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***Chapter 8: Animism as an omnipresent subtlety***

***What preceded***

Religion has to do with sacredness. Sacredness means an increased power. Such forces are at the basis of religion and magic. Anyone who departs only from nominalist presuppositions leaves no room for the existence of such forces. A religion can also be interpreted in a nominalist way.

Those who do so place more emphasis on the sociological, historical, psychological and possibly also the legal aspects of religion.

One experiences religion in a group, for example, reminds one of its history and one also feels emotionally addressed. It is easy to dissociate oneself from the belief in paranormal and occult aspects of religion. That is nothing of our time, they say. Biblical texts that would bring this up anyway, will easily be interpreted in such a way that the paranormal and occult hardly get any attention anymore.

Completely different is the sacred conception of religion. Mantic and magic play an important role there. For the Biblically sacred man, the whole of reality has a sacred side besides the profane.

The sacred conception of religion is completely different. Mantic and magic play an important role in this. For the sacred biblical man, the whole of reality has a sacred side in addition to the profane nature. The sacred side refers to the extra-natural level where non-Biblical religions are located, or the supernatural level, the world of biblical Christianity.

Man is thus a dweller of both the profane and the sacred side of reality. In addition to his biological body, he also has a number of subtle bodies with which he can leave the biological body and with which he can explore the extra-natural level, possibly the supernatural level. The ultimate evolution of man is aimed at reaching that supernatural level. This is almost in a nutshell the summary of what went before.

***Subtle dust, creatures and energies***

We are now immersed in 'animism'. It is this conviction that the extra-natural level and supernatural are filled with an extremely fine primal dust, of countless subtle beings and energies. The English anthropologist E. Tylor (1832/1917) introduced the term 'animism' in 1867. Literally the belief in the 'anima' or 'animus' means that the whole cosmos is animated and filled with subtle life in all its forms. This animation is not uniform. There is the primal material present everywhere, but there are also the departed people, thought forms, gods and goddesses and all kinds of other forms of life. A correctly understood animism says that all profane actions and processes have their subtle repercussions in the sacred world. Yes, that the profane does not exist in itself, but that everything also has its subtle side. The profane and the sacred are connected like the two sides of a single medal and they mutual influence each other constantly.

Ziëlinisky already wrote that for the ancient Greek religion shows itself through the many aspects of ordinary life (2.2.). But that also applies to our current culture. However, the ancient Greeks were much more aware of this than we are. They felt and saw the presence of the subtle beings and had a better contact with them. There is no page in Homer's works where the gods are not mentioned. Every street in Athens had a sanctuary. Our culture also has a sacred side.

Many people never think about this. They look more or less like a fish that doesn't realize that there is water all around, or a bird that flies but doesn't realize that there is air that carries him.

Because man is built up both coarsely and finely, he is a microcosm in the macrocosm. In himself, he forms a small world in an infinite reality. That is what all mythologies, which are archaic forms of philosophizing, are all about. That is what all current philosophies that are still in accordance with this old viewpoint claim. Everything that exists possesses a portion of subtle energy or soul dust. That's what it's about now.

### ***A layout***

In this animism, we distinguish a number of partial aspects in order to make some classification in this so extensive theme. For example, a sensitive person can feel the subtle material in words, in places and times, in objects, in plants and animals, in people and gods, among other things. A magically-minded human being will also be able to manipulate this subtle material. Soul matter can then be added, it can be exchanged, but it can also be taken away. And with this the common thread for this chapter has been laid. By means of a number of samples, a different aspect of animism is highlighted each time. These samples are intended to further clarify the constant coherence and interaction between the profane and the sacred world.

## ***8.1. The mantic sensation of subtle dust....***

### ***8.1.1. in words***

#### ***The power of the word***

"The word" didn't usually mean the same to the ancient peoples as it did to us. It was about the authority that was present in the spoken word, about the wisdom and power that it evoked and about the success it could bring about. 'Eloquence' was a creative force, a life energy. W. Kristensen, *Verzamelde bijdragen tot kennis der antieke godsdiensten*<sup>1</sup>, (Collected Contributions to the Knowledge of Ancient Religions), also says that the 'eloquent' word was loaded with 'power', with the extra-natural or supernatural energy that constitutes the infrastructure of mythical thinking. In the Bible, "the word" stands for faith in its creative power. The pronunciation of a word always has an effect. One brings the intended to life. *The Gospel of John* begins with: "In the beginning was the Word, and the Word was with God, and the Word was God."

The original Greek text mentions the term 'logos', which means the wisdom of the world or the universe, a kind of power of order that is contained in 'the word'. Latin has the saying "ordo ducit ad Deum", "order leads us to God". "The name" evokes a reality and is therefore much more than a nominalist sound.

Consider how this reality, "the power of the word", can be sensed in names, in texts, prayers, incantations and songs. Let us recall some of the examples already mentioned and add some new samples.

#### ***"In the name of"***

The name evokes. In the first chapter, the expression "in God's name" was mentioned as an appeal to God's inspiring life force. We also read in *John 2:23*. "Now when He was in Jerusalem at the Passover, during the feast, many believed in His name, observing His signs which He was doing". *Acts 16:16/19* tells the story of how Paul, in the presence of a clairvoyant woman, cast out her prophetic spirit, a python spirit, with the words: " I command you in the name of Jesus Christ to come out of her! And it came out at that very moment". At that moment, he left."

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

*Acts 19:13-16* recounts how Jewish charmers wanted to exorcise a madman with the formula: "But also some of the Jewish exorcists, who went from place to place, attempted to name over those who had the evil spirits the name of the Lord Jesus, saying, "I adjure you by Jesus whom Paul preaches." Seven sons of one Sceva, a Jewish chief priest, were doing this. And the evil spirit answered and said to them, "I recognize Jesus, and I know about Paul, but who are you?" And the man, in whom was the evil spirit, leaped on them and subdued all of them and overpowered them, so that they fled out of that house naked and wounded.

When it comes to a trial of strength between demons and people, the occult life force, the 'occult status', plays a decisive role. The Jewish exorcists did appeal to Jesus, and had - nominally - the right formula, but not the corresponding life force. Their deeper souls were not in contact with the life force of Jesus.

A monk of the Eastern Church explains in his book *Het Jezusgebed*<sup>2</sup> (The Prayer of Jesus), the use of the name. By pronouncing the name 'Jesus' on natural things - a stone, a tree, a fruit, a flower, the sea or a landscape or whatever - the one who believes - note how faith is central - reveals the secret of these things. Nature can be seen as "the visible sign of the invisible divine beauty". For the monk, the 'name' is the very essence of things, as far as it can be seen in some human sound. All Premodern cultures assume that such a name 'evokes' to such an extent that the pronunciation, even the mere inner murmuring of it, makes the matter indicated by it, present itself. A random sample.

### ***A prayer***

The prophet Elias prayed to Yahweh to bring the widow's deceased child back to life (1.4.3.): "Yahweh, my God, I ask You: let the soul of this child come into him". Daniel prays to God for the correct interpretation of the king's dream. (2.5.). Jesus asked Peter and the apostles, "Can't you stay awake with me for an hour? Watch and pray not to fall into temptation: the spirit is fiery, but the flesh is weak. By praying, one withdraws life force from God, required to cope with a problem.

The "mère-des-dieux" of the macumba (3.3.2.) says that she can influence her gods through trickery, flattery, reasoning, and gifts, but also through prayers.

At the initiation of the Ngil (3.3.3.), Trilles wrote: "Singing starts, songs with a powerful breath rhythm, an invocation to the spirit, a monotonous repeating of words, whose infrequent bends, repeated after short interruptions, quickly become extremely fatigued".

The young Indian's dream of life (3.3.4.) mentions that the guardian spirits promise to pray for him, and the missionary of the Mennomonis says that the black magician makes a supplication to his evil manitou, singing a monotonous song and repeating his magic formulas endlessly (4.3.3).

The pokto, who will show his power and cut his belly open (4.3.3.), prepares himself for this great deed by fasting and praying for a long time. "Soon the llamas will lose all restraint, their voices will sound wild, their singing will be disordered and hunted, after all, their prayer will be nothing more than a wild howl," Huc writes. The latter says something about the level of the beings contacted. We'll come back to that.

Attilio Gatti testifies that the Sheikh murmured a prayer during the child's heart operation (4.3.3.), loud enough so that Gatti could hear a few words about it: "Allah, death, heart and life".

Marlo Morgan tells us about the complicated fracture of the leg. She says that the medicine man, the doctor and the patient started speaking at the same time as if they were saying a prayer and that their words were spoken or sung rhythmically.

H. Möller hears the voice of a lady of the underworld (6.3.) asking why she always has to hear the foolish, exciting talk of other spirits. Möller answers that on earth she has been involved in the talk of miserable spirits, but that a powerful prayer life was lacking.

In 'A baby as a victim' (7.4.4.) Gillot says that she was besieged by larvae, but that fortunately she was stronger than her attackers, because she had discovered the source and also because she had prayed.

Thus Jesus prays to his Father in the healing of the blind born (*John 9/1-14*). The magicians from the east came to the manger (Matt 2:1/12) where the baby Jesus was lying and said: "Where is the prince of the Jews, who was born recently? For we have seen his star in the East. So we have come to worship him. In Luke 9:28v. Jesus takes Peter, John and James with him and climbs a mountain to pray, changing his appearance and showing his aura.

And finally: Even today, clairvoyants who live in friendship with God, tell us that constant prayer is a necessity, so as not to be wrongly inspired from moment to moment by some deceptive 'lying spirit'. All this points to the strength and importance of the word.

### ***An anonymous testimony***

Recently, I happened to come into contact with a clairvoyant. I had difficulties with my partner and asked him for advice. So I expected an answer, but instead he began to pray. That seemed so unusual to me. It was only after this prayer that I received some advice to keep the situation in my family more livable. And curiously, he also gave me a prayer, a text from the Bible, with the request to pray it several times a day. But I did not immediately see the link between saying this text and solving my problem.

Rather, I had expected some kind of psychological advice, as a competent relationship therapist would give it. Well, what could I lose? So I did as requested. He did not ask any money for his consultation. A few weeks later there was a kind of paranormal market in my city. It's unbelievable what you can find there: tarot cards, pendulums, rune cards, advertisements for all kinds of massages, instruments to see the human aura, but also a number of clairvoyants who tell you 'hidden' (apocalypse) things about yourself.

"You should want to go for a consultation while everyone can see it," I thought to myself. But it was still very early and there were not many people. And the difficulties with my partner were not over yet. So I thought a second advice wouldn't hurt at all. And a little later I sat at the table in front of the clairvoyant. She looked at me closely and then asked me how I was doing. I was still not familiar enough with such a working method, fenced off a bit and answered rather briefly that I had come to hear that from her. Now I know that such an introductory conversation allows the seer to 'dip' your fluid and that shutting yourself off is not the ideal way of working. So I made it extra difficult for her, without knowing it. With a slight irritation she looked at me, picked up some kind of dice with runic characters and gently threw them out on the table in front of her.

She immediately pointed out relationship problems. Well, a man alone, wearing a wedding ring, who goes with a seer, it can't be that difficult to guess that something is not right in relation to each other. I started to regret that I had paid for a consultation and thought it might be money thrown away. But then she looked at me again and said: "You have recently been with a colleague of mine and that colleague is starting to have too much influence on you. My voice says it's better to avoid it." I was stunned. Of course, I thought of the first seer. So I wanted a confirmation about this. On the other hand, I didn't want to reveal his identity. I thought for a moment. Then I asked: "Does he have a short beard and a red car?" She answered that to answer that question she had to throw the stones again and that a surcharge had to be paid. I agreed. She continued her work and said that the man had no beard and no red car. That was indeed true. But I deliberately wanted to ask a question to which the answer would be 'no'. Otherwise it would be too transparent, I suppose. Then I asked her if it was someone I had met on the evening of that particular date at that particular place. The clairvoyant tapped with her finger on the board showing her rates. I nodded that I was willing to pay the surcharge. I was too curious. Again she threw the stones. This time the answer was affirmative. She emphasized again that I had to get rid of that man's influence. That seemed so strange to me. I thanked her for the advice and told her that I would think again.

It would have cost me some money anyway, but I was still enriched by a strange experience. Sometime later I met that first seer again and told him the whole story. He smiled understandingly and replied: "Of course her voice says not to keep in touch with me anymore. She doesn't pray in her work and is inspired by spirits from the extra-natural level, who sometimes tell the truth, sometimes act like a lying spirit, but are always hostile to the supernatural level and to clairvoyants who work through biblical prayer and who are inspired by beings of that supernatural level. This, in turn, was an answer that I had to rethink. When I read much later in the Bible, *1Kon 22: 20/2*, of the lying spirit (2.4.) it seemed to me to be a meaningful explanation. Even now, years later, I still feel that way.

### ***I hear the name first.***

Ch. Leadbeater, (1847/1934), clairvoyant, member of the Theosophical Society, and author of *De wetenschap der sacramenten*<sup>3</sup> (The Science of Sacraments), notes the following. Those who are familiar with the comparative study of religions, know the great value attached to names, they know that according to the common belief in antiquity, the name of a given is directly related to the given itself and has the ability to evoke it everywhere.

B. Brennan, *Licht op de aura*<sup>4</sup> (Light on the Aura), states: "When I receive a name from someone, I first listen to that name, then I move (remark: mantic) in all directions and search 'sensomotorically' until I find something that might be related to that person. Then I also get images and hear information about the person whose name is mentioned."

If a competent clairvoyant only pronounces the name of a person, this evokes all kinds of associations. It is then amazing to see how these associations correspond to reality in a very detailed way.

### ***The soul is in the name.***

G. Welter, *Les croyances primitives et leurs survivances*<sup>5</sup> (Primitive beliefs and their survival), says: "Whatever comes from a human body contains the soul or life force of the individual and, consequently, the soul or life force of the clan". This is the axiom. Welter continues: "Whether it be secretions, blood, sperm, sweat, saliva, urine, faeces, waste products, nail fragments, hair, or even the shadow that a body casts, everything is mana- or power-charged. So all this can do harm to the person concerned or to someone else". But he

immediately adds: "The most powerful secretions in magical territory are the blood of a woman and the sperm of a man". O.c., 53 states: "If man possesses a soul, it is in everything that comes out of his body: blood, secretions, milk, hair, nail residue. It is also in his shadow, in his name, in an image of him.

Thurnwald, *Die Eingeborenen Australiens und der Südseeinseln*<sup>6</sup> (Les indigènes d'Australie et des mers du Sud) says: The name of the stone (and the rock where the stone comes from), of the wood chip (and immediately of the tree of origin), of the animal skin (and the animal) and of man contains soul matter. Soul matter is also linked to the content of thought, certainly to the expressed content of thought and also to the symbol of what is thought. The name is the symbol par excellence.

The result is that famous members of the tribe of the Kai's ask for their name not to be called useless. They prefer pseudonyms to the actual names in order to protect themselves. Because of their vulnerability, small children only get a name later. If their names were mentioned too much, their delicate soul body loses its subtle vigor through this pronounced word.

A father named his son after a famous and considerable man, so that the child would share in that man's vitality through that name. The dead also live on in their name. Long after they have died, it is possible to work with their fluid. After all, naming their name evokes their vitality from the other world. In the wooden foundations of their huts, human figures are cut out, because these people, through their image in the wood, make their life force available. Thurnwald tells that one day the Kai's gave someone the name of a friendly chief. They 'took' their life force twice: once in the image, once in the name. Shortly afterwards the man died. The woodcarver was accused of taking too much of the life force of the chief through his work and of the fact that the chief had died as a result.

Alexandra David-Neel, *Le lama aux cinq sages*<sup>7</sup> (The lama with the five wisdoms) says that the Tibetans never call their parents by their name. To do so would be the greatest proof of a lack of respect. Moreover, in her time, at the beginning of the twentieth century, it was still experienced throughout Tibet as highly impolite to call someone by the name.

And what about a suicide prevention association that can be reached by telephone via a so-called 'suicide line'? What the association wants to avoid is constantly stressed and brought to the public's attention, especially of people who are already struggling. A much better-looking name could, for example, be something like the 'lifeline'. This mentality is not only a form of positive thinking, but magically invests, through the attention it receives, all occult energy in what one does want to emphasize: the improvement of the quality of life.

### ***Magical effect***

J. Gabet and Huc told us how the Lama doctor acted when his pills were gone (7.2.1.). He writes on a piece of paper with Tibetan letters the name of the medicine, moisturizes it with his saliva and rolls it into a ball. The sick person swallows these balls with as much confidence as they were real pills. Either take the medicine or put its name on a piece of paper, which amounts to the same thing, according to the Tatars". We have heard a similar story of the Bedouin marabout (7.5.1.).

