections of this show on the wall at the back of the cave and think that these shadows are the real reality. When a prisoner breaks his chains and turns around, he can now look at the light as well. At first, this will blind him. Little by little, his eyes will get used to the new situation and he will increasingly notice the difference between the shadows he previously thought were the only reality, and the much richer reality outside the cave.

Platonic ideas

To label this world as a kingdom of shadows, Plato must have somehow known a reality that goes far beyond daily life. He saw, to say it with his words, the resemblance and association between the idea of the shadows, this earthly reality, on the one hand, and this higher reality outside our world, on the other hand, which causes the shadow's depiction. We could call this overwhelming world, which creates shadows of "everything that exists", the world of platonic ideas. Seen from this angle, an idea, in the traditional platonic sense, is not at all a human concept, but represents the deepest being of all that exists. If ever you behold this idea, gold and splendor and the most beautiful boys and young people will seem like nothing to you", said Plato.

Apparently, he himself felt some of these ideas, he 'saw' them, so that he then expressed a certain talent for clairvoyance. For him, ideas, in the sense of the word, are divine somewhere, because earthly things are built according to an extraterrestrial and eternal model or example. Moreover, this model animates the distinguished things with a subtle life force so that they become a reflection of this extraterrestrial model. Without these models and the energy they contain, the material world simply could not exist. In this regard, we could say that everything - including man - is built according to these ideas.

H. von Glasenapp, *De niet-Christelijke godsdiensten*¹², (Non-Christian Religions) writes that the Eskimos, like many Indians, Samoyeds and Finns, claim that every living being, and every object, has a subtle image or a shadow, an intangible image.

What was, what is, what will be

Everything that is realized or 'constituted', already exists beforehand in this world of ideas. This is why Platonic ideas are called "pre-constitutive", that is, they exist before material things exist. Because they are not only there before things exist, but also because they constantly give life to things that already exist. They are not only pre-constitutive, but also constitutive. Their effect was not only felt "in the beginning", but is still being felt today, now, and just as much in the future. An idea "was, is and will be". The world of platonic ideas is eternal.

Think of a circle, for example. Every earthly image of a circle is imperfect and a flawed representation of the idea of a 'circle' that really exists, but in a transcendental world. Thus, a tangible mineral is a finite and poor realization of the idea of 'mineral', which refers to all real and possible minerals, as a summary and ideal of them.

Or we can think of the idea of a "snowdrop". This forms all the examples of terrestrial snowdrops in his image. Although all snowdrops differ from each other and are a material and therefore defective representation of the idea of a "snowdrop", we recognize them as such because they refer to the same model, the same Platonic idea.

Or if do we have a horse in mind? In Plato's vision, each horse or group of horses is summarized in the idea 'horse'. This idea alone, unique, includes and refers to all possible horses. For example, when a horse is conceived in its mother's womb, the idea 'horse' has an active structuring effect for all possible horses.

The idea of marriage is therefore also universal. This means that all possible marriages are summarized. The idea of marriage is an ideal, flawless, successful and happy. It's one of those lovers are looking for themselves. But the marriages are not the idea itself but an image of that idea. The idea itself is never exhausted because it contains an infinite number of possibilities, and exceeds all individual examples. Plato is right to say that the idea is captured by the mind and the image by the imagination or the senses. That is the platonic theory of ideas.

An idea was, is, and will be for eternity. As already mentioned, a similar expression, which confirms the eternity of the other world and its ideas, can be found, for example, in the following ecclesiastical formulation, which will be very familiar to many elderly people among us: "As it was in the beginning, and now, and always, and into the ages of ages".

The noble yoke

We probably know the ancient proverb: "like (the original) is known by like (the model)". Thus the eye is able to know the sun by carrying the purest form of the sun among all the senses. In other words, the visibility of the sun, on the one hand, and the vision of the eyes, on the other hand, are in harmony. We have already said that each sensory organ shows only that part of reality to which it is attributed (4.1.1.). Two animals carrying the same yoke, for the plough or the cart, are called 'pair'. What is visible, through sight, can also be called a yoke, a two-person team, a couple of horses.

Plato also uses this metaphorical term to clarify the orientation of our soul with its mind towards reality. Our mind is like our sight; reality is then that which is visible for our mind. "Spirit" and "what exists" are like a yoke or a pair in their unity. It is an example of harmony or amalgamation, here as "being in harmony with each other". Throughout the material example in which the idea is contained, we grasp something of the immaterial platonic idea itself. Through the material circle, the concrete snowdrop and the horse visible to us, our mind understands, yes, 'sees' the idea of 'circle', 'snowdrop' and 'horse'. The objective idea is like a light that informs us, like a kind of intuition that helps us to understand. The constant presence of this light in us means that we can know things. Something in us is essentially the same as what is outside of us. This is how the saying goes: "Like is known by like". In Latin, it is written "similia similibus".

Plato, *Der Siebente Brief*¹³, (The Seventh Letter), uses the term "metaphysics of light" in this context. It refers to "the noble soul of man". It is this part of man that does not seek the sensory side of what exists, but rather the "essential being". According to Plato, this effort includes real education. He says that in a number of people this relationship between the soul and this high light has existed since birth. But if this is not the case - which often happens - then

according to him, there is not much to do with such a person at the moment. The church father St. Augustine later said of these people: "Bene curunt sed extra viam"; "they run well, but out of the way".

Reference is made here to pre-Socratics (4.2.2.). They stated that everything that exists is impregnated with an extremely fine and invisible substance. The foundation of all existence was material to them. They were not yet familiar with the concept of "radical immateriality". Later, Pythagoras and Plato developed this statement and affirmed that the basis of all reality is immaterial. In fact, they teach that all existence exists in unity, truth and goodness.

The essential foundation of everything that exists is "in unity" because at this high level of reality it shows unity and this because of similarity and association. It is 'truth' because it contains an objective truth and is completely independent of any subjective consideration. After all, existence is 'good' because it is subject to positive evaluations. Negatively expressed: everything that exists is not absurd, not meaningless, but precious, in any case.

From a religious point of view, we see that there is a common thread between Greek philosophy and the coming of Christ and the image of God in the New Testament. Hellenic thinkers form a necessary link in this: the foundation of existence is more than coarse matter, it is more than fine matter, yes, it is even completely immaterial and has such characteristics as unity, truth and goodness, qualities which in Christianity are attributed to the highest being that exists, to God.

The thoughts of God

Later, Albinos de Smurna (+/- 100/170) taught that Platonic ideas are God's thoughts, and that they are therefore divine. Everything that exists has its "divine idea", and with it also its "divinity". If we see a tree, then we know that in the spirit of God this tree already exists "from all eternity". Without these divine examples, the material world simply could not exist. What is visible is invisible in the Spirit of God from eternity. The Bible, *Hebrews 11:3*, also expresses this thought: "By faith we understand that the worlds were prepared by the word of God, so that what is seen was not made out of things which are visible".

This text is explained in a footnote in the Jerusalem Bible: " Before their creation, realities existed in God, from whom everything proceeds". In other words, ideas are linked to God, who naturally takes them seriously in his creation. The gravity of God-given concepts makes them sacred or inviolable. God creates the world according to his ideas, in an orderly manner and according to objective concepts. He, as a conscientious being, therefore places this sacredness and inviolability in all his creation. We notice the Platonic thought, which is now Christianized.

The essence or the 'forms' of things

G. Bolland, *W.F. Hegel's Encyclopädie der philosophischen Wissenschaften*¹⁴, (W.F. Hegel's Encyclopedia of the Philosophical Sciences), says in a platonic spirit: "The concept of a thing is what lives in that thing and what does what the thing really 'is'. A given 'understanding' means that one immediately becomes aware of the understanding it has". Another term for "the concept of things" is their own 'forma', the 'form' or essence.

What has a 'form' therefore also has its own particular identity, namely the domain of the whole reality to which it applies. For Plato, ideas, the intelligible forms, are pre-existing to any material reality and possess a subtle life force. Albinos considered them as autonomous ideas of God, ruling over a specific domain of reality. This is how Albinos founded Christian idealism: the philosophy that underlines that everything that exists, already exists, in the spirit of God. Hence, the ideas or intelligible forms are divine.

Seen from this angle, the distance between these ideas, the 'forms' or models, on the one hand, and the various gods of the many religions, on the other hand, is in principle not so great. Each idea represents and is linked to a divinity, a being that dominates the field of reality to which this particular idea refers. And this, whether or not in obedience to the highest Creator, God.

The patristics (33/800), the philosophy of the 'patres', the fathers of the church, but also the medieval scholasticism (800/1450), the philosophy of the ecclesiastical theologians taught in the 'schola', in the monastic schools, will take up the fundamental idea of Plato and Albinos.

Also for these two philosophical ideologies, ideas, the intelligible forms, are God's thoughts. Therefore they are also created by Him. Such an immaterial idea materializes a subtle "form of thought", which in turn is a model for the coarse material form. In this vision, it is the mind that builds the body. Not the other way around. Man has a body, but that is not him. In essence, he is an immaterial soul.

For the nominalist, there are no objective concepts.

Once the 'formae' (plural of "forma") are defined as objective and inviolable concepts that constitute the sanctity of reality, then it is also possible to describe more clearly what exactly distinguishes nominalism from platonic idealism.

The inviolability of sacredness means, precisely, that it is possible to violate this sacred form, but that they must not be violated at all. But it is precisely a choice left to the autonomous individual in nominalism. As long as our culture is limited to individual opinions, it has no ontological basis. Ontology implies, among other things, that reality creates perception. Our opinions must be in harmony with reality. This was also Peirce's great concern when he talked about external permanency. But for the profane man, reality does not have its own essence. In nominalism, it is precisely opinion that creates reality. Opinion defines morality. There are no objective realities. What is real? Only what we assume is real. We are the only ones who decide that. For nominal thinking, "formae" are medieval and outdated concepts. The nominalist man judges autonomously what exists and what does not exist, and for him there is no generally valid and objective reality.

