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Chapter 9: Religion and sexuality

What happened before.

A dynamic form of religion and magic puts 'holiness' or subtle power first. It can be felt mantically, and used magically. The latter, this application, can be used for both good and evil. The clairvoyant, the magician and the religious man experience that reality is double layered. There is always a profane and a sacred side. Those who have sufficiently developed the mantic ability, see and feel through the profane reality also a lot of the sacred life that constantly permeates and directs our daily world. Anyone who is sufficiently advanced in the magical ability can work this subtle material and achieve striking results with it in the profane world as well. We have tried to clarify this in the previous chapter, which dealt with animism. That eighth chapter had two major subdivisions: first the mantic feeling of subtle matter was discussed, then the magical use of it. The latter means that this fine energy can be given, exchanged and taken away. The deprivation takes place through direct contact, through sexuality or through a blood ritual. Here the blood is the carrier of subtle energy. Hence the many blood sacrifices.

In this ninth chapter we want to discuss the sexual aspect in more detail. Many religious and magical rites and practices do indeed have a not unimportant sexual aspect. Through sexuality one comes into contact with the life force of a person and energies are generated which then serve some magical purpose. Biblically, all life and vitality is a gift from the Holy Trinity.

Outside the Bible, this energy is not only obtained through various contacts and blood rituals, but is also generated through sexuality.

We will deepen our understanding of the link between religion, magic and sexuality.

9.1. An inventory

Sex: profane and sacred.

Sexuality can be approached as profane or sacred. This already became clear when we referred to a form of tantra. In this religion, which we find in India, a number of temples depict erotic 'stands' in stone (2.2.). Depending on the assumptions used to approach these images, as a rationalistic and distant tourist, or as someone who shares the assumptions of the tantra, it is about porn or about religion. Below we discuss sexuality, first seen from a nominalist point of view, then from the sacred point of view.

9.1.1. Sexuality, seen from the profane point of view

A lot of laudatory things can be said about love and sexuality. Lovers, poets, and poets in love all the more tell us how they are touched and moved by all the good that goes with it, right down to their deepest being. For many people, living with a loving partner is one of the foundations and blessings of their lives. The high ethics that go hand in hand with each other do not, of course, pose a problem. It becomes completely different when that love for each other is completely absent. Let's go into that.

The other person as an object of lust

In the third chapter, the nominalist form of sexuality was already mentioned when "Le divin Marquis" (The divine Marquis), Donatien de Sade, and also the red booklet for students were mentioned (3.2.). For the Sade and the consistent nominalist, only sensory experiences and inner sensations are real. Higher, objective values such as platonic ideas or a biblical Decalogue (1.4.1.) mean almost nothing to them. Sex consists of exclusively profane, empirical material, with which one can experiment freely. We have already mentioned some quotations from the works of de Sade. The novel figure Juliette says it like this: "I allow myself to be guided by no other light than the light of my own reason". Or, "Don't hesitate, Eugénie. The words 'virtue' and 'vice' mean only purely individual thoughts. There is no act - no matter how extraordinary you imagine it - that is a real crime. Nor is there any act that can be called a real virtue". And finally: "Crime does not possess the high nobility of virtue. But is she not more exalted? Doesn't the crime continuously show the characteristic of the greatest and most exalted?"

Not only in his books, but also in his behavior, de Sade shows his nominalism. He builds down all the higher, holy, and inviolable realities. They are merely 'names', no more than hollow sounds of words. He sexually tortures his fellow man in a 'sadian' or 'sadistic' way and finds every reason to justify his behavior. The red booklet for schoolchildren also denies all higher values. It argues in favor of setting up a class for sex games. In this sense, a number of sexual criminals in our time 'only' put into practice what this booklet proclaims. Also with children. One might wonder whether the propositions of this booklet today, after many recent sexual scandals in the world press, would still be supported.

We also refer to the bestseller of Vladimir Nabokov, *Lolita*, 1955, in which a forty-year-old intellectual chooses a child as an object of lust and in which sex with minors is justified. When it was published, the book caused a scandal and was banned for a while. Now it is seen as one of the absolute highlights of modern novel art.

A form of unconscious slavery

Even in our time, the ideas of the Sade are still highly topical. Some contemporaries still see women too easily as an object of subdued pleasure. It is remarkable that some women like to lend themselves to that role and feel honored with this form of attention. They are even attracted to "a man's brute" and fall in love with him to the extent that they themselves are treated as "beastly". One sometimes reads that dangerous criminals and mass murderers, once in prison, are inundated with love letters and marriage proposals. Even victims who have survived their misdeeds. And convincing such women that these criminals are not worthy of this attention is not always easy. Some victims really want to be a subdued object of pleasure. They ask for attention, even if it is at the expense of their quiet self-determination and their individuality. It seems as if there is already a form of unconscious slavery in the depths of their souls. And being able to feel like a sexual ruler as a man is the ideal of a number of 'machos'.

With regard to this slavery we refer to the scourge of trafficking in women and child prostitution. Your wife or child is abducted, abused, and constantly drugged. If such victims can be freed, in some cases they have been mentally and emotionally broken and their personalities have been destroyed to such an extent that they are no longer able to live a normal social life. Freud saw in man 'eros' and 'thanatos', sex and the urge to kill. The Bible says that the world is dominated by demonia and satania. That clearly has its effect here.

There is no objective basis for nominalism.

One can say, like de Sade and his contemporaries, that in the whole of reality there is no objective prohibition on the sexual abuse of people, and of children in particular. One can start from the nominalist premise that everything depends on the emancipated free individual. Man determines subjectively and autonomously what is and is not allowed. If the starting point is such an axiomatic, on the basis of what is the sexual abuse of people forbidden? This is therefore only an agreement.

We can react with indignation and say that a normal person still feels that we are not sexually abusing anyone, and certainly not a child. But what is such a feeling of indignation, once again purely nominalist? What is the value of such an "irrational mood" for a nominalist vision of life? The nominalistic may continue to ask himself: "What is the sufficient reason to speak like that? As long as we stick to individual opinions as the basis of all reality, such a speech lacks any ontological basis". If pedophilia is not essentially unscrupulous behavior, why should a pedophile be condemned? If reality does not have its own objective being, if standards are subjective, why shouldn't I use a child if I feel I need it to be sexually assertive? In what heaven is that written? Does it harm a child? What does it mean to "harm someone" in a world where there is no general objective reality and all standards are subjective? There is no such thing as "objective harm" in the nominalist view. By the way, who forbids me, nominalist, to assert the law of the fittest?

One example is Nietzsche's *Jenseits von Gut und Böse* (1886) (Beyond good and evil), in which he states that there is no good or evil in itself, but it's only about human creation. He even writes about people without a conscience that they have the courage that is characteristic of all strong spirits, namely to be aware of their immorality.

One hears it repeatedly: There is no absolute truth, there are only relative opinions of people. But neither in logic nor in religion will one confirm this. Of course, every person looks at reality from his or her own point of view. Thus, that part of the truth that someone notices may differ from what another person sees of it. Both do not contradict, but rather complement each other. For example, a hairdresser in a crowd of people might pay attention to very different things

than a cobbler. But both of them, in a limited way of course, see truth. Because the samples in life can differ for everyone, the truth shows itself in ways that are not the same for everyone, but where a certain convergence can be found.

If there were no truth at all, then there can be nothing valuable, and there can be no indignation. Indignation arises precisely because a value was not respected. This feeling is present in most people. So they do have an intuitive sense of truth.

And strictly logically, there is still this: Either the statement that "there is no truth", is untrue, and so there is truth, or that statement is indeed true. But then there is truth, namely the statement itself. So anyone who claims that there is no truth, is in contradiction with himself.

One can ask oneself by what unconscious assumptions - the occult status - a person is controlled if he or she does not accept the basic axioms of logic ("what is, is", and "what is so, is so"). Any philosophy or religion that rejects these axioms cannot possibly contain truth and have a constructive and healing effect, on the contrary.

There are no taboos in absolute nominalism.

One can reason from a nominalist point of view, as a de Sade did consistently and this to the extreme. For the nominalist, there is a priori no objective reality that leads to a vision of life and a code of conduct. De Sade can state that his subjective opinion about self-indulgence with children creates his reality. For him, reality has no essence of its own. Man makes them according to the individual opinion. For example, because there is money to be made from it, or because there is a need for it. De Sade is consistent in this. It continues to reason to the extreme. And he makes sex the main activity of his life. He says it in no uncertain terms: abolish everything that is sacred and objective.

The position of Descartes or Voltaire, and the whole materialist philosophy that doubts the existence of higher standards, does not convincingly oppose it.

The autonomous man only lives with himself. If he is forced to make some social concessions, he believes that he can circumvent them "in conscience". Whatever that 'conscience' may mean. Dostoevsky, in his critique of our all too materialistic culture, has already suggested that if the far-reaching nominalism of the West is right, then anything is permitted. For Dostoevsky this was not so much in fact, but in principle. De Sade is consistent in its reasoning. If it is possible in principle, then in fact. For him, everything is allowed, both in principle and in fact. The modern nominalist and individual human being is then the only source of value judgment. There are no generally valid objective realities, no ontology. The autonomous man himself determines the norms.

The sacred view, however, states that no one is abused because there is a higher, objective and inviolable reality outside the subjective opinion that forbids this. Pedophilia is essentially unscrupulous behavior. But then we leave the realm of the profane. Then we focus on sacred realities. And to philosophies and religions that pay attention to this objective side of reality. That is the theme of what follows below.

9.1.2. Sexuality, in the sacred sense

The subtle life force

In the previous chapters this subject, religion and sexuality, has already been discussed several times. Abishag of Sjoenem and King David lived together, but without sexual intercourse (1.4.3.). Her abundant subtle and feminine life force was shared with the king who was in need of energy, so that he could resume his administrative duties.

Much more authoritarian is the santeria- and macumba-religion (3.3.1. and 3.3.2.).

Here, the mediums are "straddled" by the gods, who let themselves be guided by their "game without borders" in exchange for a certain number of rewards.

Similarly, in ancient Rome, the vestal virgins (8.4.) were at the service of the gods of the underworld. Adultery was punished with death, whereby the adulterous virgins literally were entrusted in the earth to their subtle husbands. Sometimes they were even buried alive.

Subtle sexuality is also found in the story of "a deep love" (7.3.3.). There, every time the woman had intercourse with her husband, she imagined that she was doing this with her deceased lover. Her three sons showed the physical characteristics of the deceased, not of her husband.

We have also mentioned the seductive power of the lure (8.1.2.), the elf that is connected to a rock. Through eroticism she tries to master the life force of young men.

The sacred dimension of sexuality is always highlighted in the examples given here. It concerns the 'holiness', the life force. In the testimonies of Abishag, of the Vestal Virgins or of the lure it is not about sensual and sexual pleasure, but about that subtle life force. This is central. The term 'holy' does not have the ethical meaning that it acquires in the super-natural, but the rather neutral meaning of the extra-natural, as increased power loading. In the case of the santeria and macumba, the gods who make their mediums possessed do want to enjoy, but through this eroticism they also and above all want to steal the life force of the medium and use it for their own purposes and for their long lives. The term 'sacred' is clearly used here in an unethical sense.

Accelerating the work

The fact that energies are exchanged with sexual intercourse is evident from, among other things, what L. Bernard d' Ignis, *Traite pratique du desenvoutement et du contre-envoutement*¹, (The practical treatise on desenvoutement and contre-envoutement), writes. A girlfriend of his went to consult an African magician. He was initially very polite and took the lady's measurements for his work. With a rope he measured from her head to her feet and also around the waist and chest. When he continued with what she called 'intimacies', the woman wanted him to stop. He then suggested "to speed up the work" by making love with him. She politely rejected his request and asked him if he would do the same with the other clients.

"Of course," he said. Then she asked: "Are there those who agree?". "Yes, I have sexual intercourse with half of them. Bernard d'Ignis notes: "A sexual relationship increases the exchange of energy between the two partners. But, if there is a difference in spiritual evolution, one can easily make the other impure on a subtle level".

This is confirmed by James Hall, *Sangoma*²: among others: "But you can get sick if you go to bed with someone who has bad spirits."

A deceptive beauty

Let's look at the working method of the lure. She shows herself in her seductive but misleading beauty. The man who answers this question opens himself to his temptation. He opens his aura. In the choice of words, our language is extremely precise here. This affirmation, this opening up, means that something also goes out from the man to the lure. The equal seeks the equal. He opens his aura and a subtle bond develops. Or, to put it in the words of Fortune, from then on his aura is 'pierced' (7.3.3.). The attention of the man in love goes to the attractiveness of the sorceress and not to her magic. This gives her the opportunity to master his life force. His happiness is stolen from him. This is the essence of black and unscrupulous magic. We found an analogous story in *proverbs 7* (8.2.3.) where the father warns his son not to go into the lovely magic of the prostitute, a magic that gives off on the underworld.