We also refer to 'an alienating dream' (7.4.3.) in which a gypsy wanted to magically restore an unjust inheritance issue. She took an egg and drew with a pencil on the scale three times the first name of the person who was the target of the volt. Apparently this name is not without



importance in the whole of the magical ritual. We should also mention that the gypsy woman murmured a prayer in an incomprehensible language along with the words "mani padme om".

Placied Temples, *Bantoe-filosofie*<sup>8</sup>, (Bantu-philosophy), bears witness to the view of the Bantus, where Temples were missionaries for many years. "

"If a person sends a spell or curse to another person and the man concerned falls ill or an accident happens to him, then the deliberately pronounced curse word will be a sufficient indication for the cause of the sickness or the accident of the injured party. Whoever pronounces the curse is considered responsible for the victim's reduced vitality."

Leadbeater, *De wetenschap der sacramenten*<sup>9</sup>, (The Science of the Sacraments), talks about an English prayer book from before 1552. He affirms that the formulation, the choice of words in prayers, is set up in such a way that they gradually build a subtle form, which can serve as a receptacle to receive higher subtle forces. So whoever ever composed these prayers, must have seen their effect mantically. Leadbeater says that the changes made to the prayer book dating from 1552 were apparently the work of people who were unfamiliar with its subtle and magical side. As a result, the whole structure of the subtle form, the aura of this process, was profoundly disturbed. This means that the magical force effect was also reduced. Leadbeater belonged to the Theosophical Church, but even today there are non-theosophical clairvoyants who still claim to see such thought-forms and their defective structure, if the ritual is not performed in the prescribed manner. If this involves reality, one can also ask oneself about all the innovations that have been carried out in the church in recent decades, and in which the question of the correct construction of such subtle thought-forms was simply not asked.

### ***Conclusion***

These testimonies show that, for a dynamically conceived religion, saying a name, reciting or singing a prayer or a spell, is much more than just the production of sounds. A powerful reality is evoked in the other world and presented, and if the attention is sustained long enough, a subtle form is realized. For the nominative vision, however, the words remain "empty shells", which only receive their content according to subjective agreements, but to which no other higher and objective reality responds.

#### ***8.1.2. in places and at certain times***

Animism is the conviction that the extranatural level of reality is filled with subtle beings and energies. According to this vision, the seemingly exclusively profane world is not merely profane, but is related to the sacred world. Both constantly influence each other. The first theme of this chapter emphasized this in the pronunciation of words. Let us now examine by means of a number of random checks whether some places and times also bear witness to a more than ordinary subtle energy.

#### ***Holy Places.***

That there are 'holy' places was already evident from *Exodus 3 ; 1-5* (1.1.) Now Moses was pasturing the flock of Jethro his father-in-law, the priest of Midian; and he led the flock to the west side of the wilderness and came to Horeb, the mountain of God. The angel of the Lord appeared to him in a blazing fire from the midst of a bush; and he looked, and behold, the bush was burning with fire, yet the bush was not consumed. So Moses said, "I must turn aside now and see this marvelous sight, why the bush is not burned up." When the Lord saw that he turned aside to look, God called to him from the midst of the bush and said, "Moses, Moses!" And he said, "Here I am." Then He said, "Do not come near here; remove your sandals from your feet, for the place on which you are standing is holy ground."

*Genesis 28: 16/17.* (1.1.) also tells that Yahweh appeared to Jacob in a dream. When Jacob woke up he said to himself: "Then Jacob awoke from his sleep and said, "Surely the LORD is in this place, and I did not know it." He was afraid and said, "How awesome is this place! This is none other than the house of God, and this is the gate of heaven." So Jacob rose early in the morning, and took the stone that he had put under his head and set it up as a pillar and poured oil on its top.

*Exodus 19, 23.* mentions that Moses went up the mountain, to God, where he received the ten commandments. That is why the mountain is a holy place.

*Luke 9:28ff.* mentions that Jesus takes his apostles Peter, John and James to a mountain to pray there. There he changed his appearance and showed his aura. This place has therefore been sanctified. The four gospels (a.o. *Mark 15, 21*) tell us that Jesus was crucified on Mount Calvary, which is also a holy place for Christians.

### ***The aura of a church building***

C. Leadbeater, *Le côté caché des choses*<sup>10</sup> (The hidden side of things) writes about our churches. He says that a modern church, in stone and built according to a contract in a minimum of time, is only surrounded by a small atmosphere of holiness. Very different is the aura of a church from the Middle Ages. He says that the faith was much greater then than it is now (in 1919). All the people still saw the building of a church as a form of prayer. He says that in the beautiful medieval churches the feeling of centuries of dedication has literally been pulled into the walls. For generations, many rich and powerful thought-forms were built up that are still there centuries later.

He writes that even in his time sensitive people felt the contradiction between the beneficial radiation in such old churches and the chilly atmosphere that hangs in modern meeting rooms, where there are fierce and emotional discussions. Many sensitives will join him in this and say that it is still true for our time.

In Leadbeater's book there is at the front a sketch of an old church during the climax of the worship, the consecration during a mass, as it can be seen by clairvoyants. The drawing shows the building not from the inside but from the outside. The church is completely enclosed by a large, subtle aura, which encloses the church building like a kind of gigantic clock and also reaches much higher. So it is not about the ordinary aura, but about an even larger aura, the result of the magical ritual at that moment and the energy exchange with the 'higher' world that this creates.

It is now remarkable that Gizella Weigl / F. Wezel, *Die entschleierte Aura*<sup>11</sup> (The unveiled aura), shows similar sketches. In a first painting she speaks of an aura during the Pentecost service in the church of Prenzlau, a municipality in the German state of Brandenburg. The second painting depicts the aura of an Eastern Orthodox church building while singing a song in honor of the resurrection of Christ. Here too, this shining aura, like a gigantic bubble of several hundred meters high, encloses the entire church building. Moreover, it is there where all kinds of subtle higher beings are located that direct the generated energies. Even today there are still clairvoyants who say that they perceive such large and shining auras around church buildings during worship, with in them subtle beings who cooperate in the worship.

Coming from the northern Italian city of Aosta and approaching Mont Blanc along the river - the Dora Baltea - in Courmayeur, the last city before the tunnel, on the left, quite high up in the mountains, you will see a small church. If you go there, you arrive at a smaller river, which flows into the Dora Baltea, the Dora di Veni - in local French called 'Val Veny' - where a

mountain stream with a heavy noise of the Mont Blanc descends. A little while later, one stands in front of the lovely little church, dedicated to Notre Dame de Guérison (Our Lady of Healing) When one, after a prayer, pauses for a moment at the scene, one notices the contradiction. On the one hand, there is the graceful little church, in its unsightly little oblivion, and on the other hand, there is the wild and grand massif of Mont Blanc. Many pilgrims feel the tranquility that the church exudes. Sensitives claim to feel the energies like tingling in their hands and limbs.

However, a church building can also have a very different aspect. Churches, built with illegally obtained money, show that in their appearance. They can be nicely decorated with gold and silverware, but if, for example, that was stolen from South and Central American Indians in a bloody battle, it darkens and obscures their radiation.

Think of the conquistadors, the adventurers and conquerors of Latin America, among others. Christopher Columbus (1459/1506) landed on the Central American island of Guahani in 1492. He wrote that the inhabitants are very beautiful, well built and very gentle. His diary mentions: "I gave them some worthless things, which they were very happy with. I kept a close eye on them to find out if there was gold there. In Columbus' trail, many conquistadors went in search of gold, and immediately for power. When the explorer Francisco Pizarro (1475/1541) discovered the capital of the Incas, he captured their king Atahualpa, killed him, and took all the treasures with him to Madrid, so Catholic. In accordance with the Gospel, that government could have punished those crimes and refused the 'treasures' surrounded by blood and theft. But that did not happen. Not only the Spaniards, but also a lot of Europeans let a lot of blood spill on their voyages of discovery, always in search of gold.

We are also thinking of churches, founded thanks to the proceeds of an unjust trade in indulgences. This injustice can be seen in the dark colors of their aura. It will be remembered that the trade in indulgences was a practice of the Catholic Church, which stated that punishments for sins were remitted in return for payment.

And another thing: when our ancestors planned a large building like a church, it also involved manically gifted people. Among other things, they 'listened' to the plan, even though the design only existed on paper, in order to check whether it sounded good or not. If this was not the case, the plan was changed and listened to again in a mantic manner, until it sounded euphonious. Then they were ready to build it.

### ***Quiet places in nature***

Ch. Leadbeater, *Principles of Occult Healing*<sup>12</sup>, notes: "In the quiet places on the outside, in trees and by flowers, on mountains and by the sea, the so-called nature spirits, the nature builders, are constantly at work. If the observer has a mutual sympathy and a real love for nature, he will see these little helpers everywhere busy or looking softly from the heart of a budding flower".

M.P. Nilsson, *Les croyances de la Grèce antique*<sup>13</sup> (The beliefs of ancient Greece) writes in the same sense and says that for the old Greek there are certain holy places in nature: "The original Greek religion was one that originated from nature, whose deities dominated the various natural phenomena, while other deities had human activities or instincts as their domain. In his *La religion populaire*<sup>14</sup> (The popular religion), he continues: "Like many peoples of northern Europe, the Greeks 'saw' in nature, not only male beings - centaures, silencers and satyrs, but also female spirits - such as the nymphs". The Greek term 'numfè' means 'young woman'. Unlike the male daimones, the nymphs are always represented in purely human form.

Beautiful and friendly as they are, they invent almost all the pleasant and benevolent aspects of nature.

G. Hodson, *Les fées*<sup>15</sup> (The fairies) testifies about his mantic encounter with "a golden elf". "She is certainly light in color, very frank and fearless in her expression. She is surrounded by a golden aura, in which one can see the circumference of her wings. Suddenly, her attitude changed and she became serious. She stretches her arms in their full length and concentrates. Her aura is reduced as a result. The forces are focused on herself. After a few seconds she releases the entire concentrated energy. It now flows in all directions as streams of golden power, to each individual stem and flower".

And a little further on in his book, he describes the ondine (note: a kind of nymph). She belongs to the element water. She is always close to rivers, torrents or waterfalls. She has a well-defined female shape and is always completely naked. Usually she is wingless. Rarely does she wear a piece of jewelry. She is always delightfully beautiful. Her favorite place to stay is the waterfall. There she enjoys herself, usually together with other nymphs. They maximally enjoy the magnetic (or occult) power of the falling water. During the rest period you can see them at the bottom of the waterfalls in fresh, quiet and deep ponds, but also in quieter side streams of rivers, lakes and seas.

Hodson represents the process of such an energy transformation. The nymph slowly absorbs the 'magnetism' of the sunlight and the flowing water. Once she has saturated this, she emits with a blinding flash of light and color the energy with which it has charged itself. During this magical moment she has a very delightful experience. The expression of her face and especially of her eyes is delicious and almost indescribable. Her eyes in particular emit brilliantly dazzling rays. Immediately afterwards she experiences a dreamy joy. Her form becomes temporarily vague and unclear. After the event has been processed, she reappears and the whole process reoccurs.

This energy absorption, the transformation and release appears again and again to be a basic element in everything that 'lives' in nature and comes to growth. The elves receive the subtle energy of sun and water and transform it so that it can be absorbed by the plant world.

### ***The unity of the created***

Many people say that walking in nature relaxes them and gives them energy. By systematically destroying nature, by 'concreting' large areas, this subtle foundation of visible nature is killed in those places and there is no energy left. The pollution of rivers and of nature as a whole is also reflected in this ethereal world. Such pollution is not only a biological problem, but also, or even more so, a religious one. The subtle creatures are expelled or killed. A necessary subtle link in the construction of material nature is thus destroyed. With all the consequences this entails: the over-exploitation of all forms of life by means of an ill-considered ecological policy. The plant world is the basis for all higher forms of evolution. Our ancestors lived much more in harmony with nature than we did. They succeeded in preserving the landscape for thousands of years in an untouched way. Today, more than one voice says that modern man is destroying the original landscape in a definitive way. This has also affected the sources of healthy occultism. This leads to serious ecological problems.

A. Danielou, *Shiva et Dionysos*<sup>16</sup> (Shiva and Dionysos), emphasizes the profound coherence of all that exists. He writes: "The mineral world of plants, animals and people and the subtle world of spirits and gods exist, by each other, but also for each other. There is no true

approach to the divine, no science, no religion, no mysticism, that does not take into account this profound unity of the created.

In the nominalist view, such subtle beings and their constructive work in nature have, of course, no right to exist. The world can continue without them. Also, for the nominalist, due to a lack of mantic experience, such descriptions of nature are only 'personifications' of the forces of nature, presented in a poetic language.

Jacob Levi Moreno (1889/1974), the Austrian-American psychiatrist, sees man as a cosmic being. In his book: *Gruppenpsychotherapie und psychodrama*<sup>17</sup>, (Group psychotherapy and psychodrama), he states that man is more than a biological, psychological, sociological or cultural being. Either he is co-responsible for the entire universe, for all forms of 'being' and for all values, or his responsibility means nothing, absolutely nothing.

### ***The 'personification' of the waves***

Th. Ziëlinzky (2.2.), *la religion de la Grèce antique*<sup>18</sup> (The religion of ancient Greece), warns: "The sea nymphs are very closely related to the sea. Sometimes called without empathy and in a crazy way "the personification of the caressing waves of the sea". Personification? Never will people who speak of them in this way be found worthy of being able to see them with their own eyes. Never will they see anything of these sea nymphs, with their silver feet, playing with the dolphins in fine weather, while their golden strands shine on the head of the waves. It is not to them that Goethe's *Faust* would have addressed these words: "The world of nature spirits is not closed. Your mind is blind, your soul is dead."

We usually speak of 'living' nature when we talk about the organic world of animals and plants. We call 'dead' nature, the domain of the inorganic world, of minerals. In this sense, dead nature is not meant here. For the Greek, there was no dead nature. She was already life, all soul, all deity. And she was not only deified in her meadows and her forests, in her springs and rivers, but also in the moving mirror of her seas and the motionless silence of her rocky deserts. The Old Greek felt and saw the deity in the fields themselves, in the fragrant bushes, in the abundance of a fertile garden. He saw himself and his life surrounded by a whole multitude of natural deities, whether friendly or threatening, but always compassionate. And more importantly, he could feel one with his deities, reflect them in the mirror of his consciousness and have a deep awareness of them". So much for Ziëlinzky. It is noticeable that he means the perception of subtle creatures strictly realistic. In his description, Ziëlinzky shows that he does see them in a clairvoyant way.

"The world of nature spirits is not closed. Your mind is blind, your soul is dead," says Goethe in Dr. Faust's play of the same name. In other words, Goethe says here what Sterley (2.3.) also wanted to tell us: "Our preconceptions surround us like a shield, behind which we only perceive what we can explain with our modern, Western reason". And if these representations are all too nominalistic, they leave almost no room for the perception of the subtle life behind and through their material manifestations.

### ***The Lorelei***

The term 'Lorelei' comes from mythology and is composed of the German word 'Lure', a female nature spirit, an elf, and the word 'Lei', which means 'rock'. A 'Lorelei' can therefore refer to a subtle female being that may or may not be attached to a rock. The Lorelei is also the name of a rock of 232 meters high, along the right bank of the Rhine near the German town of Sankt Goarshausen. The river is very narrow and deep and has a dangerous current that has

already surprised many skippers. According to popular tradition, there is an elf on the rock, who distracts skippers because of her seductive beauty. That's why they sail with their ship on the cliffs. Her beauty dazzles and leads to death. That's the theme. It is a bit like the Sirens from Homer's Odyssey.

The romantic poet Joseph von Eichendorff (1788/1857) expressed the tragedy in ballad form. Let's give here his beautiful poem... and do some violence to this poem by translating it.

“Es ist schon spät. Es ist schon kalt.  
Was reitest du einsam durch den Wald?  
Der Wald ist lang. Du bist allein  
Du, schöne Braut, ich führ' dich heim  
groß ist der Männer Trug und List.  
Vor Schmerz mein Herz gebrochen ist  
Wohl irrt des Waldhorn, her und hin.  
O flieh : du weißt nicht wer ich bin.  
so reich geschmückt ist Ross und Weib.  
So wunderschön der junge Leib.  
Jetzt kenn 'ich dich : Gott !steh' mir bei!  
Du bist die Hexe Lorelei!”  
Du kennst mich wohl: von hohem Stein  
Schaut still mein Schloss, tief, in den Rhein.  
Es ist schon spät. Es ist schon kalt.  
Kommst nimmermehr aus diesem Wald.

It is already late. It is already cold.  
Why do you drive alone through the forest?  
The forest is long. You are alone.  
Thou, beautiful bride, I lead thee home.  
The man's trick and ruse is great.  
My heart is broken by sorrow.  
But the horn of the forest comes and goes.  
Run away: you don't know who I am.  
Horse and wife are so richly dressed.  
So beautiful the young body.  
Now I know you: God help me!  
Thou art the witch Lorelei!  
Thou knowst me: from the high rock  
Look quietly at my castle, deep, in the Rhine.  
It is already late. It is already cold.  
You will never get out of this forest again.