In an atheist world where God does not exist, there is also no normative effect of the sacredness of things. There is no God, no holiness, and therefore no objective standard outside of man. "If God does not exist, then anything is possible," says an extreme nominalism (3.2.). Things do not have an idealist form for the nominalist. Then man himself can judge the seriousness and holiness in things, or rather, the lack of seriousness and holiness. For the nominalist, concepts are only names, subjective thoughts, that can be filled out as he wishes.

The primitive plant

Rudolf Steiner (1861/1925), *Goethes Weltanschauung*¹⁵, (Goethe's World View) begins his book with a conversation between W. von Goethe (1749/1832) and F. Schiller (1759/1805), two German classical poets. Their conversation was about the primitive plant. Under Schiller's watch, Goethe drew a plant sketch with his characteristic pencil strokes. "Such a plant must exist, he said, from what else could I determine that such a form is a plant, if not all plants have been created according to a particular pattern? Schiller looked at the form and said: "It's not experience, it's an idea". Goethe replied: "I appreciate having ideas without knowing them and that I can even see them with my own eyes". Schiller continues: "How can an experience be represented by an idea? Because the particularity of an idea is that it can never coincide with an experience. For Goethe, there is no point in saying that something is not in line with the idea.

A thing can only be something that is produced by the idea. Even if it is a distorted representation, if necessary. The idea appears to him in the same way that the sensory world appears to his physical eyes. What is perceived with the senses, without being shone by the light of the ideas, is a false world.

How do the idea and the sensory world meet? This question is superfluous for Goethe. He is convinced that nature works according to well-defined ideas, just as man is guided by an idea in what he does. Goethe imagines all of nature as imbued with ideas. The manifestations of concrete things differ because the idea is more or less represented. The true nature of life is only revealed through a higher form of seeing. Seeing with the physical eyes gives an insight into the senses and matter. Seeing with "the eyes of the mind" leads to seeing the processes in human consciousness, to perceiving the world of thought, feeling and desire. So much for Goethe's vision. In this conversation between Goethe and Schiller, we can clearly recognize the description of the theory of platonic ideas.

If ideas have an effect on material processes, this seems to be the opposite of a nominalist conception of evolution, in which coincidence plays a much more important role. However, we find in life, as it develops and manifests itself, many things that do not seem to be random, but rather show useful, rather conscious intentions. So there is also something to say about that.

Targeting by nature

Genetics, anatomy, physiology or psychology also have deliberate processes. A damaged or inferior gene is generally recessive, non-dominant. If a person's bile is surgically removed, the stomach supports this function. If an injury occurs, the body does not react 'coincidentally' but in an intelligent way so that the injury can heal. If a person lives under unsustainable stress, psychological mechanisms that aim for survival occur. This can be called 'nature', which does its healing work, but it does not seem so nominalist, because then a certain 'higher intelligence' is attributed to this nature. Plato spoke of the 'forma' or the objective idea.

The patristic and scholastic spoke of a 'form of being' that works by itself. From this perspective, it can be said that the whole history of creation in a mythical language speaks of how God, with his occult life force, places the different forms of being - in his image and likeness - in his creation. Thus, the idea of a 'man' or 'monkey' or whatever exists, already objectively somewhere in the other world, before the material world came to life, before there was even a single human being on earth. This material world is evolving, very slowly. But very gradually, over millions of years, these ideas, these concepts that serve as models, are realized from the "other world" into the material world. The concepts are therefore a model of what is happening in this world. This was the basis of the platonic theory of ideas as we have tried to describe them above.

Soloviev

Vladimir Soloviev (1853/1900), a Russian Orthodox Christian philosopher, in *La justification du bien*¹⁶, (The Justification of the Good), expresses this opinion. First of all, Soloviev, along with the biologists of his time, observes that the evolution of life species is a scientifically undeniable fact. As an axiom, he further assumes that something lower, more primitive, never spontaneously, on its own, can produce something higher. To assume that something higher emerges from something lower - we refer to what has already been said about the principle of reason or sufficient foundation, and to the fairy tale where this principle is not respected - would mean, for example, that free letters are thrown and fall on the ground in such a way that they form a meaningful text on a particular subject. Such a text can only be created

if there is already a superior idea that someone communicates through letters and words. This text is therefore not the result of a coincidence, but of intelligent work.

In other words: from $a + b$, I can get a or b , or $a + b$, but from a alone I can only get a , never b . If the lower, in terms of its biological structure and course, is only the lower, without showing any trace of the higher, then the higher cannot be drawn from it.

To claim that the lowest creates the highest, which is, after all, to create something from nothing, is to replace the fact of evolution with logical nonsense. Here the "post hoc; ergo propter hoc", "after this, therefore because of this", does not apply. Just because over time, something comes after something else, doesn't mean it didn't exist before. The highest, richest and most real types of existence, ideas, are already there before the lower forms are realized in the material world, although these higher forms manifest themselves in time only after the lower forms.

What evolution does, however, is to produce material conditions or a favorable environment for the higher type to appear or manifest itself. From this point of view, showing a new type of existence is, in a certain sense, a new creation.

Soloviev sees from ideas or forms of being, specific to the other world, a number of evolutionary levels of consciousness emerge in this world: a stone, a plant, an animal, a human being, a deified man. Stone exists as an inorganic being. Stone and all inorganic nature form the material basis of the evolutionary aspect of life in the form of the plant. The plant exists and lives. The animal lives and is conscious of its life. Man understands the meaning of life on the basis of ideas. God's children participate in his supernatural life and actively realize the meaning of existence. This means that they try to live according to the perfect conscientious order in all things until the end of time, until the end of the world.

Soloviev says that the historical appearance of Christ as God is inextricably linked to the whole evolution of the world. To deny the reality of this event would be to collapse the meaning and destiny of the universe. Those who study the fathers of the Church of Eastern Greece know that the cosmic perspective in which Soloviev places Christ as a historical figure comes directly from the patristic. For the fathers of the Church, Jesus was certainly the little man killed on the cross, but he was also the cosmic judge of the living and the dead, as Paul and John show: immensely humiliated but just as immensely glorified through divine vitality. For a long time, God has been keeping the perfected end result in mind and is building it step by step.

This is Soloviev's characterization of evolutionary levels in brief. Not only the universe is expanding, but apparently also individual consciousness. The biblical idea of creation is that all forms of being, all ideas, are created by God. The same is true of this form of being called 'evolution'. God creates the whole of evolution, whose factuality can never be invoked as an argument against the creative concept of the Bible.

From this perspective, it can be said that the whole history of creation in a mythical language speaks of how God, with his occult life force, places the various forms of being into his creation and gradually realizes them in the material world. Like *Genesis 1; 26* says, "Let Us make man in Our image, according to Our likeness" .

This idealistic thought is also found, for example, in *the Jerusalem Bible*, which precedes the book Esther: "God does not outwardly manifest his power and yet he directs events". For the believer, creation is therefore an idealistic process in constant evolution that takes place in the material world. He sees no contradiction between biological evolution and a biblical creation. On the contrary, the two visions complement each other harmoniously.

The evidence with which a true Platonic Christian like Soloviev integrates the theory of evolution into his thinking shows the religious man that Darwinians and their followers, who

still dare to claim "that they do not believe in God because they adhere to the theory of evolution", do not understand much of religion. The American philosopher D. Dennett, among others, states in an interview¹⁷ about the award of the Erasmus Prize in 2012 that the doctrine of evolution threatens people with a traditional vision.

The same is true for those who see the theory of evolution as a danger to their faith. Anyone who, in the name of an idiosyncratic interpretation of the Bible, contests the theory of evolution, or who, in the name of an idiosyncratic interpretation of science, contests the theological interpretation, confuses the areas in which the two interpretations develop. The theory of evolution and the belief in creation do not contradict each other but complement each other.

Let us conclude by saying that those who, as is still the case today, try to play evolution against the idea of creation, according to Soloviev and his contemporaries, assume a false and fundamentally laughable idea of "creation".

5.1.3. Life as spiritual growth Making the right choices

In addition to evolution, considered from the point of view of science and the theory of ideas, we can also see the life of man, between birth and death, as an evolution. It is obvious that a person also evolves in his lifetime. Parents, fellow men, educators, psychologists, social workers, religious, and even society as a whole are, or should all be, concerned about guiding a human being into adulthood. But adults themselves can also make ethical choices that can guide their evolution for better or worse.

G. Van der Zeeuw, *Helderziendheid in ruimte en tijd*¹⁸ (Clairvoyance in space and time), as a clairvoyant, mainly observes the latter. He writes: "Since the ethical consciousness of the average man is not so high, he will usually choose the wrong path, even after being warned. It is not always necessary to address a clairvoyant for such a warning. You feel them in yourself, but you also have to listen to them." Van der Zeeuw apparently means that in most cases, man knows exactly what the right ethical choice is, but that he does not always listen to his conscience and thus misses many good opportunities. And we read later in his book: "So we can move faster, by choosing the right direction directly, but it can also take a long time for a 'lesson' to be learned if we always choose the wrong direction".

In addition to the choices a person can make consciously, there are also many things that surprise them, and from which 'lessons' are drawn.

Life is not free from trouble for anyone. It is a fact, however, that some people have more to deal with than others. Yet hardly anyone really consciously and willingly asks for difficulties.

