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Chapter 10: About people and animals

10.1. A human-animal bond

What preceded

Reality has a profane and a sacred side. The sacred side refers to a subtle matter.

Sacredness is felt in a mantic way and worked by magic. Man, too, has a number of subtle bodies. Some people may leave their biological bodies and undergo an out-of-body experience. This can happen consciously or unconsciously. Religion, interpreted dynamically, and of course also magically, are influenced by beings and their energies.

All life force comes from the biblical God, creator of all life. The fact that creation reflects an omnipresent subtle matter has been emphasized in Chapter Eight. God allows himself to be assisted in the management of his creation by his court council.

A. Bertholet, *Die Religion des alten Testaments*¹ (The Religion of the Old Testament), notes that the Bible refers to the pagan deities as 'angels' who make up God's court, and who therefore, together with him, with arrogance, obstinacy and authority, rule the universe against him.

Because these gods determine the universe and in a way also our destiny, they belong to the "elements of the world". We have repeatedly pointed out that they do not always distinguish between good and evil. They are somewhat ambiguous. These deities also dominate nature, plants and animals, and of course also influence humanity.

Plants, animals and humans possess subtle matter. Vegetable juices and, indeed, the blood of humans or animals are carriers. Sexuality also generates subtle energies. These can activate the "wild self" and reactivate a form of primitive chaos. The titanic gods thus generated are very strong, but unreliable. There are also less wild gods, gods who are better able to control themselves, but they too have essentially a double heart. We have tried to explain it in chapter nine, among other things.

This new chapter, "on men and animals", will bring together the "experience outside the body", (6), the "animism" (8) and the "religion and sexuality" (9) in a remarkable and magical link that can exist between men and animals.

A chain in our evolution

The theme of 'animals' has already been mentioned. From the point of view of our occult evolution, animals precede us in our development. Let us remember that among others the ancient Greek philosophers Empedocles, Pythagoras and Buddha claimed to remember previous lives as animals (5.2.2.).

Fr. Schneider/J. Rehmke, *Geschichte der Philosophie*² (History of Philosophy), says that Plato was also a supporter of Pythagoras on that point. Plato argues that a man can even fall back to a lower than human form of existence. He writes: "The immortal soul, in so far as it has the true and valuable will, enters the sphere of the blessed, in so far as it does not pursue the true and the valuable, ends up, on the basis of an inferior re-incorporation, in a new earthly existence that is rather animal in nature". Let us refer to the story of Drukpa Kunle and the Lama who was reborn as a donkey (9.3.3.).

Joan Grant, *Many Lifetimes*³, says that consciousness has a mineral phase, then a vegetative phase, only to evolve through a series of animal incarnations into homo sapiens, into a human being. R. Montandon, *De la bête à l'homme*⁴ (From beast to man), also sees the animal, and certainly the higher evolved pet, as a link in the long evolution to man. According to him, this also means that the latter has a special task and responsibility towards animals. Certainly in the last embodiments as a pet, consciousness has become so extensive that it separates itself from the 'group soul' to which it belonged until then, and stands on the threshold of being reborn as a primitive human being with a truly individual consciousness. Unfortunately, Montandon continues, man rarely realizes his educational role in relation to animals. More than once, animals are mistreated and exploited, and they end their miserable lives in the absence of good masters without having made the slightest progress. Montandon concludes that, by valuing our pets, we are forging links with those who remain beyond death.

Goosy, the porthound

The magazine *Nostra*⁵, tells the story of a certain Mrs. Carmen Fallaci from Coconut Grove, near Miami in the U.S. She had one day taken her porthound Goosy to a veterinary clinic. Goosy needed surgery because he had a tumor. He would stay there for a few days. When Mrs. Fallaci was watching TV at home that night, she heard a scratching sound at the back door, which she recognized as that of her dog who rubbed his paw over the door and thus indicated that he wanted to go inside. Surprised, she opened the door and saw her dog walk in and go to his basket where he was sleeping. Mrs. Fallaci believed that her dog had escaped from the clinic, but when she went to him and wanted to caress him, she saw to her amazement that her dog seemed to be getting thinner and thinner, yes it was as if he was becoming transparent, until he finally dissolved into thin air. Not knowing what to think, she called the vet at the clinic and learned that her dog had died two hours ago. Apparently it was a phantom.

According to *Nostra*, this is not a unique story, but there are several testimonies to the impending appearance of pets. *Nostra* complements with other similar testimonies.

You can see that pets can contain a lot of good. Animal lovers or people who have a pet can confirm this with many anecdotes. Regarding the materialization, Goosy's story shows similarities with that of Mrs. Schwarz and with the hitchhiker of Alba-la-Romaine (6.2.3.).

The Psylls or snake charmers

That the animal represents a link in the long evolution to man, and that we in our soul depths are related to animals, is evidenced by the Psylls, among other things. The traveller and historian Herodotus (-485/-425) mentions these people who were known as snake charmers. Throughout the centuries there have been people who could exercise remarkable authority over wild animals.

R. Montandon, *De la bête à l' homme*⁶ (From beast to man), tells of a Yogi, who in a totally deserted place only had to all he had to do was shout a certain sound and crows appeared on all sides. But let's return to the Psylls. Montandon describes how Moussa, charmer the serpents, a Psyl, in the Egyptian city of Luxor, works: "There he goes. Slowly moving forward, his stick on the shoulders. He sang invariably in the same tone: "O you who are hidden, respond to my voice! Wake up, you who are asleep, come and listen to my voice! Come out of your burrows and show yourselves!" There, he suddenly changed direction, quickly went about twenty steps forward, his nose in the wind, and stopped in front of an opening in the ground. With his stick, he beat around it, rushed into it, slid his shirt sleeve up, kneeled, and stuck his arm in it as far as his shoulder. Then he pulls out a beautiful snake with a yellow belly, which he has grasped at the end of the tail. He plays with it for a moment, while she vigorously squeezes his arm and bites him to the point of bleeding. He doesn't move a fin. She plops her backwardly curved teeth, pointed like needles and white like ivory, deep into his flesh. He smiles! At last he lets her go. She makes a quick run for it. When she is about twenty meters away, he shouts something that makes her look paralyzed. She no longer makes any movement. He goes to get her and puts her in his basket.

Montandon says that Moussa does the same with scorpions. What is going on here, magically? A subtle thought form of Moussa, also called an "artificial elemental", floats around at the behest of his master, looking for a prey. This thought form also contains subtle matter of an animal soul, here a snake, so that two beings, the elemental and the soul of the animal, are suddenly captured and subjected psychologically and physically to the animal tamer, Moussa. That he can do this, depends on his atavism. Clairvoyants say that, from the point of view of reincarnation, he was once a snake, a cobra, a scorpion or whatever, before he evolved out of the animal world. This means that he is attuned to these animals from this kinship. In this way

he can tame them without danger to soul or body. Something' in him is, from his past history, related to the soul of the animal. And he puts that in the thought-form as well. But how this happens in practice, that is what the tribe has been keeping secret for centuries. It is only handed over from father to son and is probably a magical formation. Just as the apprentice ngil was trained by the black magician, a formation that penetrates into the deepest, unconscious and subconscious and animal layers of man.

The power of the king of Lolo

J. Lantier, *La cité magique*⁷ (The magical city), once experienced a rite in a monastery of fetishists in the north of Dahomey (West-Africa) just before the fetish feast in Lolo. Lantier tells. A number of initiated women, dressed in white, go to a large pond in a twist of the river. The villagers keep their distance. The village chief shouts a few unintelligible words and then throws a series of still living chickens into the pond. The numerous crocodiles throw themselves at the animals. An initiated woman then goes into the pond, singing, followed by the other initiates. The crocodiles - I saw that fantastic miracle, says Lantier - make the way free. This is what the initiator addresses to the crocodiles and, in the name of the king of Lolo, she offers them to allow all the women of the village to draw water from the pond all year round. "Here and there the huge mouths of the crocodiles opened up as if they wanted to confirm it," writes Lantier. Then all the women went back out of the water. Once on the shore they took off their clothes and went back into the water to bathe in the midst of the crocodiles. A few minutes later they came out of the pond again. Then the village women, holding the jars, were allowed to draw water in the presence of the crocodiles. The animals seemed completely indifferent to their presence. So much for Lantier's testimony. Apparently the primitives also have their 'miracles' that prove the axioms of their religion.

10.1.1. A step back, an inventory

Initiations

In the previous chapters, we also stressed the importance of animal energies in relation to initiations. Let us gather some data on this subject.

Elisabeth Haich, *Inwijding*⁸, (Initiation), is an autobiographical account of an earlier life in ancient Egypt. She explains the preparations for her occult initiation and the tasks she must perform during her off-body experiences. She said: "Nor did I know that during my journey to the other world, to the realm of the unconscious, these unconscious forces threw themselves upon me like wild animals. Apparently, this deep and animal layer in us is fighting for our own conservation, especially since this layer feels threatened by a higher type of initiation. It is well known that even the possessed are more resistant when an exorcism threatens. Let's also compare it to someone who is blackmailing another human being. If someone wants to correct this injustice and make it public, the person who is blackmailing will want to prevent it by any means possible. In this way, he can suddenly become much more dangerous.

It's a bit like some neurotics and psychologists who consult a psychiatrist. They say they want to be healed, but have only one fear: that the psychiatrist exposes what they prefer not to see exposed. It is also an ambivalence or duality. Hence the title of a book by Freud: *Die Flucht in die Krankheit* (The Flight into Illness). Such people are rarely curable, but in their unconscious and subconscious depths, they prefer to remain sick. Or, to put it another way, the spirits who cause this behavior, fight for their existence and for their home: the sick man.

An out-of-body experience can be considered as a kind of occult initiation (6.1.2.). Many people then testify that it was a delicious experience: "I no longer believe in an immortal soul and in life after death. I am sure I will survive after my death'. For others, it was the most

horrible experience they had ever had. They saw hills full of naked people, who looked like zombies. This is also what the image of their nudity refers to. They have been stripped of just about everything and have virtually no life force. So, whoever 'sees' this, finds himself in a very low atmosphere at that moment. The real inhabitants of this world remain trapped there. Visitors from above are in transit and can get up again afterwards.

Dedet, author of *La mémoire du fleuve* (The river's memory), (4.3.2.), was also introduced to the rituals of the Bwiti, a tribe from Gabon. He too has 'seen' naked people. Essentially, such an initiation can be summarized as follows. Once and for all, they want to overcome life's difficulties. In a state of exteriorization and at another level of reality, these difficulties, like wild animals, focus on initiation or inauguration and threaten to destroy it. It takes a lot of self-control, fighting spirit and patience to achieve this. In these cultures, such initiation is particularly difficult. This has already been demonstrated by the introduction to Ngil (3.3.3.).

J. Grant's book, *Gevleugelde farao*, (Winged Pharaoh), tells the autobiographical story of an initiation into an earlier life in Egypt. Grant says that a certain Hekket failed in this endeavor, and for the rest of his life was blind and stupid. But this is only the biological incidence of damage in his higher subtle bodies. And the latter is much more important

E. Haich also describes in her book *Initiation* (4.2.1.) that she was initiated into an earlier life in Egypt, but that this failed. She talks about the enormous price she paid for this failure, and the many lives she needed to return to her former level of psychical and magical ability's.

In this way, the success of the initiation accelerates part of human evolution. A failure apparently slows it down. We can also see ordinary life, which is lived conscientiously, as an initiation. Here, the different difficulties of each life are spread over a longer period of time - the whole life. In this way, living and coping with many setbacks is very significant. Elisabeth-Kübler Ross, Rabindranath Tagore, K.O. Schmidt and Carlos Castaneda, among others, discussed it (5.1.3.).

Religion and magic, to face all these difficulties, require the help of superior beings. This is also the reason why religious and magical people pray. In order to ensure the good ethics of these extra-biblical gods and energies, possibly to put them in order, biblical man will especially appeal to the Holy Trinity, which forces extra-biblical beings to act in accordance with the Decalogue or suffer the consequences if they do not obey.

The life force of the Indian

Let us remember the young Indian's dream of life (3.3.4.). He had to describe his dreams, what the spirits told him, but also the animals he met. His dream is an initiation and is therefore, in this cultural context, much more than a mere fiction. It is not so much the individual animals that appear to him at another level of reality. The contact thus established with the spirits and gods who care for these animals is important, and the contact with their energies. This can help the tribe to survive in difficult times.

We are referring to the magicians of the Menomoniis, the Indian tribe of Canada (3.3.5.). The white magician treats ailments according to his abilities with regard to plants (phytotherapy). He limits himself to using the vital force, 'virtue', of herbs. The black magician also creates powders, potions and "magic mixtures". But he does so not only from herbs, but also from the remains of cruel predators. In this way, its powders contain primitive, cruel and wild life forces and spirits, but also as a result they become much more powerful. This explains

why the black magician shows much more easily a 'predatory' behavior. The type of life force used, determines morale. The use of the force of animal life also leads to animal morality, the understanding, the morality of the gods who control the animal world. The gods to whom the distinction between good and evil hardly applies.

The souls of animals

The story of Goosy, Drente's partridge dog, seemed very nice to us. Of many animals, there is really no harm in saying. The history of the Psylls is somewhat different. Sympathy for snakes, cobras or scorpions does not melt away immediately, and Moussa's way of working has reminded us a little of hypnosis and magic. It was not directly about the individual animal either, but about the animal soul and the spirit - the god - who controls that part of the animal kingdom. In what follows, we will not focus so much on the individual animal, but rather on the energies, forces and beings that control the animal kingdom. Let us look at what has already been mentioned in previous chapters on this subject.

Our depths of soul have in them the memory of something animal, yes even something vegetable and even the world of minerals. Servan-Schreiber says that we are condemned to live in the depths of our souls with something of the animals that preceded us in evolution (4.3.2.). But also plants have preceded us in this existence.