So much for this poem. It can be seen: the witch Lorelei projects her wickedness into the knight she meets in the forest. "The deception of men" is her deception. She seduces the knight who suddenly falls in love with her. But something in her obliges her to inform him of the cat-and-mouse game she plays with him. She already knows what he, who is still attached to her charm, doesn't realize yet: "You'll never get out of here". Here 'life' has a mythical meaning, analogous to the meaning given to it in the Bible. His life force, in the occult sense of the word, is taken away from him. Even if he survives the encounter in his biological life, he is still very much in need. His miserable subtle situation will soon have an effect on his physical body. He won't survive for long. But, and this is even more important, in the other world he will also lack his much-needed life force. In the dark depths of the underworld, he will only lead a zombie-like existence. As said (6.1.2.) people with sufficient mantic insight will tell us that such souls are like the 'refaism'. *Psalm 88 (89) 11/13* suggests that such souls are without life force. They miss the Spirit of God, as expressed in *Genesis 6.3*.

### ***Loaded places***

Let's give a short sample of a number of other, also loaded, places. M. Pogacnik, *Wege der Erdheilung*<sup>19</sup> (Ways of Earth Healing), states that every landscape and even every place on earth has its own vitality, which is often affected by an incorrect human intervention. The author shows with various examples how this lost harmony can be restored. One speaks of 'geobiology'. The French Jewish philosopher Henri Bergson (1849/1941) wrote that modern man needs "un supplément d'âme", an extra subtle energy. Bergson said that modern man has been de-spirited, precisely because of the modernization that deprives him of his occult energy.

Frances Nixon, *Magnetically Yours*<sup>20</sup>, uses the term 'vivaxis'. She states that we are all occultly marked by the place on the earth where we were born. Fish, birds, butterflies, reindeer and many other animals are also particularly sensitive to this. This is evident, for example, from the journey that many of them make, sometimes over thousands of kilometers, to their place of birth, in order to mate there.

M. Besson, *Le totémisme*<sup>21</sup>, (Totemism), writes that the women of the Australian Aborigines go to their sacred caves if they want to become pregnant. There, the souls of the ancestors await an incarnation. The mothers-to-be there pray for a soul in accordance with their culture. They believe that the birth of a child is a sacred event, in which they receive a 'soul' a specific entity from their ancestors. Only then is sexual intercourse with a man required. It is not true that these cultures do not know the gender roles of men and women. However, this process is overdetermined. In their opinion, sexual intercourse alone is not enough. Apart from living on this earth, 'living' in the womans' womb is at the same time 'living' from the spirit world. If a fertilized egg is not 'adopted' by a spirit, they believe that the egg will die after a few days.

When a child is received in the womb, a shadow rises from the depths of the earth, which is the future adult form of the child. It is fixed in and around the fertilized cell. When the child is about seven years old, this ghost penetrates the human being completely. Sees and seers can tell at a very early stage whether or not a woman is pregnant.

### ***The Indian syndrome***

R. Airault is a French psychiatrist and has been active in India for many years. In his book *Fous de l'Inde*<sup>22</sup> (Fools of India) he states two phases for some tourists visiting India. The first phase happens to every traveler who arrives in India. Even if one expected it, one still loses contact with the real world to a certain extent. The result of this is that one can become anxious and depressed. A few weeks later, problems of a psychiatric nature may arise. In some cases these even lead to the loss of one's own personality. Once you are back in your own country, you usually have a "good memory" of it. There is often only one desire: "Back to India"! There you have it, which is called "the Indian syndrome".

Airault sees similarities with what is called "the syndrome of Stendhal". The novelist Stendhal (1783/1842) had a similar experience during a trip to Italy. Such bizarre experiences seem to continue to this day, as G. Magherini tells us in *Le syndrome de Stendhal*<sup>23</sup> (Stendhal syndrome). In cities such as Florence or Rome, it is mainly artistic tourists who are overwhelmed by psychiatric symptoms at the sight of well-known works of art, even to the extent that they are in need of medical care. Airault also sees similarities with what happens to Japanese tourists in France, especially in Paris. According to him, cities in the Holy Land also produce similar phenomena. Some travelers and pilgrims suddenly think they are Adam, Moses, Jesus or Mary.

Such 'loaded' places assume more than just psychoanalytical problems. Airault quotes St. Zweig, *Amok*<sup>24</sup>: "This country eats up your soul. After a kind of honeymoon, you quickly lack strength and your energy, brought back from Europe, is quickly exhausted. Sooner or later, everyone will suffer a kind of final blow. Some people drink, others sniff opium, others think only of one thing: violence. They get cheeky."

If that's the case,, the "psychiatric symptoms" are more of a dynamic problem. One suffers a severe loss of subtle life force in those places. But then that origin is of an occult nature, and it should also be treated as one. This means that the loss of subtle energy must be compensated

by a renewed supply of energy. One can take it easy in order to give the body the chance to recover. The Biblical believer will find protection and a supply of energy through a Trinitarian prayer.

### ***Stage fright***

Let's give another example of the load factor of some places. D. Fortune, *Psychische zelfverdediging*<sup>25</sup> (Psychic self-defense), says. A friend of mine, who attended a school of dramatic art, consulted me following an attack of stage fright and wanted to avoid a repetition of it. She was an advanced student, and received private tuition from the headmaster. When she went to class one afternoon, the teacher had just finished taking an exam in the art of recitation for younger students. She climbed the stage and started her lecture. But as soon as she wanted to start, she was paralyzed and at first unable to say a word. After some "souffling" she did get going, but she had had an ugly attack of stage fright, which shocked her.

Seen from a psychological point of view (note: understand 'occult') the statement was not far away. She shared in a subtle atmosphere created by a whole row of nervous girls who had entered the same stage to take an exam. Our advanced student, as a sensitive student, felt that atmosphere strongly and became "just nervous" for a while. It is obvious to assume that the girls have infected each other with their nervousness. It is quite possible that the "microphone panic" well known to radio broadcasters is caused by nervous people who have been standing in the same place in front of the microphone. So much for Fortune's story.

In our time one can of course continue the line and not only refer to an interview for the radio, but also to everything related to a performance in front of an audience, or to a TV performance. It is therefore obvious to assume that our well-known TV personalities are not sensitive at all. Real sensitives don't know what to do with such publicity.

### ***The leftover atmosphere***

Dion Fortune, *Psychische zelfverdediging*<sup>26</sup> (Psychic self-defence), also illustrates the bequeathed atmosphere with another testimony. At a certain moment she moved into an apartment. Immediately after her arrival she felt very depressed. "Usually I am not depressed. On the contrary. I have a cheerful nature. However, as soon as I entered this room, the "cloud of depression" came down on me, while outside the room it didn't bother me at all." As a formed occultist, she quickly realized that something had to be done. She inquired and it turned out that the previous tenant was a drinking addict with a lot of other problems as well. The resident's subtle force, with its many setbacks, penetrates into the entire apartment. Fortune, as a sensitive person, was particularly sensitive to it. She says that this is not an 'entity' but an atmosphere created by strong and disappointing life experiences that could have lasted long enough.

Fortune also believes that drug and alcohol addicts also create a bad atmosphere that lingers. According to her, however, the atmosphere that a criminal leaves behind, no matter how bad he may be, quickly deteriorates. The latter can certainly be disputed, because crime always radiates badly. She prosecutes: "If such an atmosphere is very strong, it will continue almost indefinitely. Even when the 'contaminated' buildings are demolished and replaced by new ones, the degenerated life energies remain in place and work. A non-sensitive person hardly notices this, but sensitives do not escape the diminishing effect". However, it should be added that also non-sensitives who "do not feel anything" are gradually suffering the consequences, such as miscalculations of all kinds. Thus, a person who dies with a coercive thought can refuse to go his way and choose to remain lost in this world. Then he can also create a rather charged atmosphere. This is clear from the following story, among other things.



### ***An anonymous testimony***

A self-willed man had built his own house at the cost of many sacrifices and decorated his garden with beautiful flowers and many beautiful fruit trees. He was proud of his work and considered it his exclusive property. He and he alone had worked for it and he would not allow anyone else to enjoy it. When he felt his end was coming, he still considered his house and garden to be his property. So he began to destroy his work. He cut down the beautiful fruit trees and thought about how he could deny others the pleasures of his work. The man died, but was so attached to his home that he did not want to leave it. He continued to live there in a subtle way, but did not realize that he was dead. He did his daily duties there, but did not understand what that strange people, the new owners, were doing in his house all the time. His resentful presence made the house feel uncomfortable. Until mantically gifted people established his presence and were able to convince him of his true situation. Then he finally let go of his house and this earth and continued his way into the other world. As a result, the atmosphere in the house brightened up quite suddenly.

### ***An old insane asylum***

D. Fortune, *Psychische zelfverdediging*<sup>27</sup>, (Psychic self-defense), mentions, as a type of non-ritual 'ghosts', the experience of a girlfriend who moved into a new home. From the beginning she did not feel happy there. When she entered the living room one evening, she saw a man standing in the dusk. He stared out the window. She turned on the light and saw that he had disappeared. Her maid also often saw someone coming through the corridor to this room. The door repeatedly opened by itself. One day, when the girlfriend was standing in front of the window, she suddenly felt the tendency to jump down. Then she realized that the problem would not be solved with medication. She inquired and learned that there used to be a mental institution in that place. The man she had seen was probably a patient who had committed suicide in the place where her room was now. His gloomy thoughts had stuck in that place and suggested depression and suicide.

Fortune says that it is not always easy to determine whether there is only an atmosphere present, or whether there is also an invisible entity involved. In the latter case, she concludes, such a spirit will sooner or later show itself to someone who is mantically gifted enough.

### ***A few more places and buildings***

C. Leadbeater, *Le côté caché des choses*<sup>28</sup> (The hidden side of things), mentions that the atmosphere in cemeteries, as expected, feels gloomy. Of course, ruins also exude a desolate atmosphere. From libraries and museums he says that there is an atmosphere of boredom and fatigue, which means a criticism that is not very laudatory. Perhaps this does not apply to all cases. Around slaughterhouses he sees a terribly black aura. That, too, will come as no surprise to anyone. Animals feel death beforehand and of course react with fear.

Anyone with a sufficiently empathetic attitude can supplement this. It is obvious that places where there is a lot of fighting also have a bad appearance. Think of the many places where wars were and are fought, or where blood has flowed and is still flowing. We also refer to the many places where sexuality has lost all its sacredness, or to sacrificial places throughout history, such as the altars of the Incas, the Colosseum in Rome or the extermination camps of the Second World War.

Clairvoyants also tell us that some 'sanctuaries' are cursed so that the uninitiated of this religion who do enter these sanctuaries suffer the consequences. They are struck by their vitality and sooner or later experience the effects of it. This can manifest itself in all kinds of setbacks,

in illness, in a premature death. We referred to the subtle guards (7.4.1) at the tomb of Tutankhamun.

Here, too, the testimonies can continue to be supplemented. The prophet *Isaiah* (24: 1/6) already sighed in his time that the earth is in mourning because its inhabitants have desecrated them.

### ***Sacred' periods***

In addition to the samples that indicate an increased force, for better or for worse, there are also 'holy' days and times in many religions. In Catholicism we know the liturgical year, with highlights like Christmas, Easter and Pentecost. Magicians also know that the times of the solstice, the spring and autumn equinoxes, are particularly suitable for magical work. They say that there are more subtle energies then at other times.

Seers, for example, also warn us about celebrating Halloween. Profane this seems innocent but sacred it is not at all. Kristensen also warns that these celebrations, which are becoming increasingly popular in our time, bring the dead from the underworld closer to us, and that in the field of energy it can cause serious problems.

Carnival was also a sacred affair for the ancient cultures. We will come back to this later (9.3.3.).

### ***Conclusion***

These are some examples that show that the fluidic situation of a place and time can differ significantly from that of another place and time. It goes without saying that from a nominalist point of view, any sacredness, the existence of any subtle matter, is simply denied, or even reduced to purely psychological experiences.

#### ***8.1.3. In objects***

Animism talks about subtle creatures and energies. Words can evoke beings and energies, some places and times have a concentration of such spirits and their powers. But also in objects this 'holiness' for good or for bad can be present in a concentrated way. The following sample about that.

#### ***It feels as if it is alive.***

Fortune, *Psychische zelfverdediging*<sup>29</sup> (Psychic self-defense), writes: I remember me and my girlfriend looking at each other's jewelry. From one of the boxes I took a beautiful amethyst cross and said: "There is something about this cross. It feels as if it is alive". "That cross was given to me on my First Communion," my girlfriend replied. "It comes from a bishop who always wore it on his chest. Her sister was particularly interested, and came out with her jewel box. She asked me if I could find her cross. Her cross had been specially blessed by a priest on the occasion of her First Communion. I was amazed that I managed to choose one of three or four crosses that felt warm and peculiarly electric in an instant. It turned out to be her communion cross as well.

A. David-Neel, *Mystiek en magie in Tibet*<sup>30</sup>, (Mysticism and Magic in Tibet), recounts that she received a small amulet and showed it to a number of llamas. All of them told me that far from exerting an evil influence, the amulet assured me of the company of a demon who would avert all dangers on my way and serve me.

We can supplement these samples with what was said in a previous chapter about a 'fetish' (7.5.). There Julia Pancrazi described how she silently created protective fetishes and gave them to soldiers who went to the front. Dion Fortune also told us about an attempted murder through a suggestion that was 'hidden' in a number of perfumed poppy heads.

### ***Blessing an image.***

It is known that before a new church building is inaugurated, it is first 'consecrated'. Also, if a church is to be used as a profane building afterwards, the reverse ritual, the 'desecration', follows.

T. Ziëlinisky, *La religion de la Grèce antique*<sup>31</sup> (The religion of ancient Greece) discusses, among other things, ancient Greek sculpture. Ziëlinisky says that a statue of a deity is not an object of worship, as long as it is still in the sculptor's studio. Even if one destroys it, he says, this is not a crime against the deity. The sculpture only becomes the object of worship from the moment of its consecration. In this ritual, the priest or magician asks the god in question whether the statue pleases him or her. If the answer is in the affirmative, the deity will pour some of his or her divine energy into this image. Sensitives say that from then on it feels very different than it did before. Seers say that the aura has suddenly become much more powerful. One does not worship the image because of its stone shape, but because it has now become a link between worshipper and deity.

Joan Grant, *Eyes of Horus*<sup>32</sup>, confirms what Ziëlinisky writes. She says: "It should be noted that also in India the statues of the gods are animated by a special ritual. As long as this ritual has not been performed, the statue cannot be an object of worship. It is customary in the church to bless objects. A rosary is indeed worth more to believers when it is blessed. Leadbeater, , *Le côté caché des choses*<sup>33</sup> (The hidden side of things), talks about relics of saints. He said that these relics were also recharged by the centuries-long veneration of many of the faithful. Even if the relics are not authentic, he said, they acquire through this constant veneration, with the passage of time, a strong subtle charge through the concentrated thoughts of the many believers.

Thus, for sensitives, the radiance of the Bible feels particularly beneficial.

### ***A Buddha statue***

However, the fact that the charge of an object is not always positive is demonstrated by D. Fortune, *Psychische zelfverdediging*<sup>34</sup> (Psychic self-defense). She says that the Tibetan monasteries of the Dugpa sect contain thousands of Buddha statues and that the possession of a Buddha statue magnetized by the Dugpa rites is completely unpleasant.

She testifies: Once I had a strange experience with a Buddha statue. It was an old stone statue, about 22,5 cm. high. The owner had dug it up herself between the ruins of a city in Burma and put it in the hall where it served as a tapping block so that the door handle did not damage the wall. I lived in a flat on the top floor and had to pass the sad little Buddha statue all the time. I was always reminded of the profane use, unworthy of this statue loaded with 'holiness'. The owner, however, thought quite differently. So the little Buddha stood patiently.

One day, when I went upstairs with a bouquet of flowers in my hand, I suddenly felt the need to place a marigold, one of the traditional symbols of Indian devotion, in front of him. Immediately afterwards I became aware that a connection had been made between the statue and me, a very sinister one. A few nights later I came home rather late and as I passed the Buddha, I got the feeling that there was something behind me. When I looked over my shoulder I saw (remark: mantically) a matt-gold ball of light the size of a football coming out of the Buddha statue and hovering behind me at the stairs. Disturbed through and through, I immediately made a gesture of incantation, after which the ball of light returned and was incorporated into the image again. It will probably not be necessary to add that I never added marigolds to the Buddha statue again and always passed it at a safe distance. It was an extraordinarily unpleasant experience and a hard lesson, which meant that I did not have to get

involved with sacred objects of a strange cult until I knew exactly where I stood. Later I learned that some of these statues are dedicated with the blood of a human sacrifice. So much for this experience of Fortune.