A brilliant diamond

And yet, the experience of suffering also seems to force us to reflect, and our setbacks would also be our great educators. This thesis by Elisabeth Kübler-Ross, among others, is expressed in her book *Over de dood en het leven daarna*¹⁹, (On death and life after), where she writes: "In all suffering lies the root of growth. Growth is the only reason we exist on earth. You cannot achieve spiritual growth by sitting in a beautiful flower garden and asking a servant to serve you the most delicious food. We grow up when we are sick, when we suffer, when we have to suffer a painful loss." And we also read: "When you end up in a crusher - expressed symbolically - like a stone, it is up to you to decide whether you are totally crushed by it or whether you come out like a brilliant diamond. By supervising your life, you will not blame God for your fate, but you will recognize that you yourself have been your worst enemy. You must blame yourself for not having taken so many opportunities to grow. When your house

burned down or your child died, your husband was injured or you had a stroke, you had countless opportunities to grow to such an extent that you have not yet learned." So much for Kübler-Ross' text. Such a language seems a little strange to us. It is certainly not for everyone to see the passage of so many different difficulties as an opportunity for growth. In a word, it is a remarkable form of positive thinking. Ordinary people would much prefer to be spared from all this.

Life as a mission

Rabindranath Tagore (1861/1941), a mythical poet, also left us a form of positive thinking. He says it like this: "I slept and dreamed that life was joy. When I woke up, I saw that life is a task. I went to work, and this task became a joy. In other words, the fact of our daily life, with all its misfortunes, great and small, is interpreted as something good, something precious. And in such a way that the task, given and requested, is really solved. Especially towards the future - the future is the great lemma or the unknown - we think, for example, 'positively' at the heart of "New Age",

We are trying to convince ourselves that the events of the future will have a favorable outcome. This goes against all possible current negativisms and nihilisms, all pessimistic ideas. The German philosopher F.W. Foerster (1889/1966) stated that "only heaven is able to withstand earth", which means that to be able to face the problems of life, you need something that goes far beyond the things of the world. An opinion that can be perfectly in line with the theory of Platonic ideas, as well as with many positive-minded religions. The Bible speaks of God's educational role in and through the life of the individual.

No pleasant and carefree life?

K.O. Schmidt, *Wij leven niet slechts éénmaal*²⁰, (We do not live once), writes: "As paradoxical as it may seem at first sight, it is true that no one is born against his will. Indeed, in the light of the investigation of fate, each life manifests itself as the continuation of our infinite spectacle of life, of which we ourselves are the author, the director and the editor-in-chief.

Schmidt therefore affirms that something in the depths of our soul is trying to choose what will give us the most opportunities for spiritual growth. It is not, preferably, a life that runs smoothly, but a life that faces many difficulties in forcing man to learn his 'lessons' and thus grow into a form of consciousness, wisdom and determination. But, paradoxically, these criteria of the soul - for us here and now, for the most part unconscious - are very different from the conscious criteria that we would conveniently choose for a successful, healthy, pleasant and above all carefree life.

We are referring here to the story of the soldier called 'Er', as Plato noted at the end of his book *The State*. This soldier was apparently killed in a fight. After about ten days, he regained consciousness and told what he had experienced in the other world. The judges over there told him that his time to die had not yet come, but that once he returned to earth, he had to tell people what he had seen in his situation outside of his biological body. Essentially, upon his return, he brought the message that people who had led an ethical life were rewarded for doing so after they die. However, those who had committed serious misconduct were also given a very severe sentence and were exiled in a kind of underground world.

This initiation of Er can be compared somewhat with the lucid dream of a young Indian, the dream of the magician Wau-chus-co (3.3.4.) or with what happened during the near-death-experience of the Indian Black Elk, which will be discussed later in the text (6.3.).

In his book *Le code caché de votre destin*²¹, (The Hidden Code of Your Destiny), J. Hillman discusses the myth of Er and Plato's explanations. According to Plato, every human being,

before being born, has an 'entity' that accompanies him to draw the new earthly life that awaits him. The main lines of this life are determined in consultation with the person who will be born.

Hillman mentions that according to the platonic Plotinus (205/270), before our birth, we choose our own body, but also the place and circumstances of our birth and even our parents. In this sense, we are the embodiment of the opinion we have formed of ourselves beforehand. Even if during our lifetime, it turns out that we would not be at all satisfied with our choices. But then we judge on the basis of very different criteria specific to this side of life.

Thus, we no longer see the deeper, let us say occult, reasons for the choices that our deep soul has made for us. And these choices - now unconscious - correspond to what we need for our spiritual growth. Yet, these reasons are erased from our memories at birth. However, the entity that accompanies us throughout our lives has not forgotten them and encourages us, from the bottom of our hearts, to carry them out repeatedly. In this way, we can see the importance of the ethical level of this entity that accompanies us throughout our life on earth.

Hence the importance of questioning ourselves about our hidden assumptions, our vocation, what is happening to us and our failures, in short, the essence of our existence. There are certainly important life lessons to be learned from this. If necessary, we should try to go against the perhaps too low trends of this entity. For if it is indeed a lack of ethics, one may wonder whether we have never made the wrong choices in our long evolution over several lives, or whether it is an evil that is measured against us and that, to strengthen us, we must try to overcome this in our present existence.

Throughout history, this entity that accompanies us has received many names. The Romans spoke of individual genius, the Greeks called it our personal daimon. Plato himself confined himself to a 'paradeigm', a model of man's destiny. The neo-Platonic speak of an 'ochema', a vehicle of consciousness or one of the auras that surround us. The Bible sees him as an accompanying angel, a guardian angel. Today, we hear names like: providence, the sixth sense, the instinct of preservation or chance. We see that a life philosophy is shown, through the naming of the conception.

Names that are in line with the great Western tradition have attention for the other world and the subtle entities that are part of it. Contemporary material worldviews prefer to stick to a desacralised 'instinct' or a mere 'coincidental event'.

Max Heindel writes in his book *De cosmogonie der rozekruisers* (The Cosmogony of the Rosicrucians) that the purpose of life is not happiness, but experience. "Grief and pain are the masters who do very well with us, while the joys of life are only fleeting. The Bible, *Rom 5:3*, mentions a similar thought, where Paul says: "we also exult in our tribulations, knowing that tribulation brings about perseverance".

We are referring to Natascha Kampusch, *Haar verhaal*²². (Her story). As we know, Natascha was kidnapped in 1998 and imprisoned in a cellar. Only eight and a half years later, on August 24, 2006, she was able to escape the horror. Four years later, she said, "Anyone else would have gone crazy, but I didn't want to break. It made me stronger. The only thing I regret is not being able to look the perpetrator in the eye." As we know, after her escape, he committed suicide. The interview shows how Natascha does not see herself as a victim at the end, but she says that the real victim is her kidnapper. With remarkable psychological maturity, she sees how he remained an attention-deprived child, a frustrated and immature person.

It even allows her to forgive him every day for his misdeeds, so that, according to her, she is not filled with venomous hatred. In a way, she studied for years, under extremely difficult circumstances, the disturbed soul of her kidnapper, his weaknesses and his dual personality.

Despite her physical captivity, the interview shows that she remained psychologically the strongest. About how to cope, to survive such a form of tyranny is also mentioned in the next excerpt.

Small egregious tyrants

Calos Castaneda (1925/1998), a famous American author of Peruvian origin, describes his experiences with the magician Don Juan Matus in the book *Het innerlijke vuur*²³, (The inner fire), in which he tells us about this inner growth and the chance you will have to face what he calls "a small egregious tyrant". Such a tyrant is someone who makes your life difficult in every possible way and from whom any sensible person wants to be released immediately.

Let us talk about this unusual vision of Castaneda: "My benefactor, the magician Don Juan, said that the warrior (remark: Don Juan considers anyone who mobilizes his will to resist a tyrant, a warrior) who comes across a small egregious tyrant, is lucky. He meant that if you meet one on your way, you can say you're lucky. Because if you don't, you have to go out and find such a tyrant, and that is more difficult. He explained that one of the greatest achievements of the former visionaries was a construction that he called "progress in three phases". Because they understood how man works, they came to the indisputable conclusion that if seers can stand up to small tyrants, they can certainly face the unknown (note: the dangerous world on the other side of reality) with impunity. In such a way that they can even bear the presence of the unknowable (understand: the extra-natural with its "demons" of all kinds). We know that nothing can control a warrior's mind as much as the challenge he faces in the face of impossible people in positions of power. Only in these circumstances can warriors acquire the sobriety and calmness necessary to withstand the pressure of the unknowable.

To this, Castaneda replied: "I did not agree with him at all. I said that in my opinion, tyrants can only make their victims powerless or as inhuman as they are. I noted that many studies have been conducted on the effects of physical and psychological torture on these victims."

"The difference is what you just said, Don Juan replied. "They are 'victims', not 'warriors'. So much for this remarkable text by Castaneda.

When you think about it, you realize that Kübler-Ross' vision is reaffirmed here. According to both, learning to cope with life's difficulties has a great formative value. Castaneda extends all this to the "other world". He maintains that overcoming the difficulties of this world also strengthens you in possible confrontations with beings from the other world. According to Castaneda, and with him many others, everyone sees the other world at the moment of death. But sensitivities, visionaries and magicians, he says, are already confronted with this 'vision' during their earthly life.

A nominalist view of reality obviously sees things from a completely different point of view. One may wonder what the point of being 'educated' at the end of one's life is when the price to pay for it is a life full of setbacks. Especially when death ends everything. So it can be said that it would be much better not to have any training, and therefore no retreat of any kind.

This view of life sometimes leads to a deeply rooted form of pessimism, especially when there are persistent setbacks. It seems that modernization "breaks" something of the courage of life in the soul of the profane and contemporary man. The idealistic vision sees this differently because it affirms that there is always an existence after death. From this perspective, life is much more than events that are limited to the time between birth and death. In this way, many archaic cultures also keep their distance from this pessimism. Even with great difficulty, many of them keep their joie de vivre. Let us illustrate this with the following testimony.