Empedocles claimed to remember a number of his incarnations as boys and girls, but also as plants, birds and fish, strange as it may seem. Our evolution apparently goes back much further in the past than we usually think.

A wolf

We refer to the vengeful demon of Fortune (7.4.1.). He took the form of a wolf. Her extreme anger did not materialize into a dark superior man, but into a subtle wolf. Something in her anger is related to the characteristics of this predator. That is why it is also an animal form that comes to life. In his book *Les aides invisibles*⁹, (The Invisible Helpers), Leadbeater testifies that a mother who mobilized all her strength to help her child, who was dying, created a kind of angel. We notice the difference. The thought of Fortune's revenge leads to a wolf, the thought and the emotion of the mother to help her child, manifested itself in the subtle material as a guardian angel.

We note that the chlystis, once in wild ecstasy, cry and bark like wild dogs (9.3.2.) and fight each other until they bleed. The one who surrenders to the "wild self" and the titanic forces that are so called, resembles a degenerate animal. We refer again to Freud who, in the depths of man's heart, found 'eros', sex and 'thanatos' the desire to kill.

An eagle

Carlos Castaneda has written a number of books about his relationship with the Indian magician and shaman Don Juan Matus, who introduced him to magic. In *The eagles gift*¹⁰, Castaneda tells how, under the direction of this magician, he undergoes the experience of being out of body. What is striking is that he does not do so with a subtle body in the shape of a human being, but that this body has the shape of an eagle, and therefore he 'flies' in the other world.

A vulture

The African writer Konaré Adam-Ba, *L'épopée de Segou*, (The Epic of Segou), 1987, says: "With my university education, I went to Africa to visit the Griots, the descendants of a great ruler. I asked them to verify my statements about their ancestors' conquests against the data.

That question didn't tell them anything. They knew how to tell me that their ancestor had the ability to transform himself into a vulture to keep his vast territory. How, K. Adam asks himself, in such conditions, can history be written in such a way that a wide audience can understand it? How do historical works or treaties translate into national languages when, once translated, they say nothing to the reading public?"

A snake

Let's read Attilio Gatti, *Sangoma*¹¹. Matumba, a Zulu, mourned the death of Tebeeni, the youngest of his three wives. A week earlier, she had given birth to a son. A few days later, Gatti's attention was awakened by the cries of some women in the village. They pointed to Tebeeni's cabin, where a large poisonous snake had just entered. Gatti did not hesitate for a moment, took his rifle and suggested to Matumba to kill the animal. Gatti expected full confirmation, but Matumba reacted with indignation and asked Gatti if he had gone mad. Matumba pointed out that the snake was driven by Tebeeni's spirit and that his deceased wife was just coming to see if her son, her husband and everyone she had known were doing well. Therefore, Matumba continued, the snake had to be carefully guided through the village, so that Tebeeni could determine for himself that everything was as it should be. The village magician was therefore called. He brought his magic flute and started playing a strong rhythmic melody. Over time, the snake, as if hypnotized, began to swing back and forth while the magician slowly showed her around the whole village. The snake passed in front of 'her' baby, her' Matumba and her many parents, to establish that everything was going according to plan in the village, despite Tebeeni's death. Once she was convinced, the magician accompanied the snake outside the small village, after which she disappeared again in the desert. So much for Gatti's testimony.

A donkey

We refer to the story of the lama, who had wasted his time on earth and did nothing to reach a greater inner height. According to the magician Drukpa Kunle, he is reborn as a donkey (9.3.3.).

An insect

In these samples, we mainly talked about lowering the level from a person to an animal. With the Kai, we go even further: the soul can lower itself to become an insect's soul, and perhaps even lower.

Ch. Keysser, *Aus dem Leben der Kaileute*¹² (About the life of the people of Kai), writes about his stay in Kai. They are small, Pygmy Melanesians who live on the northeast coast of New Guinea. The soul, according to the Kai, has a second characteristic after death, in addition to its subtlety. It can change shape. After the death of the biological body, there is another kind of death of the soul. The soul of man descends in level. It becomes the soul of an animal, then an insect, and if necessary even this level dies. This lowering of rank or level disappoints the soul. And makes him angry. The anger of a deceased person is one of the causes of the Kai's fear of a dead person.

This statement may seem absurd, but it is still a scattered phenomenon. It can be seen in Clara Gallini, *La danse de l'argia, fête et guérison en sardaigne*¹³ (The argia dance, celebration and healing in Sardinia). The author talks about an old exorcism that, until the last century, still existed in Sardinia and around the Mediterranean Sea, was known as "Tarantulism" or "Tarantism". It is based on the bite of a spider, the '*latrodectus tredecimguttatus*', which causes painful poisoning in humans and is also difficult or even impossible to cure. We can try to medically treat the bite and the inflammation that follows, but it is far from enough. For the

ancient Mediterranean cultures, it was clear that this was more than a biological phenomenon, yes, it had an occult background. Let us briefly explain this.

For the people the spider was inhabited, yes possessed by an 'argia' (plural: arge) the soul of a man who had lived badly and was therefore sent back to hell after earthly life. Embittered because of their bad living conditions, such souls do not grant people on earth the happiness that they themselves are deprived of. So they take revenge by inspiring such spiders and persuading them to bite people. Through this wound, they then appropriate the life force of the one who has been bitten, the life force that they would hardly otherwise find in their pitiful situation.

The people knew: how to get out of the grip of these evil creatures? By favoring them, by giving them energy, that energy that was evoked by sexuality. The villagers then organized carnival celebrations, during which they talked a lot about sex and, in addition, showed sexual and obscene scenes. This calmed the angry souls somewhat and, once satisfied, they partially and temporarily released their grip on the patient, who then seemed healed. And this until the angry soul feels that they needed another dose of extra energy and inspires the spider to bite someone again and make him or her sick. The meanwhile so familiar "do ut des". In this low level and capricious behavior, we recognize the unpredictability of the entities of the extra-natural level. The evil soul first causes illness, but once satisfied, she releases its hold and at the same time she is the cure. The writer Gallini even said: "She is the only cure".

By performing such sexual rites - sexuality fuses and strengthens energy bonds - one obtains a temporary healing, but after a certain time, the souls require part (if not all) of the life force of the people who helped the patient to heal, in order to maintain themselves in the energy field.. Thus, the patient is at the end - after his death, he remains infected with the disease, if necessary for centuries - in a worse situation than at the beginning. Without an appeal to the high Trinitarian energies, there can be no definitive cure. This is why the episcopate of Sardinia is so dismissive of the convulsions of the argia, which - according to the author - still continued in the 1960s.

Animal energies

All these testimonies indicate that in the depths of man, there can be animal energies at work, and that he does not always have sufficient control over them.

Leadbeater, *Innerlijk leven*¹⁴, (The Inner Life), writes: "When a person, through a spoiled desire, obtains a strong bond with an animal, the astral body of such a person shows these animal qualities". In his *Het astraalgebied* (The Astral Region), we read from the same author: "Someone whose thoughts are animal, sensual and greedy, travels the world, taking with him everywhere a ruinous atmosphere. His aura is inhabited by the disgusting creatures he created himself. With this, he is a dangerous plague for his fellow human beings, because he can infect others with these influences. It is not surprising to clairvoyants that these people then disengage at an infrahuman level, at a level that approaches the animal. Such animal forms also appear in the aura of such a human being. The equal seeks the equal. The tragedy is that the last off-body experience, the near-death experience (IME) of such a person, is also animal. This means that he or she, according to the axiom that the equal seeks the equal, will also descend to animal and low levels. But then it is an involution, a retrograde evolution.

The Bible, *Daniel: 7:9/14*, says that the kingdom of God can be compared to a man, just as the kingdoms of this world are like the kingdom of animals. Perhaps it would be better to say "the kingdom of monsters", because the animal, as a creature, is good.

Here we are already referring to Jesus, who says of himself that he is "the son of man", which also says that he's not a "the son of animals". Unlike many, he has no animal layer in the depths of his soul. We will come back to this later.

The examples also show that in many pagan religions, the animals and creatures that control these animals are at the center. This suggests that in a number of cases, the distance between humans and animals is much smaller than we would like it to be. Soloviev saw as the goal of evolution a man, as Jesus wanted, not an animal, in other words: a deified man, divine in the biblical sense. According to some clairvoyants, the evolutionary distance between animal and man is smaller than the distance between man and deified man. If this is the case, then today's man still has a whole evolution to live through.

There will be a rift forever.

The following testimony, for example, shows that religious evolution is not always favorable. The book by H.G. Clouzot, *Le cheval des dieux*¹⁵ (The horse of the gods), is, in the form of a travel story, the description of the sacred initiation rites of the Brazilian Candomblé, a South American religion. Clouzot describes how, over the course of the weeks, the three girls who presented themselves for the initiation lost all respect for themselves and gave up all semblance of human behavior. Gradually they had difficulty in expressing themselves. Yes, they put themselves on their hands and feet, four-legged animals alike, to lick up the dishes served. Vera, Clouzot's Brazilian wife, writes that she felt the 'psychological' distance between her and the girls grow ever greater. "I have the impression," she said, "that, between us (the Clouzot's) and the girls, there will forever be a gap. Instead of bringing them fruit jelly of the gojave (note: a kind of fruit), I should insult them - just as the initiating nigger does this all the time -, for 'dirty' niggers and say that they 'stink' but I will never be able to handle anything like that".

In other words, this 'animalisation' is due to the demonic method of Candomblé (in Bahia). Gods of a low, yes, animal level, of the 'primeval chaos', penetrate the mediums and thus cause the initiation, here in fact in animal form.

Nebuchadnezzar

The Bible, *Daniel. 4:23* also describes a form of desecration: the madness of a king. King Nebuchadnezzar has a dream. In it he sees a tree that grows very fast and becomes fertile, until a an angel who watches, shouts: ""Chop down the tree and destroy it; yet leave the stump with its roots in the ground, but with a band of iron and bronze *around it* in the new grass of the field, and let him be drenched with the dew of heaven, and let him share with the beasts of the field until seven periods of time pass over him."

The prophet Daniel is given the difficult task by the king to interpret the dream. Daniel, inspired by God, explains. "The tree stands for the king. The angel predicts that he will live like an animal for a time in madness. And this until the king realizes that it is not he, but the Most High God, who controls the royal power. Recovery is possible if the king pays for his lack of conscience with conscientious acts and his misdeeds with the merciful treatment of the poor people in his kingdom.

The following year, the king admired the glory of Babylon that was created "by his own royal power. The king continued to rule in an autonomous, arrogant and estranged way, even though he had been warned of this in his dream. At that moment a voice from heaven resounds, saying that he is being deprived of his kingship. From then on Nebuchadnezzar shows an animal

behavior, even to eating grass like a cow and on hands and feet. Because he then converted to God, he was restored.

The story illustrates Biblical moralism as a condition for obtaining life force and a successful life, and Biblical immoralism that ultimately leads to failure. The king undergoes a form of God's judgment.

10.1.2. A fight

Gazing at a toad until he dies.

R. Montandon, *De la bête à l'homme*¹⁶ (From beast to man), describes a rather bizarre experiment in Champagne, near Etoges, in September 1817. Let's summarize his story.

Three men, a doctor of 25 years old, a professor, and a third person, had read in an old book about necromancy (remark: summoning the dead) that the magicians can kill a toad through the gaze alone. Experiencing mentality, they wanted to do this again and placed a toad in a suitable glass jar on the table. The toad remained silent. The doctor crossed the arms, leaned with the elbows on the table and began to look at the toad in concentration. He stood about two feet away and in the presence of the two others, they checked what was going to happen. During the first ten minutes, the observers did not notice any change in the doctor's behavior. He only seemed to show curiosity. But that changed. At the tenth minute, his gaze seemed to express a kind of dissatisfaction and regret. From the tenth to the fifteenth minute, the doctor gradually and as it were involuntarily moved towards the toad, to a distance of about three to four inches, in which his effect on the toad seemed to double. On the fifteenth minute he changed the position of his arms. He unticked them, closed the hands and relied on them. His hands now seemed to be clumping together. His gaze was given the appearance of anger. From the fifteenth to the eighteenth minute his face first turned red, then very pale and covered in sweat. On the eighteenth minute the toad burst apart.

During that time the two observers at the toad had not noticed any change. He kept his eyes firmly fixed on the doctor. The doctor said that he had first endured a general discomfort. But little by little life in him had stretched itself. If the experiment had lasted for a few more moments, he would not have known whether he would have been able to continue it. He could no longer endure the excitement and added that he would have fallen over or become unwell. Or that something even worse would have happened to him. Afterwards, the doctor had a serious period. He attributed this to the aversion and the different sensations he experienced during the experiment. This period had no further consequences and was apparently the result of the subtle trial of strength. The toad is apparently an excellent witchcatcher or 'fascinator' and possesses a great deal of subtle energy.

The power of the eye

Montandon (o.c.) quotes Ch. Lafontaine, *L'art de magnétiser*¹⁷ (The art of magnetizing). Lafontaine, as a magnetizer, works with subtle dust. He points out the danger of such experiments. He says that the power of the animal's eye over man is great, but that, conversely, the power of man over the animal can be even greater. Even up to and including the killing of the animal. Sometimes, however, man does not gain the upper hand. Both influence each other and 'fight' for life and death, where the strongest survive. If the gaze of the crawler animal is focused on the gaze of man, and man is weakened, then the animal's earth-bound fluid overwhelmingly penetrates into man and diminishes his human fluid, with the result that he becomes even weaker. That is certainly the case on that infrahuman or subhuman level. Then another kind of subtle material applies as a power factor, namely the atavistic soul material, so that the soul material of the path takes hold of the human soul depths and man unconsciously becomes a 'path', but subject to the physical path in front of him. One compares this for example

with the subtle side of hypnosis. We already referred to it indirectly in the book of the Rochas, *L'extériorisation de la sensibilité* (4.2.2.). The hypnotist indeed penetrates with his soul material the hypnotized, while the hypnotized soul material leaves the hypnotized, to make room for that of the hypnotist. This is precisely why the hypnotist is able to live up to his suggestion. Lafontaine warns: "Once completely under the spell of the toad, one can no longer get out on one's own". The animal (understand: the spirit that controls that part of reality) can magically turn out stronger.