She also warns us of the possible dangers of many objects that are bought in antique shops or in shops that resell already used objects. This merchandise can be so burdened with negative forces that it is downright harmful. Let us add that newly purchased objects can also be loaded with the fluid of the designers, the workers in the factory, the middlemen and the salesperson in the shop.

### ***The tourist center***

We base ourselves on B. Tracy, *Se protéger contre le choc en retour*<sup>35</sup> (Protect yourself against the feedback shock). We all know the 'glitter' of the current shopping and catering centers in our cities. Anyone who dares to do so will take "a bath in the crowd" that will flood you and penetrate you. It contains the fluids that the countless younger and older people there radiate in a concentrated way. Who hasn't drunk from the cup in which the waiter serves coffee, which may contain a fluid that is "stronger" than "yours" and is loaded with cancer, for example?

Gisela Graichen, *De nieuwe Heksen*<sup>36</sup> (The New Witches), writes: "Take this empty cup, you can take a Kirlian picture of it (4.2.2.). Then you focus all your love on that cup and take another picture, and then you see the enormous radiating power that cup suddenly has. With the thought you can destroy. But you can also heal with your thoughts."

A Biblical Christianity here will refer to the need for a protective prayer. The own life force is then supplemented with Trinitarian energies, so that the power of a prayer can be stronger than (4.3.1.) the possible negative fluid that can be present in a restaurant in a cup, a cutlery or a plate or even on a chair, for example. This is also one of the reasons why a religious person prays before eating. It is requested that the cutlery, plates and food may be cleaned of evil influences. For example, who was sitting in the restaurant on the chair where you are sitting now? What fluid did he or she emit? Did he or she have an aura loaded with sadness as a result of a heavy disillusionment with life? Was that person seriously ill? Was he or she a cheerful and joyful person? Sensitives say that all this can exert its influence. And whoever 'takes' a negative energy that is too heavy is left with the consequences afterwards, and perhaps without any idea of the cause. These consequences can manifest themselves in, for example, extreme fatigue, depressive thoughts or even illness. For the average man, all of this may seem particularly far-fetched. "Soon you will no longer be safe anywhere", so it sounds. Others compare this form of infection with common infections via the respiratory tract, via dust particles or via contaminated linen. Think for example of the great care that is spent on germ freeing of surgical material. If in the material world this is a given that is seriously taken into account, some people wonder, why not also in the subtle world?

### ***Adult cartoons***

Adult cartoons can also contain a lot of subtle energy. Some magazines and tabloids invariably expose a swelling, shameless mass of porn magazines. If there is one thing that leaves behind very strong fluid, it is porn. Seers and sensitives capture the atmosphere better and above all much more consciously than non-sensitives. Mucilaginous fluids radiate from the photos of the men and women represented, not to mention the images of sex with animals. Most cartoons for adults also have a very bad appearance. They are often about evil witches and vampires. The drawings and the colors are also usually gloomy and unpleasant. The content of the story

is in many cases the same. What's more, it's a nuisance that in department stores a specific audience doesn't come to buy these stories, but rather to read them on the spot. They are people who only take, and rarely give. The appearance of such readers is usually similar to the content of these books. Here, too, the equal seeks the equal. Their appearance also hangs in the book. The bad fluid of these books is repeatedly amplified. The result is a book loaded with the usually far from noble thoughts of the writer and draughtsman and of a number of unpaid readers, supplemented by the invisible beings who are attracted by the images and thoughts that the readers formed during their free reading. All this is given to the buyer, possibly nicely wrapped and with a colorful bow around it. But in any case it remains a particularly negative and black-looking, charged purchase.

According to clairvoyants, this has repercussions on the reader's subtle energy. This in turn can lead to a biological weakening so that one has less energy to withstand a lot of ailments.

Here, too, the bequeathed atmosphere (8.1.3.) has an effect. "Do not be surprised," says Tracy, "that, for example, you may feel depressed when you return home, contaminated when you are with the thought forms that are at work in the subtle atmosphere of the city center. Unless, of course, you find the means to keep them out of you. Biblical Christianity will also refer here to a protective Trinitarian prayer.

Thus coins and paper money pass through many hands, contaminating them with the fluid of each temporary owner. But there is more going on. Moreover, money is the symbol of material wealth, riches and power. It represents this too profane thought and is almost the opposite of all sacred values. It is much sought after by many and is loaded with extremely material thoughts, yes, with forms of desire and jealousy. The negative fluid is absorbed very strongly by people who, when treating paper money, always lick at their fingertips in order to facilitate the counting. Their life force, concentrated in their saliva, is thus extra mixed with all the negative fluids present in the money. This gradually requires a lot of difficulties.

### ***Photos***

A photograph or an image of a person, just like his or her name, also shares in their fluid and vitality. It is well known that the clairvoyant can get impressions about the depicted person with the help of a photograph. The photograph contains part of the fluid of the person depicted. Because of this, the seer can, metonymically, come into contact with that person. The part of the fluid that radiates from the photograph refers to, and is related to, the whole, to the whole radiation of that person. This can then be discussed in a dowsing manner. Sensitives, for example, find it extremely unwise to circulate photos or videos of newborn children on the internet, where they can be viewed by everyone. The still fragile occult life force of the children suffers as a result.

It is also possible to print a picture of a person on marzipan, for example, using advanced printing techniques. For example at birthday parties it happens that such a photo decorates the birthday child's cake. The cake is then cut to pieces and each of the guests receives a part, with the corresponding part of the photo. Profane apparently an innocent and fun party, but sacred it is a completely different story. In this way, part of the still fragile life force of the child is literally consumed by the participants. From the occult point of view, the birthday boy loses his subtle life force and this for the benefit of the guests.

Something similar can be said about nude calendars. If a woman lends herself to posing naked in a calendar, for example, to draw attention to an association against cancer, she

associates her own naked body with the word 'cancer' with every buyer. But that precisely strengthens the connection between the person depicted and the disease. Not to mention the erotic thoughts that such photographs evoke in a certain kind of men, and their like-minded thought forms that go to the woman depicted.

Each copy radiates the life force of the person depicted and not every beauty depicted has the very strong life force of, for example, an Abishag of Sjoenem (1.4.3.). As said before, the sexual organs contain the life force in a concentrated way, because their function is to pass on life. Most primitives are aware of the holiness of these organs and shield them, if only with a straw skirt, so that their vitality will not be unnecessarily lost. In this respect they have much more sacred wisdom than those who allow themselves to be portrayed naked, whether or not for some good cause.

There is also the following. Such nude pictures are inspiring for men who want to satisfy themselves. In their imagination, their "partner of service" is then the person depicted in the photo, so that with the power of the imagination a thoughtform is created. This is animated by the sexual energy that is then released and that may be reinforced by what is attuned to it in the cosmos. Here again, the equal seeks the equal. This animated form of thought is directed at the person depicted, who receives it. One can imagine that, to put it mildly, these are not the most noble forms that are created in this way and that come to hang around or in the aura of the victim. Here, too, quantitative increases lead to qualitative leaps (7.2.2.). Once certain limits are crossed, this becomes apparent. A number of sex symbols, such as the Marylyn Monroe's on the silver screen, find themselves deprived of much of their vitality after a while and end up in depression, drug use and various miscalculations. Especially here it's only strong legs that can bear this wealth. The wealth of being admired requires a strong life force, a strong occult status. Sensitives therefore shun all publicity.

Needless to say that for the nominalist common man, this is all the greatest nonsense and naivety and only generates laughter and mockery. Other axioms indeed lead to other decisions.

These samples once again show that for sensitive and religious people, a sacred object has a subtle charge. This again shows the double layeredness of reality. In addition to the profane side, there is also a sacred side.

#### ***8.1.4. in plants and animals***

We examine whether subtle beings and energies are not only conjured up through words and do not only manifest themselves in a number of places, at certain times and in objects, but also inspire plants and animals.

#### ***Our health***

That plants and herbs are important for our health is well known. They are not only administered to our biological body but are also used in some therapies. We mention their use on the basis of essential oils, the bach blossoms invented by Edward Bach, and of course the phytotherapy or herbal medicine itself. Some claim to have an even deeper and more direct contact with the subtle beings and energies that control the plant world. Let's go into this.

#### ***Respect for life***

We refer to the customs of the Indians in Central and South America. If the medicine man wants to pick a plant in nature to make healing herbs, he kneels before the plant, says his prayers to the plant spirit, and only picks the plant after the spirit has agreed to it. One notices the enormous gap between the respect for the life of these cultures and the mentality of the modern

Western man. For the latter, a plant is rather an 'object' with which he does what he wants, regardless of whether there is life in it or not. For those cultures, Western man appears to be a cheeky person who does not feel that everything that lives is worth respecting.

### ***The personality of a tree***

D. Fortune, *Psychische zelfverdediging*<sup>37</sup>, writes that trees in all parts of the world are often the object of worship. They clearly bear the stamp of a personality and have strong magnetic fields.

Ch. Leadbeater, *Le côté caché des choses*<sup>38</sup> (The hidden side of things) says that a tree has its pronounced sympathies and antipathies. The colors of his aura clearly show how he enjoys the sunshine, the rain, and also the appreciation that people show him. According to Leadbeater, many older trees already have a high vegetable development, so much so that they do not have to incarnate as the lowest forms of animal life in their further evolution, but do so immediately in higher forms. Let us recall that according to a number of clairvoyants consciousness develops from the mineral, the vegetative and the animal phase until it has become sufficiently extensive. Then it can incarnate into primitive human forms (5.2.2.).

M. Van Gestel, *Mijn kind ziet meer*<sup>39</sup>, (My child sees more), lets her psychic daughter Marieke speak. She says that the old beech trees in their neighborhood with their aura come close to their house. Up to about fifty meters past the trees, Marieke still felt their strength.

### ***Findhorn***

We consult the book *De tuinen van Findhorn*<sup>40</sup> (The Gardens of Findhorn). This book gives an account of some remarkable contacts with the subtle creatures that control parts of the plant kingdom. The people of this community in Findhorn, a small town on the east coast of Scotland, work on nature, as they say, in consultation and in cooperation with nature spirits. These creatures would give the gardeners mantic advice on how best to grow the plants in question. The results are there.

Botanists are surprised that some plants and vegetables, which normally do not or do not thrive in such high latitudes, grow into beautiful specimens. Due to the already high level of awareness of this community - including their own website: [www.findhorn.org](http://www.findhorn.org) - we will not go into more detail in this booklet.

### ***The lie detector***

The fact that animals have 'a soul' somewhere, that's what most people still take for granted. But the fact that a plant also has a soul still surprises many of its contemporaries. Mellie Uyldert, *Plantenzielen*<sup>41</sup> (Plant Souls), tells us what follows: Cleve Backster from New York is an American expert in the field of lie detector. He himself speaks of 'polygraphs'. He started his trials with such an instrument to attach to the plant. Then he started watering the plant. He wanted to know if the electrical resistance of the leaf would change when the water would rise from the root to the leaf. To his great surprise, he saw a curve appear on his polygraph that resembled a curve that shows itself when registering the emotions in a human being. While the device was still attached to the plant, he thought "I'm going to burn a leaf of the plant". Immediately, even before actually doing this, the plant's fright became apparent in the violent results of the needle. So the plant could also read its mind in a way.

### ***Plant souls***

E. Cowan, *Spirituele geneeskracht van planten*<sup>42</sup> (Spiritual healing power of plants), deals with the mantic perception of plant spirits (6.3.), in which he lets Dona Modesta, a herbalist, speak: "You will see (note : clairvoyant) the life form that belongs to the plant. This can be a

person, or a fantasy figure, an insect, an animal or even light or just a voice. Whatever you perceive, it is the form that the plant spirit takes in order to be able to communicate with you."

And she continues: "I am convinced that the universe is a very complicated dream. To create it and keep it going, God the dreamer dreams a huge amount of smaller dreamers. Each of these smaller dreamers or gods has the task of bringing a certain part of the world to life".

This is somewhat in line with what the Bible, *Job 1:6*, says about "the court of God", consisting of the "sons of God" or high spirits of Yahweh, whose rule of the universe is not without these helpers. They were each assigned by God a domain of the creation that they administer in His place. All religions have deities that govern some area of reality.

Likewise, in this view, there is also the divinity who controls the vegetable world, and who in a hierarchical structure, has many subtle beings among her, each of whom controls a plant species. Plato and Goethe, as already mentioned, speak here of the 'ideas' of plants (6.3.), the models of all material plants.

Cowan asks the herbalist woman : "When you heal people, do you let them eat or drink a part of the plant?" Dona Modesta: "No, I work purely with the intention. I think the most important thing is to get permission from the spirit that is going to help me heal. Once there is a relationship with the spirit of the plant, I don't need the leaf or the root or anything at all. Sometimes I can ask the spirit of the plant if she works through my hands. I then ask for the specific plant spirit required for the patient to be brought to him or her. Whatever plant it is. I have to ask the creator for help and then I do it as he says I should. That can be different for everyone. Every person has his own body, mind and spirit, and so the treatment is different for all people, even if they have the same ailment.

Here we refer to the Lama doctor (7.2.1.) who, when the pills are gone, writes the name of the medicine on a piece of paper and rolls it into a ball. Swallowing the medicine or the ball is the same for them. The patient heals or dies according to the god Hormoesta decides. As with Dona Modesta it is not about the material herb, but about the subtle contact of the spirit or the deity that controls the plant and its energies.

Mantically gifted people recommend to have and care for a number of primitive plants such as mosses and ferns in the garden. The creatures that manage and control these plants appreciate this and can use their energies to help and strengthen their caregiver.

### ***The aura of animals***

Do we also bring up the appearance of the animals? W. Gmelig Meijling / W. Gijzen, *De aura, uitstraling van mens, dier, plant en steen*<sup>43</sup> (The aura, radiance of man, animal, plant and stone), says that animal auras are mainly red. This can be very lively and can show a clear self-awareness. This is most evident on an instinctive level, hence the predominance of red color. Plants have in comparison a much weaker aura, and there is also less movement in it.

Gmelig continues: "Animals, especially animals that belong to the human environment such as dogs, often show a strong individual consciousness. But with many other animals, such as insects, there is rather a group consciousness. This is often very well perceived by clairvoyants. I remember walking through the forest late one evening and suddenly seeing a shining cloud in front of me. In reality, the whole cloud consisted of thousands of individual units. Then I noticed that it was a swarm of bees that I was looking at. Each bee had its own separate aura. It was no more than a tiny point of light. But together they formed that shining cloud. In the case of plants, this group character is even more evident."



### ***The animal felt different.***

Fortune, *Psychische zelfverdediging*<sup>44</sup> (Psychic self-defense), says she had never seen a human or animal die in her youth, until she held an injured bird in her hands, which a little later trembled and died. She says no one had to tell her that the crow was dead. The animal felt very different after the vibration than before. She compares the feeling of the still living animal with the feeling of the magnetized cross (8.1.3.). The dead animal had suddenly become an inanimate object, from which all life had passed.

M. Van Gestel, *Mijn kind ziet meer*<sup>45</sup> (My child sees more), tells an analogous story about her mantically gifted daughter. She writes: The time that Marieke comes home with a sick duckling, she sees faster than we do that the little animal is going to die. As soon as I think it's starting to get better, she bursts into tears. "He's dying! He's dying," she sobs. I tell her that everything seems not so bad, and that she must not give up too quickly, and she exclaims, "No, Mom, he's suddenly out of color, it's getting all dark all around him". A quarter of an hour later the duckling is dead. We buried him in the park.

They also talk about Tofke, their guinea pig. She writes: In the summer our guinea pigs get sick. While we are sitting with them Marieke suddenly says: "How crazy, Kaaf's aura floats above the loft. He comes to get Tofke's aura. Kaaf is the guinea pig of the neighbors who died a few months ago. He has been with our guinea pigs a lot and is the father of the little one.

### ***Animals and spiritism***

Julia Pancrazi, *La voyance en héritage*<sup>46</sup> (The clairvoyance as an inheritance) shows that the goëthic aspect cannot be neglected. Goëtical energies are subtle energies that come from the earth. She practiced, with great caution, spiritism. During a session, a spirit was contacted, but it responded with knocking noises on the table, in a totally incoherent way. She then questioned the spirit to see if anything was interfering with communication in the room. The answer was affirmative. She looked around. However, all those present were known to her and none of them seemed to exert any kind of inhibition. She continued her search and noticed in a corner her little dachshund that had come in without anyone noticing it. After she had sent him away, the knocking noises began to appear in a normal way.

She immediately adds that plants can exert the same influence and dare to disturb the answers of the spirit for unknown reasons. Since Pancrazi is a distinguished lady who is far from any goëtie, the entities she conjures up are of the same level. A dachshund, an animal, easily radiates lower fluids in view of its relationship to lower nature spirits.