The uninterrupted courage of life

Attilio Gatti, *Mensen en dieren in Afrika*²⁴, (People and Animals in Africa), describes to us what uninterrupted courage is, through a letter from a Black African who had served him as a boy on his ethnological missions in the service of governments in sub-Saharan Africa. Gatti, a keen connoisseur of the 'soul' of the archaic man, had to urgently abandon his stay in Rwanda when the Second World War broke out in 1939. He sent one of his boys home, who later, full of primitive affection, told him his fate. Let us give the text of the letter below.

To the good master of yesteryear, of his boy, whose name is Bombo and whom he called the 'ever-scaring'. I wish you health, peace and prosperity. This letter is not to ask for your help, but to give you joyful news. The groundnut harvest is good. There are many wild animals. Children grow up. The women are fine, even if one of them was sick. When the drums first spoke at night, they said that the angry white men and the yellow men who were angry from afar had gone to war against the Belgians, the French, the Americans and others, who are their friends.

One of the women was sick, the eldest. But the drums have spoken again. They said that the enemies tortured and even killed men and women of mercy, and also those who healed wounds and buried the dead. Even these men and women of God, like those who taught me to worship the true God, to read the written word and to write it with my own hands. One of the women was sick and in great pain. The others sighed and cried a lot. But my feet took me away from the village. My heart carried me to the place where the soldiers had their camp. There, the white healer was practicing his magic. He examined my eyes and ears. He hit me on the chest. He stuck needles in my arms, loaded with the white man's medication. And here I was a soldier! I was a soldier, and they made me walk, turn around and stay still. Until the white man, Lieutenant, gave me a gun that belonged to the white men of the government, but now belongs to me to clean, polish and carry for several hours. Then I learned to put my cheek on it, close one eye and look into a small hole with the other and press with my index finger. And behold, the gun gave thunder, and my heart trembled with terror, and my shoulder was numb with pain. But... the bullet had lodged in the middle of a piece of round paper.

Then the white man, Lieutenant, said: "And now we go far north and shoot bullets, no longer in round pieces of paper, but in the hearts of the wicked enemies of the good people". And I was filled with fear, because my mother didn't make me bold or brave.

After many moons of travel, the white man, Lieutenant, says: "Soldiers, the enemies are here!" And one of them, invisible, raised his rifle against the white man's lieutenant. But I heard the movement and knew where he was in an ambush, and first I put a bullet in his heart. And, although I was still shaking with fear, I was made corporal.

"Because my ears were good." Then, another day, I saw that the white lieutenant was about to fall into a strange trap. Then my feet ran in front of him and my hands exposed the trap and pulled it out. And the fall made a big thunder with a lightning bolt in it. And I was terribly shocked. But everything was fine, because I was the only one hurt. And the white lieutenant is not dead, but can continue to fight evil enemies. Then the white man came to the hospital himself. And they all remained silent and attentive. And I was weak because of blood loss, sleep and fear. But he only came to pin a medal on my chest. "Because my eyes were good."

When he had fixed the medal, he said, "Now you are healed. Go back to your village and become chief. Which is a great honor and a good thing. But I couldn't talk. Instead, I laughed and laughed. And the white man, the colonel, said, "Why are you laughing, like a big chimpanzee?" And I said, "Because the needle went through the fabric and my chest tickled. Then the white man, colonel, laughed. Everyone else laughed. Everyone was laughing, like a big chimpanzee. Even though I didn't tickle their breasts with a medal needle. Ha! It was a big

joke! And now I'm back home. And my older wife is fine. The groundnut harvest is also good. And I wish you the same. Your faithful boy, Bombo."

Gatti adds that on the back of the second page of the letter in question, there were still a few lines, "in the same laborious writing". Gatti had trouble reading them, but when he deciphered the poorly written text, his breath got stuck in his throat. Gatti read: "These words are mine, but not the writing. Because both my hands are no longer with me. The trap took them away with its thunder. But it doesn't mind, because now there are other men who write, work and hunt for me. And everything is fine. Because the fall also took my eyes off me. But my ears are still good."

This primitive prose is a masterful model of what the American philosopher Josiah Royce (1855/1916) calls 'fidelity', devotion. This primitive, without his knowledge ("my mother made me neither bold nor courageous"), became a 'brave' man. But in a primitive way. The courage of his life contrasts sharply with the modern self-criticism that we hear more and more among some of our fellow human beings. It is as if modernization 'breaks' something of the unshakeable courage of life, peculiar to primitives, in the souls of some contemporaries.

The religious man transcends difficulties.

William James speaks of a feeling of happiness that transcends the difficulties of life (2.6.): For religion, serving "the highest" (the high, the sacred, the divine) is never a yoke. Religion has left the boring submission far behind. It is replaced by a willingness to accept any nuance between joyful serenity and fervent joy. This "happiness in the absolute and the eternal" is found nowhere else but in religion. This form of 'happiness' externally accepts evil as a kind of sacrifice, but internally it knows that evil has been defeated forever. The Bible (*Mark 8:36/37*) also underlines the exceptional importance of this contact with the "exalted", and with all that transcends this life: " "For what does it profit a man to gain the whole world, and forfeit his soul? "For what will a man give in exchange for his soul?" Jesus emphasizes it: there is no equivalent for the soul; it cannot be exchanged for nothing. This search for the sublime is apparently so important for the religious man that there is nothing in this world that can prevail over it. The constant emphasis on this point, the awareness that this higher level flows through the lower level, yes, can dominate it, means that difficulties are perceived and experienced from a completely different and broader perspective.

In a nutshell

Let us summarize what has been said about profane and sacred evolution. According to many indications, the material world was created about 15 billion years ago with a gigantic boom, the "big bang" and, as a result, the universe is still expanding. The earth's clock has been ticking for four billion years. For as long as it has, life on our blue planet has been developing gradually in a very varied way. In his theory of evolution, Darwin argues that plants, animals and humans have evolved from more primitive life forms through natural selection. From the sacred world, it is added that this evolution is far from being fortuitous, but that through material forms of existence, immaterial ideas, the different forms of being or "formae", very gradually become reality. The theory of evolution and biblical creation are therefore perfectly reconcilable.

In addition to evolution, seen from the scientific angle and from the world viewpoint of platonic ideas as thoughts of God, man can influence his own individual evolution for the better or for the worse. This will of course depend on the choices he makes in his life and how he tries to deal with the difficulties that everyone faces. In all this, religious man feels strengthened by

the idea that evil has already been essentially overcome and that the real reality is in a higher form of existence.

From the nominalist point of view, which denies the existence of the higher world of ideas, chance continues to play a major role in the whole of evolution, as well as in individual human existence.

5.2. The unconscious and subconscious evolution in man

The fact that man has an unconscious and subconscious depth of soul has already been mentioned in the second chapter (2.5.) where we have discussed the psychology of depths, the family sub-consciousness, the placebo effect, the posthypnotic command and the so-called subliminal messages. We also mentioned the fact that non-Western cultures prefer their traditional medicine to Western psychiatry. We have pointed out that the influence of unconscious and subconscious life can be greater than that of the conscious. What follows will largely confirm that our knowledge of ourselves, so to speak, is in fact limited to a layer of varnish and that we rarely know what is happening in the depths of our soul.

5.2.1. The regression

Forgotten memories

Many events of the past, such as childhood, may have remained unconscious or subconscious. The unconscious is what we never really knew. The subconscious mind is what was once in consciousness, but has been forgotten or repressed. Yet both still have an influence on how we think and behave. Sometimes a lot of this can be brought back to consciousness. There are techniques to remember it through concentration. This can also be done by hypnosis, for example. Because the hypnotist is thus allowed to dominate with his will, the will of the hypnotized, many people are opposed to being hypnotized. The question is whether, after hypnosis, the person is completely himself again. The existence of a kind of post-hypnotic command (2.5.) raises serious doubts on this.

If we can remember experiences and events from an earlier phase of our current life, we speak of "regression". A number of therapies use it to identify the causes, for example, of current psychological or physical problems and, if possible, to cure them. People in such a regressive state say that they remember events that have been forgotten since they were very young, sometimes their birth, their stay in their mother's womb, even their own conception.

5.2.2. Reincarnation

Beyond death

J. Grant testified about a man who was allergic to feathers (2.5.). She placed the cause of it in a previous life, when the man was seriously wounded on the battlefield and the vultures had started their macabre work early. 'Something' in the man had remembered that touching feathers leads to death, and that 'something' in him wanted to avoid this by making him allergic to feathers in his present life. How serious is the reincarnation hypothesis? Let us return to our theme of 'regression'.

As has been said, some claim to remember their conception. If they go back even further in time, some of them claim to live an existence "in another world", without a physical body. And when borders are pushed even further, one sees images and events that seem to concern past lives. Such experiences have been made by M. Lund in Uppsala, Sweden, or by J. Grant in England. This is how Mr. Bernstein wrote his bestseller *A la recherche de Bridey Murphy*²⁵ (In Search of Bridey Murphy), in which a certain Virginia Tighe from Colorado, USA, tells us

in 1952 and under hypnosis that in 1806, in an earlier life, she was born in Ireland under the name Bridey Murphey.

Michael Newton, an American hypnotist and author of a number of books on regression in past lives and time between two lives, also recounts such an experience in his *Journey of souls*²⁶. On 28 September 2009, he was broadcasted on a Dutch-speaking radio station. He said that he remains a scientist, but because his career, given his advanced age, is now over, he no longer attaches importance to losing his scientific name by carrying out such experiments. He assured that he did not want the information he had collected to be lost. As a visionary, J. Grant has also published a number of autobiographies of some of her own reincorporations into various cultures. If you can go back very far in your own past, the question arises irrevocably: "how and where did we start?"