A magical and animal showdown

J. Grant, *Ogen van Horus*¹⁸, an autobiographical work that recounts a previous existence in Egypt, describes an occult fight between two magicians. We summarize. "Although I had never experienced a magical trial of strength before, I knew that both priests would join their available forces to create a thought form that would be as strong at that level as if they had been materialized in the material world. These thought forms would, of course, remain invisible, except for those who had been trained in clairvoyance at a higher level than the three-dimensional.

There the two magicians, Khepa-Ra and Hekhet, faced each other. Hekhet stretched his right hand with his index and middle fingers forward, his thumb and the other fingers folded together in the palm of his hand. I knew that this method of directing energy was often used, both to heal and to destroy. Khepa creates a personification of Horus in the form of a falcon. Hekhet is indeed a very powerful magician! He has thrown a snake of Apep around Khepa. The monstrosity sucks life force out of him. His strength decreases by the second.

Nothing visible touched the two priests, they didn't make a sound, and yet they dripped the sweat of an extreme effort from their bodies. All eyes were on Khepa, who was about to collapse. Suddenly, as if in an almost impossible effort, he turned up. He stretched out his hands and then brought them to his side, like a falcon that folds his wings together before he lets himself fall on his prey. Hekhet screamed. It sounded like the high shrill cry of a hare that ended up in the claws of a falcon. He rubbed his throat with one hand while trying to protect his eyes with the other. He shouted it out: I'm going blind! I'm going blind! I heard the voice of the seer: "The falcon has caught him by the throat. The claws have penetrated deep into his flesh. He will never be able to find the strength to pull them out! The falcon is pecking at his eyes. From the high priest of Sechmet there was little left but an ordinary and blind man". So much for this testimony.

What we would like to draw attention to here is that the subtle forms of thought that both magicians create are not human, but animal: a falcon and a snake. Let us refer again to Fortune's revenge demon, a dog, and to *Daniel: 7;13*: "I kept looking in the night visions, and behold, with the clouds of heaven, one like a Son of Man was coming". We understand that that the realms of this world resemble animals, just as the realm of God resembles a man.

These two examples, too, point to a relationship between man and animal.

10.2. Nahualism

Nahualism confirms and clarifies this mysterious occult bond between man and animal. We explain this with a number of samples.

10.2.1. A magical ritual

A totem

Many youth movements give a totem name to members who are included in the group. This name usually has something to do with their individual character. For example, the totem name 'jovial beaver' may indicate that you are active and social. It can be called an educational, social and folkloric use. That's all there is to it.

In ethnology and religious studies, however, it is about something else. There, a totem is an object or an animal with which one knows one's connection in a mysterious, subtle and magical way. The term 'totemism' comes from the Ojibwa language, a language north of the North American Great Lakes, and means approximately: "He belongs to my blood relationship". This is how an Ojibwa Indian feels a strong bond with his totem animal. Let's notice the blood again, blood as a carrier of life force. Which brings us back to animism: all reality has a sacred side that is related to beings and energies.

R. Montandon, *De la bête à l' homme*¹⁹ (From beast to man), also mentions this remarkable relationship. He writes: "It is known that the totem animal is sacred to the members of the clan and is linked to each member by some kind of bond, making it something of a parent to him.. Each member is bound to the animal by the same obligations he has towards the other clan members. Purely profane, of course, something like this sounds absurd. However, it becomes a completely different story in a sacred way". That may prove even more so. In sacred terms, totemism is the most striking form of fetishism (7.5.): a stone, a natural product, a plant, an animal, a human being, all this can be a totem.

Nahualism

Related to totemism is so-called 'nahualism'. It is found all over the world and is widespread in archaic cultures. It is also a mysterious, magical bond between man and animal. A person, a child, a man or a woman 'imagines' to become one with a 'totem', here with an animal, in a magical rite in which blood was exchanged. Something in the soul depths of the animal reacts to this. In this rite, a wild animal, not a tame, is magically lured from the wilderness, where it also shows itself. This animal is called the 'nahual' or 'nagual' of the initiated person. The use itself is called 'nahualism' or 'nagualism'. Sometimes the village magician who performs the rite, based on metonymy, is also called the nahual. He is indeed the one who in the clan represents the nahual, the animal and thus also the spirit of the animal.

A. Lefèvre, *La religion*²⁰, (The religion), writes that a red-skin had a bison as his manitou. The redskin, however, made it clear that he did not worship the bison itself, but the manitou of all the bison, which was located under the earth. What the redskin calls his 'manitou' corresponds to what we call here the 'nahual'.

An exchange of properties

Father Trilles, *Les Pygmées de la forêt équatoriale*²¹, (The Pygmies of the Equatorial Forest), mentions in a footnote that among the negrito's the main idea of the totem is to acquire at least some of the characteristics of the animal. For example, the falcon was able to seduce thanks to the speed with which it threw itself on its prey and also thanks to the exceptional sharpness of its gaze. The exchange of a little blood from the bird with blood from the negrito - the blood contains the fluid - also means the exchange of character traits. The Negrito, which considers the falcon as a totem bird, is convinced that when he goes hunting, his gaze therefore possesses the speed and sharpness of the falcon. It is also clear that in many cultures, nahualism is a necessity for survival. If the negrito does not succeed in his hunt, he and his tribe suffer from hunger. So it is good to have those qualities that make a hunt succeed, for example very good eyes.

The ritual is once again a form of a "do ut des": I, as a human being, give, for example through my blood, to you, my nahual, a part of my human life force, so that through your blood you, nahual, give me a part of your animal characteristics so that I, and with me the whole tribe, can survive.

Robert Ambelain, *Le vampirisme*²², (Vampirism) , confirms this "passation d'âme", this exchange of soul matter. He says that the exchange consists of exchanging character traits together with the transfer of soul dust.

The totem spirit or the nahual is situated in an object, for example in a wooden totem pole, in a plant or in an animal. Clairvoyants 'see' or 'feel' these invisible creatures through the object, the plant or the animal.

The bloody initiation

In this ritual, that wants to bring humans and animals into magical contact with each other, a cut is made as an outward sign, both in the animal and in the person undergoing the initiation, so that a blood exchange takes place. The blood of one is thus vaccinated against the other. It is a mutual process. With the panther, for example, one cuts into the ear, with the snake one makes an incision a little under the ear. There is an exchange of human and animal life, living in a very occult sense. One could say, that this makes the animal a bit more human, and the human being becomes a bit more like the animal. As a result of this rite, there is a certain connection between the initiated and the animal. From then on, there is a remarkable resemblance in the course of their lives. If one is injured, the other. If one dies, the other dies at the same time. One speaks of a repercussion. Through this rite man gets 'animal' qualities, which he can use to survive. To hunt you need the gaze of a falcon, or the strength and courage of a lion. To heal people you need snake energy.

In connection with such an exchange of life force we also refer to Christianity and to the celebration of the Eucharist. There it reads: "He who drinks my blood and eats my flesh has my life force". It is also about the subtle energy present in the blood, which is transmitted, now in a now in an incorporeal way. Let us illustrate this with the expression of the Greek Church Fathers: "incarnatio Dei, Hominis deificatio", "the Incarnation of God leads to the deification of man". Given its divine origin, this energy is therefore much more powerful than that of a human, animal or plant. We will come back to it later.

A sexual initiation

R. Peyrefitte, *Les conquêtes d'Alexandre*²³ (Alexander's conquests), mentions that for the inhabitants of the ancient Egyptian city of Mendes, the goat was a 'holy' animal. They made it the object of worship. One of them was cultivated in the temple. That buck was considered to be the visible presence of the deity. Egyptian women - because they could not do it with the god himself - had sexual intercourse with that buck. Peyrefitte refers to a text by Herodotus and to a fragment of a poem by the Greek lyricist Pindaros: "Mendes, the Egyptian city, on the steep banks of the sea, the last horn of the Nile, where the bucks, the husbands of the goats, have intercourse with women".

Already the term "holy" that was assigned to the buck, makes us understand that this is an animist phenomenon. A spirit, a god, animates the buck and radiates energies. These are inferior energies of course, we are talking about 'goethic' energies.

After sexual intercourse, women were able to perform healings, incantations and life counselling. The intimate contact with the lower animal has also facilitated adaptation to the goethic problem. Because these women received a thorough education, and communicated with

'strong' energy-rich beings through the buck, they were stronger than the goethic evil they had to overcome.

All these cultures know that the whole of reality is imbued with a subtle substance, which is the source of strength and with which they 'work', and that sexuality, also with animals, can be a mean to activate this fine substance. A number of life problems are thus solved.

As repeatedly emphasized, these cultures are not about porn. Those who do not share their preconceptions miss the essence of this magic and condemn themselves to a totally erroneous interpretation. There is an abyss between experiencing sex with animals as we know it in our desacralised porn, which is a horror and an abomination for those cultures, and the way in which they deal with that sexuality through their nahualism. We will further immerse ourselves in such rituals.

'Goèteia'

In ancient Greek, "goèteia" is the name given to this type of magic, where at least one of the participants cries out lower magic spells. Goè means, in Greek, 'to shout'. This is for the reason of the caller who wants to get the demons out of their homes, out of their caves through his cries. All kinds of invisible creatures come to these magical scenes and mix their energies - usually the wildest - with those of the participants. Yet this savagery is a controlled savagery, as everywhere in gothic orgies. It is a wild ritual that wants to create well-defined forms of thought and energies.

The goèteia is a good antidote to physical and moral evil. The animal easily evokes the root causes of a physical or mental illness, for example. He helps the one who acts by healing, conjuring, consulting - man or divinity or rather both at the same time - to adapt to the problem.

The animal, in its inferior status, is constantly in a goëthic way attuned. The superior man is not. To grasp a problem of goëthic origin, the healer must be aware of it and concentrate: an animal involved (and trained) can be of great help in this regard. The following examples will clarify this point. We apologize for the rough initiation rites we are now presenting.

10.2.2. Twadekili and the python

A new python woman

Van der Leeuw, *De primitieve mens en de religie*²⁴ (The primitive man and the religion), mentions that a certain P. Buléon attended a nocturnal inauguration, in which a blood covenant was made between a magician and his nahual. It is significant that such a ritual happens in the darkness of the night. According to Buélon, on a sign from the magician, the desired animal comes out of the forest and lends itself to a gentle ritual for the exchange of some blood. We give an account of such a ceremony, interrupted here and there for an explanation.

We delve into A. Gatti, *Mensen en dieren in Afrika*²⁵ (People and animals in Africa). Although Gatti also regularly expresses a nominalist vision, he is honest in describing and representing the phenomena. That is what he shows here, in his report on the inauguration of a new python woman. On one of his trips he meets Twadekili, a remarkable healer. Twadekili, a virgin woman, lives with her 'partner', a giant python of 6 meters. Gatti witnessed the way in which a wild python is lured from the wilderness at the inauguration. And how this also initiates a new python woman. Twadekili lives in the northern part of Natal, South Africa, in the Xosa Mountains, in a bead, in several huts together. The virginity of Twadekili is a requirement and

promotes the magical bond with her 'partner'. The healings she achieves together with her snake are based on a form of sexual magic.

This may surprise us Westerners, but also the Jews of the Old Testament, together with all their neighboring peoples, were familiar with such practices. The book *Exodus*, 32, 1-4 mentions that the Jews made a golden bull calf and worshipped it as their god. Many nations worshipped the holy bull as the husband of some goddess. The combination of woman and male animal was typical of the whole pre-Christian world. It is understandable that Yahweh, after he had made himself known to his people, was angry about it. But when Colonel Gatti met the python woman Twadekili, Christianity had not yet reached Natal. So those cultures helped themselves with the energies they found in the world of plants and animals. Animals have an occult energy that in many cases is much stronger than the energies of plants. And Twadekili, among others, makes use of this. Every time she faces a difficult problem, she involves the python in it. As we have already said, this cohabitation leads to a remarkable similarity between Twadekili, and the python. When Twadekili dies, the snake dies with her, and vice versa. Both are then buried in the middle under their hut. In that hut her successor comes to live. In this case the young Ramini. She has been trained by Twadekili for many years. Ramini sleeps from then on just above that place. The spirit of the deceased and that of her python continue to work inspiringly in and around the successor and her snake.

The successor

Let's go back in time. Some twenty-three years earlier, a baby was born into the family of a Xosa-Kaffer. This Xosa is a healer himself. Suddenly Twadekili is standing there. She knows that a child was born. She stays in the mother's hut for a while. Shortly afterwards she comes out with the baby and hands the girl over to the father. "This one, your daughter, is baptized by Umkulu-Mkulu (remark: the supreme being of Xosa) with the name Ramini. Raise them with care, for she will become a great python woman. When the time comes, I'll come and get her."

When Ramini was about eight to nine years old, the father kept her in the hut and had long conversations with her. Other healers who come to visit have to teach the girl 'knowledge' - wisdom. At the age of twelve, Twadekili comes to pick her up by order of the ghost of the previous python woman above whose grave Twadekili sleeps. This farewell to the parents is accompanied by a solemn liturgy: Ramini becomes 'the daughter of' Twadekili. (Note: the term 'daughter' is understood here in a magical sense; she acquires the same occult nature as her predecessor). For years she was trained in the hut, together with the snake. Ramini 'learns' many lessons, with rites, with the preparation of herbal drinks and the singing of magic words. Then the day approaches when Ramini becomes 'ripe' as a wife of Umkulu-Mkulu. She then receives the consultative snake, which immediately becomes her 'companion'. Once so far and consecrated, she begins to deal with simple cases in her own hut. This until the day that her predecessor dies, together with her python, and she, Ramini, with her python then, becomes a full-fledged healer.