Let us conclude this section. Our samples hypothesize that animals and plants also have a subtle side.

#### ***8.1.5. in people and gods***

In addition to energies that inspire words, places and times, objects, plants and animals, we shall now mention a number of samples from which it may be shown that people and gods also have access to such subtle energies.

In fact, this theme has already been introduced when 'dynamism' was discussed (1.4.3.). We quoted God's creative life force (*Genesis 6:3*), and referred to *1 Kings 1:1/4*, where it was mentioned that King David could not warm himself. Abishag of Soenem let him share in her very great life force so that he could fully recover. Also *1 Kings 17:17/24* and *2 Kings 4:8/37* told us how the prophets Elias and Eliseus each brought a boy back to life. *Luke 8:43* tells how Jesus healed the woman who suffered from blood flow. *Acts 19:11/12* also mentions that Paul,

by laying on his hands, performed striking miracles. The introduction to a number of extra-biblical religions (3.3.) also illustrated a lot of power. The same goes for some magical healings (4.3.3.). The whole seventh chapter also bears witness to various magical acts. The fact that people and gods have a lot of subtle energy at their disposal is nothing new.

Below we mention a few more samples and testimonies.

### ***A miss beauty contest***

Years ago, a beauty contest with primitives on some TV channel showed eleven girls neatly in a row. The most beautiful girl was at the front, the least beautiful at the back. European viewers did not understand it, because their judgment, their 'axiomatic', would have been completely different. What was the norm for the primitives? The radiation of their fluid. They were arranged by descending radiation. Particularly beautiful are those who have a beautiful aura. Less gracious are those whose aura is less large or less beautiful. This contrasts sharply with our standards and beauty contests in which the external appearance matters. A for our standards very beautiful, but occult exhausted woman is for the primitives ugly. And in a way the opposite is also true: an ugly lady according to our assumptions, but with a beautiful appearance, is beautiful for them.

### ***Sympathy and antipathy***

Elisabeth Haich, *Inwijding*<sup>47</sup> (Initiation), describes how she felt about some of her acquaintances. She says: Then I had the experience that every person radiated a different stream. An uncle, who generally had poor concentration and was indecisive, had a dense, strong current. But the components of the current did not go in the same direction, but flowed back and forth in a disorderly manner and the effect was also chaotic. It was a difficult task to decide what he wanted. An aunt had a very thin but stabbing and sharp current, which felt like a stiff hard wire, and which hurt you. She was generally a very aggressive person. And so everyone had a different look. A new world opened up for me. I began to understand many phenomena that I had so far only felt or suspected, or had not even noticed at all. So it suddenly became clear to me why, after a discussion, people get so tired as if they had fought a physical wrestling match. I also understood why being together with other people sometimes makes you completely exhausted and sometimes refreshes and strengthens you. I understood as something tangible what is sympathy and what is antipathy: giving and empty-sucking radiations. The first send out power, the others attach themselves to you like the arms of an octopus. They suck all the power out of a human being. Such people made me so weak after the experiment that I had to sit down with my knees trembling and completely exhausted. Then it took a while before I had recovered so much that I could continue the experiments. Then I had another experience, a fact, that you can't change with a human spell of power. I noticed that people with self-control have very different currents than uncivilized, uncontrolled, primitive people, who only live for the satisfaction of their needs.

### ***No girlfriend***

The American J. Hall, *Sangoma*<sup>48</sup>, interviews the mantically gifted singer Miriam Makeba (1932/2008), nicknamed "mama Africa". She was an opponent of South African apartheid policy. Hall learns from her that through his contacts with his ancestors, he has healing powers. On her advice, he decides to train in Africa to become a sangoma, a traditional healer, with a certain Gogo Nwandwe as his teacher. During this training he underwent a spiritual cleansing, and he had to maintain this purity in order to be able to perform his task as a healer. He says, "In order to prevent a return to my former unclean state, I had to prevent spiritual contamination by other people. She told me that people can be the bearers of bad spirits, which they pick up during contacts with other people, a bit like you catch a virus. That's why I was never allowed

to shake hands or have physical contact, except with the patients I was treating. Infection by an evil spirit could lead to depression or illness for a sangoma". Hall finds that these requirements have to be strictly adhered to. He continues: "When you say I can't touch people, you mean...? Gogo Nwandwe nodded her head solemnly. "No girlfriend, she said. But the sexual abstinence, which I wasn't supposed to practice out of faith or to show my faithfulness to the spirits, but as a precaution against spiritual contagion, was a huge challenge. A sexual relationship does indeed increase the energy exchange between the two partners. However, if they show a difference in spiritual evolution, one can easily make the other one impure on a subtle level.

### ***There was someone else with us.***

Shackleton E., *Zuidpool, Shackleton's laatste expeditie*<sup>49</sup> (South Pole, Shackleton's last expedition) brings us the story of his expedition to Antarctica, from 1914 to 1917. His ship, the *Endurance*, was frozen, cracked by the sea ice and sank. He and his team then built a camp on a piece of floating polar ice. When their ice floe broke to pieces months later, he decided to continue with the three remaining lifeboats. After five days they reached the Elephant Island, an uninhabited island of the Southern Shetland Islands. From there Shackleton departed with a sloop and three team members to South Georgia, about 1800 km away to get help. After braving many storms and cold, he reached the island, but on the uninhabited side. With one companion he decided to cross the island with its snowy mountains and glaciers on foot to reach the Norwegian whaling settlement. Eventually he managed to find help and then rescue all the remaining team members. In the book that recounts his experiences, Shackleton writes: "Looking back on those days, I have no doubt that providence has been our guide, not only across the snowfields, but especially across the wild Antarctic Sea that separated Elephant Island from our landing site in South Georgia. I knew that during that long and very tormenting 36-hour journey across the nameless mountains and glaciers of South Georgia, it often occurred to me that there were four of us and not three of us. I didn't talk about this with my companions, but afterwards Worsley said to me: "There, during that trip I had the peculiar feeling that there was someone else with us". Crean told me that he had the same feeling. They feel the inadequacy of us, people, to describe the elusive things. But a record of our wanderings would have been incomplete if we hadn't mentioned this fact, which was very close to our hearts."

### ***The goddess Afrodite***

The Ancient Greek felt and saw the deity, as Ziëlinisky wrote (8.1.2.). Apparently, the feeling or 'seeing' of the deities in ancient Greece is nothing unusual. Aphrodite is the Greek goddess of love, beauty and fertility. She was venerated over almost the entire Greek world. Well, the contemporary Greek novelist, Aris Fakinis, *Récit des temps perdus*<sup>50</sup> (Story of lost time), recounts, more or less epically, the life of his grandparents, who were poor Greek farmers. Let's give a piece of an interview on the subject.

"Do you really think that Vangelis, your grandfather, was able to meet the goddess Aphrodite?"

"My grandfather could neither read nor write. He knew nothing about mythology and history. He was just a simple Attic farmer. Well, how could he have described Aphrodite with such eloquent details if he had never seen them?"

"Your grandfather, however, had asked you not to tell him everything. Didn't you hurt his will with this book?"

"My grandfather feared that I would be branded crazy. He told me that I should decide for myself what I wanted to say and what I was going to conceal. But I had no right to conceal this and keep it for myself. If it is not passed on, it serves nothing."

This testimony shows that a poor Greek farmer of our time claims to 'see' the goddess Aphrodite mantically, and this as a lived reality, just like some of his distant ancestors from early antiquity (note: from the IXth, VIIIth century B.C.).

### ***Do the gods really exist?***

Let's read Homer's *Odyssee*<sup>51</sup>. It is thought that Homer lived in Ionia (Asia Minor) between -900 and -700. His name, Homeros, means "the blind man". Yet he behaved, at least as a poet, as a clairvoyant. Thanks to a form of "expanded consciousness". There is hardly a page in his book in which Odysseus is not somehow inspired by a deity: Calypso, Zeus, Athens, Apollo, Aphrodite, Circe... Ziëlinisky (8.1.2.) also wrote that ancient Greeks were a thoroughly religious people.

E. Mireaux, *Zo leefden de Grieken ten tijde van Homerus*<sup>52</sup> (This is how the Greeks lived in Homer's time), representing the framework of human life in Homer's time: "Certainly, not all mortals treat the deities as confidentially as the heroes of the Homeric epic. Yet there is the possibility for everyone to suddenly meet a great or a small deity: in a bend of the road, at the edge of the forest, in the morning mists, in the evening twilight, yes, on the threshold of his house. He must be able to recognize them at the first sign, know how to address them and not forget to promise them a sacrifice immediately, as the grey Nestor did, as soon as he noticed that, in the form of the old Mentor, the companion of Telemachos, the goddess Athens was staying with him". (o.c., 20)". So much for Mireaux. Already Aristotle stated that everything is full of 'daimones'. For the Greek, space is not empty, it is 'inhabited' by beings of a subtle nature: thought forms, ancestors, spirits, demons and deities.

In his book *The varieties of religious experience*<sup>53</sup>, when William James discusses the origins of the Greek representations of gods in passing, he almost naïvely says: "We cannot answer the question about the origins of the Greek gods here. But the whole series of our examples leads us to the following conclusion: "It is as if, in human consciousness, there is a perception of something real, a sense of something that exists objectively".

James' book is not a theory of religion, but a theory of man as susceptible to religious experience.

### ***The vision of the doctor Thessalos***

People who have known an off-body experience, often claim to meet other 'creatures', dead people, but also 'creatures' who have never been incarnated on earth. Some of them have a lot of energy. The various cultures therefore call them 'gods and goddesses', higher beings.

Father Festugière, *La révélation d' Hermès Trismégiste*<sup>54</sup> (The revelation of Hermes Trismegistus), tells us about such a religious experience. This was already mentioned in "the power of mysterious words" (8.1.1.). The vision of Thessalos dates from the first century AD. Thessalos found in the library of Alexandria a book by king Nechepso. This book contained healing methods for the body, using rocks and plants, also taking into account the astrological signs of the zodiac. Thessalos tries this but fails. Yet he repeatedly hears a voice in him that tells him that one day he will have contact with the gods. After a long search he found a priest who could help him with this. He asked him if he wanted to speak with the phantom of a deceased person or with a god. "With Asklepios" Thessalos answered him, adding that he would reach the pinnacle of his benefits, if he could get in touch with that god. The priest called Asklepios thanks to the power of the mysterious words. Thessalos continues: "So I was seated, destroyed to my body and soul, at the so wonderful sight. For no human word could represent the facial features or the beauty of jewelry that adorned the god, when he raised his right hand and greeted me: "O Blessed Thessalos, today you honor a god, and soon, when men will have

heard of your accomplishments, they will honor you as a god. So ask me what you want: I will answer you benevolently".

I could hardly speak, I was horrified, and my soul was captivated by the beauty of the god. Nevertheless, I asked him why I had failed to try out Nechepso's precepts. To which he told me: 'King Nechepso, no matter how sensible he was and in possession of all magical power, did not receive from a divine voice even one of the secrets that you want to know. Gifted as he was, he had seen the relationship between the rocks and the plants and the heavenly bodies, but he had no idea of the moments and places when the plants were to be picked. Well, the growth and decay of all the fruits of the season depend on the influence of the heavenly bodies. Moreover, the divine energy spreads very abundantly in those places that successively reach the influences of the stars in their cosmic orbit. So much for this testimony.

### ***The goddess Bapuka***

Attilio Gatti, *Bapuka*<sup>55</sup>, tells. We summarize his remarkable experiences. We are in 1928, the ship the Kigoma, another wheel ship from the Mississippi, sailed on the Congo River. Among the passengers there is a rather grumpy trader. He treats his servant Skaimunga, a nigger boy, very badly. It is too much for the boy. He wants to escape and jumps from the boat into the river. A few crocodiles, however, are approaching him. Gatti witnesses the whole incident and reacts lightning fast. He shoots the crocodiles and brings the nigger back on board. Gatti then buys the nigger boy from the grumpy owner. Skaimunga now says that all his life belongs to his savior, Gatti. Gatti, who has a lot of experience in Africa, is fascinated by Skaimunga who, in his own way, has a pride and unusual dignity. He belongs to a tribe unknown to Gatti and has some remarkable tattoos on his belly.

Gatti tries to inform himself. However, Skaimunga does not remember much of his youth. He tells Gatti that he was born far away in the southwest. As a child he was abducted by "angry men in long white clothes" after they had killed his mother. Skaimunga concludes: "I swear by the holy name of Bapuka that this is the truth."

Gatti treats Skaimunga, like all his helpers, with a rather unusual respect at the time, which makes Skaimunga say: "You are not only my boss, but you are my father, and on your head all the blessings of Bapuka come, because he always helps the righteous man. Gatti thought that Bapuka should be some kind of spirit or goddess of the jungle, but doesn't find any further information about her.

For months Skaimunga accompanies Gatti and his team. With a number of cars - we are in 1928 - they travel further and further south through the African continent. Skaimunga shows himself to be a master in hunting and provides the whole team with fresh game for months on end.

Gatti presumes that Skaimunga belongs near the Zambezi stream and the Victoria Falls. They will reach this area in a few days. Gatti asks Skaimunga if he prefers to leave the team and search on his own. Skaimunga answers that Bapuka tells him in dreams - and many times - that they still have to stay together. Who this Bapuka is, remains a mystery to Gatti.

### ***Bapuka commands it.***

Gatti and his team of thirty-eight men are heading south on the Zambesi in canoes. They are experiencing a lot of difficulties. In his diary he writes on 14 February: "Crocodiles, hippos, leopards, snakes, rain, rain, rain, why did we start this trip? Twenty-two of the thirty-eight men are too sick to row and are lying there with a high fever. Six of them die. Everyone is ill. Except

for Skaimunga. He is healthy and active, a miracle of courage, faithfulness, initiative, and genius. Gatti's diary shows several blank pages. He was often too sick to write anything down. He had three days of very high fever, suffered from a delirium and even spent two days in a coma. The situation became life-threatening. One day, Skaimunga said to Gatti: "Musungu (white man), the Goddess Bapuka told me that in order to save your own life and that of all your friends, you must come with me. We have to go west with the two of us, alone in a small canoe, a journey that takes two suns." It seemed so unlikely to Gatti. Also, Skaimunga couldn't give any further details but decided: "I don't know where to go, but we have to go, Bapuka commands it". Gatti, who has experienced many strange things during his travels, responds to Skaimunga's request. Both leave for the unknown in a canoe.

After two days of sailing Skaimunga says: "We are almost where Bapuka takes us". A little later they indeed notice a number of huts. "Put your hands open in the air, to show that we have no weapons," says Skaimunga. However, they don't see anyone in the village. Then Gatti's companion shouts very loudly: "I am Skaimunga and had to come in here with my Musungu from Bapuka!" The answer is not long in coming: "If you do what you have been ordered to do, you can certainly come ashore". Then a man appears, who lets himself be known as the chief and the father of Skaimunga. He is also a priest of Bapuka, a goddess of love and life. He greeted them both with the words: "Welcome, Musungu, I have been waiting for you. Of the subjects of Bapuka, I am the supreme one. Without knowing it, you have healed Bapuka's wound, and now I am going to heal you and all your men, the white and the black without distinction.

### ***Bapuka sent me dreams***

The chief shows the tattoos on his body. These are similar to those on Skaimunga's body. The chief tells us that he applied them to the body of his six-month-old baby years ago. Arab slave traders had then invaded his village and had taken a number of people, including his wife and son. "But the goddess also sent me dreams," he continued, "and the day before yesterday she showed me how a friendly, unarmed man would come, together with my son. And Bapuka never makes a mistake. You are that white man, the blessing of Bapuka will protect you, for you have healed her wound, and have now brought back my long-awaited son".

Then, in a hut, he shows them a three-meter high statue, a carving representing the goddess Bapuka. Skaimunga recognizes in the statue the goddess who always spoke to him in his dreams. The head man gives Gatti the leaves of a tree, which he slowly has to chew and swallow. After a few days he is cured. He also gets leaves for his team and a small wooden statue, a copy, 35 cm. high. A single copy of the large Bapuk statue. It decorates the cover of his book. "Bapuka will also be a loving mother to you, and if chains bind you, Bapuka will set you free. If you are in mortal danger, Bapuka will save you. She recommends me to give it to you," concludes the priest. After an emotional farewell to Skaimunga and his father, Gatti leaves with the leaves he was given. Upon his arrival, he fed them to his people. They all recovered.

After his trip, Gatti met Ellen in New York in 1931, whom he married. Bapuka's statue is given a place of honor in their living room. Gatti and his wife then experienced, for many years, that they enjoyed exceptionally effective guidance and protection.

The otherwise skeptical Gatti even wrote, "It is my deliberate opinion and firm conviction that this old little statue of the goddess has had a great influence on the whole of our lives, and has repeatedly saved both of us.