9.2. *The occult side of man*

Let us assume, as has been said many times, that man has a profane side as well as a sacred side. And that the latter 'is particularly relevant to the sexual experience.

9.2.1. *This superiority of the woman*

The woman and mother earth

'Life' in the womans' womb is not only life on this earth, but also "life" from "the other world", from the world of spirits. Magically, the woman is superior to the man. She is the one who carries and gives life, much more and much stronger than the man. That is why she has a strong bond with "mother earth". The earth, like her, gives life. This subtle superiority is shown when the shaman, confronted with a serious problem, appeals to the more powerful female energy. He asks for the clothes, especially the underclothes, of a young woman with a strong radiance. What is related to her, shares in her life force. In this way he shares her energy metonymically - but literally - through her clothes. Just as the woman who suffered from blood flow, found strength in the garment of Jesus (1.4.3.). This feminine superiority is also shown in a number of cultures in the so-called matriarchy, where the woman has a dominant position. The woman provides the subtle energy, the foundation for a successful life. This is evident from many cultures with an archaic conception. This was also evident in the case of "the ingredient" (8.5.), where the monarch was supposed to have sexual intercourse with his sister or niece.

9.2.2. *The magical evolution of man*

Use and abuse of sexuality

From an non-biblical point of view, the life force of others can be appropriated through sexuality. The practices of santeria and macumba illustrate this. The rites here are orgiastic. The deity lives out sexually, takes powers from the medium and invests a part of this back in solving a number of practical life problems.

A number of other cultures use sexuality in a much more controlled form. In their axiomatic this is done very conscientiously. If a person is ill and his or her healing requires, for example, lesbian rites, then people in these cultures do not hesitate for a moment. Rather, it would be an oversight and a mistake not to use available energies to help one's fellow man. For them it is a responsible use of this subtle energy. These rites are not wild, but bound by strict rules. Once the goal has been achieved, there will be no further thought of allowing such sacred practices to continue. Then it will stop. For example, one continues to consider the marriage of those who lend themselves to these rites as sacred and cool, and one wants to keep it that way. Anyone who does not make this distinction between porn on the one hand and contacting higher life forces on the other, is condemning himself to an erroneous interpretation. That is at least the vision of these extra-biblical religions and of the practitioners of such forms of magic. They will wonder with some amazement what are the sufficient and necessary reasons to prohibit the use of the means provided in nature to solve problems.

Let us refer again to Father Father Temples, *Bantoe filosofie*³, (Bantu Philosophy), who wrote that his Baluba could not understand why the missionaries wanted to forbid them from magic: "Surely it cannot be wrong to use the means God has given man in order to maintain and strengthen his vitality." We can see the religious origin of sexuality: for them, it is a means given by God. What a difference with the predominantly profane mentality of our culture. As has been said, it is impossible to blame the pagan religions for trying to solve their problems with the means at their disposal, at a time when they have never heard of the existence of Trinitarian energies.

Our western sense of sexual life has indeed shifted two-fold from the archaic point of view. On the one hand, a form of Christianity banned every sexual rite as a mortal sin. On the other hand, modern rationalism, especially in its French materialist version of the 18th century, desecrated all rites, including the sexual ones. As a result, they were reduced to profane porn. If we want to empathize with the axiomatic of non-Biblical religions and their magic, if we want to understand why they do so, we must share their axioms, not ours. We have stressed this repeatedly. Let us try to clarify this axiom in what follows. To do this, we will delve into the occult structure of mankind.

Man has many bodies.

This thesis was discussed on several occasions. Man has a biological, an ethereal and an astral body, and also still another number of subtle bodies or vehicles. Shortly after the death of the biological body, the etheric and astral bodies normally die off within a short time. The even higher and thinner soul bodies are, so say seers and magicians us, however not subject to any form of death. They continue to exist. And according to the supporters of reincarnation, there is also 'something' in the human being that incarnates repeatedly in the next biological body. This 'something' contains, among other things, the usually unconscious memory of previous incarnations. The voodoo says that these memories are stored in the "ti bon ange", in the little good angel. Let's point out that some people can bring unconscious and subconscious events back to consciousness by means of a more and more recurring regression. Some people can return to their earliest youth, their birth, yes some remember their own conception and even previous forms of existence (5.2.). D. Fortune says that man is a sevenfold being. Incarnated, he has seven distinct bodies. Let's summarize the most important thing in her book, *Esoteric philosophy of love and marriage*⁴, (, below.

A descent into matter

Fortune reconstructs, so to speak, the creation on an occult, on a hidden level. However, she does this in a non-Biblical way. The whole of creation is initially and potentially contained in what has not yet come to existence, the 'monad', the divine spark. What has not yet been 'manifested', Fortune continues, will split into two opposing forces, a positive and a negative, a rather active and a rather passive, or even: a male and a female force. In this way we obtain a kind of polarized consciousness. The Bible, the book of *Genesis*, also says that God created man in his image and likeness, as man and woman. This consciousness now builds up a form, a 'vehicle', and begins to inhabit it. Seen from the forces that built the vehicle, the vehicle is material. From the point of view of the vehicle, the forces that built it are therefore thinner than the vehicle itself.

This first vehicle is now building a new, more dense vehicle. The consciousness then descends into this. Viewed from this second vehicle, the first vehicle is thinner. Seen from the first vehicle, the second one is more material.

However, materiality is a relative concept. What came into being earlier is less material, what is built up later, has a higher density. Or to put it another way: what came into being earlier, is more energetic than what developed later.

Imagine one cycle, the construction of one vehicle, as follows. Let's take hot water in which sugar is completely dissolved. If the water cools down, the sugar will gradually crystallize and thus become visible. It seems as if out of nowhere, 'matter' suddenly emerges.

According to Fortune, this cycle of condensation, in which a more material vehicle, or a denser one, a heavier aura, is formed, now repeats itself a number of times, so that seven vehicles or bodies are built up successively. The consciousness is always passed on to the last vehicle that was built up. And this last vehicle is ultimately the most material, the biological

body. Everybody, every vehicle is built up and controlled by the vehicle above it. All of them hang together in a way and are controlled and guided by the deepest, the most essential in the human being. Fortune calls it the 'monad', the immaterial principle or the divine spark. The Bible speaks of the immaterial soul.

A material evolution

This biological, coarse material body itself also has a very long evolution. Joan Grant spoke of a mineral, a vegetative and an animal phase before one can speak of an incarnation as a human being. (5.2.2.). Soloviev completes this series by stating that man has yet to grow into a man of God. The consciousness of these many embodiments continued to expand. If the biological vehicle, the human body, is sufficiently developed, then consciousness will start its way back up. Starting from the monad, consciousness gradually increased and descended from its divine height deeper and deeper into matter. Consciousness built up the different and more material bodies, until it finally animates and perfects the material, coarse material body.

One rises to the mind

This consciousness then begins from its most material vehicle, the physical body, back on its way up. On this journey, it continually expands and refines the more subtle vehicles. This is how the subtle bodies, or the different auras, are perfected and harmonized, intertwining with each other. Eventually the consciousness reaches the monad again. Then the whole cycle is complete. This went from the monad to the biological body, which then has a long evolution, and then goes back to the monad.

Developing all vehicles

As said before, the many auras or atmospheres of radiance show themselves as many ever larger and thinner envelopes around the human being. One can compare them with the various skins or peelings of an onion. With the difference that the skirts of an onion follow each other: one after the other. The different subtle bodies penetrate each other: one through the other. This is also how they are perceived clairvoyantly. The ethereal aura usually extends only a few centimeters beyond the biological body. The astral aura is much finer and extends a few decimeters outside the body. Finer bodies reach even further. Seers say that the finest aura, depending on the spiritual development of man, can have a diameter of several hundred meters. If Abishag (1.4.3.) were to walk in a valley in the Alps, her finest aura would completely fill this valley. This is how big an aura can be. The aura of a divinized man easily has a diameter of several tens of kilometers.

In the course of his long evolution, man will now have to take control of all subtle. First of all, he must develop his ethereal body, the vehicle of his passions and impulses. Or, we say this in psychological language: he must overcome his passionate life. In a deep psychological jargon it sounds: he has to learn to control "the wild I". Or still, and in occult and religious language: he must learn to stand above the temptation of his low and primitive demons. We can also put it this way from the point of view of mankind: it is about building the first aura in such a way that it becomes large and shining, and purified from all the black or dark spots that show themselves in it.

Once this etheric body has been sufficiently brought under control, the next vehicle comes into play: that of the higher and tender feelings. In this way man builds up his second aura until it becomes large and luminous. As he or she forms this vehicle, he or she is also able to feel similar feelings in his fellow man. The equal knows the equal.

Then he gradually builds up the next vehicle. Fortune is talking about the vehicle of the concrete mind. In this way, people's thinking is less and less clouded by emotions or passions. He now knows how logically to reason strictly and validly. One sees the importance attached to logic in the occult and religious world. Eventually, according to Fortune, it is the turn of the vehicles of abstract thought and the spiritual body. She says that these higher vehicles were only developed by very few people.

All the rarefied vehicles also have an effect on the vehicles beneath them. Diseased passions lead to a ruined biological body. Distorted feelings lead to a malfunctioning endocrine system and make people sick. Those who are unable to make healthy judgements may experience emotional annoyance, which in turn can lead to psychophysical disorders. One sees the effect that higher bodies can have on lower ones. Sick thoughts ruin the psychic life and if not corrected, eventually lead in the long term to physical complaints.

The purpose of evolution is to align all these bodies nicely with each other. However, a person can choose to build one vehicle already. This means that he then concentrates on this. He then goes into a trance. His consciousness is withdrawn from the biological body and he is, for example, led entirely to the vast astral area. He can explore this further in this way. Nevertheless, it is ultimately the intention that a person fully develops all bodies and thus attunes them to each other, so that he is aware of each body at all times. As can be expected, this is a challenge for many incarnations. This vision also emphasizes the great importance that one attaches to the physical body. Anyone who deliberately injures himself, who wishes the stigmata of Christ on the hands, the feet and in the side, who allows himself to be flogged or crucified, or worse, who does this with others and deliberately torments them, is committing an important error. God creates man in His image and likeness. It is obvious that we treat His image with all respect.

Three immense movements

In summary, we can say that consciousness descends in a first movement. From the high divine sphere this gradually penetrates deeper into the matter until the material world is reached. The second movement consists in the development of a coarse, biological body. It starts as one small cell, it concerns a mineral existence, via a vegetative and then an animal life, until this material form eventually evolves into a fully-fledged human being, and then into a divine man. Finally, the third movement from the physical body goes back up. The rarefied vehicles are further developed and perfected and the consciousness gradually rises again, until finally the divine level is reached again.

There, millions of years ago, the evolution of consciousness started, to which it will return, after having descended to the material world. Then, however, consciousness is enriched with everything that could be learned on its journey through matter.

The personality and individuality

Fortune now says that the three most material vehicles form the whole of one incarnation. With a new incarnation, a new biological body, a new ethereal body and a new astral body are built up each time. They are also destroyed at the end of an incarnation. These three bodies are discarded at the time of death. They are like a garment that has done good service, but that is now worn out and disposed of. These three bodies decompose gradually after a man has died. Together, Fortune called these three 'the personality'. Let's remember that the Latin word 'persona' means 'mask'. A mask hides the true face, and here the deeper being of man.

It is completely different with the more subtle vehicles that have to do with concrete thinking, with abstract thinking and with the spiritual in the human being. These rarefied bodies or auras

do not perish after death. They are not subject to death. Fortune speaks of 'individuality'. These transcend an incarnation. In other words, what we acquire in an incarnation in concrete and abstract thinking and in the spiritual, remains acquired and we take it with us to the next incarnation. Everything that happens with and in these higher bodies transcends death. Thus, occult initiations, for better or for worse, are something that in principle is carried for eternity. Unless other, stronger factors can influence this. But that is not easy.

At the end of each incarnation, the personality passes on its experiences to the individuality. It is individuality that evolves. At each subsequent incarnation, the new personality is built by individuality. Because this individuality has grown for the better after each incarnation - let's assume that this is the case - it builds up a richer personality than the previous one. Otherwise, a poorer personality is built up. Our individuality concerns the unity of an evolution, our personality concerns the unity of a single incarnation. Individuality is also the bearer of what we have repeatedly called the "occult status" of man. We could also call this occult status of a person his or her individuality.

In the Bible, *Matthew 23, 27* we find a similar division, where Jesus blames the Scribes and Pharisees for being whitewashed graves with a conscious exterior and a profoundly different unconscious and subconscious interior that is repressed, yes at times consciously suppressed.