The initiation

One day, Gatti realized that the end of Ramini's consecration was near. "When the moon is full, her eyes see many things that happen in Xosaland. Also other eyes can see the same things if they belong to someone as vigilant, patient and silent as the moon" says Twadekili.

Gatti is lurking at night in the darkness. He wrote, "My pocket calendar indicated the time of the full moon: 12.51u. In the black darkness behind the hut, something was moving, a woman, gliding stiffly and upright over the ground, her arms stretched out tightly in front of

her. She sneaked between the huts. It was Ramini. She stepped by very close to me. I saw that her eyes were open, but that they were staring rigidly in front of her. Then I began to understand that she, consciously or unconsciously, went to the snake army". (Note: The 'snake army' is an accumulation of huge granite blocks and crooked trees that are difficult for humans to penetrate. It is the place where the pythons stay).

Ramini seemed to hesitate only for a moment when she reached the deepest shadows behind the stacked rocks. Then she stood still, motionless, her arms still stretched out in front of her, under the intertwined branches above her head. Then I heard a rustling noise, just before the still motionless Ramini. A giant python suddenly rose up, face to face with the girl. Ramini sighed. She went back in the direction of the bead, with her arms still extended. The python followed her on the heels. Ramini disappeared with the snake in the hut.

The next morning there was a great crowd of men and women who had come to the hut. Twadekili danced a dance of joy in front of her hut and shouted: "A new python woman is born". The whole crowd cheerfully joined her and sang the praises of the supreme being: "Thank you Umkulu-Mkulu." One raises one's right index finger in the direction of the heavenly god to thank him.

So much for this strange and unique testimony of Gatti. Let's point out the following. Although initiation is a struggle between man and animal, between Ramini and the python, and the spirit that controls the python, Umkulu-Mkulu, the supreme being of the Xosa, is also involved in the initiation. In the end it is he who leads the whole initiation.

10.2.3. A powerful energy

The energy of animals is stronger

Because of their chemical composition, plants can be used to combat diseases. They are then used on a physical or biological level. However, many healing techniques are based on the subtle energies of plants and the creatures behind them. We refer to the dream of the Tarahumara (6.3.). Dona Modesta, the Amazonian herbalist, then told us about the specific dream of coming into contact with the spirits of the plants. For her, the real world is not this world, but the world where the spirit of Osha, her 'helper' in the world of plant spirits, resides. It reminds us somewhat of Plato's theory of ideas and of Albinos who says that these are the thoughts of God (5.1.2.). For them, ideas are objective realities, just as the spirits are for Dona Modesta.

Animals also have a subtle energy. However, they are higher up the ladder of evolution and have an energy that is also many times more powerful than that of the plants. Through some blood or sexual ritual, the magician then makes contact with the spirit behind the plant or animal so that the soul material can be exchanged (8.3.). And with this also a number of characteristics. Twadekili works with this energy. Not so much with the energy of the individual animal, but with the energy of the being, the deity, who is in charge of this species. The animal is such a mediator, an intermediary between man and the deity.

In magical matters, it's always the strongest that wins. In the rituals of the santeria and the macumba, the gods were stronger than the mediums. The mediums were subjugated and lost their individuality. Yes, they were possessed. With Twadekili this is not the case at all. She retains her quiet self-determination. She is the stronger one and is always in charge of the serpent. Moreover, her magic is not wild at all. It is a wonderful example of religion and sexuality but in a controlled way. In this sense, her testimony in the previous chapter could

belong under controlled rituals (3.3.3.). However, since this is about sexuality with animals, it is advisable to place the story in this chapter, which deals specifically with Nahualism.

The snake and the earth

Bleeker, *De moedergodin in de oudheid*²⁶, (The mother goddess of antiquity), broadens the meaning of the given. Not only the spirit of the snakes, but also the energy of the "divine earth" is at work in the actual snake. The animal is indeed in constant contact with the earth. He says that the serpent is the animal that represents the divine earth par excellence. This was known to all ancient peoples, including the Greeks. In this way the snake has a double subtle energy. That of the spirit of the snakes, and that of the earth. That is why the animal easily evokes the earth-bound, goëthic causes of, for example, a physical or psychological illness. The serpent, in its lower status, is continuously 'goëtically' attuned. The higher man is not. In order to grasp a problem that has been caused by the evil, the magician has to adapt to the animal. Once trained, the animal can do excellent service. It helps those who act in a healing, conjuring and consultative manner - a person or a deity, or rather the two together - in the coordination and the solution of the problem.

We now know the great axiom: evil can only be eliminated by an evil that is stronger and absorbs the weaker. Whoever knows how to use this animal energy magically, is capable of a great deal. Many cities in Greek antiquity had such a 'peribolos', a domain closed by border stones, where 'wise snakes' were cultivated. Among the Greeks, these animals were the material witnesses in which the god Asklep̄ios had his residence. In other words, for the Greeks the god Asklep̄ios, visible today, was depicted in the serpent.

In one of the temples of ancient Egypt the visitor will find a large room full of mummified crocodiles. These animals could also be involved as nahual in all kinds of healings.

10.2.4. The python and the blind

A cure

Let's go back to healings based on Nahualism. If what was said above about using more powerful energies is correct, it should lead to definable results. Let us give the floor back to Colonel Gatti, *Mensen en dieren in Afrika*²⁷ (People and animals in Africa). He tells.

Once, but only once during the whole time that I spent near Twadekili's bead, I was allowed to be a spectator of how her python acted as her active partner. It was at one of her most remarkable healings, which, as long as they had not been well thought out and rationalized, seemed to be a miracle.

One day an elderly native came to the bead. He was moving forward with difficulty as he touched the ground with his stick. His body was deeply bent over. Thus the poor man came slowly to the place where he heard Twadekili speaking to me. I immediately noticed that his eyes were terribly inflamed and swollen, so much so, that they aroused both disgust and compassion in me. When he stood next to us and greeted the python priestess humbly and respectfully, she answered him in her usual way. "The white rooster is ready," she said, "he was waiting for you to come." What did a white rooster have to do with this man's blindness? I wondered if I had misunderstood Twadekili's words, and how she had been informed in advance of that man's arrival, when her pupil Ramini came out of her own hut. In her hands she carried a white rooster. Twadekili hired him, muttered a few magic words and then began to rub his head on the ground. His beak had to draw complicated hieroglyphs in the dust, until the bird was completely stiff, so to speak hypnotized. The cock was now so completely in the power of the python priestess that, when she put it on the patient's head, he stood there motionless and

with his legs as stiff as drumsticks. Other words followed, which I could not understand. Twadekili's hands made some magical strokes. Then a knife flashed, and the bird's head fell to the ground, while a ray of blood flowed over the face of the immobile patient.

The giant snake focused on

In the silence, which fell all over the bead, I heard the gentle steps of the returning Ramini. She handed Twadekili a wooden dish, on which was a thick, fairly firm knit, apparently made of boiled herbs. She took a handful of them and spread this mixture thickly over the patient's blood-sprayed eyes. Then she led him to her hut, helped him through the low door and invited me with a head movement to follow her.

This invitation surprised me so much that I went inside before I even thought about the python. When I came in, I saw the snake, and for a few seconds I regretted my haste. But it was too late to withdraw. "Don't be a donkey," I said to myself, when my eyes had adapted to the darkness and settled on the giant snake that crawled out of its nest. "And keep quiet!" Of course, I could have known better and I didn't have to fear Twadekili's python. Rather, I should have realized that she would not allow anything unpleasant to happen. Moreover, she and her patient were between me and the python. Yet I could not suppress the feeling of unease that a snake always arouses in me. Higher and higher, the giant snake stood up, until its head was at the same height as the head of the blind man. At this point a kind of silent order from the priestess stopped her. And in that condition she remained, as motionless as a stuffed specimen, except for the constant flashing of her tongue. Twadekili must have been very sure of her power over the monster, because for the first time since we entered the hut she turned her tight gaze away from the snake. She turned around and closed her eyes for a moment, as if she had been exhausted by the effort of the unusual concentration that she had imposed upon herself. Then she bent down and picked up a gourd, which, as far as I could see, was filled with clear water. With the calabash in her hands and without paying any further attention to the python, she turned to the man and began to speak to him. First slowly, then faster and faster, in ever more exciting tones, until her voice reached a shrill, hysterical sound, which I had never thought possible with her. Then suddenly she kept silent.

This was followed by the sharpest cry I have ever heard. She cried, "The python!". And at the same time she threw the man the cold water of the gourd right in his face. "The python!" she screamed again. "There she is! In front of your face! Look at her! Look at her! She is coming to you!" The man gasped. He shook his head. Quickly he stroked his hand over his eyes and opened them. A cry of deep anguish followed and he slid down unconscious on the floor.

Umkulu-Mkulu is praised

"The python priestess sighed deeply. She looked at me with an infinitely tired smile. Then she turned towards the python, which had not moved since then and whose diabolical eyes (note: this is the interpretation of the writer, Gatti. Essentially it is about the use of animal energies, which are used here to heal and are therefore certainly not 'devils', now that they have met hers again). The snake began to move backwards very slowly, slid down almost imperceptibly and withdrew. I can't say how long it took. But in the end she had rolled up completely and was lying in her dark nest again. Only her devilish eyes sparkled with an evil sparkle. We went outside. And I must confess, that the light and warmth of the sun had seldom been as beneficial to me as it is now. Without saying a word, we sat down on both sides of the doorway.

Immediately afterwards Ramini arrived at us, with a white goat under her left arm and a wooden bowl in her right hand. She entered the python priestess' hut and closed the door behind her. Shortly thereafter I heard a last suffocated "baa" and the unmistakable sound of swallowing. (Note: The goat was given to the snake as a reward as food). Behind us the door opened. The man came out. Alone and upright. His eyes were almost normal; they shone and were filled with tears of inexpressible happiness. I saw that Ramini had washed his eyes. The python priestess stared into the distance, into her own world, invisible to us. The man did not thank her. He just squatted down on the ground next to her. "Umkulu-Mkulu is praised," she said, still looking into the distance.

"Umkulu-Mkulu is praised" he repeated. And his shining brown eyes looked up to the blue sky, which he had rediscovered." So much for Gatti's testimony.

It is as if what he sees and depicts is only the foreground, while in the background, the spirit of the previous healer with the spirit of her serpent, under the guidance of the supreme being of the serpents, are actually at work.

By the way: Gatti, as a good ethnologist, rejects the term 'miracle'. "It looks like it," he said (o.c., 177), and he limits himself critically by calling it a "sensational event". This is a nominalist interpretation. But it completely ignores what those who do it, Twadekili, Ramini, the snake, and the blind person who undergoes it, say as those who are immediately involved. So much for the story of an eyewitness ethnologist. And we add:: Umkulu-Mkulu is the supreme being, venerated by the Xosa, and the heavenly god, to whom healing is ultimately attributed.

Religion, sexuality and animals

The remarkable bond between religion, sexuality and animals is illustrated here in a positive way. It is religion, because it concerns subtle energies and the deity that controls the snakes. Moreover, this deity is situated in a broader context: ultimately, the supreme being lies at the basis of healing. There is also sexuality involved, because the snake is the partner of the virgin Twadekili. How this should be seen is not described in the story of Gatti. But that it is not an easy task is shown by Ramini's years of magical training, before she visits her partner at the 'snake army'. One must indeed share the axiomatic of these cultures in order to understand them. But if Gatti's testimony is based on truth, as he claims, then there are "the facts that do not lie". One can argue about interpretations of facts, but not about facts themselves. This testimony, better than the stories of Drukpa Kunle (9.3.3.), illustrates the ethical nature of such practices. It is impossible to claim that such healings are out of the question. One cannot blame these cultures for using energies and beings to improve the quality of their lives, even if they are sexually oriented, and even if they work with animal energies. Conversely, people like Twadekili would be infinitely surprised and deeply shocked if they saw how our culture shows in many porn magazines what some western people are capable of when it comes to sex with animals. Reality has a profane and a sacred side. Our culture is, to put it mildly, not always aware of the latter. It seems like a reversed world, that it is primitives, that point out to us that even in the 'flesh' of sexuality and in animals, there is a lot more 'spirit' hidden than Westerners even suspect.

A valid stage

A missionary that would not embark on such a magical and conscientious practice, that would not even want to go into it, and that sees only demonism at work here, is, according to some, a mistake that cannot be corrected. By appreciating such religions, these believers also become open to a biblical religion. Any missionary work that accepts, purifies and elevates

such practices to a higher and Trinitarian level, de facto proves that the magic of these peoples represents a valid stage in their religious development.

After that, a missionary could be to talk to them about Trinitarian energies, and to let them, if such people are sensitive, experience them effectively. They too, especially they, would have felt very well, for example, that the garment of Christ indeed possessed and radiated a lot of energy, just as the woman who suffered from blood flow (1.4.3.) felt it. And then they would be free to choose the subtle energy that seems most beneficial to them. Then we are a long way from the "credo quia absurdum" (1.4.1.), the "I believe because it is absurd" of the Church Father Tertullian, but religion becomes a reality that can be experienced. Then a healthy logic is given its rightful place and from defensible presuppositions it is rescued to a sound religious practice. Then religion is miles away from a neurosis, from opium, from an emotion, from an outdated stage or from any nominalist axiom.

When one has observed sacred things, when one has accepted them and when one has come to faith, the axioms concerning this sacred, the world and life arise with a natural and constraining logic and one arrives at various forms of worship.