A growing awareness

Joan Grant, *Meer dan één leven*²⁷, (Many lifetimes), tells us how she expresses her very broad vision of life: "At that time, I had acquired enough empirical (note : 'clairvoyant') experience to perceive the main outlines of the individual's progress during the first four stages of his evolution. It starts with enough energy to organize a single molecule. As his energy increases and his consciousness begins to expand, he needs more complex forms to express this expansion. After the individual has become too mature to be contained by the mineral phase of existence, he enters the vegetative realm and then, through a series of incarnations in various specimens of the animal, he evolves towards his first incarnation as a member of the homo sapiens race: as a human being. During his first lives as a human being, his entire personality is incarnated, so that he has more or less the same abilities and perceptions, whether he incarnates accidentally or not. But as his consciousness widens, it becomes too broad to be contained within the limits of a single personality.

Grant gives a possible answer to the question of how and where we started our evolution. First, it is about consciousness, not about a physical body. At first, our consciousness was so minimal that it was contained in a single molecule, to be 'embodied' in a stone after a tremendous growing. If our consciousness were to become too widespread again, then we would experience a vegetable existence several times. With an even greater consciousness, we incarnated several times as an animal, to finally begin as a very primitive human with a series of incarnations as a human being.

Like Soloviev, Grant also speaks of a mineral, vegetative and animal phase before incarnating as a human being. As mentioned above, Soloviev (5.1.2.) adds a new evolution towards "a deified man". Both also see evolution in the first place as a growing consciousness. The many biological bodies express this consciousness, but are only its "vehicles", which are "thrown away" at the end of each existence. The biblical seers affirm that the distance between a monkey, as the most evolved animal, and a modal man is smaller than the distance between this man and a deified man. The modal man then apparently still has a long way to go in his quest for a broader and higher consciousness.

And this: with his vision that the ultimate goal of human evolution lies in the deification of man, Soloviev reveals himself to be a disciple of Pythagoras. Pythagoras also believed that the soul of man goes through a series of incarnations, until it succeeds in freeing itself from all the influences of corporality. He who leads an ethical life is always reborn in an ever higher form of existence until he no longer reincarnates. However, those who behave in a criminal manner descend to a lower form of existence.

The experience of many lives

It remains a remarkable fact that this full consciousness, which is spreading more and more through the long evolution of man, is almost completely obscured in most people with each new incarnation. Because few people remember a previous existence. It seems that at the beginning of a new incarnation, we have forgotten all our previous experiences and that we must repeat them, that we must relearn our "lesson". This brutal statement is for many a serious objection to taking the reincarnation hypothesis seriously.

In this context, D. Fortune, *Esoteric Philosophy of love and marriage*²⁸, distinguishes between 'the personality' as the unity of an incarnation, and 'the individuality', as the unity of a much broader evolution. After this life, what the person in question has achieved in his or her life is transmitted to the individuality, which is constantly enriched by the newly acquired experiences. With what we already know about the composition of man, we could call this 'individuality' with the voodoo term "the little good angel" (4.2.2.), the soul insofar as it is the source of individuality. According to the visionaries and magicians, the little angel remains the ever-incarnated 'nucleus' that contains the memories of all past lives.

In the story of the man who was allergic to feathers, we called it 'something' in the man who 'knew' that touching feathers can lead to death.

Van der Zeeuw, *Helderziendheid in ruimte en tijd*²⁹, (Clairvoyance in space and time), says that in the long term, a person can transfer a lot of information to his consciousness in the sphere of the ether (note: to this "something", to the subtle body, the little angel or the individuality) when one is outside the normal consciousness, in trance.

For example, Edgar Cayce (1877/1945) was probably America's greatest seer in the last century. He wrote, among other things, *On Prophecy*³⁰. By profession he was only a photographer, but if he entered in 'trance', understand, if he had the information of his "little angel", he could make a faultless diagnosis of the patients and in addition he could indicate the right medicine.

We find a similar story in W. Tenhaeff, *Magnetiseurs, somnambules, en gebedsgenezers*³¹. (Magnetizers, sleepwalkers, and healers through prayer). He quotes a certain A. De Puységur (1751/1825) from whom he writes: "The latter was a student of Mesmer, the famous magnetizer. One day, an acquaintance, Victor Rasse, immediately after the magnetizer began his treatment, fell backwards into his chair into a deep sleep, although he was able to answer the questions he was asked. Rasse said that his stomach was very inflamed and that he also seemed to be able to name the medications that should be used for his stomach aches. A few minutes after that conversation, Rasse woke up without remembering what had happened. The treatment given was faithfully applied and according to Puységur, Rasse was completely cured. This incident gave Puységur the opportunity to put Rasse in contact with the patients, to examine whether, in his state of "magnetic somnambulism" (as Puységur called the state of somnambulism in which his patient found himself), he was also able to describe the diseases of others and indicate the means to be used against them. The experiment was successful.

Among the ancient Greeks, among others, this was a fixed method. People came with their aches and pains to an underground sanctuary to... sleep there. And they did so until they themselves, or the mediums who were always there, experienced paranormal dreams that defined the disease, and at the same time recorded the therapy.

J. Grant, *Meer dan één leven*³², (Many lifetimes), also mentions that she dictated her book, *Gevleugelde farao*, (Winged Pharaoh,) in many 'episodes' in trance, whereas at the time someone could simply record it in steno. Once out of her trance, she didn't know what she had

said herself and she was always very curious about the continuation of her own experiences from a previous life in Egypt.

O. Wirth, *Genezing door oplegging der handen*³³ (Healing through the imposition of hands), also mentions that a young woman, in her sleep, gave information about her state of health.

One can continue to complement such examples. They show that a person in trance, externalized, can have a broader consciousness than if he or she only remains with his or her daily consciousness. The trance consciousness apparently far exceeds the normal consciousness. In this way, our little angel has much more knowledge about ourselves and our past destinies than we do about ourselves. In other words: our unconscious and subconscious depths of soul are largely unknown to us. We only know this thin layer of varnish, which we consciously know and what we call "the knowledge of ourselves". What our little angel represents is essentially what we have already called our "occult status". Few people have the slightest sense of their own hidden depth of soul. We will come back to this later. Jesus expressed to the Pharisees the existence of their "occult status" in a painful way for them when He said that they were only whitewashed tombs (2.5.) outside with a beautiful appearance, but inside with rotten bones. And this while the Pharisees believe that they are correctly observing the laws.

Not always a positive development

After these testimonies, we will go a little further into the theme of 'reincarnation'. The idea of evolution is central here. To say it with a metaphor, one's first reincarnation are the first steps on a difficult journey. During this incarnation he needs to build his own road. If he dies, the road is only partly finished. When he comes back, there is already a piece of his road ready, which can be continued at an accelerated pace, to the place where this road ended. This also explains, for example, the talents that sometimes very young people already possess. Then the laborious work to extend the road begins anew, until death stops the progress again. Then there will be another incarnation. And so on and so forth. This is of course a positive development. Anyone who looks at and studies the real history of humanity can imagine that, to remain in this imagery, many roads are partly broken again. In this way, life sometimes resembles an endless series of battles, both individual and collective. Occasionally, someone can destroy in a lifetime, which has been built in a number of previous lives with great difficulty. A lot of things will have to be rebuilt at that time. According to this vision, people can already be overwhelmed by an 'inheritance' from the moment of their conception and the image of childish innocence, for example, is not always correct in this way.

For example, think of "The Omen", an American film from 1976. The film deals with the prediction of the arrival of the antichrist. Let's summarize briefly. The newborn baby of Robert, a high-ranking diplomat, dies. His wife Catherine is not yet aware of his death. In order to avoid much grief, Robert decides to adopt a newborn without her knowledge. This baby, Damien, was born at six o'clock on the sixth day of the sixth month. These three sixes refer to "the beast" (666) in *Revelation*, the last book of the Bible, dealing with the last judgment. During Damien's youth, all kinds of strange and frightening things happened, including Catherine's murder. Robert finally understood that there is a lot of evil in Damien, and wants to prevent him from putting this evil into practice. That's why he decides to kill his son. However, as soon as he seems to be able to succeed, the police will shoot him. The President of the U.S. is present at his funeral. He adopts Robert's son, which gives Damien a lot of power. With Damien's sinister smile, the film ends. Thanks to him, evil will be able to continue in this world without being disturbed.

J. Grant, *Meer dan één leven*, (Many lifetimes), says that as a new grandmother, she visited a maternity hospital and had a very unpleasant clairvoyant impression of a certain newly born child. She writes: "The next baby, born that night, was an extremely evil man who watched me from an infant's body, so angry that I felt like I was going to do humanity a favor by throwing him out of the window.

Man's relationship with plants and animals

"Halt, you can't go any higher", that's what was told to the young Indian at his inauguration (3.3.4.). A person who undergoes an out-of-body experience can never rise higher and perceive more than the spiritual height he possesses himself. The height can always be lower because every human being has experienced it during his long evolution. That's how Van der Zeeuw puts it. From an atavistic point of view, in our biological evolution, there is something animal and even vegetable in our genes and in the depths of our soul. We come back to the question: "how and where did I start?"

J. Zafiropulo, *Empedocle d' Agrigente*³⁴, (Empedocles of Agrigento), says that Empedocles (-492/-432, Greek philosopher), affirmed that he was already born as a boy and a girl, and even as a plant, bird and fish". And in Hans Nouma's book, *Het dier in de wereldgodsdiensten*³⁵, (The animal in the world's religions), we read: Buddhism professes the close affinity of the plant, animal and man. The three forms of life that merge into each other in the cycle of reincarnations together form the complex whole called 'life'. Before Buddha appeared on earth as Prince Siddhartha and this - according to himself - after 530 incarnations, he had repeatedly shown himself in the form of an animal. For example, he was born 18 times monkey, 11 times deer, 10 times lion, 8 times wild duck, 6 times snipe, 6 times elephant, etc. So much for that quote. It's difficult not to lose count. This remarkable relationship between humans and animals will be discussed in more detail later in the text in the chapter "About humans and animals" (10).