If we take all this into account, it seems as if we have to rise above the pain and pleasure of the moment. And even of an incarnation and that we should base our lives, as far as possible, on that which transcends all that is temporary.

Accelerating or slowing down evolution

One sees that man is determined by what he has done in the past. And that he is already shaping his future through his reactions to what he is going through in his present life. He can try to overcome the burdens of life, or he can let himself be crushed by it. We spoke earlier of an ABC-theory (2.3.). In this way man can accelerate or slow down his evolution.

Fortune says that individuality contains both sexes. The personality, however, normally contains only one gender. A man can be born a woman in the next life, and vice versa. Many people who remember past lives, testify to such a change of gender.

Because not all monads come to 'manifestation' at the same time, not all people are on the same level. Also, not everyone wants to evolve at the same pace. Some have preceded us in their evolution and are already at a higher level than others. They can be a guide for us.

Sex as one form of fertilization

Fortune wrote about the subtle and biological bodies of man in relation to love and marriage. Men and women should agree as much as possible. But with a sevenfold body this is apparently not so easy. People can interact and exchange energies on different levels. The English term for this is 'mating'. In this way people can or can't fit together at physical, passionate, emotional, mental and spiritual level. All already developed vehicles can be addressed. In all vehicles, or at all levels, life force can be exchanged. Only when the physical body is addressed, one traditionally speaks of sexuality.

When energies are exchanged through the finer vehicles, Fortune speaks of 'mating'. In this way, people who are struggling with a particular problem can enter into a 'fruitful' conversation with their fellow human beings about it and become 'fertilized' ideas about it. Then there has been an exchange of power at that particular level, or we say via that particular vehicle. So that is 'mating'. It goes without saying that such 'fertilizations' can extend far beyond marriage and the circle of friends.

If in a married life the growth of the two partners is quite different, this can also give rise to tensions. If the woman with tender feelings is in the forefront, and the man is only set on passions, then the woman with her emotional body is left 'unfertilized' and she can feel unfulfilled. She can possibly seek understanding for her feelings elsewhere in a so-called 'platonic' love. There is then a danger that the step to the lower vehicles will be made and will lead to emotions, passions and sexuality. Someone with a high spiritual interest will find little satisfaction in a partner who only has passionate interests.

This mutual 'fertilization' is also a short-lived process, while marriage is in principle entered into for the time of an entire incarnation. Especially when one also wants to raise children. If the growth of the various vehicles in both partners is more or less the same, then their marriage will bring mutual satisfaction in many respects.

Those who expect only sex from their partners will find it easier to find someone who meets this requirement than those who also want a good emotional relationship, the same intellectual interest and a similar spiritual level. The greater the expectations, the more difficult the choice. But the greater the satisfaction afterwards.

However, the fact that in married life all vehicles are in agreement with each other is a great exception. According to Fortune, this is only possible after many lives as partners of each other. If a man and a woman find each other on the high spiritual level, there is little reason to reincarnate, then, according to Fortune, the earthly lessons have been amply learned.

The course of a person's life

During an incarnation, man continues to work on what he had already begun. His first years of life are mainly focused on biological growth. During puberty, a range of feelings develop. Afterwards, abstract thinking received more attention. And man usually only starts thinking about truly spiritual themes in the autumn of his life, when he gets this far. It is only at specific moments in his existence that he continues to build specific subtle bodies. A teenager is not yet ready to refine his spiritual body and an elderly person no longer needs to build his biological body.

Male' and 'female' are relative concepts.

In the biological body, it is almost always clearly defined who is man and who is woman, who represents the giving aspect and who receives it. In our subtle bodies this is relative. It can vary depending on whether one is giving or receiving. Anyone who communicates their own feelings to others during this process is male in the sphere of emotions, regardless of whether that person is a man or a woman. Anyone who communicates to the other information is at that moment male in the sphere of the concrete spirit. Whoever receives the information is then female on that level of reality. It is not the form that is decisive here, but the relative strength. Because it is always about life force, which comes from very high, and is being transformed in the different bodies, all 'mating' and all sexuality is in essence a sacred event. Anyone who is also concerned about the development of his or her subtle bodies, will also use the life energy for that purpose. From this evolutionary or magical point of view, we will then take great care to ensure that this life force is not lost, but always promotes the growth of the vehicles in one way or another.

So far, so much for what Fortune tells us about the occult aspects of fertilization and sexuality.

9.2.3. Sexuality and magic

Sexual abstinence

In Fortune's magical vision, it is clear that sexuality remains reserved for the creation of new life. In this vision, sex is not about the pleasure that comes with it. It is there to be used efficiently. Therefore, its energy is not 'wasted' in a volatile pleasure, but used to transform this life force and lead it to other vehicles. Those who want to develop richer feelings, those who want to bring their thinking capacity to greater heights, and those who want to rise to religious heights, will focus their attention on this. Hence the tendency towards sexual abstinence. This is not motivated by the fact that experiencing sexuality in itself would be a bad thing, but by the desire to use the life force more economically and sparingly. It serves other purposes, at a higher level of reality.

In all this, it cannot be the intention to suppress sexual desires, but to ensure that one no longer feels any desires at that level. Those who are not ready should not venture into this path. Many mystics who went this way, testify of the hellish temptations and trials they experienced.

In our day and age it is often said that Christ had a sexual relationship with Mary Magdalene. Dan Brown's book, *The da Vinci Code*, among others, mentions it. It is seen to be diametrically opposed to Jesus' call for a spiritual life and the energies that this calls for. It is impossible that Jesus could have put into practice the opposite of his vocation. Such assertions, by the way, are not based on any solid evidence and are not taken seriously in religious science.

Energy at different levels

Magic was defined as working with subtle energies. Magical work can occur at any level of reality, or, we say, with the energy and life force associated with any vehicle. In this way one can have a healing effect on the level of the biological body. That is what medical science does. One can have a healing effect on the etheric or astral body. That is what therapies like homeopathy do. One can have a healing effect on even higher vehicles. This is done for example by people who can lay on their hands and pass on a part of their own subtle energy. One can further imagine in one's mind that everything goes well. This happens with the so-called positive thinking. The power of thought is a 'healthy' body of thought. It is a form of autosuggestion. It has its healing influence, its 'impact', on the lower vehicles, and ultimately on the biological body.

The difference between a high spiritual healing and an autosuggestion can also be clarified. Autosuggestion starts at the level of concrete thinking. There someone arranges their own life energy in a 'healthy' way. However, a spiritual intervention is of a much higher level. The spiritual body receives a sudden supply of energy from outside. This happens e.g. when someone with a strong biblical contact lays hands on a fellow human being and prays with him. The effect of this can be felt on all 'lower' vehicles.

In this line of thought one also notices that the deepest form of healing is a persistent and persevering ethical behavior. Then the most rarefied vehicle is 'healed', which has repercussions on all the next ones. This is also the level or height of Trinitarian prayer and of true spiritual conversion. This does not take place superficially, but in the deepest depths of the soul. Or better said, at the highest highs of man.

A powerful flywheel

One can decide to convert from one day to the next. But before the effect of this reaches into all subtle bodies, a lot of time is needed. From this point of view, conversion is not a frivolous

affair. Some clairvoyants state that it takes more than one incarnation before the traces of an overly demonic archaic religion are purified and elevated to, for example, Biblical Christianity. A true conversion is not only a matter of personality, but above all of individuality. Trilles pointed out that the children who were educated as ngil, as a black magician (3.3.3.), were no longer open to higher values. "They have always left the mission, even worse than they had arrived", and "Christian formation has no power over them," Father Trilles concluded. This indicates that ngil formation penetrates much more deeply into the unconscious and subconscious strata - Fortune would say: into the individuality of man - than an overly superficial Christianity. The higher religion, which is Christianity, clearly touches on its limits here, set by the so-called lower religion. That pagan primeval layer seems so tough and powerful in mankind.

Individuality can be seen as a powerful flywheel that initially has no movement. Now, from the personality, from an incarnation, forces can be put to work, they will gradually set the flywheel in motion. This movement can be metaphorically speaking, clockwise, or anti-clockwise. The flywheel can be moved along with evolution, in an ethical sense, or against this evolution. Next incarnations can accelerate the rotation of the flywheel further, but also slow it down. However, in order for a fast spinning flywheel to change its direction of rotation, it must first be slowed down until it comes to a standstill. Only then can it be set in motion in the other direction. One also sees that a person can do quite a lot of good in the present life, while the flywheel of the individuality, because of mistakes of previous incarnations, still turns in the wrong direction. Some people intuitively feel this duality. This has nothing to do with a consciously calculated and sharpened behavior, where, so to speak, a small fish is thrown out to catch a larger one.

No, the man seems very sincere and driven by the best intentions, but they are still colored by something negative from the depths of the soul. The opposite also exists. We then have a human being with a well rotating flywheel, with an ethically tuned individuality, but who in his present existence still makes an important mistake. In the whole of its evolution it then weighs less heavily. We refer for example to the conversion of Saint Paul (1.1., *Acts of the Apostles*, 9). He who persecuted Christians is struck by a blinding light, after which he converts and becomes the great champion of Christianity. Fortune, *The training and work of an initiate*⁵, says that such a sudden enlightenment can only occur in very advanced souls.

For example, we should also mention the "good killer" who died together with Christ on the cross. Although he was crucified for a murder, which is Biblically a vengeful sin, Jesus says that he will be taken to heaven immediately after his death.

Let's summarize. This part about religion and sexuality emphasized that sexuality has both a profane and a sacred side. The term 'sexuality' is used when the contacts primarily concern the biological body. Magically, in addition to his physical body, man also has a number of other rarefied vehicles or subtle bodies. From the magical point of view, these seem to be the different auras or emanations that intertwine with each other. In contacts with fellow human beings, these subtle bodies can also have a 'fertilizing' effect on each other. This means that energies are exchanged. The English term for this is 'mating'.

If this exchange occurs in the vehicle of the deep emotions, then one feels for example emotionally better understood. If the fertilization takes place in the wisdom-body, then after an exchange of thoughts about this, suddenly one sees much clearer in the problem that was the subject of the conversation. Or if one has prayed with someone for insight into a spiritual fact, then some time later, as if by inspiration, one suddenly sees that the problem is solved. Or

maybe it is followed by a religious experience that is remembered for the rest of one's life as an important moment of support.

It is ultimately the intention to develop and adjust all these subtle bodies to each other. A complete evolution implies that one gradually descends from the spiritual into the ever-densifying material world, and after a long material development, ascends again through the subtle forms of matter to the spiritual. This requires many incarnations. What the personality has acquired in each incarnation is passed on upon death to the so-called individuality, which is immortal and summarizes the experiences of many lives. Man can accelerate his evolution by using his subtle life force in an economical and ethical way and by developing his higher vehicles. So far, so much for what Fortune has to say to us about this.

9.3. Sacral eroticism outside the Bible

A layout

All the subtle bodies of a human being, together with the biological, are connected to each other in a way. One body can be more developed than the other. In biblical cultures there is the question of whether one can reach energies through a form of sexuality and use these energies to solve practical life problems. As said before, nominalist cultures have difficulty in empathizing with such religious axioms. From one's own point of view, it is easy to see such a use as a degeneration. In a number of cases this may be justified. In another number of cases, this is not at all clear.

Such magic does not have the high ethics of the Bible. But they also grew when there was no biblical Christianity and its higher energies. For a number of less developed cultures, nature is always full of threats. It is then natural to use all possible means - including sexual means - to overcome the many threats that life brings with it.

We will discuss successively the tantric, wild and finally the controlled sexual rites.

9.3.1. Tantristic rituals

Sexuality is central

Let's look at the tantrism. It has three main strands.

First of all, there is hinayana, where people try to escape from this world. One wants to deny oneself all desires and try to be happy in a numb world, nirvana.

The second meaning is represented by mahayana. Here one is much closer to the world. One tries to carry the suffering of others. In that sense it is also more related to Christianity and the Bible.

And the third type is vajayana, which is mainly found in Tibet. There, sexuality is central, and so is the woman. We have already seen that women are the ones who carry and pass on life, much more and much stronger than men. The whole religious world is much more feminine than masculine. Men do play a leading role there, but it is the women who, from a subtle point of view, carry that world. All those religions know that female energy is much more powerful and penetrates much further into the universe. The situation and its impact can be compared to the position of the woman as found in shamanism. One could say that "in the beginning" was the shaman-women, the shaman-man is secondary.

Tantrism focuses on a kind of "universal consciousness" that is divided into two deities that complement each other. There is Shiva, the male deity who is passive on the one hand, and Shakti, the generating and creating energy, the female deity on the other. One sees the similarities with the magical evolution as described by Fortune. There the monad also split up

into two opposing forces. Also in the Bible we read that God created man and woman in His image and likeness.