As said in the beginning of this little work (1.4.1.), religions then become much less a question of a blind and sometimes dangerous 'belief' but much more a question of logical 'evidence'. Let us give some more testimonies of such a remarkable bond between animal and man.

10.2.5. The snake at the Ngbandi ***The snake is our god.***

The missionary Basiel Tanghe, *De slang bij de Ngbandi*²⁸ (The serpent at the Ngbandi), lets a certain Gaso, a member of the Ngbandi tribe and "a man like a tree" speak. He says: "Your God is in the church". He pointed to our chapel. For us, the serpent is what God is for you. The disciples who receive religious instruction say that with the Ngbandi, the serpent is worshipped, just like the Christians worship their God.

The Ngbandi, although convinced of the 'evil' in the serpent, asked Father Tanghe, on hearing the Bible story where the serpent seduces Eve, about ten times whether the serpent was so bad and whether the Christian God was really stronger than the serpent. Gaso, as spokesman for the Ngbandi, makes clear what it is all about. A kind of spirit or god, who controls the kingdom of snakes, and manifests himself through this animal, is worshipped and gets the status of a kind of supreme spirit. From a Christian point of view the spirit of the snakes is a creature of the supreme being and of course has a much lower life force than its Creator.

10.2.6. The porpoise caller. ***A hereditary profession***

We're consulting Arthur Grimble, *A pattern of Islands*²⁹. The Gilbert Islands are a group of islands in the Pacific Ocean, N.E. of Australia, halfway between this continent and Hawaii. Grimble stayed there from 1912 to 1933. There he became acquainted with a form of nahualism, of kinship between a magician and the spirit of the porpoises. Let's give him the floor.

It was well known that some families had the power to call porpoises. The blood relatives of the chief Kitiona, in Kuma, were through heredity the porpoise callers of Butaritari. His first cousin was a master of that art. He could voluntarily bring himself into the right dream state. His soul left his body in such a dream, and then sought out the porpoises in their place of residence, beyond the western horizon and invited them to party and dance in the Kuma village.

If he spoke the words of invitation correctly - few knew the secret of this - the porpoises would happily follow him to the surface. If he had then led them to the shore, he would have floated in front to step back into his body and warn the people of their arrival. It was simple, even for someone who knew how to do it. It never failed. When the fat friendly man on the beach came waddling at me and imagined himself as the great porpoise caller, I asked a bit annoyed when the porpoises would come. He said he had to go into a dream state at first, but thought he would bring the fish by three or four o'clock. He still insisted on calling them "our friends from the West" from now on. The other name was forbidden and would prevent them from coming to them.

The king of the west comes to greet me.

Just wait and see", he said, "I'm getting ready for my journey", and he disappeared into his cabin. The hours went by and nothing happened. It was later than four o'clock. My confidence started to diminish when suddenly a deep throat sound was heard from the dreamer's hut. I jumped straight and saw him still sleepy and waddling coming out of his hut. Then he shouted, jolting: "Teirake! Teirake", "Get up, they're coming! Get up, they are coming! Our friends from the west are coming. Let us go to the beach and welcome them". I had just wet my head a little to refresh it when a man next to me shouted at me and pointed at the fish in the distance. When the porpoises arrived at the cove, they slowed down. "The king of the west comes to greet me," said the porpoise caller, pointing out the fish in the water. There, ten yards further, the large shape of a porpoise appeared, waddling like a shiny shadow in the greenish water. And behind him followed a whole school of porpoises. They came swimming as softly as if they were in a trance. The islanders welcomed their guests with kind words. The fish now ended up in shallow water so that they would rub on the bottom and gently rock back and forth as if they were asking for help. It seemed as if their only wish was to be allowed to wash up on the beach. Men, women and children took their garlands, which they had woven with flowers, from their heads and necks and hung them around the quiet fish. Later, when the fish were laying on dry land because of the low tide, men came with knives to cut them open.

And another thing: "The king of the west comes to greet me", says the porpoise caller. In the other world he has made contact with the spirit, the god of the porpoises. Or do we use the Platonic idea to say 'porpoise', which is powerful and helps the islanders to survive. Here by providing them with food. For these people it is therefore a religious, power-loaded and 'holy' event. We also pay attention to admiration and fear, to the 're.ligere'. (1.3.), to that which is not neglected. A lot of respect is shown to the fish with kind words, with garlands and flowers. Grimble does not mention it directly, but in such cultures it is customary to address the spirit and the individual animals in prayer and to apologize for killing the animals, here the fish, and this as a necessity for survival. The porpoise caller first prepares himself "for his journey" and then comes out of his hut 'sleepy'. It is obvious that this is an out-of-body experience during which the spirit of the porpoises was contacted.. The distance between this archaic mentality and the theory of Platonic ideas is apparently not so great.

Let us refer to the myth (5.1.2.). Traditional people ensured a good result for a practical problem by empathizing with the origin of the myth in question. Thus Eliade, *La poursuite de l'absolu*³⁰ (The pursuit of the absolute), recounts that a divine being once created a kangaroo. If the Australian tribes want to catch a kangaroo, they ritually repeat this myth, which according to them, the kangaroos in their region become more numerous and they can be caught and eaten. Perhaps the porpoise caller performs a similar magical practice.

10.2.7. Repercussion or feedback shock.

The same title has already been mentioned in Chapter 7 (7.4.4.). The injuries suffered by the subtle body are reflected or reperculated in the biological body. This was shown in the test in which a woman's feelings were transferred to a glass of water by means of hypnosis. In hypnosis, a needle prick in the water was felt by the person as a prick in his or her own body. (8.3.). In the story of Jane Brooks (7.4.4.), her subtle, out-of-body phantom, which also took on her form, was pierced with a knife. This wounded her biological body. The following testimonies differ in this regard: the subtle body of a person undergoing the out-of-body experience now takes possession of some individual animal, namely the animal that represents his or hers nahual. If this animal is injured, this injury is reflected in the human biological body that the out-of-body experience undergoes. A few samples.

The snake is my elangela.

Our source: H. Trilles, *Chez les Fang*³¹ (With the Fang). What is called 'nahual' in Central America is called 'elangela' in Gabon (Central West Africa), where Father Trilles (1892+) was a missionary. We already met him at the initiation of 'the ngil' (3.3.3.) and in the story of a magician who undergoes the experience out of his body (6.1.1.). Trilles tells.

An elderly chief offers me and my catechist a night stay in a large tent. Suddenly, around two o'clock, I hear a rustling in dry leaves at my bedside. Something pulls on my mosquito net that surrounds me completely. And suddenly it becomes very quiet. Very carefully I step outside the net, but it was so dark that I didn't see anything and I lit a torch. There was a peculiar smell I didn't know. See: a rolled-up snake, a black one of almost three meters in length, of the kind whose bite is deadly within three minutes, lies next to my bed, its head raised and swaying, its eyes sparkling with rage, ready to strike. I grab my gun and shoot, but the torch goes out and I can't point the gun anymore. "Do not shoot missionary!" the chief exclaimed, "For by killing the animal, you would have killed me. Fear not: the snake is my elangela." He threw himself on his knees by the snake and took them in his arms, pressing them against him. In doing so, the animal behaved calmly through and through. It was carried away and placed where the chief usually slept, while being loved in the meantime. "It's just a mistake," said the elderly chief. "The snake was used to sleep at my place. When she saw that a stranger was lying in my bed, she became angry".

A were-tiger

The stories of a werewolf are known all over the world. A magician has an experience outside his body, takes possession of the animal that represents his nahual, and seeks victims to appropriate their vital force. In the following story it is not a werewolf, but the nahual is a tiger. So let's talk about a "were-tiger".

K. De Jong, *De zwarte magie*³² (Black magic), tells. A man had gone out to get wood in the mountains. He was caught up in the darkness and chased by two tigers. He climbed into a tree and the tigers couldn't reach him anymore. One of the two tigers then went to the rescue of a third one, who repeatedly stretched out his legs to the man. The latter, however, chopped the clutches of the animals with his axe and they fled. The next day it appeared that a certain Choe Toe-shi had left his house at night and returned with a wounded hand. From this it was concluded that he was a were-tiger and this was communicated to the governor of that region. The latter ordered his subordinates, with weapons in hand, to surround and set fire to the house of the wicked. Choe Toe-shi, however, took the form of a tiger and managed to escape.

Here too, it is assumed that the phantom of someone who undergoes an out of body experience, can inspire a tiger. A wound, which the magician suffers in the animal form, has repercussions on his biological body.

An owl

K. De Jong, o.c., 48, tells. In 1755 the following would have happened. A certain couple had an infant who repeatedly suffered from cramps and died in his first year of life. During these cramp attacks, a black owl was seen fluttering around the lamp, and the faster it flew, the more the child gasped. When the child had completely stopped breathing, the black animal disappeared. Not long after that, another child of that family had cramps. Then an officer of the Imperial Guard interfered and struck the ominous black fluttering ghost with a dart shot. A cry of pain was heard and blood was shed on the ground. The officer followed the blood trail to the furnace of the house in which the chairman of the council of war lived. He ordered an investigation and a witch was found in a room next to the fireplace. She had an arrow in her body. Blood trickled out of the wound. She was interrogated and confessed that only by reciting specific spells could she transform herself into strange birds. In that form she then flew out to devour the brains of infants. The president had her burned alive. From then on there were no more cramps in infants.

My brother, the gorilla

We consult Chr. Dedet, *La mémoire du fleuve*³³ (The memory of the river). Michonet, a timber merchant, arrives in South Gabon, West Africa, in the village of Tsinguépage, where Moundouli is the village chief. There he gets to know the culture of Bavongo. Let's summarize.

"It's easy to laugh with all those beliefs, just like I did at first. But what delusions don't occur in the mind when you live in these forests full of cries and where unexplained light phenomena move during the warm nights?". The village chief, Moundouli, complained that his youngest brother was using evil methods. Like Moundouli, his brother was gifted in the occult. What he does most is to leave his biological body and enter a gorilla in the area. In that 'form' (note: of the nahual) he is targeting Moundouli's women, who he attacks in the plantation. Two have already been attacked. A third, Mousounda, is attacked one day: suddenly the 'gorilla' came at her, and bit her on the back, then on the shoulder, and ripped off halfway one of her breasts. (o.c., 193). Michonet, however a 'metis' (half-breed) himself, tries to 'explain' this event in a purely natural way: there are dangerous gorillas in the area!

When Michonet, with Doukaga, a member of the tribe, wants to go hunting, Moundouli reacts: "Only if a gorilla attacks you, kill him. In that case, no one will be able to accuse me of "destroying my brother".

One can see how far the identification goes: if his brother enters a gorilla, this gorilla is 'his brother'. Michonet went hunting with Doukaga. Michonet tells: "I notice a huge gorilla. From twenty meters away. I don't have time to think. I load and shoot: at a distance of four meters he gets the load in his chest. Crying, he walks away on his left leg. He collapses against a tree. He weeps. Bite off the bark" (o.c., 199). Both don't dare to see. In the evening I hear from the people that the gorilla is dead. I'm going to talk to Moundouli about it". "I hope that it is not the monkey that has chosen my brother's soul to live in it," said Moundouli. Less than an hour later, a worried Doukaga arrived: "It's the brother of the village chief!" That very morning, he was in full health. In front of his hut, he was cleaning vines. A child found him on his couch, knocked down. He was unconscious. He says incomprehensible sentences and spits blood". I see the gunshot wound to the gorilla's chest. He is stretched out on a tree trunk. Doukaga to Dedet: "Moundouli only asked about the time when you shot the gorilla. Dedet replied, "Between ten and eleven. The brother crashed at the same time.

Later, Moundouli said, "That's it, then. On the one hand, you killed my brother. He was indeed in the gorilla. He crashed because of the same gunshot. There is no doubt about that. On the other hand, I cannot blame you. By killing him, you did me a favor. Whatever you did, I should have done it myself one day or another. As for you, rest assured! My brother himself wanted what happened to him. Imagine going so far as to attack a white man who is my guest! Do you realize that?"

Father Diego and the caiman

I. Bertrand, *La sorcellerie*³⁴ (Witchcraft), quotes a history that took place in Mexico. We summarize.

Father Diego was a man of great courage, he wasn't afraid of anything, like many of the missionary pioneers. One day, he punished an Indian who had committed a serious crime. As a result, the Indian was deeply displeased. He decided on revenge. That is why he took up posts on the banks of the river. Father Diego had to wade through it to take the confession of a dying man. Indeed the priest passes by on his horse, praying quietly. Only in the water does his horse feel stopped. The father looks down and notices a caiman trying to pull the horse into the water. He then gave the horse the reins and prayed so much for God's help that his horse dragged the caiman out of the river. A series of hoof and cane blows end up on the animal's head. It had to be released and remained dizzy. The priest travels on. When he arrives at his destination, he starts to tell the incident. A little later, a messenger came to meet him and informed him of the death of the Indian, who had previously been punished by the missionary. The unfortunate Indian had died, one reads well, under the hoof and cane blows of the Father and his horse! Father Diego verified: the crocodile was lying dead on the bank. The Indian showed the same injuries on his body. So much for this testimony.

He had turned into a crocodile.

J. Lantier, *La cité magique*³⁵ (The Magic City), tells the story of the next event that we summarize. The judicial police in Kinshasa accuse a man of having turned himself into a crocodile in order to steal a child more easily. About ten years ago the man, who had a wife but no children, had turned to a famous magician and asked him to give him a son. The magician agreed and gave the man a drink to turn himself into a crocodile. In this form, the man goes into the stream and follows a small boat containing a six-year-old child. At a certain moment the crocodile makes the boat rock heavily, causing the child to fall into the water. The animal grabs the child and swims with it to its village. There, the man returned to his human form and asked his wife to become the mother of this child from then on. Years later, a lawsuit came up. Before the court, all those involved confirm the reality of the story. Even the boy, now sixteen years old, remembers very well the circumstances of his abduction. The Kinshasa court sentences the man to return the son to his real parents and to pay damages and a fine. In its considerations, the court emphasizes that the man had really turned himself into a crocodile in order to be able to commit his crime.