Why did I deserve this?

Belief in reincarnation, especially when it comes to incarnations in earlier life forms such as animals, remains a difficult assumption for ordinary people to digest because they don't feel it and remember almost nothing of it. Especially the idea that crimes from a previous life can still have consequences in today's life remains difficult to believe.

Consider the following experience: a person causes a collision and commits a hit and run. He was found by the judicial authorities and arrested a few days later. If this person suffered from a severe form of amnesia, he could say on the day of his arrest: "I didn't do anything today, and you're coming to get me. It's not fair." We could now, still in the hypothesis of reincarnation, replace each new day of a life with a complete new incarnation. The morning of such a day is then birth, the evening is the death. Night is then a stay "in the other world". The next day, it's a whole new life, and so on. For example, we could have made a serious mistake in a previous life or be overwhelmed by a form of serious evil from a third party, someone who, for example, threw a black curse at us. We would then be confronted with the consequences of our faux pas that overwhelms us in one (or more) of the following lives, and not necessarily the subsequent life. In our "ignorance", we could then say, from our point of view and in a similar way, "Why did I deserve it? It's not fair!"

If, then, we can be convinced that 'something' in us ever did wrong, then that is something quite different from when, in a previous existence, a fellow human being did us evil for which

we would now suffer the consequences. "All this is very unfair," some shout. "It is an opportunity to learn and to strengthen against considerable evil," others console us. The existence of what Don Juan calls the "little tyrants" (5.1.3.) also clearly shows, among other things, that life in this world is not without danger. It is right to protect oneself against this that man should call upon superior and powerful beings. Religion is precisely the resistance against the threats that life poses to people, the threats that want to dominate them, if not devour them. And what she refuses is that those threats determine his life. As Hocking said (1.4.1.). If we are threatened, help from above is possible. If we make a mistake, there is such a thing as penance and forgiveness.

However, a competent clairvoyant will discover the common thread throughout our many lives and may also communicate it. Why this cautious reservation? Because it is not always wise for a person to know the whole truth about himself too early. He may discover very unpleasant things about his past actions, at a stage where he can barely or not yet bear them. And then it is very difficult to continue to live with this "original sin" or "karma". A person may think he is born innocent. Authorized visionaries sometimes think very differently about this. The fact that we exist as human beings on earth, some say, means that there is perhaps still something to be done about it. And if you have encountered everything here, then, in principle, you are no longer reborn on earth, but you evolve further elsewhere, at a higher level of reality.

A logical structure

According to competent seers, a number of problems in our current situation can find their origin in an error from a previous existence. We can talk about a law where we reap what we sow. Some of the problems of the past can be solved in today's life. The logical structure of such a method is as follows: if we accept the hypothesis of reincarnation for a certain problem, we can deduce an experience that can eventually lead to its solution. Let us therefore carry out this experiment effectively and see if it leads to verification or falsification. And if such a hypothesis does lead to the solution of a problem, where other methods would fail, then, according to its supporters, it pleads for its authenticity and real value. A nominalist scientist would shiver by this and yet a lot of rationality and logic is at stake. P. Langendijk, among others, has written extensively on reincarnation and cause-and-effect relationships. See for example his *Leerproblemen en vorige levens* (learning problems and past lives), *Seksuele problemen en vorige levens* (Sexual problems and past lives) and *Concentratiekamp- en oorlogservaringen* (Experiences in concentration camps and war).

A. van Enkhuizen was also active in this field. In *Relatieproblemen en vorige levens*, (Relationship problems and past lives), she also demonstrates this law on sowing and reaping with a number of practical examples. People have 'sown' disaster in one or more past lives and are reaping the unenviable fruits of the present. Fortunately, and we want to emphasize this, the good things of past lives can also be reflected in a current life. So there is no problem here, quite the contrary.

If we look more closely at reincarnation, and this chain: cause and effect, we find a certain number of 'models', or recurrent situations. For example, a person who died in a fire may be terrified by fire in another life. Claustrophobia, for example, can be the result of being buried alive in a previous existence. Some seriously claim that they can show the grave in an old cemetery, where their body from an earlier incarnation rests.

Reincarnation and the Bible

For the average man, the belief in reincarnation or reincorporation may seem absurd. Yet it is common in many cultures and occult movements. The Bible mentions it indirectly, for example, where the healing of the blind is mentioned (*John 9:2ff*). The Jews ask Christ: "'Rabbi, who sinned, this man or his parents, that he would be born blind?' If this passage is representative of the mentality of the time, it shows that Jews believed at least in an existence that precedes current life, an existence that can also have repercussions in the present. Jesus replied: 'It was neither that this man sinned, nor his parents; but it was so that the works of God might be displayed in him'. The followers of the doctrine of reincarnation conclude from this evasive answer that Jesus does not really disapprove of the doctrine of reincarnation. He has had ample opportunity to do so here. Maybe he didn't want to talk about it publicly.

As for John the Baptist, the Jews also wonder if he is Elijah (*John 1:19 ff.*). "This is the testimony of John, when the Jews sent to him priests and Levites from Jerusalem to ask him, 'Who are you?' And he confessed 'I am not the Christ.' They asked him, 'What then? Are you Elijah?' And he *said, 'I am not.' 'Are you the Prophet?' And he answered, 'No.'

In other words: The Jews ask him if he is a (rebirth of a) prophet who died a long time ago.

In *Marcus 6:14* we read: King Herod heard of Jesus, for his name was known, and they said, "John the Baptist is risen from the dead. That is why these forces are active in Him." But others said, "It's Elijah," and others said, "He's a prophet like the other prophets." When Herod heard this, he said, "This John, whom I had beheaded, is risen from the dead."

And *Mt 16:13/14* mentions that Jesus asked his disciples: "Now when Jesus came into the district of Caesarea Philippi, He was asking His disciples, 'Who do people say that the Son of Man is?' And they said, 'Some say John the Baptist; and others, Elijah; but still others, Jeremiah, or one of the prophets.'" But these too were already dead.

The Second Council

K.O. Schmidt, *Wij leven niet slechts éénmaal*³⁶, (We do not live only once), says that the Second Council of Constantinople, convened in 553 by the Byzantine Emperor Justinian, qualified the doctrine of reincarnation as heresy by a majority of votes. One can point out the following objection: there is no need to vote on whether or not a certain proposition is true. It simply has to be examined. Furthermore, the Vatican has never formally ruled out reincarnation. A number of ecclesiastical authorities have even openly declared themselves in favor of the possibility of reincarnation. This is the case of the Belgian Archbishop D. Mercier (1851/1926), who was one of the driving forces of neo-scholastic philosophy. Much of the Bible can be interpreted in favor of reincarnation, according to reincarnation followers. It is therefore not clear, they say, why the biblical tradition cannot accept that a resurrected body can be reincarnated in a subtle way, since it is already present in our present biological body as an apostasy of God.

Reincarnation: a fact?

Reincarnation is taken seriously by many cultures. A National Geographic documentary follows young children in India who claim to remember places and people from a very recent past life. National Geographic follows them on their journey to these places and people... and the facts confirm their stories. Children find their way to places where they have not yet been in their current lives and recognize 'parents' they have not met in their current lives.

The testimony of *Shanti Devi*³⁷ is well known. Around 1930, Shanti Devi (1926/1987), four years old, claimed that she had already lived in India and that she still remembered it very well. She told her current parents that her real home was actually in Mathura, a place about 150 km from her current home. She said she still knew many people, family members and places

there. She was reportedly married as Lugdi Devi to the merchant Kedar Nath and died ten days after the birth of her son. Mathura was the home of a merchant, Kedar Nath, who became a widower nine years ago, ten days after his wife, Lugdi Devi, gave birth to a son. When this caught Mahatma Gandhi's attention, the head of the Indian nationalists, he opened an investigation. The conclusion was that Shanti Devi was indeed a reincarnation of Lugdi Devi.

Many famous people have also expressed their faith in reincarnation. We mention Pythagoras, Plato, Giordano Bruno, Paracelsus, Cyrano de Bergerac, G. Leibniz, Hume, Voltaire, Schopenhauer, Cardinal Mercier, Edgar Allan Poe, Ralph Waldo Emerson, Humprey Davy, Henry Ford, Buddha, Schiller, W. von Goethe, G. Lessing, F. Nietzsche, R. Wagner, Shirley Maclaine, etc. A number of visionaries and magicians today make it clear that reincarnation has not been a hypothesis for them for a long time, but rather an established fact.

This is how J. Grant, *Geveugelde farao*³⁸, (Winged Pharaoh), autobiographically describes an earlier life in ancient Egypt. Very poetically, she directs her book: "When it was time for me to return to earth, a messenger of supreme life told me that I would be reborn in Keme. And those who would form my new body would welcome me. For once, we had been united, and the bonds between us were those of love and not of hatred, which are the two sons who unite men on earth most strongly. And as a brother, I would have someone with whom I had been on this great journey for a long time. When all this was communicated to me, the anguish felt by all those who had to leave their true homes, for the sake of another day's journey into the land of the mists, were relieved, for I would have friends in my exile." And she concludes the book with: "Then, like a ray of sunlight piercing the clouds, I left this dark land of tears and pain to walk with my dear companions in the light.