On 24 September 1962, at 0.05 am, Ellen dies in Gatti's presence. At that moment, Gatti concludes his book, the statue suddenly fell over and burst into pieces.

### *No coincidence?*

Strange: seers don't call that a coincidence. They say that Bapuka has invested so much power in her protective role that she herself too has become completely exhausted and powerless. She can no longer give Ellen any further energy so that both become powerless at the same time. Sees further say that such archaic nature spirits, like the good peaks of the iceberg that dominate the primal chaos, exhaust themselves completely in their life force and once disproved, fall into the hands of cynical-powerful demons. Goddesses like Bapuka are, biblically speaking, but safe within the protection of the Holy Trinity. Once outside this framework, they exhaust themselves completely in their life force. So much for the remarkable testimony of Gatti.

The actress Michaela Denis, *Un léopard sur les genoux*<sup>56</sup> (A leopard on her knees), describes her travel stories in Africa. We told how she had herself initiated in New Guinea in a secret society of dancing Negro-African women (5.3.). She and her husband then experience, for years, the beneficial, protective and uplifting influence of this initiation. The local missionary sisters described these rites as pagan, but admit that Michaela and her husband lived much better than many Catholics.

### *A form of mission?*

We will keep the story of Bapuka in mind later on in this text. It is one of the rare examples in which a non-Biblical deity continues to behave ethically through and through and therefore deviates from the general rule that usually characterizes such gods.

One also sees the abyss between on the one hand this religion, which in a mantic way is constantly and actually concerned with the welfare of its believers, and on the other hand a nominalistic religion, which shuts itself off from such subtle forces. One might also see that such deities, if situated in a biblical framework, and thus in contact with the biblical God, could also share in His life force. To make such deities aware of the benefits of the Trinitarian energies and then leave them the choice of whether they want to go into them or not, is something quite different from breaking their images immediately by a misunderstood mission and forbidding this religion. That, at least, is the opinion of people with a mantic and magical understanding of the matter. The extra-biblical religion is thus accepted as a valid stage, purified and raised to a higher and Trinitarian level.

Such behavior could also protect these archaic gods and goddesses from exhausting battles with all kinds of cynical divinities. But with this we anticipate a form of mission that consists precisely in not always wanting to brutally destroy the local deities, if they know a form of ethics, but, as already suggested, to accept them, to purify them and to elevate them to a higher energetic and biblical level. We would like to explain this further (10.6.).

## **8.2. use the subtle substance magically.**

The previous subheading (8.1.) dealt with the rather passive sensation of energies. Let us now look at how the subtle substance can be handled in an active and conscious manner. Let's see how it can be given, exchanged or valued.

### **8.2.1. Giving subtle substance.**

The topic of healings has already been introduced in the chapter on mantic and magic (4.3.3.). We let Colonel Gatti tell us how a sheikh performed heart surgery on a little boy, how

the lazarists Huc and Gabet saw a Tibetan llama cut open his belly and how some Aborigines treated an open leg fracture.

In ordinary healings, medical science plays a role that should not be underestimated. Its 'object' is the biological body. The object as far as the magical treatment is concerned, is of course, the subtle body. Every action in this body is reflected in the physical body. Let's give some more samples.

### ***The saint opened my mouth.***

Gopi Krishna, Kundalini, *Kundalini, de evolutionaire energie in de mens*<sup>57</sup>, (Kundalini, the evolutionary energy in man), tells of his childhood. He writes, "Years later, when I was wise enough to understand her, my mother revealed to me the purpose of her visit to that holy man. She had heard amazing stories from countless eyewitnesses about his miraculous deeds. She told me how he had appeared to her in a dream years ago. She had been very worried because I couldn't drink for a while when I was a baby. My throat was then severely inflamed. I couldn't get anything through. In the dream, the holy man gently opened my mouth with his finger. He then gave my mother a sign to feed me, after which he disappeared from the face. My mother woke up a little worried, but still pressed me close to her breast. To her great relief she felt that I easily sucked up the milk and swallowed it. With great joy at this sudden healing, she vowed to go to his house on a pilgrimage to thank him. Because of all kinds of worries, the journey was postponed for several years. I accompanied her and still have a vague memory of that journey. The most surprising part of the story is that the hermit, after seeing us, immediately inquired if I could have swallowed the milk after his visit to her in the dream. In bewilderment, my mother had thrown herself at his feet and begged him for his blessing over me."

### ***Myriads invisible little creatures***

E. Haich, *Inwijding*<sup>58</sup> (Initiation), writes about the occult cause of diseases. She tells. The initiates in the Veda philosophy also knew that myriads of invisible little creatures, we call them bacteria nowadays, are the cause of diseases. But they also knew that the bacteria are cells of the invisible body of a demonic mind. The West, with the exception of some initiates, such as Paracelsus, has simply never researched it.

The evil spirit then takes possession of one or more people. He penetrates the human being with his body, and if this person has the same vibrational frequency as the spirit, the human being becomes ill. But there are always people who don't like the vibrations of the demon and they don't get sick. They are, as the West calls them, immune.

In the holy writings of the Indians all these evil spirits are described. And also what they look like. There are colored pictures of them. They are terrifying figures. Each of them has a characteristic appearance and a characteristic color. For example, the demon of the plague is a black monster. The plague is also called the "black death". The spirit of the "yellow fever" is a yellow demon. The spirit of leprosy has the head like a lion. It is known that lepers can be recognized from a distance by the lazy expression on their faces. Through the face of the leper one can see the lion's face of the spirit. The leper is actually possessed by this spirit. Pneumonia is caused by a red, giant demon. It looks as if he is braided out of fire and flames. And so on.

Every disease is the result of possession by all kinds of demons. Of course, the sick very often see these demons when they are taken into possession. Often also afterwards, during their illness, when they fight with the demon. When they talk about it, people quite easily say that these patients are wandering in their fever. These people almost never understand that the



patient sees these images 'clearly' as the real view of demons. A high fever allows the patient to have a better experience of the other world.

### ***A hostile creature***

O Wirth, *Genezing door oplegging der handen*<sup>59</sup> (Healing by the laying on of hands), confirms that a certain religious tradition also saw illness as the intrusion of a hostile being. Health was considered divine. In order to chase away an evil spirit, it was considered sufficient to bring him into contact with his enemy. This is an application of the rule that evil can be fought by evil itself. A smaller and less powerful evil can be undone by a larger evil. Many people knew that they could present bigger problems to their evil magician better than to their white magician. This was illustrated by the story of the breaking of the ice, (3.3.5.) where the Indian tribe called upon their black magician to make the river navigable again.

At the time, Babylonian doctors also fought a demon with a stronger one. They forced the gods to heal the sick by freeing him from his invisible enemy. The Tartars, according to Huc and Gabet (7.2.1.), attribute the disease to the influence of evil spirits. Tibetans also believe that all diseases are caused by evil spirits, evil demons or natural spirits whose anger has been aroused.

### ***I had absorbed the pain***

H. Gris / W. Dick, *Les nouveaux sorciers du Kremlin*<sup>60</sup> (The new wizards of the Kremlin), tells how the Russian Varvara Ivanova had become a healer: "I wanted to 'cure' my fellow human beings somewhere. I prepared myself for that task, by informing myself about it, by diet and by meditation. But even after years I didn't have the courage to heal anyone.

Sometimes I have experienced the illness of those close to me, within myself. This is called "reverberation". My friends told me that it helps to diagnose a sick person. You can then answer the doctor's questions if the patient is unable to do so. I followed these advice and started a career as a healer.

Like many healers, I happened to discover that my hands had a healing power. One day, I had a cross-eyed headache, along with one of my disciples. I asked him where it was hurting. I put my hand on his head, just where I felt a great pain in myself. He replied, "Yes, right, there and there!" Suddenly he shouted, "Oh, the pain is gone, I can't feel a thing!". But then I had an even worse headache. I had absorbed the pain. Luckily the pain disappeared a bit later. Then I started to heal people. In the beginning my body absorbed the pain of the patients. That made me sick. But now it is rare for me to experience some kind of pain at work.

### ***A universal operating force***

R. Thetter: *Magnetismus, das Urheilmittel*<sup>61</sup> (Magnetism, the original remedy ), mentions on the cover of his book a quote from Goethe: "Magnetism is a universal working force. Every human being possesses it, even if there are individual differences. Its effects include everything and all cases. The magnetic forces extend over all people, animals and plants. Yes, man does not know what he is, but he does not know what he owns or what he can do. That is why he is so miserable, so powerless, and so unfit."

This book refers, among other things, to Saint Louis, king of France in the 17th century, who also had the ability to heal people. Because, in essence, the energy comes from God, but is transformed into the healer so that it can be more easily absorbed by the patient, it then sounded, "Le roi te touche, Dieu te guérit" (The king touches you, God heals you). These healers

were aware that they were only an intermediary. The actual healing and the energy required are a gift from God. Biblically, this "magnetic force" is one of the many forms of the "Holy Spirit".

Anyone who uses it skillfully for the best, shows religious empathy. Through this power there is a fusion between the soul bodies of the healer and the receiver. The latter can be a human being, but also an animal and even an object. When such forces are used, all the rules of the game regarding the so-called "judgment of God" apply. We will come back to this in more detail. Magnetization, divination and dowsing are not an art that one simply learns like other techniques of a purely profane nature. Those who practice them without Trinitarian prayer find themselves in the field of extra-natural with all the dangers that this entails. Sacred-minded people warn that one does not know what one is doing when one ventures outside the realm of God for manticism and magic.

### ***The closer to God, the stronger the power***

F. Christin, *La guérison par les fluides*<sup>62</sup> (Healing by fluids), confirms it.. He wrote, "These forces, which have a divine origin and come from the Supreme Being itself, spread throughout the entire cosmos. This subtle energy makes life possible for man and all other beings. He confirms what *Genesis 6:3* also tells us.

"From God comes out a pressure, an energy" writes Leadbeater somewhere. This 'substance' has vitalizing properties and passes through the different 'spheres', or levels of reality, until it reaches the lower terrestrial spheres. Fortunately, there it is still powerful enough to influence mankind. At least as long as he can absorb these energies. If for some reason this doesn't work, he weakens, which eventually results in setbacks and illness. The closer this fluid comes to its original state, the closer it is to God, the greater and more powerful its energetic properties are. If a healer can intercept and pass on these forces at a very high level, then the healing will be much more efficient than if they were received at a lower level. For example, if a person has a shortage of specific substances in his physical body, he can absorb them in one way or another. But that doesn't affect his subtle structure. This does not remove the cause. If the disease is situated on an astral level, and if it is treated there as well, then this subtle body is healed, but also, via repercussion, the biological body. In this way, diseases can be situated at even higher levels. Then in a number of cases it appears that the disease is caused by an incorrect ethical attitude of man, and that is situated on a spiritual level, in a spiritual body. In order to remedy this, To remedy this, man will have to change an attitude in himself.

### ***A spiritual healer***

Christin shares the same opinion in his book.

First of all, he explains, there is the method at the human level. Here, the magnetizer simply gives part of his own life force, without having to call upon higher forces. Seen from the outside, this is done by a kind of caressing, by movements from top to bottom on the sick part of the body. In this case, the transfer of the material from the healer's soul to the patient takes place. This can improve the patient's condition. Sick organs receive additional energy and the physical healing process is accelerated. In this way, however, the magnetizer can contract part of the disease himself and quickly become exhausted

Because Christin sees healing mainly as a spiritual process, there is no real healing unless it is also done on a spiritual level. The healer appeals to higher energies and subtle helpers through prayer. Because in this case the fluid is received in a higher and thinner form, it is purer and more powerful. A spiritual healer has to have some of this higher in him to be able to receive the fluid at that level. According to F. Christin, such a magnetization is also possible when the

person is not present, but when the healer has some object that is closely related to the patient, for example a picture or a photograph. Also things that belong to the person, that he or she uses regularly and that are therefore permeated with his or her subtle radiation, can be used for this purpose. These are essentially the same principles that underlie black magic (7.4.). Only now they are used in a positive way.

### ***The healing has surprised me.***

Josiane Cabanas, *Médecines parallèles*, in : *l'indépendant catalan, Perpignan*<sup>63</sup> (Alternative medicine, in: the Catalan independent, Perpignan), recounts. Yves Gourault, 39 years old, was a circus animator for many years. He falls on 11 April. It turns out that his leg is suddenly paralyzed. He can move with difficulty using crutches and has to help himself with a wheelchair. On April 25, he was told about a certain Guy Semper, a 'magnetizer'. Yves wanted to pay him a visit. On May 22, a friend takes him there. Guy Semper 'worked' on the so-called dead leg. Yves feels a tingling sensation and an influx of warmth. An hour and a half later he can go carefully. After a second treatment he can go on without crutches. Guy Semper avoids publicity and refuses to be photographed (8.1.3.). A certain Mr. Durand, also a magnetizer, pointed out to him his talent at the time. Durand treated him as a result of a collapse of the vertebrae, as a result of a fall. Guy Semper inquired. He tried it on his own and on acquaintances. He noticed that he could take away pains.

Semper appreciates established medicine and never interrupts an existing treatment. He only sees himself as an additional healer. He pays attention (mantically) to the subtle energy points and the energy pathways. He places the finger or fingers on these points or lines. In some cases he lays on his hands. He then works with his personal energy, his magnetical fluid, which he leads by concentrating on those points or the lines that are "black". This dark color indicates a gap. This is then filled in and 'enlightened' with its own fluid.

His domain covers zona, osteoarthritis, lumbago, sciatica, spasmophilia, arthritis and stress. He cannot cope with multiple sclerosis and diabetes. When, after at most three séances, it turns out that he can't help, he says so honestly.

From the healing of Yves Gourault he says: "The rapid progress of the healing has surprised me. His leg did not react at first. I tried to act on the meridian v8 41. Nothing pulled in. I tried point v8 43. That reacted. Yves Gourault then felt a lot of pain. But immediately I felt that I had to work on that leg. After a while his toes were shaking and his muscles were moving. His leg "woke up". An hour later I was able to call on Gourault's friend who had brought him to me to be the first eyewitness to determine the progress". Semper says that this healing has exhausted him to such an extent, that for five days he suffered from insomnia and even noticed partial amnesia. For him, there was no doubt: healers solve problems.

### ***Initiations and sacraments***

In addition to adding energies for the purpose of healing, a number of initiations and sacraments can also be regarded as magical rituals in which energy is added. Why the reservation "a number of initiations" and not "all"? Because there are also initiations that take more energy than they give. This became clear with the initiation in the santeria and macumba religions, and the initiation to ngil.

The initiation of the young Indian (3.3.4.) showed us that he received a supply of healing energy.

His guardian spirits have supported him from the beginning with additional energies to deal with his own and the tribe's life problems and to help them survive in difficult circumstances.

A number of initiations in secret societies (5.3.) could also be mentioned here. Energies are also generated and used for magical purposes. Because they rarely have an ethical purpose in mind - they rather easily have influence and power in mind - it is difficult to subdivide them into those that are called 'healing'. Therefore, we will not go into this any further.

It is different with initiations that are the result of the administration of a sacrament. We mention them here, and discuss them further in chapter 13, which deals with the supernatural.

### ***The power of Jesus' words***

A word of power from Jesus is followed by a healing. He drives out demons with the commandment: "Come out of the man, you unclean spirit!" (Mk 5:8). He calms the storm by the power of His word: And He got up and rebuked the wind and said to the sea, "Hush, be still." And the wind died down and it became perfectly calm. (Mk 4:39). With a single word He also heals a blind person: "And Jesus said to him, "Go; your faith has made you well." Immediately he regained his sight and *began* following Him on the road" (Mk 10:52). With a single word He heals someone who has a withered hand: "He said to the man, "Stretch out your hand." And he stretched it out, and his hand was restored" (Mk 3:5). With a single word He also heals a leper: "And a leper came to Jesus, beseeching Him and falling on his knees before Him, and saying, "If You are willing, You can make me clean." Moved with compassion, Jesus stretched out His hand and touched him, and said to him, "I am willing; be cleansed." Immediately the leprosy left him and he was cleansed." (Mk 1:40-42). And all this thanks to the power that He puts into His word. There are also 'empty' words, words that are not loaded with power. This became clear with the failed exorcisation in *Acts 19:15*, where Jewish conjurers were overpowered by a demon who cried out to them: I recognize Jesus, and I know about Paul, but who are you?" (8.1.1.).

### ***8.2.2. Exchange of subtle dust***

#### ***Soul bodies are exchanged.***

Robert Ambelain, *Le vampirisme*<sup>64</sup> (Vampirism), pronounces the core. It concerns a 'passation d'âme', a "soul transfer", an exchange of the mutual soul bodies. Ambelain says that soul exchange consists of a soul body of one being - a man, a spirit, a deity - taking the place of the soul body of another being. This is usually mutual.