So much for Lantier. Some of the testimonies in his book are of a sometimes shocking rawness. However, they remain reports from eyewitnesses. Some of them are speaking out for their skepticism and their disbelief in what is happening, but they do not deny the facts that are taking place before their eyes. This type of eyewitness is perhaps the most reliable since, contrary to their axioms, they still represent the facts as they really show themselves.

The wolf was the totem animal of the Nures.

The ancient Greek word 'Neuris' refers to the land of the Nures, in the east of present-day Poland. What the Greek historian Herodotus (-485/- 420) heard about this people, seemed

incredible to him. In his Histories, he writes: "These Nurses seem to me to be a people of magicians. For the Skutes and the Greeks who live there, tell us that once a year every Nure turns himself into 'a wolf' for a few days, to become a human being again". Herodotus, unaware of what the Nurses are up to, says: "Such stories cannot convince me. But they say it with rock-solid conviction, yes, they take an oath on it".

D. Teuffen, *Herodotus*³⁶ explains: "The witnesses are right to take the oath, because 'the wolf' was the totem animal of the Nurses. They were convinced that they were related to the wolf. They depicted this kinship in their liturgical games, wearing wolf masks and wolf spoons. Such customs were also common among the peoples who inhabited the forests of the north, where the wolf was abundantly present. Teuffen also mentions in his book that in 1240 the ancestor of the infamous Mongolian ruler Dzhengis Khan (1162/1227) was a grey Wolf, conceived by "the high heaven". His wife was a "white deer", a female deer. According to the author, these are the totem animals of two tribes.

10.3. The animal in man

R. Ambelain, *Le vampirisme*³⁷ (Vampirism), sets out the following. The phenomenon of "passation d'âme", or the exchange of soul dust, is typical of African and Central American voodoo chants in particular. It is no longer allowed to sacrifice people in this way. Consequently one takes an animal as a sacrifice. But, before performing this ritual, one loosens 'the double' from both, i.e. the soul to the extent that it is a source of individuality, will and character. This double has already been called the little good angel (4.2.2.).

The animal that received the human the little good angel is sacrificed. In the axiomatic of this culture it is the life force of man, usually a child, that is sacrificed. The child, who now possesses the life force of the animal, is allowed to 'live'. The result is a particularly creepy change in the behavior of both child and animal.

Ambelain says that there are idiots in many African villages because their individual soul - their little angel - was taken from them through black magic. The animal, however, as soon as it receives the human doppelganger, always exhibits a behavior that, in a strange way, is reminiscent of that of a human being.

It can be seen that such an inhumane way of doing things is very different from the rather minimal exchange of soul dust that takes place, for example, between Twadekili and her Python. Twadekili shows no animal behavior at all. She knows exactly what she is doing and where she stands, and is exceptionally well prepared by her predecessor, just as she invests years in the magical education of Ramini, her successor.

On the other hand, when one examines the formulas of medieval witches, it is striking that, for example, in order to make love potions, they use animals as 'ingredients': mice, lizards, toads, vipers and the like. Here, the 'animalization' of man is caused by the mixing of a fluid of animal nature with the human fluid. That fluid is so 'alive' that it forms an independent being within the soul structure of the person concerned. This was also the working method of the black magician (3.3.5.) who composed his magic potions from the remains of cruel predators. Hence their primitive but strong energy, hence the predatory behavior in such forms of magic.

10.4. Exteriorized witches and Kumo ***The witch Mayugl***

J. Sterley, *Kumo, Hexer und Hexen in Neu-Guinea*³⁸ (Kumo, Sorcerers and Witches in New Guinea), specializes in ethno-medicine and researched for five years a part of New Guinea on plants and especially on the local witch practice. The local population speaks of 'kumo'. In 1971 Sterley learns for the first time about the "incredible abilities" of such kumo gifted people. It is said that they emerge at night and that such "flying witches" can be recognized as nocturnal light phenomena. Also Michonet, who shot the gorilla, spoke of unexplained light phenomena during the warm nights (10.2.7.). As a scientist, Sterley was very sceptical. Only when he later saw these lights with his own eyes did he start to deal with the whole phenomenon. That was in the summer of 1980. He writes: "I didn't know what to believe, what to accept as real. Meanwhile I know that "our reality" is a limited area and that we have no awareness of what is happening outside this area". This statement typifies the whole book, which consists of seemingly separate samples and in which he describes the data as accurately as possible.

On 29.11.1983 Sterley meets a group of people in a large circle at a police station. In the middle, an apparently ordinary woman of about forty years of age sat on a stool. A chicken was tied up ten meters from her. The woman was staring in front of her. Behind her were two policemen and several considerable numbers of the Gigkane tribe. Someone said that Mayugl is a witch. Sterley learns that she was married to Ginbogl, but that he died a week ago. The natives say that she hit and killed him with kumo. Another witch released it. And Mayugl admitted it. Mayugl was then sent back to her father's clan.

The chicken was sitting on the ground with his neck retracted. After a few minutes she started to tremble. She tried to get up and hit herself with her wings. Then she tumbled and fell down. One of the officers picked her up and said: "The chicken is dead". Then someone cut the chicken open. The people crowded to look but avoided getting too close to the woman. "She cut the chicken's intestines into pieces," said the man who had cut the chicken open. A policeman then interrogates the woman. "She says that she has 'shot' three times". "That's right," the man confirms, "because the liver (note: which represents the inside of the chicken) shows three cracks". "That's enough," another policeman said, "throw the chicken away."

Kumo can also kill people.

That witches have "the evil eye" at their disposal, and that they can kill living beings through 'their gaze', says Sterley, according to reports from the police. What the natives wanted was to make a case of kumo-killing publicly. They wanted to show that this method could endanger their lives. Because just as witches kill chickens, dogs and pigs, so they can also kill people. For the Simbu, some people 'naturally' own kumo. Kumo people radiate disaster. Their "occult status" is such that they steal the life force of their fellow human beings. Often children who are kumo-behaved don't even seem to realize the perniciousness of their kumo-praxis.

Sterley (o.c., 141) defines kumo as the penetration of a harmful life force. The Simbu know that they can extract the liver from a pig when they have slaughtered the animal.

The witches, however, are said to remove the liver from their victims without damaging the skin. For them, 'Kumo' means 'the devouring of the life force, the very core' (o.c., 142). This means that kumo is a fluid (rarefied or subtle) activity that, after removing the fluidic or soul body, succeeds in materializing it again and making it into a crude reality. There is dematerialization and re-materialization. Those who are mantically gifted 'see' that subtle intruder. It does not have the form of a human being, but of some kind of animal.

What is called 'kumo' in New Guinea is called 'Evoe' or 'Likundu' in Africa (3.8.2.). The practices are apparently found all over the world, only 'the label', the name is different.

The mission protects the killers.

Sterley says that one day the Catholic missionaries and the Lutheran missionaries came to the Simbudal and became the witnesses of the 'persecution of witches'. He is talking specifically about those people who, by means of a magical power called 'kumo', can kill a fellow human being.

After a sometimes lengthy investigation that was carried out by seers, by witnesses and by the community, it was possible to find out whether someone had kumo or not. In some cases people confessed this of their own accord. When it was established that they had killed a fellow man in this way, they themselves were killed. Sterley complains that the mission then tried to "assist" these "victims" in their need. This according to the Christian commandment of charity. For the mission such kumo-people are innocent. The mission does not believe in such magical practices. Missionaries just don't go into what those people themselves say. But they are not really in contact with them either, and so such witches are innocent for the mission. "For the missionaries, kumo cannot be the work of the devil because, in their eyes, the devil as the opponent really exists, whereas kumo cannot exist, and people who are condemned for this are innocent" (o.c., 295).

Sterley, however, arrives at very different insights: "Gradually I realized that the mission does not know what is really happening here, in the Simbu-valley. So I changed my attitude. I realized that "Christian charity" - by a kind of reversal of the opposite - with its "good will", protects people who commit murders and refuses to help victims" (o.c., 289). According to Sterley, the mission lacks multicultural awareness, so typical of the nominalist mentality. The people of the mission are blind to the problem, but do not even realize that they are blind. Their axiomatic do not allow them to question their attitude and to listen to what the Simbu themselves say.

The two different attitudes towards Kumo, Sterley and the mission demonstrate once again the importance of the right assumptions. In one case one protects the victims and punishes the guilty. In the other case, the opposite is done: one protects the guilty party and denies the victim all help. Here we refer to the words of the prophet *Ezekiel, 13;19*: "you have profaned Me to My people to put to death some who should not die and to keep others alive who should not live, by your lying to My people who listen to lies."

The interior of the child

Sterley quotes Bronislaw Malinowski, *Argonauts of the Western Pacific*³⁹, We are on the Trobold island of Boyowa. A woman tells how her child was robbed of her heart by a witch. When she was a little girl, a woman, Sewawela, came to her parents one day to sell them a mat. The parents did not buy the mat and offered her little food. This caused disappointment and resentment at Sewawela. As a witch she was used to being treated with respect. The next night the parents see a large light beetle circling around the child. After which the beetle circled around the parents and flew into the house. The beetle was Sewawela's kumo. The parents saw that such a thing was not normal. The girl fell ill immediately afterwards. The next morning the child was "as good as dead". The heart seemed to be collapsing. They started all the death complaints. But the grandfather hurried to the witch Bomrimwari. The witch took herbs and rubbed her whole body with them. Then she took the form of a 'mulukwasi', a flying witch, to look for the child's inner self in that form. She looked for it and found it in Sewawela's hut. It lay on a shelf on which the large loamy dishes were placed in which taro, an arum-like tuber plant, was prepared. There was the inside. Sewawela had put it there and had entered the garden

with her husband with the intention of eating it after she had returned. As soon as Bomrimwari had found the inside, she carried out magic incantations on it on the spot. Then she went to the father's house, practiced further magic and returned the innermost part of the child's body. Then the child healed.

The ghost charmers or 'angekoks'

Nansen F., *Onder de Eskimo's*⁴⁰, (Among the Eskimos), says that the shamans at the Inuit claimed that they could speak to spirits. They travelled to the underworld and 'heaven' to conjure up extra-natural beings and to receive revelations - apocalyptic - from them. In the preparation of such journeys, the angekok makes so much noise that this house trembles. Nansen writes: "He changes his voice, roars and yells, supports, complains, drums, groans, makes a piercing hellish laugh heard, and uses every possible skill. In this way he makes us believe that he has been visited by various ghosts, whom he has to conjure up, and that it is they who make such a noise." One recognizes in this roaring and screaming the wild behavior, the evocation of the 'primal chaos', as did the chlystis (9.3.2.).

The Inuit believes that the angekok, with the help of his spirits, can heal the sick. He can also turn a bad hunter into a good hunter. The angekoks could do a lot of good, but also evil, when they robbed the souls of others and ate them, or when they sent out a ghost to frighten enemies. In that respect their belief in evil is analogous to that of the people of New Guinea as Sterley got to know it.

Also the Inuit generally hated witches. They are believed to be the cause of all evil, especially disease and death. When an old woman was suspected of being a witch, an 'Iisitsok', she was beaten to death without mercy. They were so afraid of the occult evil that they could cause.

Almost everyone wears amulets to protect themselves against all kinds of misfortunes. One can compare them with the fetishes as described by Julia Pancrazi (7.5.1.).

For example, if a man has a certain bird or fish as an amulet, he can turn himself into a bird or fish by calling on this animal. Nansen doesn't mention it, but it's probably the phantom, in an out of body state, that takes on the form of an animal.

When infertile women saw the opportunity to put on a European mother's shoes, they would not hesitate. They believed in sharing this mother's fertility and getting pregnant quickly.

From a nominal point of view, it seems to be a complete superstition. Yet their reasoning is entirely analogous to that of the woman who suffered from bleeding and believed that she would heal by touching the garment of Jesus (*Luke 8:43*). His garment shares in His life force. Whoever touches it, shares in that force. Thus a mother's shoes share in her fertility. And whoever wears them shares in it.

If someone has weak lungs, he is given an amulet with a cloth soaked in the blood of a seal. Seals can stay under water for a long time, so they have strong lungs. Those who have some of their blood, have something of the seal's properties through the life force in the blood, so also stronger lungs. It is the same transfer of power that plays such a major role. They also take as amulets pieces of clothes or objects from their ancestors. They believe that these spirits protect them. One sees the similarities of the religion of Inuit with that of the inhabitants of New Guinea, although both places are more than thirteen thousand kilometers apart.

A testimonial

Fortune already wrote about the horror of an occult attack (7.3.1.) and the far-reaching incomprehension that one almost always meets when trying to bring up such an experience. Below we give an anonymous testimony.

I work as a nurse in a renowned hospital in a busy city and have had a difficult time. My headmistress blamed me for not showing any energy or enthusiasm for my work. I had indeed been very tired for some months now, took hardly any initiative and counted about the hours until I could go home to rest. The headmistress thought that my whole problem could be reduced to a form of negative thinking and that my 'fatigue' was certainly not in my body, but somewhere. In short, she said that I told myself all that, but that there was no objective basis for it at all. She set herself an example and said that she was full of energy, precisely because she loved her work and was so eager to make contact with the people. She concluded somewhat reproachfully: "It is the joy of being able to work for our patients that gives you the energy to carry on".

I felt particularly uncomfortable with this statement. "There is something that is not right," I believed. I thought about it for days. Can joy give energy? Joy can make you like doing your job. But can joy, for example, make you need less sleep? Does joy make you fit? Or do you still have to respect your rest? The headmistress was indeed always full of energy. This is not the case for me.