One also notices the similarities with the religion of ancient Rome. There Iuno was the great goddess, Jupiter the supreme god. As the protector of the women, Iuno accompanies them throughout their lives, from conception to death. She fulfils the role of a kind of double divinity.

Every woman has her iuno, every man has his genius. So this genie-in-iuno represents the generating force.

The Dutch language knows the word 'gedeijen', which means 'to come well', 'to succeed', 'to prosper'. In Dutch we also know the word 'dij', in English: 'the thigh' the part of the leg between the hip and the knee. From the occult point of view, there is a link between these two Dutch words. In the case of a woman, the child comes out of the womb between the thighs (Dutch: de dijen). From a magical point of view, there is a concentration of the vital force for the child's life to succeed and be full of prosperity (Dutch: gedijen). Our ancestors, who still felt subtle energies, apparently knew how to choose their words very well.

Aurore Gauer, *Le tantrisme*⁶ in: *L'autre monde*, refers mainly to Hindu-Tantrism, an archaic religion in India and Tibet. This religion sees the biological body as a divine vehicle of cosmic consciousness, a vehicle in which the soul of the world is strongly present. This tantrism must therefore be understood in an animistic way: the whole of reality is permeated with beings and energies.

Because Sakti is considered to be the moving energy in everything that lives, she has a greater worship than Shiva. She is omnipresent, like a kind of universe mother. In India she shows herself as a goddess with many appearances and names, including Devî, Kalî, Durga and Parvati. Because every woman carries the mystery of life, the goddess is present in every woman. Tantrism wants to achieve the salvation of the soul through sexual magic.

A coiled snake

In the human body, the subtle sexual energy is the most tangible, the most nature-related expression of Shakti. This energy is located at the base of the spine. In its resting state it is called 'kundalini'. She is mantically seen as a coiled snake and is often portrayed as such.

G. Geley, *L'être subconscient*⁷ (The subconscious being), describes the subconscious or unconscious in man not psychologically or deeply psychological, but from the occult point of view. During our prehuman evolution - understand, when we were not yet human - we already built subtle, but still very animalistic bodies. These atavisms are still active in our unconscious and subconscious and represent an indispensable treasure of energy that, like a coiled snake, forms the basis of every higher development in us.

M. Van Gestel, *Mijn kind ziet meer*⁸, (My child sees more), tells what her mantically gifted daughter of the kundalini perceives. "Marieke 'sees' a kind of snake at the vertebrae of every human being. From that snake she can see how far someone has evolved and developed. Developed in the sense of being wise, and of feeling what is good and evil. Also of knowing what true love for one's neighbor is, and acting accordingly. Not pretending, but acting out of sincerity. With some people the snake runs from the tailbone all the way to the heart. They are often nice people, they are already further developed and correspond to the image described above. For most people the snake remains under the heart, they are people who still have a lot to learn. These people are no less valuable. They just haven't come that far yet. It can be compared to a school. In primary school there are children in the third grade and children in the sixth grade. One is not 'better' or 'worth more' than the other. One is just further away than the

other. The development to which Marieke refers has nothing to do with intellectual development. Someone who has less intellectual abilities can have a snake that has already risen higher.

In a few people the snake reaches to the throat or even higher. She sees this with her sister, with a girl from her class and with me. When I ask her how far the snake has developed within herself, she points to the depths of her ears." So much for Marieke's testimony.

The snake wakes up

The kundalini can be activated in two ways. On the one hand, in the love game between man and woman, when a new life is created, and on the other hand, by means of the appropriate meditation, 'the snake' can be ascended along the spine to just above the head. In doing so, it passes through the body's energy points or the so-called chakras. These can slow down the ascent of the energy. With every chakra that is not in order, the kundalini is in danger of deviating. This can manifest itself in mental and physical disorders. The awakening of the kundalini releases titanic energies, which can be particularly dangerous if one does not manage to control them.

In Greek mythology, the Titans and the Titanides are the sons and daughters of Gaia, mother earth and of Ouranos, the heavenly father. They are indeed 'wild energetic'. From their youngest son, Cronos, arose the Olympic or light gods. These are much more in control, although in the ground they are still 'titanic'. Their 'abode' is no longer the night and the darkness. Not even the earth and what is within it, but the day, the light and the space above us. This includes natural phenomena such as lightning, thunder, the sun and the starry sky. These Olympic beings help determine the fate of man and of all life, albeit different from the earthly deities. They are less wild and have some ethics. Yet they too remain demonic to a certain extent. They, too, disprove the legal order that they themselves founded. Their 'harmony' is one of fear, although lighter and less balladic. For example, those who study the behavior of Greek and Roman gods, you, will notice that their actions rarely reflect a high level of ethics.

To a certain extent they are incalculable and double-hearted, but not satanic. Satanic deities consciously focus on the foundation of evil. In psychoanalytic language they speak of 'eros' or wild sex and 'thanatos', the urge to kill. We will come back to this further on (11.4.).

Because of the larger share of women in the love game, she was venerated in India, among other places, and the sexual union between man and woman was regarded as a sacred practice. The tantric texts are very clear: without eroticism and sexuality, the deity, in a tantric sense, like shakti and shiva, is untraceable. In this sense, the sexual act only remotely resembles what profane Westerners see in it. Sexuality is one of the basic methods to 'tame' the titanic kundalini and to become aware of the shakti in us. But that means that 'sexuality' is interpreted strictly ascetically and remains focused on 'the higher'. The ancient Greek myths spoke of a 'titanomachia', a fight with titans.

By itself, the goddess Shakti is 'titanic', or wild. This means, among other things, that once released, she is unscrupulous. This is expressed, for example, in its porn form.

A volatile sexual enjoyment

Gauer, in his earlier quoted work *Le tantrisme*, says that in sexual intercourse, the man comes to arbitrarily release or even withdraw the sperm. Every ejaculation, which is in fact a fleeting sexual pleasure, drives the biological body and immediately the spirit of the man on the road of disenfranchisement. This while the inner ascent of the elixir of life, the poetic name for "sexual energies", is a kind of exaltation and awakens the sleepy kundalini. Which is precisely the

fusion of "the highest consciousness" - the male aspect - and "the highest energy" - the female aspect -. This gives, still according to Gauer, an inexhaustible joy, and leads to a peak experience. It surpasses the all too short-lived enjoyment of ordinary orgasm. The tantric experience comes down to the intertwining of the chakras. Once the ecstasy reaches its climax, when the two kundalini's are intertwined by the two highest chakras of the forehead and the crown, there is no longer a difference, but an existence within each other. Of that invisible 'marriage', sexual intercourse is the externally perceptible sign: what "in the beginning" was, the unity of shakti and shiva" is made visible today.

In non-tantric cultures, especially the enlightened-rationalist, people are very skeptical about all this. Nevertheless, some caution is called for. In other areas, the yogis have astonished the West by the exceptional achievements they have been able to achieve through concentration.

Seed becomes energy.

Gopi Krishna, *Kundalini, de evolutionaire energie in de mens*⁹, (Kundalini, the evolutionary energy in man), recounts how he tried to generate the kundalini by way of far too intense meditation and how this miserably failed. He says: "The awakening of kundalini can take place gradually or suddenly. In most cases, however, it leads to greater emotional instability and increased susceptibility to mental disorders. In extreme cases, it even leads to madness. He wrote of his own experiences: "The nerves around and near the genitals were all in a state of violent fermentation. It seemed as if this organ was forced by an invisible mechanism to produce the life seed in abnormal quantities, so that it could be sucked up by the nerve network at the base of the spine and then pushed through the spine to the brain. This 'sublimated' seed formed an inseparable part of the radiant energy that brought about such a change in me and about which I still could not say anything with certainty. However, I could clearly see how the seed was transformed into radiation".

Krishna does not 'waste' the sexual energy in an ejaculation, but leads it to higher vehicles where it causes a higher consciousness. He even writes that it is one of the principles of Hindu religion and the cornerstone of yoga, with the right exercises, to complete the evolutionary cycle of human existence in one life. The yogi can become an adept in harmony with the infinite reality behind the world of phenomena. In this way he can be released forever from the otherwise endless chain of birth and death.

Krishna writes that he reached ecstatic heights, but also great depths. Let's give him back the word.

I was all conscious.

(O.c., 6.) Suddenly, with a roar like a waterfall, I felt a stream of liquid light penetrate my brain through the spinal cord. Completely unprepared as I was for such a development, I was completely surprised. But I immediately regained my composure. I remained seated in the same position and managed to keep my attention focused. The light became stronger and stronger, the roaring louder. I had a sensation as if I was wavering. Then I felt myself slipping out of my body, completely enveloped in a halo of light. It is impossible to describe the experience accurately. I felt how the point of consciousness that I was, became larger and was surrounded by light waves. It expanded outward. I was now one and all consciousness. Without any sense of having a body. Without any sensory sensation. I was immersed in a sea of light. At the same time I was aware of every point. I knew no boundaries and expanded in all directions. I was no longer myself, at least not as I thought I was: a small piece of consciousness trapped in a body. Instead, I was a large circle of consciousness, bathed in light and in an impossible to describe state of ecstasy and happiness. I stood up, but it seemed as if my vitality had flowed away from me. I didn't suspect at all that from that day on I would never be myself as I had always been. I

had unconsciously and without preparation or even the required knowledge about it put into action the most miraculous and unrelenting force in man. Without knowing it, I had stumbled upon the key to the ancients' best-guarded secret. From that day on, my life depended for a long time on a thread by itself. I was thrown back and forth between life and death, between mental health and madness, between light and darkness, between heaven and earth. So much for Gopi Krishna.

The dam can burst.

Anyone who meditates like Krishna will always learn to lead large loads through his higher vehicles. He will, metaphorically speaking, have to carry powerful energies through ever stronger channels. But that is not without danger. In order to remain in the imagery, strong channels have to be built up beforehand. Let's compare this to an electrical charge that moves. If one wants to transfer ever greater charges, thicker wires are needed. If the charge is too high, the wires can be damaged. Something similar happens when meditation is too intense. The wires that lead the energy to higher tracks burn out. In a manner of speaking, the charge 'earths' itself and overwhelms the more material vehicles. One could also compare it to a dam that bursts, where all the water runs from the reservoir to its lowest point.

If a spiritual teacher who sends energies to his finer bodies, suddenly takes a sexual love for a woman and directs his high energy to his most material vehicle, then the dam that he has built up so laboriously for this will literally burst. His energy is 'grounded'. Spiritually, it is lost. His vocation as a high spiritual teacher is thus over in his present incarnation. It is no longer possible for him to work with high energies or to perform magical rites. We have already pointed to the impossibility of a sexual relationship between Jesus and Mary Magdalene, as Dan Brown, the da Vinci code, claims.

E. Haich, *Inwijding*¹⁰ (Initiation), tells the autobiographical story of how she was educated in a previous existence in ancient Egypt, in anticipation of a major initiation. Because of a sexual relation that was forbidden at the time, she suddenly lost her higher magical powers and her clairvoyance. She writes that she needed three thousand years and many incarnations to finally, in her present life, return to her occult level of that time. Below we present from her book that bearing paragraph. By "father of my soul," she means her teacher who had trained her in clairvoyance and magic, and who predicted to her that the time for her initiation had not yet come. However, Haich ignored his wise counsel. One reads between the lines that her kundalini deviates seriously and no longer rises vertically along her spine.

"I lost my dominion over myself and without resistance I surrendered completely to the overwhelming salvation after the fright. I became aware that I love him (rem: her lover). The fire is irresistible to me. They look like flames that flare up from a giant volcano and swallow me up. I feel how my spine becomes a bridge built out of a crackling glow again, and burns out of seven sparkling torches. But now I am no longer in the immobile axis of my spine, no longer in the center, from where my real self, radiates the fire of life. My consciousness has crashed into my burning body and crackling lightning flashes rage through my veins, through my whole being. All my nerves are glowing. My thoughts are obliterated. My consciousness burns away. I am destroyed. Open heaven again, father of my soul, let me hear the music of the spheres again, which now only lives in my memory. In me reigns the silence of the tomb, because my ears have become deaf. Open my eyes again, father of my soul, for they are burnt out, and I see the light of heaven, the glow of God, only in memory. But in me darkness reigns, for my inner eyes have become blind... I can no longer come out of my body, I am stuck in this body, I cannot

leave it behind me, I have become a prisoner in the dungeon of matter.” So much for Haich's testimony.

9.3.2. Wild rituals

After saying something about tantrism, we go into some wild rites. The chlystis, or "very pure", still bear witness to a form of archaic sexual magic. And the same goes for the Syrian “wandering night knights”. Below we give a short report of both rites.

Sanctify yourself by sin.