#### ***Hypnosis***

De Rochas, *l'extériorisation de la sensibilité*<sup>65</sup> (the externalization of sensitivity), (4.2.2.) stated that the hypnotist with his soul substance penetrates the hypnotized, while the soul substance leaves the hypnotized, to make way for that of the hypnotist. The hypnotist expands his aura so that the physical body of the hypnotized one is fully penetrated. It has become 'his' body in a way. This is precisely why the hypnotist can live up to his suggestion. It is not an actual exchange, but a one-sided intrusion. The subtle body of the hypnotized person has emerged at that moment.

Feldmann, *Occulte verschijnselen*<sup>66</sup> (Occult phenomena), describes a hypnotic test in which the feelings of a hypnotized woman are transferred to a glass of water. If a needle is pierced into the water, the woman feels it as if her body is being pierced. With clairvoyance, the woman's body will be seen concentrated around the glass of water. If you prick it, this prick will have an effect, a repercussion on her biological body.

Because after hypnosis the hypnotized person can never be sure whether the hypnotist has withdrawn completely, a number of experts strongly advise against the use of hypnosis, even if

it concerns medical applications. According to them, the danger remains that the hypnotized person remains dominated by 'something' of the hypnotist. The hypnotized person has for some time given up his quiet self-determination. The question remains whether he will regain it completely after the hypnosis. The fact that there is a posthypnotic order (2.5.) shows that this is not always the case. Even if this is not immediately apparent and not conscious. Some argue that negative consequences could even occur years later.

### ***Mixture of life forces***

People who deal with animals a lot, are well aware of such an exchange of soul dust. For example, animal trainers allow the lion cub they want to tame to sleep with them. Thus there is not only the training and habit formation, but animal and tamer attach themselves to each other through the mutual mixing of life forces. The same goes for the cat and the dog. If they sleep with their owner, then the life forces of both are intertwined.

In ancient China there was a pernicious habit to let the oldest people sleep with the youngest babies. In this way the elderly could provide themselves with the energy of the babies. It is not essentially an exchange of energy, but rather a one-way street.

### ***Spiritism***

P. Payne, *De sluimerende vermogens in de mens*<sup>67</sup> (The dormant faculties in man), says that a medium can change in an astonishing way during a spiritistic séance. Not only appearance, but the whole character and the whole atmosphere change, so that according to her there is no doubt whatsoever that there is a completely different personality present.

She illustrates this with the following. She knew a small, slender and refined man. In deep trance he became a heavy, coarse, rough miner from Wales. The medium really gave the impression that she was twice her normal size. Her figure seemed to fill the room. Her voice was tremendously powerful and her whole way of doing things was typically coarse and rough. After the end of the séance the medium remained in a state of exhaustion, which she did not get over for days. So it wasn't really an exchange. The medium lost a lot of energy in favor of the late Welsh man.

### ***She looks like her late husband.***

D. Fortune, *Psychische zelfverdediging*<sup>68</sup>, (Psychic self-defense), cites an example of a radical change in behavior. It is about a widow. Her husband suffered from neuritis, but had been an alcoholic and an evil man. One would think that after his death she had finally been relieved of many difficulties. But she began to worship her late husband. She erected a kind of house altar in his memory. She also sought contact with a spiritualist association. She asked to make contact with her husband there. D. Fortune reports: "Soon it could be noticed that she, who had always shown herself to be amiable and friendly in the past, gradually changed, and that she began to resemble her late husband not only in temperament, but even in facial expressions".

### ***British woman wakes up with French accent.***

In Great Britain, a grandmother, Kay Russell, of 49, who went to rest for a while because she was suffering from migraine, woke up with a French accent. She is said to suffer from the rare 'foreign accent syndrome'. Not only has her pronunciation changed. Kay Russell tells in the British newspaper *The Daily Mail*<sup>69</sup> that she has also lost a piece of her identity. She wouldn't recognize her friends anymore and her facial expressions have changed. She has also lost her job because of her speech impediment. Russell has been suffering from a severe form of migraine for more than twenty years. As a result, her legs became paralyzed from time to

time. She also more than once had trouble to talk. Still according to the newspaper, the syndrome, which is caused by brain damage, would only occur once in a while. It is estimated that 60 people worldwide suffer from it.

### ***Tessa Neele from South Africa***

Tenhaeff, *Spiritisme*<sup>70</sup> (Spiritism), writes: In the evening of December 3, Mrs. Christie left her house in Sunningdale in a state of overstrain. The death of her mother and a far from happy marriage were the causes of a lot of stress. She had started to suffer from insomnia and felt very unhappy. She wanted to kill herself by driving the car on something. She got off the road and was thrown with her head against the steering wheel. She lost consciousness for a while. When she woke up she left her car and walked around like a sleepwalker for hours. She wandered through London and then ended up in Harrowgate. There she moved into a hotel. Here she registered as Mrs. Tessa Neele from South Africa.

She did not do this to mislead her family and friends, but because she thought she was Mrs. Tessa Neele. She thought she was a widow, who had also lost her child, but remained spiritually balanced and cheerful. In her "role" of Mrs. Tessa Neele she felt happy. All the worries and grievances that weighed on her as Mrs. Christie had fallen away from her. She had no memory of her life as Mrs. Christie. Finally, she was discovered and taken to a psychiatric facility, where she was treated and where she was cured.

Tenhaeff doesn't mention it in his book, but it would have been fascinating to find out if a widow, Tessa Neele, had lived or was still alive somewhere in South Africa, and had lost a child.

### ***Going to sleep as a Serbian, getting up as an Englishman.***

A news item from 18/10/2010<sup>71</sup>. The parents of a Serbian boy were startled when they woke up their son. The 11-year-old boy, who had never studied a word of English before, suddenly spoke the language fluently. "Our son thinks he is an Englishman," says his mother. The 11-year-old Serbian Dimitrije Mitrovic places the medical world in a riddle. Since he woke up on that day, he has been dreaming in English. He speaks the language as if he had never done anything else. "I even curse in English", says Mitrovic. In the newspaper "The Mirror" some doctors shed their light on this strange matter. According to them, the boy has an autistic speech talent and that is the reason for the speech change. Since the boy speaks English, his family members have to ask for the help of an interpreter to understand Mitrovic. "I can speak a little bit of English," his mother says, "but not enough to fully understand him." In the meantime, the 11-year-old boy is trying to pick up the thread and take advantage of his newly acquired language skills. "This is how he has read all of Harry Potter's books to his friends in English," his mother said. In the *Austrian Times* Paunovic, professor of the English language, says he is surprised about the case. "It's really fascinating. For an hour we spoke English with the boy and he has a better command of the language than any of us. It seems as if it's his mother tongue."

G. Van der Zeeuw, *Wonderen of wetten*<sup>72</sup> (Miracles or Laws), writes: "If, in a complete trance, for example, the inspiring spirit was a Greek or an Englishman, he will speak Greek or English through the mouth of the medium, even if the medium does not know those languages".

The phenomenon of suddenly speaking another language would still have been observed. One speaks of glossolalia. The Bible also mentions such a miracle of languages on Pentecost. In *Acts 2;1-12*. we read: "When the day of Pentecost had come, they were all together in one place. And suddenly there came from heaven a noise like a violent rushing wind, and it filled the whole house where they were sitting. And there appeared to them tongues as of fire

distributing themselves, and they rested on each one of them. And they were all filled with the Holy Spirit and began to speak with other tongues, as the Spirit was giving them utterance. Now there were Jews living in Jerusalem, devout men from every nation under heaven. And when this sound occurred, the crowd came together, and were bewildered because each one of them was hearing them speak in his own language. They were amazed and astonished, saying, "Why, are not all these who are speaking Galileans? "And how is it that we each hear them in our own language to which we were born? "Parthians and Medes and Elamites, and residents of Mesopotamia, Judea and Cappadocia, Pontus and Asia, Phrygia and Pamphylia, Egypt and the districts of Libya around Cyrene, and visitors from Rome, both Jews and proselytes, Cretans and Arabs--we hear them in our own tongues speaking of the mighty deeds of God." And they all continued in amazement and great perplexity, saying to one another, "What does this mean?"

So much for this biblical text.

### ***Chnoem, the potter***

J. Grant, *Eyes of horus*<sup>73</sup>, also mentions a form of soul transfer. Her book is an autobiography of a previous life in ancient Egypt. She also uses the archaic and poetic language. Let's summarize. "When such a person dies, he goes to Chnoem, the potter, to have a new body put on the disc for him as soon as possible. Chnoem is very old, and maybe his wheel stops spinning before it's your turn. But you don't have to wait that long. You don't have to be born again. No, you can choose your own body and also the place. Do you want to be rich? Then choose a man who has his treasure chambers full of jars of gold dust. Take over his body and use it as yours. Then you can eat his rich food, taste his soft wines on your tongue and enjoy the hospitality of his concubines.

Some people have secured themselves against a soul transfer, but someone who is smart will always find a door that the owner has forgotten to close in his laziness. And the owner has to hand over everything he owns to you and can't come back without your permission. You can then eat in his body until you are over-saturated. Then you can leave his body, so that he comes back in time to feel the misery in his belly. And if it suits you, you can kill with the dagger in his hand. But then you are gone when the soldiers come to take him away. You can have all these pleasures and a thousand others. There are many ways in which you can prevent security measures from being taken against yourself. Drunks are easy to persuade, some women too. If you tell these ladies that malachite no longer gives their eyes a young appearance, they will open their doors to any peddler who says he has youth to offer". So much for this excerpt from Grant.

Such an exchange of the soul body is apparently not limited to the black magic of ancient Egypt. This can be seen from the following story, among other things.

### ***Change of residence.***

D. Fortune, *De geheimen van Dr. Taverner*<sup>74</sup> (The secrets of Dr. Taverner), tells. She says that the story, like all the stories in her book, is based on facts. Dr. Taverner, her boss, is not only a medically and psychologically trained doctor, but also has a great deal of knowledge of magical practices. Some of his patients he finds in psychiatric institutions. He claims that some of them are better served by magic than just a medical treatment. He then refers them to his private hospital. Fortune, a nurse herself, assists him in this. His methods are magical and not always straightforward. In the introduction to her book, Fortune states that she does not dare to write down all her experiences because reality, she says, is sometimes much stronger than the imagination. Let's summarize.

An attractive woman and her husband, who is addicted to drugs, live near the 'hospital' where Fortune works. As we all know, drug use can lead to the opening of the aura, opening the 'door' for those who want to invade the aura. There is a cancer patient in the hospital. His days are numbered. However, he is a magician who knows how to have experience of off-body activities.. He also has a crush on the attractive woman. One night he leaves his body and finds the door, the entrance to the aura of the drug addict, open. The addict himself is not 'at home', he has resigned. And the outgoing cancer patient makes grateful use of this. He takes possession of the drug addict's body. And when the owner comes home from his intoxication, he finds "his place" rented out. The only uninhabited house nearby is the physical body of the cancer patient. Now, all of a sudden, it has a new 'tenant': the addict. However, his house does not stay upright for long. A few days later, the drug addict dies in the body of the cancer patient. And the latter enjoys all the pleasures of living in a much better biological body, as well as a new and attractive woman.

### ***8.2.3. Taking the soul dust***

In addition to giving and exchanging soul tissue, the emphasis is on what follows, especially on taking. The soul dust can be removed through direct contact, through sexuality and by stealing the blood soul. First of all, we will check for this loss of soul dust during a direct contact.

#### ***Exchange of vitality***

L. Bernard d'Ignis, *Traité pratique du désenvoûtement et du contre-envoûtement*<sup>75</sup>, (Practical treatise on de-bewitchment and counterbewitchment), puts forward an axiom: "When people meet, there are exchanges in the field of life forces". If a healthy person is in the vicinity of a sick person or someone with problems, then the negative energies also penetrate into the deep soul of that healthy person. As self-defense, the healthy person will try to avoid the other one.

This can lead to instinctive antipathy, apparently without finding a real reason. This happens more frequently than is usually thought. If someone sleeps with a sick or old person, this will be felt in the morning by a peculiar fatigue. The weaker person takes part of the life force of the stronger person.

#### ***Someone's pulling on me.***

M. Van Gestel, *Mijn kind ziet meer*<sup>76</sup>, (My child sees more), asks her clairvoyant daughter for advice. "When I feel annoyed and tired and don't understand why, I ask my daughter if she sees anything. Often someone 'pulls' at me, as she calls it. Someone who is having a hard time can 'tap into' the energy of someone else. That usually happens unconsciously. It can be compared to a high-pressure and a low-pressure area. The energy automatically flows to the place where there is the least energy. When the energy is taken from a person, that person can get tired of it. Some people clearly have that effect on me. I only need to have them on the phone or visit them and I get the feeling that I am being 'sucked out'. Marieke can usually tell me who is pulling on me and what I can do about it.

#### ***Energy loss through sexuality***

One can lose energy through sexuality. This theme has already been introduced. We refer again to macumba and santeria (3.3.2.). The deity takes possession of the medium and does what he likes. He smokes cigars, drinks alcohol and rapes her. With a part of the energy thus obtained, he wants to solve some kind of life problem of the believers. In the presuppositions of this culture, it is a great honor to be the medium of a god. Let's give a few more samples.



Sex, situated in an animistic context, means that subtle beings, through the sexuality of a human being, come into contact with his occult life force. We refer to "a deep love" (7.3.3), where the sons of a woman were nothing like her husband, but had strong characteristics of her deceased lover. She thought of him every time she had intercourse with her husband.

Usually a sexual contact with subtle beings leads to a form of over-exploitation of the occult energy of man. The person who does magic in a sexy way, completely opens his deep soul. In this way, what is good, but especially what is evil, can be absorbed as if in soft butter. Over-saturation of evil easily leads to a typical feeling of unbearability and depression. These are the very signs of a loss of life force. We will explain this in more detail below.

### ***Death afflicted***

We refer to *proverbs 7*, where the father warns his son not to look for the prostitute who affects even the strongest men with death. In biblical language it means that such a woman of low morals does not take life away from him in the biological sense of the word, but strikes him in his occult, subtle life force. In those cultures and in the biblical religion, this is felt to be an even greater disaster. An excerpt.

“My son, keep my words and treasure my commandments within you. Keep my commandments and live, and my teaching as the apple of your eye. Bind them on your fingers; write them on the tablet of your heart. Say to wisdom, "You are my sister," and call understanding your intimate friend; that they may keep you from an adulteress, from the foreigner who flatters with her words. For at the window of my house I looked out through my lattice, and I saw among the naive, and discerned among the youths a young man lacking sense, passing through the street near her corner; and he takes the way to her house, in the twilight, in the evening, in the middle of the night and in the darkness. And behold, a woman comes to meet him, dressed as a harlot and cunning of heart. She is boisterous and rebellious, her feet do not remain at home; She is now in the streets, now in the squares, and lurks by every corner. So she seizes him and kisses him and with a brazen face she says to him: "I was due to offer peace offerings; today I have paid my vows. "Therefore I have come out to meet you, to seek your presence earnestly, and I have found you. "I have spread my couch with coverings, with colored linens of Egypt. "I have sprinkled my bed With myrrh, aloes and cinnamon. "Come, let us drink our fill of love until morning; let us delight ourselves with caresses. "For my husband is not at home, he has gone on a long journey; he has taken a bag of money with him, at the full moon he will come home." With her many persuasions she entices him; with her flattering lips she seduces him. Suddenly he follows her as an ox goes to the slaughter, or as one in fetters to the discipline of a fool, until an arrow pierces through his liver; as a bird hastens to the snare, so he does not know that it will cost him his life. Now therefore, my sons, listen to me, and pay attention to the words of my mouth. Do not let your heart turn aside to her ways, do not stray into her paths. For many are the victims she has cast down, and numerous are all her slain. Her house is the way to Sheol, descending to the chambers of death”.

It should be noted that: " it will cost him his life " and " many are the victims she has cast down". There is no mutual exchange of life force, but there is an exodus for the benefit of the prostitute and especially for the creatures that surround and accompany her. Let us remember the biblical opposition "spirit / flesh" (1.4.1.). In the Bible, 'Spirit' stands for 'life' and 'divine vitality'. 'Flesh' means a life that is devoid of that life force, a life that biblically resembles more what is dead than what lives. For religious people, this is what is merely - let us consider the exclusive - 'flesh', insufficient, and stripped of all holiness.

In *Proverbs 23:27* the writer says: "For a harlot is a deep pit and an adulterous woman is a narrow well." In other words: whoever gets involved with a prostitute, engages with an infernal figure. Her home is the visible and tangible presence of the underworld on this earth. Whoever engages in prostitution becomes flesh in the unscrupulous degree so that God's own spirit is cast out according to *Genesis 6:3*. In this Bible text God says that he no longer invests his energy in unscrupulous people.