But I had a problem that I hadn't talked about with anyone yet: I slept very badly. I lay in bed for hours, exhausted, but hardly dared to sleep. When I closed my eyes and gradually felt my attention fade away, two green fluorescent eyes appeared in front of me just like that, out of nowhere. When I woke up, they were gone again. When I slept in again, I saw again that they grew in strength and peered at me maliciously. But I couldn't stay awake all the time. If I did fall into a somewhat deeper sleep, I had the impression that a large mass was pressing on my body and preventing me from breathing. Then, fearfully, I woke up again. To fall asleep again a bit later of great fatigue. But look, still somewhat between sleeping and waking I 'saw' once that which weighed on me. A life-sized, subtle crocodile began to materialize on top of my body. It was just about the worst experience of my whole life. I woke up, wide awake. In agony. This was not a dream. This was real. I didn't know what to do and started to pray an "our Father". When I dozed back in later, the animal appeared again. And that kept repeating itself. Until the morning. But once the daylight was there, I could sleep without being teased. Not as practical as you have to work during the day. I informed myself. I have heard that people can leave their biological body by travelling in a subtle one, even in the form of an animal. But then, I thought, it might come from a human being, from someone who sleeps at night and then gets out. Could I sleep undisturbed during the day?

I intuitively felt that I shouldn't go to a medical doctor with this. Or I could keep quiet about the unusual and say that I just slept badly. Maybe I would be given a sleeping pill. But what if I want to escape from this crocodile while I sleep and I don't know how to wake up in time? Does that get its way? Can it be done? Will I suffocate under his weight?

I even had the impression that some folds in the blanket were flattened by the weight of the animal. Every time I wanted to fall asleep, it began to materialize again.

Note: Those who are familiar with such phenomena say that the eyes are the place where subtle energy or 'holiness', in the non-biblical sense of the word, is concentrated. As a result, when the materialization begins, the eyes first show themselves. And conversely, in a declining

materialization, the eyes are also the longest and the last visible. Here we refer again to S. Seligman, *Die Zauberkraft des Auges und das Berufen*⁴¹ (The magic power of the eye and the vocation) (2.5.), where the energy that can emanate from the eyes is discussed. A person can be very good, conscious and socio-cultural, while, unconsciously, he carries the 'evil eye' in his "heart and kidneys". And, unfortunately, it also radiates. Many cultures know that the consciously angry gaze of a black magician can cause the death of those who are looked at. Of course, this is not about the gaze itself, but about the strong life force that is put into it.

I decided to consult a seer.

Friends gave me the address of a woman who lived on the outskirts of a big city and who knows how to use the pendulum. As if I had a suspicion, I took some group photos of acquaintances and colleagues with me and presented them to the woman. Even before I had told her anything about my horrible dream, she immediately pointed out the headmistress to the colleagues' photo. She asked the pendulum about her. The pendulum swung quickly and in large circles. "She steals your energy and that of all the people she has contact with," she said in a decisive tone. "During her sleep, she will leave her biological body in the form of an animal and then come and see you. I see very clearly a crocodile ". I was nailed to the ground. I burst out in sobs. Tired of death, and yet relieved. My story is based on reality, I was sure of that now. So I'm not going crazy. The woman said that she took the care on her. She went to another room and made me wait for more than an hour. When she returned, she suddenly seemed very tired. "Enough for today" she decided with a deep sigh, "just wait and see". For the first time in many weeks I could sleep peacefully again. Without unpleasant dreams.

The next morning at work. General surprise. It turned out that the headmistress hadn't shown up. She had been called in sick. The woman who was doing the pendulum asked me in a short text message how I was doing. "Everything all right", I sms-ed back. When I called her later that week, she said that she had been in bed for three days because of the feedback shock.

A week later, the headmistress was cured .But sSomething in his attitude has changed. I really shouldn't have asked her, but it slipped out of my mouth spontaneously: "It's the joy of work that gives you the energy to come back"? She looked at me, tense, clearly annoyed, and kept looking at me. It seemed as if she had been exploring herself in her deepest being. Then she lurked around for a moment. We were alone in the corridor of the hospital. She then looked me in the eye and asked me slowly, measured and in a whispering tone that one sentence I will not forget in my whole life: "Am I stealing your energy?". I answered immediately and as a prompting, that she shouldn't ask foolish questions, that I don't know anything about such things and that I can only answer normal questions. She stared at me unbelievably for a while. She shook her head and went to her office without saying a word.

Dr. Jekyll and Mr. Hide

When I later went to thank the lady who was doing the pendulum, for her magical intervention, she gave me some powerful Trinitarian prayers. She also assured me that the headmistress is hardly aware of all this. Her nocturnal behavior, her off-body experiences, the metamorphosis into a crocodile, all this can be situated in her unconscious.

She feels something, but the full reality of what she is and does in her deeper soul escapes her. It is more or less like in the novel by Robert Stevenson, *The strange case of Dr. Jekyll and Mr. Hide*, from 1886. By day Dr. Jekyll is a respected man, but at night he can turn himself into an animal with a certain medicine and he does what "his wild self" tells him.

Psychologically, the book focuses on the problem of schizophrenia, but from an occult point of view it is, in terms of Fortune, a confrontation of the 'personality' that manages to reveal parts of its own 'individuality' (5.2.2.). Dr. Jekyll gradually begins to realize his deeper nature, his "occult status". And in his case there is not much good to be found in it. Dr. Jekyll goes down at the end of the book. The human in him disappears to make way for the animal. Mr. Hide, - from the verb, 'to hide', - the hidden nature in man, achieves victory. The book can be seen as an indictment of man because of his lack of self-knowledge. If the book had been published in the time of the Danish philosopher S. Kierkegaard (1813/1855), he would probably have used it as an indication that man is actually not at all what he is supposed to be ethically or religiously, and that he must use all his powers to oppose it in order to repent. In the case of the headmistress in the hospital, the lady who was doing the pendulum concluded that something in the deep soul of the headmistress now knows that she is no longer the strongest. And so she leaves you alone. And that is the most important thing for you".

I say my prayers in advance.

When everything was over, I told the whole story to my husband. He doesn't know what to think about it, but he doesn't talk about it with others. He does see that I am much better off now. And so is he.

Two years have passed since then. I still have the same headmistress, and professionally we regularly discuss the patients' files. Her appearance still seems heavy, but I say my prayers beforehand. And I sleep well again. And so far, no new difficulties have arisen.

So much for this testimony. Let us remember the statement of Hexe Petra (7.4.2.). She knew she was a witch. Her mother was also a witch, Petra told us, but her mother never realized it. As in the testimony of the headmistress, from those soul depths, from individuality, sometimes something penetrates into the consciousness, into the personality. That's how a lady once wondered if she was a witch, "because every time I curse someone, something bad happens to that person," she said. Mantically gifted people more easily notice that deeper soul in their fellow human beings. True witches only very rarely tell you that they are really and consciously witches and that they want to be.. The same goes for their male colleagues. Their magic works much better when as few people as possible are aware of it.

Folds in the blanket were crushed.

In the testimony above, the woman had the impression that folds in her bed were crushed because of the growing materialization of the crocodile. Imagination? Or reality? Raoul Montandon, *De la bête à l' homme*⁴² (From beast to man), however, explains what follows.

Fritz, the beloved dog of an elderly couple, was run over by a car. It was hard for them because they were very attached to the animal. He was friendly, never bothered and listened meekly to the orders of his owners. However, they had to admit one thing to him. When his owners went to bed, he always wanted to go with them and then lay himself in their bed at the back of the blanket, in between them. At first, the couple did not want to give in. But that resulted in a whole night of whining. So the dog finally made it home. In the morning you could see a 'print' in the blanket on the spot where he had been. The blanket was more or less flattened in a circle.

Montandon writes that a week after the death of the dog, his owners found a similar print in the blanket, despite the fact that the chambermaid had made the bed neatly. Although no one else entered the room, such an imprint was repeatedly found in the blanket.

We wrote before that some deceased people don't realize their true situation and continue to live in their house in their subtle body like they used to. Clairvoyants say that the same goes for some animals. Fritz, the dog, must have materialized himself in a minimal way, so that his imprint in the blanket became possible.

Just as it was then, so it will be now.

According to Fortune, and according to the axiomatic advocated here, people know sadly little of their own soul depth. In fact, many are hardly interested in it. Some find in this a parallel with *Luke 17:26-30*: "And just as it happened in the days of Noah, so it will be also in the days of the Son of Man: they were eating, they were drinking, they were marrying, they were being given in marriage, until the day that Noah entered the ark, and the flood came and destroyed them all. "It was the same as happened in the days of Lot: they were eating, they were drinking, they were buying, they were selling, they were planting, they were building; but on the day that Lot went out from Sodom it rained fire and brimstone from heaven and destroyed them all. "It will be just the same on the day that the Son of Man is revealed."

Apparently, the Biblical writer makes a connection between, on the one hand, a life that places too much emphasis on the 'flesh', without enriching it with 'spirit', and, on the other hand, the occurrence of natural disasters that affect man.

Lay people, of course, strut around in front of this thought and in front of such a negative attitude, claiming that there is not the slightest reason to talk about a causal link between a world foreign to the biblical God and natural disasters. For them, it shows a deep alienation from life and the naivety to think about it.

Sacred people see this differently. We referred to A. Danielou (8.1.2.), who emphasizes the profound coherence of everything that exists. He writes that the whole of reality forms a profound unity and states: "The mineral world of plants, animals and man, and the subtle world of spirits and gods exist, one exists through the other, one exists for the other. There is no true approach to the divine, no science, no religion, no mysticism, that does not take into account this profound unity of the created.

An example is the testimony of Hodson (8.1.2.) where he describes how a plant fairy absorbs the energy of water and sun, transforms it and releases it to surrounding plants during an ecstatic spark. It is precisely because of this that plants can grow. In this vision, the fairy, although not visible to everyone, still forms a necessary link in the growth of the biological world. Here, there is a unity between the created, a link between water, the sun, the fairy and plants. There is a link between the physical and the subtle world.

The hypothesis that millions of thought forms, created by the thought and feeling of so many people, mobilize forces in the invisible world and consequently know their effect in the material world, is far from strange for those who are familiar with magic. Thought forms are forces, and what is magic, other than transforming energy into matter, and vice versa.

And the interest of many people lies, to quote Freud, only in eros and thanatos. Many thought forms will also reflect this ethical level, or perhaps the lack thereof, and will gradually develop into the material world as well. Quantitative increases or decreases lead to qualitative leaps (7.2.2.). This is at least the vision of those who believe in a hidden reality in which everything has its reasons and where causes and their consequences are obvious. In the twelfth chapter, we will discuss 'causes and effects' in more detail.

Witch-children

The press regularly reports that in the countries of Africa south of the equator, people, even children, are accused of witchcraft. They are expelled from their families and their villages. They are told that they are the cause of many misfortunes and that they cast a curse on their surroundings. They are chased away like scapegoats for a lot of misery. "These children are wizards and know no mercy. They take on the shape of some animal at night," the ones say. "They are victims of a primitive and backward superstition and of a religious fanaticism", the others say.

*Het magazine*⁴³ (The magazine) of 09/04/2011 on the Dutch-speaking television channel Canvas presented us with a report on the contemporary witch-hunt in the Central African Republic. It is believed that setbacks of all kinds are not caused by chance, but by witchcraft. Black magicians and sorceresses have always aimed for the vitality of their fellow human beings. According to popular belief, witches can turn into animals. For example, a woman saw how her neighbor turned into a black cat. A girl saw how her grandmother became a snake. Another woman saw in her vision that a man turned into a dog and that he then bit his victim to death. The man later admitted this in court. The judge asked if he wanted to turn himself into a dog in court as well.

The man replied that he had to rub his body with the juice of leaves first and only then could he show that magic.

The reporters believe that the cause of the concept of 'witchcraft' is to be found in Christianity and that this practice was further completed by influences from the local religion. They conclude that "in the Central African Republic, thousands of people are paying for a crime that no one can define or understand".

The criticism that there are many abuses here and that injustice can take place with a certain amount of arbitrariness seems to be quite justified. But the question of why this belief is so strong and still persists is never asked throughout the report. local residents will probably invariably answer that such black-magic practices contain a grain of truth.

Let's look at the wording of the testimonies above: one 'saw' and 'has seen', yes a woman 'saw it in her vision'. These witnesses may be talking about a form of clairvoyant perception, something that is still very much alive in such cultures. The man who turned himself into a dog declared that he could only do this with the help of a leafextract which he had to rub over his body.

It is apparently a preparation for an off-body experiment, in which plant extracts are used and the off-body experiment takes the form of an animal.

All magicians know that fine matter, fluid is malleable and this as they want. It is indeed about subtle processes, but this is not mentioned in the whole report. Don't journalists know about the phenomenon of out-of-body travel? Or is it not in line with their rationalist assumptions? The assertion that the cause of the concept of 'witchcraft' is to be found in Christianity is also astonishing. Witchcraft has existed for many millennia in almost all cultures.

This form of magic reminds us of the working method of Hex Petra (7.4.2.), of the story of Father Trilles and the magician who undergoes the experience of being out of the body (6.1.1.) and of the witch Mayugl Sterley wrote about (10.4.). For hexe Petra the knowledge of plant extracts is necessary. She rubs herself in with a vegetable ointment in order to get out more easily with that extra energy and "to fly to the Sabbath". The sorcerer Ngema also begins a

number of ritual preparations before his night journey. He keeps a fire burning, with fragrant plants and fragrant wood in it, and rubs his whole body with a red liquid. Afterwards he brings himself into a deep sleep. In Sterley's book we read an analogous story. Witches leave their body, not in the form of a human being, but in that of some animal. They then eat a part of their victim's subtle body, which then dies.