In ancient Greek, 'goëteia' means 'exclamation'. In this lower magic they want to call demons by shouting out their name. Let us consider a historically well-known type of goëtie. P. Mariel, *Sectes et sexe, La sexualité dans l'ésotérisme traditionnel*¹¹, *Les Khlystis* (Sects and sex, Sexuality in traditional esotericism, The Khlystis). The chlystis, or "very pure", are a testimony to an archaic sexual magic that was organized in secret societies in the course of the 18th century. Let us give, in short, the course of an initiation into such a society.

A remote room somewhere in Russia is scarcely lit. There is a table with a Bible on it, and two chairs ready. Every Saturday, as night falls, twenty or so peasants enter the room in their normal working clothes, silently. The men go to the right, the women to the left.

One particular couple takes a seat on the two chairs. They represent "the father," or the divine teacher of wisdom, and "the mother," or the "holy spirit". This indicates a form of tantrism in which sexual religion is central. The 'father' tells them the reason for the meeting. One hears the voice of the holy mother of the earth, but everyone is also going to 'sanctify' himself by means of sin. Although the word 'sin' is mentioned, in their axiomatic it is a 'saint' and a conscientious act.

After a sign from the 'father', the women take off their headscarves and let their hair hang loosely over their shoulders. Then they all undress. The 'mother' gives a sign. The youngest person begins to turn wildly like a top, in the middle of the room, with his head back and arms crossed.

Suddenly he shouts a shrill cry. This is how we understand the antique-Greek term 'goëteia': “magic with cries”. This spinning around and shouting is contagious. The others follow him. Moments later they shiver all over the body, crying and barking like wild animals, and shouting: "The Holy Spirit is in us”. This "holy spirit" is of course very different from the Holy Spirit of the Bible.

The more primitive, the more powerful

This title may be somewhat surprising, yet we find many examples that confirm that the primitive is more powerful. Do we look into the animal kingdom to higher life forms. They are like the top of a pyramid and rely on a lower form of life for their food and therefore their survival. Predators, for example, eat animals that graze. The latter are dependent on the availability of grasslands. If one link in the food chain is missing, all that is under the link will continue to exist. Everything higher up gets into trouble. Let's look at the power of a schizophrenic and possessed person who abandons all standards and goes wild. The power that he or she can develop in this process requires more than one guard to keep him or her in check. In the animistic world this is no different.

Applied to the chlystis: their wild behavior, reinforced by the group experience - the equal seeks the equal - evokes a lot of wild spirits, related to the titanic gods of Greek mythology.

This chaos that is brought about in the room 'symbolizes' the primal chaos of 'in the beginning', with its wild energies of all kinds. It is precisely this ritual wildness of the participants that creates similar thought forms and evokes related energies. That is of course the intention here. We now know that with this 'symbolization' of this primal chaos, this disorder is actually being made today. It attracts like-minded but very primitive beings. These reinforce the frenzied behavior of the participants. The room is filled with titanic and wild spirits of all kinds.

The "holy spirit" is in us.

After this explanation we return to the room of the chlystis. The whole time the 'father' and the 'mother' sat motionless at their table, which indicates that it is a controlled chaos for both of them. When the wild behavior has almost reached its peak, the 'mother' suddenly gives a sign. The turning, the dancing and the calling stop. Now the 'father' begins to shiver - indicating an increased energy - and stutters incoherent words. All kneel before him and worship him, because "the holy spirit" is now in him. He closes the Bible and pushes the table around. The scarce enlightenment was extinguished. Then all of them want to relive the "primal chaos", "as in earthly paradise". In this way they become one again with the whole creation, with the first origin of the universe, with the material of the universe and the energies that are inherent to it. With rods they beat each other to the point of bleeding, in which, in ecstasy, they feel no more pain. This wild behavior becomes a sexual rapture. "The holy spirit is in us," the chlystis exclaim. This behavior resembles that of some - not all - Pentecostals or Pentecostal movements, who, in the middle of the emotionally vital energy vortex, also scream that "the Holy Spirit" has entered into their lives. Here too the question remains whether it has anything to do with a biblical inspiration. The same can be said of massive religious gatherings that take place for instance in North America, where 'a prophet' eclipses the whole room with emotionally charged speeches, but the logical coherence of which is sometimes more distant.

One of the chlysti women takes a man and pushes him to the ground. Both roll over the floor, over the body of "mother earth" and start a love game. All of them follow this example. The orgy lasts until the morning. Then everyone goes home. A deep sense of life force and happiness remains. Every chlysti is convinced that he or she has reached the level of "good-and-evil". Let's pay attention to the hyphens between these words. It means that the distinction between good and evil disappears, that one places oneself outside it. One 'sanctifies' oneself with good and evil. Here the biblical Decalogue is absent. They are convinced that "the holy mother earth" will receive them in "her womb" at the end of their life. The ritual gave them something superhuman, but also something dark. When the chlysti has repeatedly worshipped mother earth, he can become a 'strannik', or vagrant. He then leaves his family, his property, his home. From then on, his family members were non-existent for him. The strannik even renounces his name, burns his passport, forgets his wife and children. He never lets anyone know again. This 'wandering' was so anchored in Russian morals that many houses had a special cellar to house the 'holy' men. When the strannik succeeded, at night he led a girl into the forest to 'sanctify' her as well through a contact with Mother Earth, which again grew into a 'saint through sin'.

By dancing sacredly in the deep forest and making eroticism "in the service of the earth's mother", the 'faithful' wanted to restore the anomalies which, according to them, were imposed on them by the secular, everyday life. The Great Mother gives wild energies to the initiates, to her lovers and mistresses, extra-natural powers. The facts, according to Mariel in his book *Sectes et sexe*, show that after such a celebration, the faithful have more than ordinary extra-natural powers, with which they can better cope with the various problems of life.

The Russian chlysti Rasputin (1872/ 1916), who fascinated women and took advantage of them in an annoying way, is well known. With the thus received 'wild' energies he not only had success with the ladies of the court, but he also cured the child of Tsar Nicholas II who suffered from haemophilia. He gained so much influence at the imperial court that his opponents killed him for this.

The wandering knights of the night

Pierre Mariel, *Sectes et sexe*¹², reports. Syria was placed under a French mandate in November 1919. The French authorities are confronted with the 'Ansarieh' or the wandering knights of the night. These form a secret society. Almost every village has a small temple. It is whitewashed on the outside and has one narrow door as its entrance. This one is orientated towards the East. This temple is guarded day and night. If you enter it, you have to go down a few steps. All earthly religions have a predilection for the subterranean. Contacting subterranean beings is already being prepared and introduced. The highest authority lies with the 'mokkadam'. He decides about life and death and is authoritarian through and through. As is the case with all black magic. The mokkadam himself bends to the 'kadra', a kind of 'divine mother'.

Once a month, at full moon, the initiated men and women come together in the temple. They are gathered in a circle around the mokkadam. He stands upright in the middle of the circle and sings holy texts. He makes the center of the power-loaded universe visible today.

All sing the lyrics. They are shouting 'Allah, Allah' more and more quickly. This goes on for hours, until they enter a trance. Then everyone goes outside and starts dancing frenziedly, and chanting Allah's name. In doing so they keep their heads turned backwards. Suddenly, when Venus appears on the horizon, the mokkadam gives the order to stop the dance. All go back into the temple.

The kadra has gone before them. There she stands naked. This strengthens her radiance and energetic role. It is not the nudity itself that counts, but the energetic radiation. She now embodies the great mother earth. Everyone bends to her and worships her in silence. Then the scarce light is extinguished. They shout out "holy words".

The dance accelerated. The mockkadam set the rhythm. He held the whip in his right hand. Suddenly, he gives the password, on which a sharp whistle resounds. Deep silence follows. It is pitch dark. When everyone heard the password, they all lay down on the floor. Then the kadra swings the whip around. Those who are not initiated - those who are not lying down - get a terrible whip and don't survive. Then they all undress and have a frenzied sexual intercourse in total darkness. Anyone with anybody. Hetero, gay, young, old, in shame or not. It doesn't matter. Only the Supreme Woman is reserved for the Supreme man. Any children born out of that 'wandering night' are also 'initiates'. They were indeed 'received' in a very energetic atmosphere. Such a child is indeed animated with a special energy and with an unusual insight and ability to act in a sacred way. In the morning the orgy ends. Life returns to its normal course. Until the next new moon. Until the next wandering night. No one should allude to this orgy at all. In everyday life, the Ansarieh had a high marriage ethic. An adulterous woman is killed, and anyone who is caught in sodomy is stoned to death inexorably.

An energetic and erotic chaos

This disorderly but very energetic erotic chaos is now, as we will further clarify, the basis and source of almost all non-biblical religions. According to experts, the basic group of

wandering knights was led by the idea that rhythm strengthens the energy. By rhythmizing movements, by dancing in a religious way, man, bio-energetically, returns in a way to his first origin, in the bosom of the universe. Especially when he does this naked. He believes that he is reconnected to the whole of creation. Cosmic forces accumulate in the dancer who is bound to the round dance of the heavenly constellations. In this way he gets a view on the impossible to interpret laws of what arises and perishes.

One feels connected to the constellations and the result is that one imitates the movements of the planets and stars when dancing. And therefore also shares in their energy. Sensitives that dance rhythmically, along with the movement of the heavenly bodies, will feel this extra energy immediately. Let's not forget that all archaic, ancient and classical cultures saw the universe imbued with a fine, rarefied energy.

F. Wendel et al., *Les sagesses de Proche-Orient ancien*¹³ (The Wisdom of the Ancient Near East) clarifies in this context the term 'hylozoism'. The Greek term 'hylè' means 'matter', 'zoë' means life. Hylozoism' assigns 'life' to all forms of matter. It was also common among almost all early Greek thinkers. For the Egyptians this energy was concentrated in the Milky Way.

That a dance at the right rhythm generates energy, especially when at the same time a woman barely dressed moves harmoniously, is well known everywhere. A lot of video clips make that clear. In sacred cultures, the nudity or partial nudity increases the energetic radiance. Think, for example, of the arrangement and movements of the oriental belly dancers. The generation of energy is central. In profane cultures it is more about the nudity itself. According to a large number of clairvoyants, modern life with its leisure activities and the few sexual taboos that exist there, have much in common with the noisy and energetic chaos of chlysti and stray knights.

Sai Baba

This well-known Indian guru (1926/2011) declared to be an incarnation of the gods Shiva and Shakti and knows millions of followers in and outside India. However, he was repeatedly accused of sexual harassment with his followers. When typing the words 'Sai Baba sex' in google, you get a lot of 'items'. It clearly points to a link between this religion and sexual magic. One finds reports of people who testify to their unwanted sexual experiences with this guru. In what follows, we limit ourselves to one representative sample, here of a fifteen-year-old boy.

"Between 1991 and 1993, I went to India three times. From the very first time, I was an ardent admirer of Sai Baba because I thought he was God. During my first two trips I had seven private interviews with him. During the first of those interviews he asked me to take off my pants and underwear. Because I thought he was good, I did what he asked. He immediately had an oil ready and rubbed the place between my penis and anus with it. His followers told me that it served to open a chakra, which is a source of spiritual energy. But I'm not sure that's what Sai Baba did. In all my research since then, I have never read anything about such an initiation ceremony. And yet, in every subsequent interview, Sai Baba asked me to take off my pants again, rubbing my penis. He kissed me with his tongue on my mouth. I opened my lips a bit, but held the teeth firmly together. Yet he pushed his tongue into my mouth. I confirm that what I have written here is in accordance with the truth during my interviews with Sai Baba on 20 and 23 September 1999." So much for this testimony.

It is clear that Sai Baba performed miracles in his sanctuary in Puttaparthi, India. The answer to the question from where he gets the required energy, after the story of the fifteen year old

boy, is not difficult at all. The essence of this religion is also sexual magic. Sai Baba took the energy from his followers. He appropriated it through their sperm and saliva, among other things. And not always with their full permission. In fact, many followers are apparently not even aware that the essence of this religion is sexual magic. Sai Baba can be compared to the gods of the santeria and macumba: he takes the energy of his followers in order to solve a number of life problems. He takes and gives, the well-known "do ut des". Indeed, with the stolen energy, he did a lot of good. Among other things, he founded a hospital that offered free care, and built a university. But it would be a form of honesty to come to the conclusion that the energy with which much is accomplished is at the expense of his disciples.

Of course there are sexual intimacies. This is typical of such pagan religions. Without energy he achieves nothing. Those who are informed know that. Anyone who has no idea beforehand and is surprised afterwards, will find such sexual intimacies 'undesirable' and may feel deceived and disillusioned in that religion and its divine leader.

It seems as if a lot of pedophile practices, inside and outside the churches, from an animistic point of view, also have to do with stealing the occult life force of children. Young people are from the occult viewpoint, very vulnerable. Their subtle energy is still unspoiled. This makes them an ideal victim. People who turn themselves down to such degrading practices, even if they have a religious status, show through their actions that they are looking for energies that they apparently don't find in their own religion. If this happens within the church, it speaks volumes about the failing prayer life of these 'mediators', about their 'occult status' and their insufficient contact with the Biblical God, the giver of all life force.