There are many good indications that justify the existence of reincarnation as a hypothesis. It is of course up to the reader to define his own point of view. With Zenon van Elea, we can say that it is not scientifically possible to prove that such a thing as reincarnation exists. But neither has convincing scientific evidence been provided that it does not exist. The two statements: "Scientifically speaking reincarnation exists", or vice versa: "Scientifically speaking reincarnation does not exist" are logical unproven and therefore invalid statements. Let's leave it at "a hypothesis". This means that life, from birth to death, could be a link in a much broader evolution that took place long before birth and extends far beyond death. It is remarkable to see how some of the ardent supporters of Darwin's evolution despise those who believe in creationism, while refusing, with the same bias, to learn about reincarnation in any way.

A testimony: Shirley Maclaine

This American actress (1934/...) and leading figure of the New Age said in an interview published in the weekly *Flair*³⁹ that she remembers many of her past lives. She writes: "Sometimes I was a man, sometimes a woman. I remember very well the feeling of having lived on Atlantis, you know, the continent that disappeared into the ocean. I was a man, a great teacher, and I loved my wife very much. It was at the end of Atlantic civilization and we were overwhelmed by huge tidal waves. I was terrified and because it seemed so terrible to drown, I ended my life. What I remember is that I felt as if my soul was floating above the water and that I had seen a huge tidal wave take all my loved ones with me.

In her book *l'Amour foudre*⁴⁰ (Love at first sight), she says that the British actor Peter Sellers (1925/1980), the main actor in the famous Pink Panther films, was convinced that he had lived before. She says: One day, when we were on the set of the film "Being There", he

told me that he often had the impression that he himself had been these characters in another time.

- I asked him: "Do you want to tell me that when you play, you are supported by the experiences you have had in your previous lives? Peters' face suddenly lit up.

- You know, there are not many people I can talk to about these things, he says, "because they all think I'm crazy.

- Yes, I replied, I know. I have this feeling myself.

Elsewhere in her book (o.c. 70), she writes that Jesus seemed to be a fascinating person to her, but that his teachings and miracles did not directly affect her. She says that He did many good things but continues: "Yet I did not consider Him as the son of God". With this, it is clear that she, as a leading figure of the New Age, is located at the extra-natural level, and not at the supernatural.

A testimony: Loretta Lynn

This American country singer (1932/...), says in *Joepie*⁴¹ magazine to believe in reincarnation and sees it as the reason for existence on earth. She claims that the actress Sissy Spacek (1949/...), who plays a role in the film *Coal Miner's Daughter*, was her sister in a previous earthly life. She also remembers a life as a poor woman who had to take care of a sick man and triplets, a life where she was the wife of an Indian chief, and one where she was a rich female dancer. She says she is helped in her life by the spirit of her friend Patsy Cline, who was killed in a plane crash in 1963. This friend's spirit led her to become a country singer.

To summarize this section on the unconscious and subconscious evolution of man. The belief in the reincarnation or reincorporation is almost as old as man himself. It was common in many archaic, ancient and classical cultures. Nowadays, this theme has come back on the agenda thanks to so-called regression therapies, which gave subjects images of earlier stages of life. It was, for example, their childhood, their birth, an interval in another world, or lives spent on earth. Through many incarnations, man would acquire a greater consciousness.

A number of experts argue that the evolution of a human being goes through a long evolution, successively as a mineral, plant and animal, and ultimately leads to existence as a human being. Soloviev and with him the Bible, see in the ultimate goal of evolution the deification of man. Throughout history, many celebrities have expressed their faith in the doctrine of reincarnation. By believing in reincarnation, the lack of knowledge of this subject is poignantly revealed in modal man, as well as the depths of his soul and his so-called "occult status", which are generally inaccessible to him.

5.3 Occult Inaugurations

The "sacred" is central

The term 'initiation' is used, for example, for student baptisms. In a more general sense, it is only after having been the subject of a folk or traditional use that one belongs to the group. They are no longer 'beginners' but full members. For example, in the novel *Klinkaart* (1954) by the Flemish writer Piet van Aken, a 12-year-old girl is 'initiated' on her first day of work in a brick factory. She gets a little clay rubbed between her legs and is then raped by her boss. From that moment on, she was part of the group. As humiliating as it may seem, it does not pursue an occult goal. What follows does not concern these forms of social initiation at all.

Spiritual initiation, in the occult sense of the term, is linked to a rather sudden inflow of subtle energy. The 'sacred' is central to it, as an increased vital force. The term 'sacred' is generally used in its non-biblical and neutral sense.

The growing awareness

Because at the time of a positive initiation, energy is always carried by 'beings', such initiation leads to a form of expansion of consciousness and contact with subtle beings. Initiation rites can be quite complicated and, to use the term voodoo, concern first of all the little angel. However, it should be remembered that the rites of voodoo rather lowered man to the level of an animal. As already mentioned, the little angel represents individuality through the different incarnations.

In ancient times, bliss was very varied. Sometimes observing inferior but energetic and rather wild beings, other times being witness to superior beings who could better control themselves.

The Greeks spoke of the telluric gods, at home in the depths of earth, and the Uranic gods who inhabit the celestial spaces. For example, the Titans belong to the primitive telluric layer of the Greek divine world. They are indeed "wild energy" gods. The youngest was Cronos, from which came the last layer of deities of the Greek pantheon, the Olympic deities or the gods of the luminous world, who were better able to control themselves, although still fundamentally very "titanic".

The many different mysterious religions of antiquity, in which people were initiated, have as their common theme the subtle survival of man after death and the resurrection of life. It was thought that during the course of earthly life, conditions could be created for a desirable future, which consisted on the one hand of a happy stay in the afterlife and on the other hand of a better reincarnation on earth. Not everyone had the qualities required to be initiated. Mysteries have always had great authority in antiquity and in a restricted circle. Because the initiation had to take the oath of secrecy during its initiation, not much is known about it. What we do know is that sex life and fertility were at the heart of this process. Violation of this oath was punishable by the death penalty.

The Greek Mysteries

Plato, in his dialogue *Faidros*, gives us an overview. He knows there are degenerate ways of achieving ecstasy or 'mania'. But here, he discusses his precious forms. His thesis is as follows: "It is a fact that among all that is good for us, the greatest goods are those that come to us through ecstasy, which turn out to be a gift of the divinity precisely because of this".

According to Plato, the one who is contacted by a high and precious divinity does not behave at all like a 'possessed', as we have seen in the trance mediums of santeria and macumba, among others. Socrates (4.2.1.) thus knew that he was inspired and guided by a 'daimon' or an inner voice, which warned him of the dangers. According to Plato, in a state of 'mania', of divine ecstasy, a god or goddess reveals himself more easily, because in this state, daily consciousness is more or less extinguished in a human being. He is still there and is accepted as he is, but purified of his defects and elevated to a higher level. And it is precisely because of this information given by a divine being. Plato called it a 'detour' from this earth and its limits, in order to make way for a broader awareness of reality. This can also be called the increase or expansion of the mind.

At Jamblichos de Chalkis (250/333), a neoplatonist, *Over de geheime leerstelsels*⁴², (About secret learning systems), we read: "The situation of ecstasy is not only an excitement, but an elevation to a higher level and a transition to something more perfect. If the initiations in this ecstasy are brought into contact with the fire, then many will not have burns. In this situation, they do not live the life of an ordinary person. We refer to the rituals of santeria and macumba (3.3.2.). "Others don't feel it when they are pierced with skewers, when they hit themselves with axes in the back or when they injure their arms with knives." Today, we can still see these such

tours de force. Since ancient times, they have been known as real and unimaginable signs of power or energy.

Religions such as Santeria and Macumba show that even the lower deities can 'obsess' and hold man in their grip. People usually don't know who or what motivates them.

In his *Phaidoon*, Socrates says on this subject: "We humans can be in a kind of captivity and we must free ourselves from it" and "we humans are then a possession of the gods".

An initiation by the witches' dance.

However, a number of religions also have higher forms of initiation. We read Michaela Denis, *Un léopard sur les genoux*⁴³. (A leopard on his knees). The author had participated in an initiation dance in Central Africa. Afterwards, she said: "I was sure I would never be the same again as before the initiation. The old muganga (remark: magician), the 'healer', to be distinguished from the 'mshut', the unscrupulous magician or witch, concludes: "Look: now you have become one of us and that forever. There are many nations on earth. But those who are like us, are few in number. We have given you a special power and a special force (note: dynamism). It won't make you bad, because you'll never take advantage of it. You will work, but not for your own plantations. You will not work for your own children, because you will not have any. But you will work for all children, because all children are "your children". You will not work for yourself, but for all of us." The author replied: "I really love people. I really like animals. I love all races. The women - it was an all-female company - seemed satisfied. They gave signs of approval, as if they had always known what my profession of faith would be.

The author concludes: Since this exceptional adventure, many years have passed. Sometimes I realize the power the old woman was talking about, usually in difficult times. This power gives me peace and strength. I cherish more and more the desire to help others and I hope I have done so - on a very small scale. This power attracts animals to me and dispels any fear in their presence. I am absolutely convinced of this. But to the many people who asked me about the secret of my relationship with animals, I answered: Love. In fact, it is a love that has been strengthened by this power. The fact that an initiation by the intervention of some black African women, would mean something, will probably be considered ridiculous.

And yet! Thanks to this initiation, I have received proof that, behind the ruthless and dismissive face of this world, there is a higher reality. Negro-African women?". And yet! I believe that their faith, their way of approaching and reaching power, is part of a general human effort to find precious life in all its beauty and truth. In their minds, these women are united with the most generous and farsighted men and women who have ever existed. Moreover: I believe in a global consciousness that black Africans are called "roho" or soul. The power to do good springs from this soul of the world. This power extends from century to century and from people to people. (...). It is often very well defined and positive for people who are not overshadowed by the problems of civilization. (...). This is how all spiritual enlightenment, whatever the religious form, proceeds. The witches' dance (note: the initiation dance) is only a ceremony to extend power. This dance is linked to all other forms of high experience. So much for Michaela Denis.