Or there is nothing magical about such forms of witchcraft and it is indeed a primitive and backward superstition. Then the testimonies of hexe Petra, Trilles, Sterley and many others are simply untrue. Then all these innocent victims have to be helped too.

Or there is a lot going on. But even then it seems desirable and appropriate, if possible, to help these people.

In the first case one can turn to profane means, in the other case these might prove to be quite insufficient, and then only the sacred and magical remedies remain. But that is a very different and far from simple story. Father Trilles has already pointed out that the apprentice magician in the depths of his soul, in his "occult status", was so petrified that Christian formation no longer has any control over him (3.3.3.). According to Trilles, the methods of formation of the black-magician go much deeper into the human, or rather the 'inhuman' layer of such children, than the rather superficial formation that the mission gives them. This means that this 'inhuman layer' has to be brought up to a much higher, human level. This involves an occult fight. Someone who is stronger than the black-magician and the beings who control the inhuman layer of this magician, must then engage in a fight, and above all, win it. Moreover, the black-mage himself has to want this as well. He really must be willing to 'repent', something that is seldom the case. According to Christianity, such conversion is only possible with the powerful help of the Holy Trinity. We will come back to this.

Profane or sacred methods?

Let us recall that according to Daryush Shaygan, *Le regard mutilé, Pays traditionnels face à la modernité*⁴⁴ (The mutilated gaze, Traditional countries facing modernity), our Western rationalistic psychology and psychiatry can hardly be applied to other cultures (2.5.). There it is much easier to resort to the traditional healers of one's own culture, who use traditional sacred means, such as conjuring up spirits and carrying out incantations, to try to help the patients further. Often patients claim to be helped much better by this than by (some of) our western therapies.

Experience with us has taught us that there is a lot of ignorance in the sacred field. The magician who wants to put things in order has to have the necessary insights and look at it in a manic way. Magically he or she must then be sure that his or her own forces are stronger than those of the evil to be combated. When in doubt, it is best not to start. You have to make sure you have the help of higher forces and creatures. You will have to call these beings in prayer and constantly ask for their help and insights. A Biblical Christianity will certainly refer here to powerful Trinitarian prayers, possibly considering an exorcism. But that too is far from easy.

Care must also be taken not to violate the existing legislation on the illegal practice of medicine. Anyone who does not take the necessary precautions in this respect may very quickly end up in the illegality of an excessively nominalist legislation. These laws are rightly designed to protect people from the many abuses that exist in this area. And it remains difficult to distinguish the wheat from the chaff. The question remains as to whether, here too, the child is not thrown out with the bathwater. If Christ were ever to come back and heal the blind, the lame and the lepers, raise the dead and lay hands on them, he would immediately come into conflict

with our existing legislation. In our culture, could He survive for three years, as in His country, before being condemned?

10.5. Nahualism and Christianity

The distinction of spirits

Some samples relating to nondenotism are evidence of a high level of ethics. Think, for example, of the healings and advices of Twadekili. A number of other stories, however, showed the opposite. So that here too the biblical warning, in 1 John 4:1 and 1 Corinthians 12:10 among others, is valid to make the distinction between spirits. What about the ethics of the spirit, the nahual, the god who is in charge of the specific animal? The fact that some spirits can be particularly hostile to Christianity shows us the following testimony.

A secret apostasy

I. Bertrand, *La sorcellerie*, quotes a history that he derives from M. Gougenot -des-Mousseaux, *Les hauts phénomènes de la magie*, which took place in Mexico. The nahual also controls the birth of a child, according to the initiations on the spot. Whoever has the same nahual belongs to the same secret society.

At the baptism imposed on them by the Spanish regime, the members were baptized pro forma, but did not allow their nahualism. On the contrary, the mages of the tribe incite the baptized to secret apostasy. Those who were persuaded were obliged to curse Jesus, Mary, and the saints.

A real and powerful curse mobilizes life force and directs it to the intended victim in the hope of destroying his life force. A curse on Jesus, Mary and the saints will thus send to Jesus, Mary and the saints a form of thought laden with aversion to the Bible and Christianity. Since in magical matters the strongest wins, it is obvious that in this case the accursed person can expect a rebound, a setback.

Then the magician washed the head and body parts of those who had already been baptized, who had touched the sacred baptismal oils, with those who had already been baptized. This to destroy the soul material that was received at baptism. For the children they played so to speak for sure. Before the inevitable baptism would take place, the magician drew blood from the child's tongue or ear and offered it to the spirit under whose nahualism the child came.

The intention is clear. The blood is pre-eminently a carrier of soul dust and with the little blood the whole soul body of the child who was to be baptized was placed under the spell of the spirit. However, as is usually the case with the "do ut des" in pagan religions, the spirit took most of the child's soul matter for itself. In puberty, the child had to redo this ritual consciously and immediately strengthen it.

Teaching and sacrifice

The magician then told the initiator that the latter had received his life from his nahual. The nahual would accompany him in the rest of his life as a kind of guardian angel, but in a subtle animal form. Manically gifted people then claim to notice the animal in the aura of such a person. This nahual also shows itself regularly in the physical world, but then entered the animal that is related to it. The magician-inheritor then led the initiation to a solitary place. There the blood ritual was repeated. The nahual then showed itself as a physical animal; as a lion, tiger, crocodile, snake or any other animal. The magician then hurt his own genitals and those from initiation to bleeding, after which both their blood was mixed with each other. If necessary, the animal was also slightly hurt and its blood was also involved in the ritual. The magician, who was consecrated a long time ago, passes on the consecration to the consecration. Both their soul bodies were mixed together by this. The initiator is, as it were, the spirit visible on earth: his

blood is that of the spirit and vice versa. The bonds that arose in this way were very intense. This was clear from the stories about the repercussion (10.2.7.).

The tree is my father

Read the prophet Jeremiah 2:26: When the house of Israel says to the tree, "You are my father", or to the stone, "You gave birth to us", Israel worships not the God of the Bible, but some spirit of nature present in the tree or the stone.

Now, in line with this chapter, we could extend the field to which the words of Jeremiah apply and say: "If the house of Israel says to the serpent: "you are my father", or to the crocodile: "you gave birth to us", then Israel does not worship the God of the Bible, but some spirit of nature. It is on a much lower level with its ethics and energy level and, like many biblical beings, is rarely reliable. Then the people of Israel do not worship their Creator, the Biblical God, but as 1 Rom 25 says, a creature of a lower order. Yahweh is then not recognized at all. They worship a spirit that may even be directed against the Biblical God. Israel then looks up to a being that acts autonomously and arrogantly and does not interfere with God and His commandment.

It is possible that Israel worships a spirit that takes more life force than it gives. Compared to the occult life force of Yahweh, Israel remains far below par. Man then allows himself to be controlled by the gods who only have the domain of trees, stones or animals as their area of power. And do not exercise their power in obedience to their creator, the Biblical God. They act in an autonomous, vain and estranged way. Of course, God is not served by such behaviour of his chosen people. Jeremiah criticizes the Israelites because they worship the demonic creatures of the animal kingdom, and through all kinds of nahualisms among others, they strengthen the atavistic depths of the souls of men rather than try to control them. In the face of such beings, Daniel (7: 9/14) places the Son of Man, a non-animal figure sent by God, in a realm of God in which he says: "The realm of God is like a man, as the realms of this world are like animals".

10.6. Accepting, purifying, elevating Biblical magic solves problems.

The extra-biblical magic represents a valid stage, as was already evident from the reflections on the story of Twadekili (10.2.4.). However, the spirits that make up the core of such religions are not always equally conscientious and reliable. This makes it clear that these animal energies remain substandard if they do not involve the Holy Trinity at the same time and the higher and more powerful energies are their own.

The solution does not always consist in denying or suppressing these lower energies, on the contrary. A mission that a priori states that this animal worship is devilish, can hardly connect with such religions. In the past, the magic of the people was almost always identified with a form of demonism, the people were seen too diabolically. In a way they are indeed led by lower beings, but that does not mean that the customs of the believers can be disapproved of. From their point of view the life problems have to be solved and those cultures have to survive anyway. Even if it is with the help of lower beings. With their magic they reach healing and saving powers. Many missionaries on the ground have been able to establish this. As long as these people do not know any better, they have no alternative. And the Bible is very clear: if they act conscientiously, they automatically live in friendship with the Holy Trinity.

Accepting the archaic layer.

Anyone who underestimates or ignores these animal energies is making a major mistake. Evolution is structured in such a way that these forces can be exerted in any case. Hegel spoke of an 'Aufhebung', a dissolution, but only after preservation at a higher, more refined, level. Ancient theology put it this way: "gratia supponit en perfectit naturam". The supernatural, free God's intervention in creation presupposes and perfects nature, which has not yet been touched by free grace. The all too spiritual higher philosophies and religions have experienced this several times, to their own detriment and shame. They do not seem to be able to touch the atavist, the lowest, archaic layer. As a result, a process of conversion, often reaching only the conscious part of the human being, pays too little attention to the unconscious and subconscious layers. The results seem to confirm this.

And what about the mission?

Achile Ratti (1857/1939), Archbishop of Milan and an expert on ethnology and religious studies, organised a world congress of Catholic specialists in religious studies in the same city in 1922. Appointed Pope, as Pius XI, he also founded the ethnographic and ethnological museum in Rome. He instructed the seminars to teach religious studies and to respect other religions and their customs. He wanted the missions to finally put an end to the systematic destruction of the religious works of art of the indigenous peoples. "They are human documents that must not be lost," he said.

The careful study of primitive religions and the undeniable result of their rituals can also lead a number of Biblical believers to take a closer look at their own religion. If many witnesses, for example, observe that even primitive religions have miraculous healings, one can, as a Biblical believer, ask oneself penetrating questions about the dynamism, or rather: the lack of it, of an overly nominalist thought Christianity.

The view that an extra-biblical religion would be completely worthless and should be radically destroyed, only to start again with the introduction of Christianity, can really not be maintained. This other religion certainly has valuable insights and practices that can be built on. In this context and from a biblical point of view, we talked about "accepting, purifying and uplifting". Anyone who, as a missionary, does not empathize with the local religion and its basic concepts, but presupposes that such a people live radically in error and thinks that they should force a completely foreign religion with or without violence, is in fact asking for difficulties.

Many Indians, many tribes from Africa, Siberia, the Philippines and many other cultures stayed true to their original religion and call again their ancestors and the gods of the outdoors. Traditional Catholicism has usually been lost there and instead the ancient primeval layer has come back to the surface. These peoples still have something to hold on to. The missionary work tried to destroy the pagan religions as much as possible. However, the ability of these religions to solve problems through a religious and magical way has hardly been replaced. As a result, these populations consider Christianity to be a very dignified and high quality religion, but for practical problems in life they prefer to return to their own ancient traditions. In Peru, for example, a lot of people go to mass and look like Catholics, but when it really comes down to it, they turn to the familiar shamanism. Also in Mexico the ancient traditions live on, in spite of the christianisation. There is a rather superficial Christianity, but the soul of the people remains pre-Christian and biblical.

However, if these cultures are flooded by a Western nominalism that undermines every religion, then the ancient religions come into a deep crisis. At least that is the vision of a number

of connoisseurs, a vision that they see supported by the desperation that many traditional peoples cry out in the face of the destruction of their centuries-old culture.

10.7. About people and animals: in short

The existence of something 'animal' in humans seems difficult to deny. In our long evolution we have gone through an animal phase. It goes without saying that it has left its traces in our soul depths. In a number of cases people have a relapse so that they do indeed exhibit an animal behaviour. In other cases this kinship with the animal shows itself as a magical means to come into contact with animals and to control them. Snake charmers, among others, confirm this peculiar characteristic. The fact that atavistic layers also represent forces in humans is shown, for example, by the spying on animals and the peculiar, even sometimes deadly, fascination that emanates from this.

However, the magical bond between man and animal is overwhelmingly demonstrated by nahualism, which shows that both are capable of a very peculiar relationship. The basis for this would be a form of sexual contact. Not because of sexuality itself, but as a means of mobilising and exchanging life force. Characteristics of humans and animals are mutually exchanged. A blood ritual can confirm and renew this contact. Between the animal and the magician or mage there is an equal life course. What happens to the animal also happens to the magician, and vice versa. One speaks of a repercussion.

Just as a number of therapies use the energies of plants to achieve results, so nahualism seeks to use animal energies to solve, for example, some of people's practical problems. In some cases, we see that this nondenominationalism, of course, does not yet pursue biblical, but rather very high ethical values. In those cases the magician or magician has the upper hand over the animal, over the animal energies and over the spirit that controls the animal. Other testimonies indicate that the spirit of the animal can induce a lot less ethical and biblical behaviour. The phenomenon of 'kumo' shows this in a frightening way. It is said to occur in many places and also under other names. However, the essence remains essentially the same. According to testimonies, certain people in animal form can leave and look for life force in their fellow human beings. If they were to appropriate the life force of someone in this way, they would not normally survive it. Kumo is related to a deeper, sunken nature in some people. Sensitives complain about the heavy and energetic radiance of such kumo people and some seers also notice the power animal that shows itself in the aura of such people. According to a number of magicians, helping carriers of kumo to get rid of this is far from an easy task.

Experts argue that it is unwise to ignore or deny this animal and energetic layer in man. Anyone who does so, may achieve temporary results on the surface, but a relapse to that primeval layer can hardly be avoided. A Biblical Christianity is convinced that the sea depths will be cleaned up more thoroughly if one accepts these animal energies, with their spirits and gods, but tries to purify them and elevate them to a higher level. The gods of the extra-biblical religions would then have to give up their autonomous and idiosyncratic existence and try to live in accordance with the ethical precepts of the Biblical God, the source of all life.

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