And again tantra

We already mentioned above Gopi Krishna, and the way he practiced tantra. We saw that his too intense meditation caused him a lot of problems. What is essential is that the orgasm is avoided and the sexual energy is sent to higher vehicles. As Krishna sees it, it is certainly not a wild form of tantra. An equally tantruistic view, but different from this one, is described by André van Lysebeth, *Tantra, Een andere visie op leven en seks*¹⁴ (Tantra, A different view on life and sex). On the cover of his book we read that tantra, without wanting to be a religion, lets us experience the sacred and magical aspect of life, the world and of love. It is remarkable, indeed quite contradictory, that Lysebeth's view of the sacred and magical is completely separate from that of any religion. He repeatedly confirms in his book that tantra is not a religion at all. Nevertheless, he wrote, "It is the divinity that, in the form of an individual phallus, penetrates into every mother form and creates all the beings". And further he says: "For tantra, every woman, however common she may be, is an embodiment of the goddess, she is the goddess, the absolute woman, the cosmic mother". But then it also appears from his book, that tantra is indeed a form of religion. It may seem more acceptable in our culture to promote a broadening of consciousness that is independent of any religion. But that is impossible, those who are better informed know that these energies always have their origins in the gods. The expression "Subtle secular energies" is contradictory. These energies are always in relation with divine beings.

A similar contradiction can be read in Mantak Chia / Maneewan Chia, , *Nei kung de la moelle des os*¹⁵ (Nei kung of the bone marrow). "Chi kung" in China is a method in which one works by breathing in order to act on the body by means of 'chi' or life force. "Nei kung" is close to chi kung, but in principle this nei kung method takes place without these special breathing exercises. The focus is on the bone system, which plays a very important medical role, among

other things in the production of blood, so that nei kung is a Taoist method that tries to regenerate the bone marrow through chi, life energy, and so on.

Like Van Leysebeth's book, the book also exudes a kind of "death from God". It is literally said: "According to Taoism, man's destiny is only in man's power and not in God's, for we choose our deeds in life". As a result, deities, intermediaries and all that is 'religion' are excluded. They are the result of human ignorance. Yet one meditates and cultivates the subtle energy. So that, despite the assertions of the proposers, Taoism still uses very religious methods. Because of the emphasis on life force, Tantrism, as profane as it is practiced in Buddhism, is still a religion. This paradox appears further in the book when a pupil is said to have attracted several low-level ghosts in an erroneous way of meditating. They stuck to him like parasites and sucked away too much sexual energy.

Although this paragraph has nothing to do with sexuality, we mention them here. It illustrates that in the West, both tantric and Taoist methods present themselves as a-religious, when in fact they are not. What is presented as purely profane has a sacred background. So why not humbly admit that both have something to do with religion? One can also talk Western skeptics and atheists to one's mouth and keep the religious aspect secret. But this is not true and is a form of dishonesty.

The spirit versus the flesh

In his book van Lysebeth is opposed to the Biblical religion. On p. 20, we read, "The tragedy of the West is to set the flesh against the spirit," and then p. 65, he wrote, "By the way, do we know who Jesus really was? But is that important?" Van Lysebeth is honored by the honesty with which he clarified his position here. However, for a biblical and dynamic religion, the position of Jesus is of decisive importance. We would like to clarify this further.

Let's give a short anthology of Lysebeth's work, o.c. 137vv.. "In the field of sexual education certain 'wild' tribes from India could teach us a lesson. In the tribes, a simple, innocent and natural attitude to sexuality is decisive. In the dormitory, it is reinforced by the general absence of any guilt and by the freedom that comes from the absence of interventions and external influences. Moreover, these pre-marital relationships often lead to happy marriages. As far as sexuality is concerned, even after marriage, some people enter into extramarital relationships. They are remnants of their free sexual life before marriage. And of a very free psychological attitude from their adolescence. If an individual is not sexually satisfied with his wife and the sexual desires are not completely satisfied, he may have a relationship with other partners, either to make love or as an extramarital relationship or in usual ceremonial form. In these tribes, possessiveness, jealousy, passionate dramas due to 'infidelity', and divorces that are painful for parents and children are prevented. Not to mention the absence of sexual frustration. The boy knows the 101 positions and their variations. In short, he becomes the perfect lover. The real foreplay on maithuna consists of creating an intimate psychological and physical contact to establish a deep harmony. As a result, each person is imbued with the personality of the other, with his or her presence in the strong sense of the word." So much for a few quotations.

Van Lysebeth is opposed to the Biblical religion, which places the flesh as inadequate against the spirit. On the other hand, one can still wonder whether knowing 101 positions makes one a perfect lover, and what the connection is between knowing positions and love. The Latin language knows the terms 'amor', 'love' with interests, and 'caritas', selfless love. The question also arises as to how one can grow towards an intimate psychological and physical contact and experience a deep harmony in free love with a frequent exchange of partners. The author

accuses Christianity of emphasizing the spirit to the detriment of the flesh. One might wonder whether he himself does not place too much emphasis on the flesh at the expense of the spirit.

His entire explanation is reminiscent of Margaret Mead's (2.3.) study of the alleged absence of a puberty crisis on Samoa. There she found the free and noncommittal love and described the experience of it as "a light and pleasant dance". Until Derek Freeman's counter-research revealed her findings as radically untrue.

9.3.3. Drukpa Kunle

Finally, we would like to mention a few testimonies in which sexual energy is used differently than usual. They belong in a specific religious and cultural context, e.g. in Tibet, Bhutan and Nepal, five hundred years ago. Although they seem very strange in our time, there are points of contact with our civilization. If we would succeed in empathizing somewhat with the preconceptions of such cultures, the distance that alienates us from them might become a little smaller and our understanding of their practices might become a little greater.

We refer to the legend of Merlin the sorcerer, who according to tradition had magical powers. Jean Markale, *Merlin, l' enchanteur, ou l'éternelle quête magique*¹⁶, (Merlin, the magician, or the eternal magical quest), writes about this Celtic tradition: "As in many so-called archaic civilizations, an initiation, in which certain occult insights and wisdom are given, does not take place without a form of sexuality between master and disciple. So it can be said that in this Celtic tradition, 'knowledge' is transmitted through sexuality as well as through intellectual insights".

We would like to nuance Markale's statement somewhat. It concerns a sacred wisdom that has both an emotional and an intellectual aspect in the transfer from master to disciple. In this emotional relationship, desacralized cultures all too easily dare to speak of 'sex', something that in our predominantly desacralized Western culture is all too easily understood only physically. Rather, the emphasis is on passing on a higher life force, something that is made possible by that physical contact between teacher and pupil.

We remind here of the occult axiom that states that all fluids, such as someone's blood, sweat, or saliva, are carriers of (a part of) his or her life force. In that light we consider, for example, the healing of the woman who suffered from blood flow (*Luke 8:43*). She "healed herself" by touching the garment of Jesus. His robe contains his very high life force, and by touching it, part of the force passed to the believing woman, so that she was healed. *Acts 19:11/12* also mentions that God, through Paul's hands, performed striking miracles, so much so that the sick, who touched his clothes, were healed. We refer further to *Mark 7: 33*, where the evangelist says that Jesus with his saliva touched the tongue of a man who was dumb, so that he could speak immediately afterwards. The Bible (*John 9/1-14*) also mentions that Jesus rubbed his saliva on the eyes of the blind man so that he could see again. Through touching Jesus, and also through his saliva, an incomparably strong life force emanates.

Let us now return to the teacher who wants to initiate his disciple. All magicians know the occult life force of a man, accumulated in the sexual organs. They do indeed pass on that so mysterious life. Who, as an initiator, touches his pupil, as for example with a laying on of hands, or rubs his own saliva on him or her, or passes on his most powerful fluid, thus gives a higher form of his own life force. And here we are clearly talking about... his sperm. In the axiomatic of such cultures, it is clear that the term 'sex,' as a mainly physical event, is completely misplaced here.

It is also known that Saint Augustine (354/430), the greatest church father of the patristic period, was a kind of playboy in his youth. After his conversion he never completely came to terms with his youthful derailment and considered every eroticism rather easily as sinful. His vision remained very strong in the church. Biblical Christianity further banned all sexual rites as mortal sin and modern rationalism, especially in its 18th century French materialist version, desecrated all rites, including sexual ones, turning them into profane pornography. All this, too, complicates a correct view of sexuality and sexual rites.

After this explanation we give the floor again to Markale. He writes: "We hardly understand the truth (rem.: of such 'sexual' rites) in the West. In fact, classical morality, which has grown out of a misunderstood or poorly integrated Christianity, has distorted our view of our body and mind. This made the way in which sacred wisdom passed on at such an initiation increasingly ethically unacceptable". So much for Markale.

What the author says about this ancient Celtic culture can, of course, also apply to initiations in the Himalayas. Let's go into that. Margo Anand, *La magie du tantra dans la sexualité*¹⁷, (Tantric magic in sexuality), tells about Drukpa Kunle, a sexual magician who lived in the XV century. Even today in Tibet, Bhutan and Nepal his actions are described in songs and stories. We give here two stories that she mentions in her book (o.c., 131).

A shining body

A first story can be found on the market in Lhasa, the capital of Tibet. There Drukpa Kunle exclaims: "Listen to me! I am Drukpa Kunle. I am here now to help you work on your soul's salvation. So tell me quickly where I can find the best wine (note: "a drink rich in spirits") and the most beautiful women. There is a general silence, yes, a certain annoyance. But an old woman takes the floor: "The most beautiful women live in the land of Kongpo. You'll find Sumchok, a virgin girl and she's extremely beautiful". Drukpa leaves immediately, and finds Sumchok. She just serves the food of a powerful chief. Drukpa recites her songs in which he promises her a higher type of 'insight' in veiled terms. In a passionate song she sings her longing for the Buddha level of insight. He lures the chief away and thus has the beautiful virgin in front of him alone. She wishes a high degree of meditation. She offers him tea, but he takes her by the hand, and puts her in her lord's bed. Then he lifted her robe and saw "her lower mandala".

In tantrism, a mandala is a geometric and beautiful, colorful drawing that represents the universe and acts as an infrastructure of meditation. Clairvoyants tell us that when a woman is well rested and in possession of her subtle powers, this chakra has the appearance of a mandala, a radiant sun, with a diameter that can of course vary according to her occult energy. This mandala usually has a diameter of about 25 cm.

It should be noted that in the hypotheses of tantra, Drukpa does not lower himself to the level of a voyeur, but that he looks at Sumchok's subtle body, more specifically the chakra of her sex. According to the tantrists, it is a mistake to interpret it as ogling or possessing Sumchok in a sexual way as described by Nabukov in his book *Lolita*, or as a Sade does. It is not about the sex, but about the subtle life force that is concentrated there. Those who interpret it exclusively sexually, have, according to the mentality of that time and culture, no contact with the reality mentioned here.

When Drukpa Kunle wants to leave, she wants to go with him. He places his sexual organ against hers, and has intercourse with her. For modern people, this is of course about bodily sexuality. For those tantra cultures this is a sacred act. He takes her to a cave, teaches her to

meditate and leaves her alone. Sumchok is not an object of lust for him. She then focuses on meditation. After four days she frees herself from the disappointments of life and thus reaches, in "a shining body", the Buddha state of consciousness expansion. She becomes sensitive, clairvoyant, and can do magic work. She remains conscious of herself, but that consciousness extends beyond the everyday.

Through a sexual rite she has undergone a raising of the level of her consciousness. Drukpa Kunle made her partake of the energies he has at his disposal. She was initiated by him. As already mentioned, all bodily fluids of a person share his or her subtle energy. In that respect, blood, saliva and sperm are related. In Christian circles this can happen irreverently. Nevertheless, during the consecration, albeit in an immaterial way, we share the flesh and blood of Jesus. This does not change the fact that there is an immense distance between the supernatural energy of Jesus and the extra-natural energy of a Drukpa Kunle.