Initiation groups

Now we move on to a completely different type of initiation: The Bavarian Illuminations. This order was founded in 1776 by Anglican Bishop Albert, Lutheran Adam Weishaupt and scientist Benjamin Franklin (1748-1830). It is said that this order is anarchist, that it tries in a hidden way to rule over all economic, political, military and religious issues at a global level.

Benjamin Franklin was an American scientist, inventor of the lightning rod, politician and co-author of the American declaration of independence. You can see his portrait on the hundred-dollar bill.

It should be noted that the declaration of independence is inspired by the idea of the Enlightenment of the 18th century, which states that man is free from his "immutability" and the "coercion" that religions have imposed on him for centuries. It is man, and not divinity, who - in an extremely nominalist way - is the bearer of the light of reason, symbolized by the torch of the Statue of Liberty in New York, a gift from an equally enlightened France to the United States.

Franklin is therefore both co-founder of an occult order, working with subtle forces, and at the same time co-inventor of the nominalist axiomatic of Anglo-Saxon culture. Such contradictions are usually hidden, but if you look for them, you will find them in a number of world leaders with the regularity of the ticking of a clock. The contradiction can be clear: people say that reality is nominalist, while behind the scenes they get involved in the occult forces.

The order 'Skulls and bones', a secret society of Yale University (U.S.A.), evolved from the illuminati. In an interview in which President Bush Jr. was asked about his membership of the order, he replied that it was too secret to discuss. In addition to Bush, the association has many other personalities who are particularly influential in politics and economic life. The emblem of this order consists of a skull and, below it, two intersecting bones and the number 322. The latter refers to the Bible, the book of *Genesis 3:22*, which reads: Then the Lord God said, "Behold, the man has become like one of Us, knowing good and evil; and now, he might stretch out his hand, and take also from the tree of life, and eat, and live forever". The question is whether the members of this order actually extend their hands and want to act autonomously in relation to the supernatural.

The Hermetic Order: Order of the Golden Dawn was also founded in 1887 as part of the Illuminati, by W. Westcott, London coroner, MacGregor Mathers, eccentric, and W. Woodman, medical doctor. She shows a deep sympathy for evil and is clearly devilishly orientated. Their members include W. B. Yeats (1923 Nobel Prize for Literature) and Bram Stoker (author of *Dracula*). Aleister Crowley (1875/1947) became a member in 1898. The latter was a notorious magician who moved from poetry to drug use and sexual magic, in search of increasing and strengthening his extra-natural power. He identified himself with the 'beast' of *Revelation*, the last book of the Bible. Hence the Luciferic, diabolical tendency. In *Revelation, 13:18* we read: "Here is wisdom. Let him who has understanding calculate the number of the beast, for the number is that of a man; and his number is six hundred and sixty-six." St. John says that 666 is the number of the beast, as a summary of all the forces against Jesus. Revelation deals with the end of time and the fall of the world.

Jean-Paul Régimbal, *Le rock 'n Roll*⁴⁴, writes about this Order of the Golden Dawn: "In his turn, Mick Jagger, (Rolling stones) also dedicated himself to Satan, under the influence of Marianne Faithfull and Anita Pallenberg. These two witches invited Kenneth Anger - himself a disciple of Aleister Crowley - to introduce Keith Richard and Mick Jagger to all the rituals of black magic. Mick Jagger was dedicated to Satan in The Order of the Golden Dawn. This is how he sees himself as the "personification of Lucifer". Three of his songs explicitly state this: "Sympathy for the Devil", "To their Satanic Majesties" and "Invocations of my Demon Brother". It is common knowledge that all the major producers of rock'n' roll music are

members of a satanic church and that the vast majority of rock bands are registered as members of an evil religion. So much for Regimbal.

Such an initiation activates the energies and beings necessary to reap material success in this world. In this respect, we also refer to what has already been said on "subliminal messages" (2.5.). The examples given are very clear in terms of content, they are not elevating on the contrary. The disadvantage of all this, however, is that people find themselves in the grip of these demonic creatures, who sooner or later demand payment for services rendered. We are already referring to the chapter on what is called "the harmony of opposites" (11).

In his book on Macumba (3.3.2.), Bramley mentions among other things the way in which the gods of this religion are called. Maria-José, the mother of the gods, explains to her that each god has his own rhythm. The one who serves the "agogo", the sacred drum, strikes a certain rhythm, which evokes this very deity. The mother of both, says: "the essential is the rhythm", "our gods are above all, sensitive to the rhythm", "neither of them can resist the call of the agogogue".

She continues: "The gods are eager for life, impatient to taste our gifts and our bodies. They are boiling with strength, and they come at us like hungry people.

Some psychics tell us that at many rock'n roll concerts, musical happenings and dance festivals, it's no different. The very loud and rhythmic music evokes many gods and inferior spirits from the other world, who influence the audience unconsciously and subconsciously. Sensitive people claim that, even if the music stops, these creatures will still hang around for some time and that the place looks very different and 'heavier' than before. For the festivalgoers themselves, and for our predominantly desecrated culture, such statements are obviously ridiculous and absurd.

So much for this summary, too brief, of information on contemporary initiatory groups. We did not want to omit to mention it to show that, according to some, behind the scenes of a nominalist axiomatics, there are many visions and methods of non-nominalist work, which we prefer not to give the light of day.

It is regrettable, in the words of D. Fortune, that "the children of darkness are much more enterprising in the subtle domain than the children of light".

Let's summarize this part. Occult initiations go beyond the purely psychological level. Man comes into contact with extra-natural influences and energies. His subtle structure is changing. Clairvoyants notice that in his depth of soul after the initiation, he is no longer the same as before. Because in many initiations the secret was, and still is, a strict duty, there is not much to say about it. In many older cultures, it was a kind of subtle death and a rebirth under better conditions. Nowadays, the objectives are not always very high. Although the main trends of our culture are nominalistic, many occult orders are very active in the magical field but in a hidden way.

5.4. The evolution: in summary

This chapter covers a number of aspects of our evolution. We know that the universe was created about 15 billion years ago and that our little earth has already reached the respectable age of 4 billion years. Our life on earth has evolved from a mineral, to a plant, to an animal and finally to a human existence. To this profane evolution is added the sacred evolution. Intangible ideas are gradually materializing into tangible forms. Likewise, individual human life has an evolution, between birth and death. Through regression, by bringing forgotten memories back

to consciousness, we arrive at a series of past re-incorporations. This reincarnation hypothesis has its supporters and opponents. Another aspect of evolution would consist in what are called occult initiations, in which an evolutionary process can be accelerated. But here too, choices are possible. Not all initiations are characterized by the pursuit of a high moral level. A nominalist vision of reality adheres only to material and scientific evolution. But that doesn't cover all ground. Even in contemporary material cultures, there are sometimes hidden traces of subtle and extra-natural realities.

References chapter 5

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Persons references

Albinos, 15, 16
Anger K., 37
Augustine, 9, 15
Bastiaansen P., 5, 38
Bergsoe P., 3, 38
Bernstein M., 26, 38
Bolland G., 15, 38
Bramley S., 37
Bruno G., 32
Buddha, 29, 32
Castaneda C., 22, 38
Cayce E., 27, 38
Christus Jesus, 10, 18, 24, 28, 31, 33, 36
Crowley A., 36, 37
Darwin C., 1, 4, 5, 8, 10, 11, 12, 24, 32
Davy H., 32
Dawkins R., 5, 38
de Bergerac C., 32
de Lamarck J., 4
De Puységur A., 27
Denis M., 35, 36
Dennett D., 19
Einstein A., 3
Eliade M., 10, 38
Emerson R., 32
Empedocles, 29
Faithfull M., 37
Foerster F., 20
Ford H., 32
Fortune D., 27, 37, 38
Franklin B., 36
Gatti A., 23, 24, 38
Ghandhi M., 32
Grant J., 25, 26, 28, 29, 32, 38
Hawking S., 5
Hegel G., 15, 38
Heindel M., 21
Hillman J., 21, 38
Hubble E., 3
Jagger M., 37
Jamblichos, 35
James W., 24
Kampusch N., 21, 38
Kübler-Ross E., 19, 20, 22
Lakey R., 5
Langendijk P., 30
Leibniz G., 32
Lemaître G., 3
Lessing G., 32
Lynn L., 2, 33
Maclaine S., 2, 32
Mathers M., 36
Mercier D., 31, 32
Miller S., 6
Monod J., 12, 38
Mullis K., 6
Newton M., 26, 38
Nietzsche F., 32
Nouma H., 29, 38
Pallenberg P., 37
Panzas A., 3
Paracelsus, 32
Pasteur L., 6
Peirce C., 16
Plato, 13, 14, 15, 16, 17, 20, 21, 32, 34, 38
Plotinus, 21
Poe E., 32
Ponchelet H., 7, 38
Pythagoras, 15, 27, 32
Régimbal J., 37
Richard K., 5, 37, 38
Ricoeur P., 10, 38
Ross E., 38
Sagan C., 3
Schebesta P., 7, 38
Schiller F., 16, 17, 32
Schmidt K., 20, 31, 38
Sellers P., 33
Shanti Devi, 32
Socrates, 34, 35
Soloviev V., 1, 17, 18, 19, 26, 27, 33, 38
Steiner R., 16, 38
Stoker B., 36
Tagore R., 20
Tenhaeff W., 27, 38
Turf J., 38
van Aken P., 33
Van der Zeeuw G., 19, 27, 29, 38
van Enkhuizen A., 30
von Glasenapp H., 13, 38

von Goethe W., 16
Vos A., 7
Wagner R., 32
Weishaupt A., 36
Westcott W., 36
Wilson R., 3

Wirth O., 28, 38
Woodman W., 36
Yeats W., 36
Zafiropulo J., 29, 38
Zenon, 32