In this context, we recall the statement of Fortune, who states that marriages gradually build up a kind of marriage aura that can take a great deal, except for adultery (6.2.2.).

### ***Vestal virgins***

Ancient Rome knows the vestal virgins, who had the task to keep the holy fire on the Capitoline mountain burning, and this in honor of the gods of Rome. These virgins were dedicated to the gods of the underworld. If they had sexual intercourse with a man, it was considered adultery towards the deity to which they were devoted. Then they were pushed off the Tarpean rock, or buried alive, and so sacrificed to their divine husband, the god of the underworld. They were literally entrusted to the earth and their god could thus dispose of their life force.

### ***The Lorelei***

The term "Lorelei" was already mentioned at the holy places and times (8.1.2.). It concerns an elf that is connected to a rock. Like on the rock along the Rhine at Sankt Goarshausen. According to tradition, skippers are captivated by her beauty and her singing. They don't pay attention to the dangers of the river and sail on the cliffs. The tragedy is sung in the famous ballad.

According to clairvoyants, however, such an elf could also incarnate into a concrete woman. The latter usually does not know that in her deeper soul she is indeed a Lorelei, an occult dangerous woman. This tragedy was expressed in the poem of Joseph von Eichendorff. Purely profane, this is yet another banal example of mutual seduction, typical for all eroticism. But sacred, as far as the occult life force is concerned, it comes down to this. The witch succeeds in making the other one fall in love with her because of her deceptive temptation. Precisely in the answer to this, in the affirmation of this 'love', the seduced and man in love literally opens literally his aura. Or, to put it in the words of Fortune, from then on the aura is 'pierced' (7.3.3.). His attention goes to the attractiveness of the witch and not to her magic. She steals the life force of the man in love and immediately his happiness. Which is the essence of black and unscrupulous magic.

The manipulability of the life force as a kind of subtle force, is indeed the pre-eminent premise of magic or 'witchcraft'. Sensitives and seers tell us that, among other things, our fashion and film worlds and the many porn magazines are saturated with such 'beauties'. Their seduction, their 'sex appeal', is of a deceptive nature and serves to appeal to others erotically. The tragedy is that stealing that life force usually remains an unconscious or subconscious process, both for the 'vamp' - we pay attention to the choice of words as a reference to vampirism - and for the victim. We refer to the nude calendar (8.1.3.). We said that beauties, depicted there, can lose life force to those who look at them too eagerly. But if there is a 'lorelei' among them, then the reverse process can occur and it is the many admirers who lose energy in favor of the model depicted. As said before - for the time being - the occult strongest, wins.

### ***Rwanda***

Corduwener, *Rwanda*<sup>77</sup>, writes: "Kalinga is the name of a drum. Not just any drum. It is the royal drum from which the ruler derives his power. Without a drum he is worth nothing. At the royal court in Nyanza the kalinga was central, on top of a standard, because the most important royal drum should never touch the ground. When the king went on a journey through his territory, he was, like the drum, carried in a hammock. Kalinga was not alone. The drum was accompanied by other drums that had also been given a name. To give the drums lasting strength, they were poured with the blood of freshly slaughtered bulls several times a year. There were ropes with rings attached to the kalinga. In those hollow rings were smoked genitals of all the other monarchs that the king had defeated. A revealing but also spicy detail: the Belgian King Baudouin, on a state visit to Rwanda in 1955, asked the then King Mutara what was actually in those rings. He received a vague answer. "Ancient trophies", Mutara replied. The kalinga kept its strength and value until shortly before the end of the monarchy. After that the drums disappeared, probably burned or lost". And what is probably being concealed here: the other monarchs, whose 'smoked genitals' hung from the drum, were probably murdered in order to "give lasting strength" to the spirit that controls the drum with their blood, as a carrier of occult life force.

One can lose soul matter through contact, through sexuality, but also through the sacrifice of blood. Let's go into this.

### ***Human sacrifice***

The Bible already mentions blood sacrifices. Read *Deuteronomy, 18:10*: "There shall not be found among you anyone who makes his son or his daughter pass through the fire, one who uses divination, one who practices witchcraft, or one who interprets omens, or a sorcerer". One of the mantic practices was to sacrifice his child to the deity Molek by burning in the fire. And this apparently with the intention of solving some life problem. The well-known "do ut des" (3.3.1.).

*Genesis 22:1/19* mentions that Abraham had to sacrifice his son Isaac in order to learn from "the angel of Yahweh" just in time that this is "an abomination" for Yahweh. Which shows that Yahweh fundamentally disapproves such sacrifices. But not every religion sees it that way.

In founding a city called Jericho, which continues to be the oldest in the world, the chief of Cana ritually killed his eldest and youngest son. The life force of the youth served as a sacrifice so that the people could live there by the grace of their god.

In India a boy was beheaded in 1952 to 'ointment' a new altar in honor of the god Shiva with his blood. The latter responds with benefits, the result of his life force. Also in India, when her husband died, the widow was burnt at the stake. Through the marriage bond she carries the soul of the deceased within her. In the other world, the 'ruling' man lives on from the life force of his wife. This shows that a magical marriage conceived in this way rests on the vitality of the woman. She is constantly sacrificing herself for the benefit of her husband, in a subtle way. In Fiji, missionaries wanted to eradicate this barbaric practice. The widows themselves protested because if they lived, they feared their husband's revenge from the other world.

### ***Preparing the 'ingredient'***

Balsan, author of *Le capricorne noir*<sup>78</sup> (The Black Capricorn), travels through southern Angola and the northern Kalahari desert. He mentions that around 1900, when the drought persisted, it was still customary to produce 'sacred rain'. When performing a ritual, the magician used a specific 'ingredient' to make a powder. In order to obtain this powder, the local monarch had to have intercourse with his sister, or failing that, with his niece. According to Balsan, this was a testimony of the matriarchy. This is the view that the woman has the sacred or subtle

power that allows the ruler to rule. We refer, for example, to Abishag van Soenem. It was with the help of her life force that King David was able to resume his administrative duties. The baby, so conceived by the Balsan, was ritually killed at birth. The corpse was then cut, dried and pulverized. Sand was also added, as a connection with mother earth. With this the 'ingredient' was ready. Balsan says that the value of such a baby's reconciliation lies in the fact that he represents all the people because of his father, the prince, and because of his mother, the current dynasty. The mixture thus obtained was at the time a coveted commodity in the entire Zambezi basin. Understandable: in desert-like regions, living and surviving is not an easy matter. The 'product' helps with this. For example, a pinch of it was exchanged for a large number of oxen.

### ***Prostitutes bathe in blood.***

*1 Kings 22:20/2.* mentions the story of the lying spirit (2.4.). Let's recall the broad outlines of it. Ahab, the prince of Israel, decides to go on a campaign against Aram. He consults his four hundred seers, who do not believe in the Lord. They predict a successful outcome. But the prophet Micheas, who lives in friendship with the biblical God, predicts the opposite. During the battle, Ahab is struck by an arrow. However, he remains in his chariot to lead his troops, although the blood flows from his wound. By the evening he dies. The Bible says: "When we arrive in Samaria, the king is buried. When the cart was cleaned at the pond, where prostitutes were bathing, the dogs licked his blood. Thus the word that Yahweh had spoken became reality."

But we watch how the Bible de Jerusalem translates this text: "Dogs licked up the blood and the prostitutes bathed in it, according to the word Yahweh had spoken". For those who know magic, this text is very meaningful. No one just bathes in blood for pure pleasure. It was royal blood and the fluid was therefore considered to be particularly 'holy' or powerfully charged. The prostitutes must have known that. Whoever bathed in it could therefore gain a great deal of subtle life force.

Elisabeth Bathory (1560/1614) goes down in history as "Die Blutgräfin" (the Blood Countess). She approached a lesbian girl, killed her afterwards and drank her blood in order to "stay young forever" through the life force it contained. She continued to commit her crimes for many years. Only when she had killed about six hundred girls did the village priest warn the prince of Hungary. The two previous parish priests knew about it, but let her do it.

Alexandra David-Neel, *Liefdestover en zwarte magie*<sup>79</sup> (Love magic and black magic) tells how black magicians are also targeting the lives and vitality of young people. From her novel in which she describes these exceptionally horrible practices, she says in the introduction that it "is true from beginning to end".

### ***The "royal sins"***

The Central American Incas sacrificed an incredible number of people to their gods. The heart still beating was cut out of the body very quickly and with surgical precision. It had to be offered to the gods while still beating.

Patrick Tierney, *The highest altar*<sup>80</sup> (*The story of human sacrifice*), tells how the Inca kings tried to erase their sins, and those of their family, by sacrificing specially chosen people. They spoke of a 'capacocha', the sacrifice of an indian child to erase royal sins.

We are 1954, february, on the snowy, ice-cold summit of the Plomo, a mountain in the Andes, Chile. Two mountaineers, at an altitude of 17,716 feet, more than six thousand meters high, discover a child, with all the regalia of the Incas. Given the beauty of the child, they think

it's a girl. Later it became clear that it was a boy, 8 to 9 years old, a colla indian from around lake Titicaca. Two specialists, Grete Mostny and Alberto Medina, did not know how to interpret this and kept the mummy in a freezer. Later, in 1982, under the direction of Unesco, the Canadian necro-scientist Patrick Horne returns to this research as a paleopathologist.

Soon it becomes clear that the degree of preservation is unique, that it must be a human sacrifice and that around 1470/1480. The boy was buried alive in a walled depth as a sacrificial space. He was probably first made drunk with 'chiché', an intoxicating drink.

Historians until then had denied that the Incas were sacrificing people. Or they dismissed this as a regrettable but purely incidental error. Today, however, scientists believe that human sacrifice played a crucial role in the Inca kingdom. The researchers have once again explored the long forgotten Spanish reports on this subject.

In the XVI century, Cristobal Molina, an abbot in Cuzco, South Peru, had conversations with Inca shamans. According to these conversations, the Incas sacrificed large numbers of carefully selected children. They were at most ten years old, of nobility, healthy and exceptionally beautiful, like the found plomo boy. This beauty is seen as the outward sign of their beneficent aura. This was also the case with Abishag van Soenem.

Twice a year, at the solstices (note: as 'holy time', see 9.1.2.) the best field crops, the most praised animals, the finest clothes, the most precious works of art and the most beautiful children were 'collected'. This happened all over the Andes from Ecuador to Chile, and from the silent South Sea to the Amazon. Everything and everyone was brought to Cuzco, the capital of the Incas, with a view to four magnificent processions. Each of them represented one of the four corners of the world. Cuzco was dotted with sanctuaries in honor of the gods Viracocha, the 'causer', and Illapa, the god of thunder. The children were given a religious message. The sacrifice of their lives brings well-being and prosperity to the entire Inca Empire. After their death they were worshipped as deities. As said, these children were called 'capacocha' or 'capa hucha', which means 'royal sin'. The princes and rulers, all that was 'considerable', were considered to be the visible presence of the deities on earth. But if they and their families made mistakes, disasters would hit the Inca Empire. Therefore, as a preventive measure, crops, animals, clothes, works of art and children were already sacrificed, as a measure of their royal sins: the "do ut des" we knew. I, king, sacrifice to you gods, the blood of these children, that ye may ward, off deities, the calamities that I bring upon my neck through my crimes. We now know that in these extra-biblical religions, killing and sacrificing a child was not considered a crime, quite the contrary.

### ***Tanta Carhua***

We have a centuries-old report by Hernandez Principe, a Spanish inquisitor, an 'extirpador de idolatrias', or an exterminator of idolatry. He treated confidentially shamans from the Andes, including Xullca Rique, who converted from his shamanism to Christianity. Principe had information about a human sacrifice in Ocos, a Peruvian village: Tanta Carhua. The villagers worshipped her after her death as the goddess Tanta Carhua. Originally she was the daughter of Caque Poma, a considerable civil servant, who wanted to rise to power. At one point his daughter was ten years old and exceptionally beautiful. It is again striking that in the archaic interpretations of the religion all that is "exceptionally beautiful", when charged with exceptional vitality, is indicated. As soon as it became clear how beautiful Tanta Carhua would become, her father led her to become a human sacrifice in honor of the god of the sky, the sun. He went to Cuzco. There he was granted a position of power within a few days because he

wanted to sacrifice his daughter. He sent her to Cuzco like he was ordered to. After she had experienced the ceremonies there, they celebrated her as usual.

"The ancients" mention that, according to tradition, the girl would have said, "You can end it with me now, because I could not be honored more than by the celebrations that take place in my honor in Cuzco". The girl was brought to this place on Mount Aixa, a high mountain about five kilometers from here (Ocros), in the border area of the Incas. The grave had already been prepared. They put the girl still alive in the grave and closed it. The emperor of the Incas venerated her father by giving him power over Ocros, in exchange for the sacrifice of his daughter. One can see that Principe's account corresponds to that of the plomo-boy.

### ***In the extreme: a children's sacrifice***

It is not always controllable, but it remains an undeniable fact: children have been ritually sacrificed since ancient times. This is still happening today, not only in archaic civilizations, but also in our so-called nominalist culture. In a poem, Gustav Falke (1853/1916) depicts the atmosphere in which this happens: *Das opferkind*<sup>81</sup> (The sacrificial child). Margins (here: gypsies) are prepared to do a lot. Let's summarize the poem.

Near Heiligenstedten the dike gave way. They couldn't close the big rift. The land with its fields and meadows was already flooding. What now? An old woman knew what to do. One could buy off the evil of the devil, but first one had to sacrifice a child. A child had to drown in the water, that helps. But can a mother give her child for it? Even when the whole country is drowned? But look, there was a great need. That breach must be closed. "Hey, Gypsy woman, are you still begging? Here are a thousand coins! Do you hear them ringing? And yes, the eyes of the gypsy woman sparkle. "A thousand coins?" she whispers greedily. She looks at her child, grabs him by the collar and says, "Here, take that son of a bitch. He can only do well for begging. And it doesn't pay that much."

They put a board over the breach, a loaf of bread in the middle. With small, hasty steps the child waddles to the bread and carefully reaches out his hand. But what he feared happens. The board tilted over and threw him into the swirling water. The roar of the wind and the murmur of the wild river drown out his cry of death. The murderous current is doing its job. For a moment the child, in fear of death, sticks his head above the water. From the wild waves a single frightening word sounds: "Mother!". All are seized by it. Except for one. "Didn't the child stay under anyway," she sighs quietly. Then the boy sinks away. Forever. Now the work has to succeed! All to work. The horses are panting. The spades are moaning. Earth and stone fill the breach. One toils and sweats. It is an expensive dike. But look, now he stands his ground.

So much for this text.

And this: In many large cities one can buy posters depicting beautiful natural landscapes. These are often large photographs of picturesque villages. One of the posters shows an old bridge in stone and concrete, over an extremely narrow and deep gorge somewhere in the Andes Mountains. A passer-by thought it was such a unique and beautiful scene that she bought it and hung it in her living room. Months later she was visited by a seer who looked at the poster with fascination and told her that he clearly 'saw' that a child had been included in the masonry of the bridge. It is an old custom. The local population believes that by this sacrifice to the local gods, the preservation of the bridge is guaranteed. According to sensitive people, the poster, however beautiful it may be, has a negative appearance as a result: it involves a blood sacrifice and child suffering.

### ***Children's sacrifice: also in our time***

According to Ted Gundersen, F.B.I. officer in Los Angeles, in the U.S.A. alone, by all kinds of religious sects, of the approximately fifty thousand (!) children who disappear every year, a large number of rituals would be sacrificed. "Every year, in the United States, there are 50,000 children that are disappearing and we are never going to review them. I think - and I am not alone, moreover - that a good part of them have been sacrificed during the rituals. So much for Gundersen in *Newlook*<sup>82</sup>.

The 'enlightened' U.S. constitution guarantees freedom of religion. All religious groups are subsidized by the state, even those who call themselves satanic. In 1986 alone, there were 135.000 who have similar practices. Gundersen hunts down a multinational whose main activity is prostitution, pornography, pedophilia and narcotics. The so-called "snuff films" are also very popular in these circles. They show how people are physically and sexually assaulted and how they are ritually murdered afterwards. Such films are sold for a lot of money, especially when it comes to women and children.

### ***8.3. Animism as a ubiquitous soul substance: conclusion***

These different samples clearly showed that many people testify that soul matter can be felt in a mantic way. This is in the use of words, but also in certain places, or at certain times of the year. We can also find soul matter concentrated in certain objects, in plants and animals, and in people and gods. This subtle substance can also be used in a magical way. Extra subtle energy can be given to someone, but it can also be exchanged or stolen. This has been clarified by a number of random checks.

The hypothesis that beings and energies constantly surround us is certainly not a frivolous assumption for those who take mantic and magic seriously.

For the natural sciences, the belief in clairvoyance, divination and magic remains of course an enormous absurdity.

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