A glowing wisdom lightning

Let's also give the second story that Margo Anand mentions. In the house of a family there are a few demonic creatures, who are constantly harassing people. The residents beg Drukpa Kunle to exorcise their home. He agrees and asks them to make an opening in the door, at the level of his sex organ. Then he requests that he be left alone with a few barrels of wine. It should be noted that wine is a spirit drink, a drink full of 'spirits'. They too are involved in the magic ritual. Drukpa Kunle performs a magical incantation ritual. In the evening he drinks alone, sings with a raw, loud voice so that the demons are attracted. Magicians, familiar with this practice, will tell you that in order to carry out a spell, one must try to get the spirits out of their hiding place. If not, they simply won't be reached. As these demons do not enter after Drukpa's rite, they become angry: "Let us enter. This house is ours!". He orders them to place themselves in front of the door. Then he puts his "glowing wisdom lightning" (note: his phallus) through the opening. Then he shot his energy-charged sperm at them. At the battle, they submit. Peacefully, they put themselves at the service of the welfare of the family, who from then on lived in peace in the house. Magically speaking, it's not sex, but a showdown, in which the strongest, Drukpa Kunle, wins the fight. It is not the biological sperm itself that controls the spirits, but the subtle power of Drukpa Kunle, which is hidden in his sperm.

The llama is reborn as a donkey.

Alexandra David Neel, *Mystiek en magie in Tibet*¹⁸ (Mysticism and magic in Tibet), also writes about this Drukpa Kunle. Let's give her story below.

A big tulku-lama had spent his life doing nothing. Although he had been given excellent teachers in his youth, while his library, inherited from his predecessors, was of considerable size and he was always surrounded by excellent scholars, he could hardly read. This llama came to die. At that time there lived an eccentric man, Drukpa Kunle. He travelled faithfully through the country, his usual wanderer's habit, and came on one of those trips by a stream where a young girl was just busy shoveling water. Without saying a word he threw himself at her and tried to rape her. The girl was brave, and Drukpa Kunle was already elderly. She defended herself so fiercely that she managed to escape, after which she ran to the village to tell everything to her mother. The good woman was stunned. The people of the region all respected good morals, so that none of them could be suspected and so the rascal had to be a stranger. She asked her daughter to give a detailed description of this unworthy character.

While her daughter told her various details, the mother thought about him. She remembered that during a pilgrimage she had met the magician Drukpa Kunle. And the characteristics that the daughter told her were perfectly in line with those of this holy and incomprehensible

eccentric. There was no doubt about it. The one who wanted to abuse her daughter was Drukpa Kunle. She considered that the principles that underlie the behavior of ordinary people do not apply at all to those who have supernatural knowledge. A magician isn't required to obey any moral or other laws. His actions are dictated to him by higher considerations that are beyond the reach of ordinary people. Then she said to her daughter: "The man you have seen is the great Drukpa Kunle. Everything he does is well done. So go back to the stream, kneel before him and consent to everything he wants from you."

The girl went back and saw the magician sitting on a stone, deep in thought. She knelt before him, apologized for her rebellious attitude, which had arisen out of ignorance, and declared in all respects that she wanted to be his servant. The saint shrugged his shoulders. "Child," he said, "women do not arouse the slightest desire in me. But listen. The great llama of the neighboring monastery died, after an unworthy life, as an illiterate one. He has neglected all opportunities to acquire knowledge. I saw how his spirit wandered in the Bardo (remark: the underworld) and was dragged to a bad rebirth. Driven by charity, I wanted to give him a human body. But the power of his evil works wouldn't tolerate it. You have escaped me, and while you were in the village, the male donkey and the female donkey, which you see walking in the meadow, have mated. So it won't be long before the great llama is reborn into the body of a donkey foal. So much for this text from David-Neel and the stories about Drukpa Kunle.

The creation of subtle life force is central in such stories, not the sexual pleasure itself. They show how difficult it can be to empathize with the religious axioms of religions of other cultures and other times. Those who know the axioms of these religions or magic can logically go on to the conclusions themselves. Precisely because our Western culture is so desacralized, it finds it difficult to see more in it than what is profane. As Sterley put it (2.3.), our Western assumptions surround us like a shield, behind which we only perceive what our own assumptions allow us.

Halloween and carnival

It may come as a surprise that both festivals are mentioned in this chapter. But from an occult point of view they are also related to sacred eroticism. Kristensen, *Verzamelde bijdragen tot kennis der antieke godsdiensten*¹⁹, (Collected contributions to the knowledge of ancient religions), mentions that during this feast the connection between the underworld and the people on earth will be strengthened. Many gods and the deceased need energies which they then come to seek from the living. These feasts can, occultly speaking, cause a lot of problems. The believers of the extra-biblical religions saw no other way out. They had to appease these 'higher' beings, because they regularly appealed to them to survive. They also didn't want to take the resentment of these creatures upon themselves. There is a constant duality in the non-Biblical religions. The sacred is always two-pronged.

The inhabitants of the underworld were appeased by the sacrifice of food and drink. It is not about the organic food, but about the subtle forces present in it. Eroticism and erotic dances also generate energy. This is, by the way, the sacred origin of carnival. Such processions were religious ceremonies. In a number of cultures, this custom is still highly topical. The gods and goddesses, the creatures of extra-natural level, need the energy of their believers. We have already pointed out the difference between these religions and Christianity. The Holy Trinity has all the energy, the inhabitants of the extra-natural do not, because they do not live in friendship with the Holy Trinity. The result is that they take the energy where it is, including in blood and sex.

These beings could also appeal to Trinitarian energies. But they can't easily be found for that. They usually refuse, because they don't want to give up their way of thinking and acting. They behave autonomously, vainly, proudly. This is how they have behaved for centuries. If the magician wants to bring these creatures back to order, he must first summon them. This can be done, for example, by means of sexual rites. This is how one comes into contact with them. Competent magicians claim that they can then make them feel the Trinitarian energies and offer them a choice: abandon their vanity and seek their energies at the source of all life, or be confronted with a judgment of the Triune God. We will come back to this in detail in Chapter Twelve, which deals with causes and consequences.

9.4. The Bible and eroticism

Also in the Bible we find a lot of texts about eroticism and sexuality. A sample.

9.4.1. He created them, husband and wife.

In Genesis 1:27-28: we read: "God created man in His own image, in the image of God He created him; male and female He created them. God blessed them; and God said to them, "Be fruitful and multiply, and fill the earth, and subdue it; and rule over the fish of the sea and over the birds of the sky and over every living thing that moves on the earth."

When man, as a man and a woman, represents God's nature, it means that man participates in God's way of being and therefore stands out from the inorganic nature, the plants and the animals. That's why sexuality is essentially a sacred thing.

9.4.2. Asmodeus, the worst of the demons

That demons can also be erotically active is shown by the Bible in the book *Tobit 3:8*. Sarah married seven times and each time her husband was killed in the bridal chamber by Asmodeus, the 'worst of the demons', the night the groom entered Sarah's room. Asmodeus does no harm to herself because he 'loves' them, (note: he wants to 'own' them) but as soon as a man approaches her erotically, he kills him. The Bible goes on to tell that God sends his high angel Raphael to free Sarah from this and to give her a suitable husband.

9.4.3. The seductive daughters of the people

We read Genesis 6:1/4. "Now it came about, when men began to multiply on the face of the land, and daughters were born to them, that the sons of God (understand: elevated beings) saw that the daughters of men were beautiful; and they took wives for themselves, whomever they chose. Then the Lord said, "My Spirit shall not strive with man forever, because he also is flesh; nevertheless his days shall be one hundred and twenty years." (Understand, since his life force is insufficient. This "spirit-flesh" contradiction has been mentioned above (1.4.1.) and controls biblical thought up to the last pages of the New Testament). Especially in Paul's case, this "spirit / flesh" couple plays a major role. We continue: (*Genesis 6:4.*) :The Nephilim were on the earth in those days, and also afterward, when the sons of God came in to the daughters of men, and they bore children to them. Those were the mighty men who were of old, men of renown."

One can clearly see here the same ground structure that ruined Sara's life. But with the difference that the angels - in biblical language: impure spirits or demons estranged from God - influence the fertilization process in such a way that the children share in the demonic nature of the sons of God. During conception, the sons of God inserted a kind of soul-body that represented their element into the child. One can of course always reject such a fertilization type in the name of current biology, but this does not prevent that what the Bible says, in itself,

is possible. Especially as soon as the phenomenon of possession is put first. This is all the more so since possessions often contain a strong erotic element.

As the biblical writer describes the situation, it is clear that the sons of God have extraordinary vitality and thus came across as infamous heroes. Yet their ethics remained substandard. This moral degradation provoked a divine judgment, a deluge, due to a lack of God's supernatural life force. Once again it becomes clear how dynamism plays a leading role here. Apparently, Asmodeus is such a godson.

From these two examples, the sons of God and Sarah, it is abundantly clear that Yahweh does not tolerate such behavior by his sons of God. *2 Peter 2:4* also disapproves: "For if God did not spare angels when they sinned, but cast them into hell and committed them to pits of darkness, reserved for judgment".

*La Bible de Jérusalem*²⁰ says that the story of Nephilim is only a folk myth. But that's the question. From what follows one can also assume that they are, to use a term of Nietzsche, a shameless race of 'übermenschen'. According to the Bible, this led to the Flood because of their moral spoilage. It can be said that the chlystis that imitate these sons of God are, occultly speaking, also nephilim themselves, with the decay of morality inherent in it, and with the risk of undergoing a God judgment.

9.4.4. The Days of Lot

We read *Gen. 19*. Three "men", in fact a manifestation of Yahweh and two of his angels, come to Abraham. Yahweh stays. The two men continue to Sodom because "the call against Sodom and Gomorrah is great, her sin is very heavy". Sodomy or homosexuality occurred in Israel at that time in a brutal way and was considered a "sin against nature", which was punishable by death (*Levit. 18:22*).

Let's listen to *Genesis. 19:1-25* : Now the two angels came to Sodom in the evening as Lot was sitting in the gate of Sodom. When Lot saw them, he rose to meet them and bowed down with his face to the ground. And he said, "Now behold, my lords, please turn aside into your servant's house, and spend the night, and wash your feet; then you may rise early and go on your way." They said however, "No, but we shall spend the night in the square." Yet he urged them strongly, so they turned aside to him and entered his house; and he prepared a feast for them, and baked unleavened bread, and they ate. Before they lay down, the men of the city, the men of Sodom, surrounded the house, both young and old, all the people from every quarter; and they called to Lot and said to him, "Where are the men who came to you tonight? Bring them out to us that we may have relations with them."

(Note : La sodomie ou l'homosexualité s'est produite en Israël à cette époque de manière brutale et était considérée comme un "péché contre nature", punissable de la peine de mort (*Levit. 18:22*).)

But Lot went out to them at the doorway, and shut the door behind him, and said, "Please, my brothers, do not act wickedly. "Now behold, I have two daughters who have not had relations with man; please let me bring them out to you, and do to them whatever you like; only do nothing to these men, inasmuch as they have come under the shelter of my roof."

Lot tries to keep them away from their homosexual practices. The guests were "sacred" and Lot proposes to respect this inviolability, linked to his hospitality. He even went so far as to

give his two virgin daughters - according to the customs of the time - to these men. That Lot wanted to give them his daughters might surprise us. Nevertheless, we find a number of similar customs much closer to us. In the case of the Inuit, for example, it was customary for the visitor to be offered a woman during his stay. It was considered as a lack of courtesy not to refuse this proposal. In the case of Inuit, the use can be considered as a remedy against biological inbreeding in these extremely remote areas. In our history, we could think of a number of marriages in royal houses. They served primarily diplomatic interests. Love between two people was subordinate. We refer to the many countries where marriages have been (or are still) 'arranged' by others than the loved ones themselves. Respecting the free will of two lovers is apparently not that old.

Let us continue with the biblical text. But they said, "Stand aside." Furthermore, they said, "This one came in as an alien, and already he is acting like a judge; now we will treat you worse than them." So they pressed hard against Lot and came near to break the door. But the men reached out their hands and brought Lot into the house with them, and shut the door. They struck the men who were at the doorway of the house with blindness, both small and great, so that they wearied themselves trying to find the doorway. Then the two men said to Lot, "Whom else have you here? A son-in-law, and your sons, and your daughters, and whomever you have in the city, bring them out of the place; for we are about to destroy this place, because their outcry has become so great before the Lord that the Lord has sent us to destroy it." Lot went out and spoke to his sons-in-law, who were to marry his daughters, and said, "Up, get out of this place, for the Lord will destroy the city." But he appeared to his sons-in-law to be jesting. When morning dawned, the angels urged Lot, saying, "Up, take your wife and your two daughters who are here, or you will be swept away in the punishment of the city." But he hesitated. So the men seized his hand and the hand of his wife and the hands of his two daughters, for the compassion of the Lord was upon him; and they brought him out, and put him outside the city. When they had brought them outside, one said, "Escape for your life! Do not look behind you, and do not stay anywhere in the valley; escape to the mountains, or you will be swept away." (...). Then the Lord made sulphur and fire rain over Sodom and Gomorrah from heaven. He destroyed these cities and the whole region, with all its inhabitants and everything that grew there.

9.4.5. A divine judgment

In this way, the angels carry out a divine judgment, an intervention by God in earthly history, for the sake of a "vengeful sin", an unscrupulous behavior that brings forward the unpleasant consequences of it. In Biblical terms, this can be done either directly or through the laws of nature. Attention was paid to the structure that is a separation: the ones, the Sodomites, are not able to withstand the action of the angels against all odds because of their 'flesh'. The others, Lot and her own, have the Spirit of God at their disposal because of their conscientious behavior and are saved. Some do not see the natural catastrophe coming; others are warned by the angels and escape.

According to the Bible, the flood (*Gen 6; 7*) testifies to a judgment of God: "The Lord said, "I will blot out man whom I have created from the face of the land, from man to animals to creeping things and to birds of the sky; for I am sorry that I have made them.". This is followed by the Flood as 'punishment', because of the insufficient vitality of many people. For he who does not have God's own life force, is exposed to all possible dangers inherent in creation, and can do so without being able to offer serious resistance.

Just as the contemporaries of Noë, in the absence of God's own life force (His 'spirit'), gave themselves up to what is called "the elements of nature" (the flood), so the contemporaries of Lot gave themselves up to "the elements of nature" (burning sulphur). The author does not say so explicitly, but the basic statement about "spirit / flesh" clarifies the judgment of God at the time of Lot.

The text must be situated and understood in the context of the days of Lot. In our time there is a great discussion about the true nature of homosexuality. In the days of Lot, homosexuality was so disastrous that the Yahweh religion had no choice but to denounce the disease as irresponsible. This is already apparent from the very description of the aggression with which the inhabitants of Sodom and Gomorrah threw themselves at their victims: "Release them so that we may abuse them". This text therefore does not condemn the gay or lesbian relationships as such.

9.4.6. A Midjan woman

Let's give a second text from the Bible. *Numbers 25:1ff.* states what follows. "While Israel remained at Shittim, the people began to play the harlot with the daughters of Moab. For they invited the people to the sacrifices of their gods, and the people ate and bowed down to their gods". The sanctuary of Baal-Peor (*Numbers 23:28*) was on the border between Israel and Moab. Both peoples went there. Moabitan women try to involve the Israelites in these religious rites and even have them worship these idols. The fact that other cultures besides Israelites and Moabites also visited this sanctuary can be seen in *Numbers 25:6* and *25:8*, where it is said that an Israelite shows up with a Midian woman and enters with her into a sacred dormitory. This short description shows how well established such sacred eroticism was at that time, even for high-ranking persons. However, the fact remains that Yahweh could not tolerate the idolatry of his people. So much for this sample from the Bible in which eroticism and sexuality are discussed.

9.5. Higher' creatures and eroticism

9.5.1. Upper beams, lower beams

The biblical story of Lot suggests that eroticism is also present in 'higher' subtle beings and, even more so, that this eroticism can be directed at earthly people. Our medieval theologians spoke of an 'incubus' and a 'succubus'.

An "incubus" (from the Latin "incubus" meaning "lying on", plural incubi) is a male demon, who has sex with women. During sexual intercourse, he lies on the woman.

A "succubus" (from the Latin "succubus" meaning "lying under", plural succubi) is a female demon who has sex with men. During sex, she lies under the man.

According to C. Rager, *Dictionnaire*²¹ a succube a succubus is a female demon who has sex with a man at night. Medieval texts bear witness to this: for example, nobles have seen beautiful women with sexual intentions enter their rooms with closed doors and windows. And an incubus is a demon who has sex with women at night. In medieval texts, a being is thus identified with a multitude of terms: dusius, faunus, ficarius, homo silvestris, larva, pilosus, satyrus, silenus, sylvanus. These are Latin terms that emphasize one aspect. For example, those who need sex (ficarius, satyrus), those who are in nature (fauna) or live in forests (homo silvestris, sylvanus).

The dictionary states that with the ancient Romans these figures were natural spirits, but that gradually, under pagan and above all Christian influences that linked eroticism with demonia, they were labelled as 'demons', 'devils'.

The fact that "excited night visitors" keep coming back from antiquity and the fact that experienced occultists interpret such things as possible, can make us think. Even in our time, reliable people report such night visits. As a result, people get up very exhausted the next morning. This exhaustion then exposes the aspect of a 'larva', (7.4.4.) or a ghost that steals energy.

The Italian theology professor from the 17th century, Sinistrari d'Ameno, says in his work *Dictionnaire des sciences occultes*²² (Dictionary of occult sciences), over demoniality what follows. The devil - whatever he may mean by that - has two ways to have sexual intercourse with men. On the one hand he has sex with magicians and sorceresses after a solemn profession of faith, as a result of which one surrenders oneself to demonia. And on the other hand he sometimes has fellowship with people who do not want to know anything about it. The author adds: "It is an established fact that from time to time children are born who are big, strong, courageous, beautiful and evil". We referred earlier to "the omen", an American film from 1976. (5.2.2.).

9.5.2. Merlin the wizard

Tradition tells us that Merlin's mother had a sexual relation with a "son of God", which led to Merlin's birth and could also explain his magical powers.

C. Rager, *Dict. des fées et du peuple invisible dans l'occident païen*²³ (Dict. of fairies and the invisible people in the pagan West), sees in Merlin a child born after intercourse of an incubus with a woman. Rager gives a long explanation of which we show a part here. Merlin's mother, according to the Breton novel, was very beautiful, but did not want to marry in the conviction that if she lies in bed with a man, she will die. In a text dating from 1215/1230, we read that she finally sleeps with a stranger after he has convinced her that she will enjoy his body but will never see him. They become the parents of a child who is unpredictable and depraved.

Satan hopes to make it his servant, but fails. Merlin's mother gets remorse and in her repentance she delivers Merlin from the demon. Still, according to the text, Merlin is left with something of the bestiality of the nocturnal visitor. He is so hairy at birth that it frightens his mother. Through his 'divine' origins, Merlin possesses the ability to be omnipresent, to be able to change shape and to share in the paranormal knowledge of his subtle father, an incubus. From God, from childhood, he receives gifts such as wisdom and prophecy. In other words: Merlin remains a two-pronged being.

9.5.3. The Entity

We're basing ourselves on J. Degas, *L'emprise*²⁴. At the beginning of 1983, after an immense success in the USA, the film 'The Entity' was released in the French cinemas, reminiscent of the film 'The exorcist'. The main event of The Entity: a girl, performed by Barbara Hershey, who was awarded her role, is both tormented ('bullied') and raped by an invisible creature ('the entity').

The film is the work of Franck de Felitta. He met the girl Carla Moran in California in 1977. She has been visited by an 'entity' mantically for years. And all this in that aggressive erotic way. De Felitta, as a rational and enlightened man, was convinced that "such nonsense" did not exist. The so-called religious or paranormal explanations were just 'illusions' for him. However, the Felitta gradually changed his mind. He got to know Howard Long, an American specialist in the field. With other researchers from the University of California, he witnesses the manifestations of such an entity. For example, they detect a multicolored light in Carla's aura.

In the laboratory itself, one sees a creepy shadow forming there, throwing itself at the young woman. The people present film the event. It shows both the multicolored light phenomena and the shadow. The medical report is formal: Carla is physically tormented. She has nail scratches on her chest, an injured shoulder, and injuries between her thighs. Carla was also raped. In other circumstances, and after identical scenes, Carla is three times pregnant. According to these facts, there is apparently much more going on than just a Freudian 'sexual neurosis'. Thorough experience shows that such "sexy harassment" occurs in our pornographic-permissive culture far more than "decent people" suspect. And to become such an erotic intrusion magically mastered, initiates say that one needs to have much more than the traditionally known incantations.

9.5.4. A ghost lover

A. David-Neel, *Liefdestover en zwarte magie*²⁵ (Love magic and dark magic), tells of the particularly horrific practices of so-called Bön wizards who focus on black magic. As she writes in the introduction to her book, she hesitated for a long time to write down her story. Representing these facts in themselves, she continues, would make the story incomprehensible to foreigners who do not know Tibet. That is why she opted for a novel form. She concludes her foreword with the sentence: "In the meantime, the reader is asked to always remember that this novel has really been lived from beginning to end". The atrocities she talks about are much worse than what is shown in the excerpt below. The novel is about the love between Garab, a robber, and Détchéma, his girlfriend. We let the writer have her say.

One night when Garab was lying awake, he saw that Détchéma, who was lying next to him, seemed to be struggling with 'something'. It seemed as if she resisted at first, but then gave in. "An angry dream", Garab thought. Two days later the same thing repeated itself, but this time the struggle was fiercer and longer. The young woman made a cry. "Garab asked, "Are you sick?" "Why don't you protect me?" Détchéma, half awake, said, "Were you asleep? ... Did you see him leave?" "Who?" asked Garab. Détchéma woke up now. "What did I tell you?" she asked, while her voice betrayed a certain fear. Garab got the impression that she didn't answer frankly. "You shouted," he said quietly, "and then you muttered something incomprehensible. He no longer doubted that one of the demons, who haunted the mountains, had attached himself to him and his girlfriend in order to do them harm. In the middle of the night, a sudden feeling of cold had awakened him. By the light of the moon shining inward, Garab distinguished a subtle but human form. It was the shape of a Hindu-yogi. His pale, ash-covered face touched that of Détchéma, and his lips were greedily printed on the young woman's. Garab jumped up immediately, but even sooner the fantastic visitor got out of the way. "Garab asked his girlfriend the next morning: "Did you sleep well last night?" "Yes," she answered laconically. "Didn't you dream?" asked Garab. "In these holy places, the gods sometimes send dreams to pilgrims. "No," she replied, but her voice shook.

Garab asked no further. He certainly wasn't dreaming of it. He had seen the yogi and he had gone out of the tent to find him. Who was this ominous intruder? Was this a real yogi, experienced in magic, who understood the art of making himself invisible in order to escape persecution or, on top of that, was able to send out his own etheric double and to make it act at a great distance, like a human being of flesh and blood? Had Détchéma come to the point where she preferred the caresses of this ghost lover over his own? At this thought a mad rage arose in him. Suddenly he remembered the strange history that his mother had told him, in connection with the way in which she had become pregnant and to which he had not given any credence. Could it indeed be that beings from another world attacked women of the human race? Another

feeling now mixed in with his anger: the desire to solve this mystery and to discover the identities of this strange visitor. So much for this text by David-Neel.

The author goes on to say in her book that the ghost lover is Garab's deceased father, who does not find his way in the other world and wants to avoid his second death, the discarding of the subtle body. In order to survive, he needs energy, which he steals at night through a form of sexual intercourse with D  tch  ma. Garab and his girlfriend fortunately meet a competent magician who can undo this robbery. The magician clarifies the situation and speaks of a terrible secret, used by criminal insiders. "In this way they make many victims, because the women who fall prey to these people die within a short period of time. Your sensual love for the woman you are accompanying has also fed the cruel sensuality that has persisted in your father. He wanted to have your mistress with him in order to take possession of her life force and of the part of psychic energy that you have been able to transfer to her. Both of you would have been victims. But I will save you."

So much for this testimony. One sees the similarities and convergences with the stories of Sarah and Asmodeus, the nephilim, the story of Lot and with the entity.

9.6. Religion and sexuality: conclusion

Sexuality has a profane and a sacred side. Western culture places particular emphasis on the secular aspect. A far-reaching nominalism easily loses contact with other levels of existence and sometimes considers sexuality as a secular hobby and without a sacred commitment.

Sacredly speaking, sexuality and eroticism always have to do with subtle life force. Energies are generated, exchanged, but in a number of cases also stolen.

In many non-Biblical cultures and religions, sexual practices aim to use energy for practical purposes. In some cases, the "primitive chaos" is uncovered, involving particularly primitive and not always reliable beings.

Injudiciously generating and using such forces can be very dangerous. Biblically, a number of these religions represent a valid stage, as long as one does not know better. One can hardly blame the old religions for using the available occult energies to solve life's problems. These pagan religions have a life force that even shows 'great miracles', but the root is 'flesh'. The life they give originates from ritual contact with the "Sons of God", with deviant angels as *Genesis 6: 1-8* clearly says. Christianity does not just condemn this 'flesh', but sees the lack of ethics in it. That is why the Bible introduces "God's Spirit", God's own life force, which saves. Christianity tries to accept, purify and elevate these practices. The gods addressed in these lower religions can share in this higher life force and in biblical ethics. Otherwise, they remain deprived of God's spirit and await a judgment of God.

The Bible itself also mentions a number of sexual practices, together with an opinion on these when it concerns revenge calling cases. Biblically speaking, the generation of energies through sexuality not only remains below standard, but also becomes superfluous. The Holy Trinity, as the highest instance in the universe, is the giver of all life. Therefore one should no longer appeal to beings and gods that are outside the biblical religion and that act autonomously and independently of the Holy Trinity. The incalculability of many extra-biblical beings will be discussed in more detail below.

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