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Chapter 11: The harmony of the opposites

11.1. Reason is right, but fate is the order of the day.

Insurmountable fate

Huge, and like a curse and a scandal for all nominalist science and nominalist philosophy, there is the brutal fact of the insurmountable fate. Scrupulous people sometimes suffer a fate that is completely beyond expectation. Others with few scruples sometimes have "nothing but happiness". Fate is then experienced as injustice. Szondi (2.5.) spent his entire life immersing himself in 'the fate' that attacks us. For him, fate is far from nominalistic. This means that in everyone's life there are a lot of hidden influences, influences that man does not have a direct grip on.

A message and its counterpart

Karl Löwith, *Martin Heidegger zum 60 Geburtstag*¹, (Martin Heidegger on his 60th birthday), writes that something often works out differently from what was originally intended. Our reasoning is right, but fate decides. Who of us who has never noticed that our words and actions are sometimes interpreted quite differently from what we had in mind. It seems to be the rule rather than the exception in history. Karl Löwith gives a number of examples.

For example, J.J. Rousseau prepared the French Revolution. But he would never have recognized himself in 'la terreur', in the reign of terror that M. de Robespierre led during that revolution.

Karl Marx prepared the Russian Revolution of 1917, inspired by the democratic constitutions of the then Switzerland and the USA. He would certainly have reacted with disapproval to the brutal repression of Vladimir Lenin. An oppression that ravaged the Soviet Union for seventy years and is described in *The Gulach Archipelago* by the Russian dissident Alexander Solzhenitsin (1918/2008), among others.

Friedrich Nietzsche, through his aristocratic nihilism, prepared the fascist-Nazi revolution. But he would never have recognized himself in Hitler.

A. Weber, *Histoire de la philosophie Européenne*² (History of European philosophy), claims that the nominalist thinker Willem van Ockham (1295/1350), with his 'revolutionary' action, aimed at the purification and renewal of the Catholic Church. For a number of monarchs, however, this led to the shaking off of "the yoke of Christian Rome". Something Ockham would not have wanted.

According to Joseph Lortz, *Die Reformation in Deutschland*³ (The Reformation in Germany), Maarten Luther (1483/1545) was a deeply religious man, who unintentionally distanced himself from the Catholic Church. "Nothing was further away from Luther than the founding of a new ideology. Even the fragmentation of the Roman Church was not in his intention."

C. Forest, D.P., *Le cartésianisme et l'orientation de la science moderne*⁴ (Cartesianism and the orientation of modern science), says that R. Descartes was not a materialist at all. He remained a religious believer until the end of his life. His spiritualism is not questioned, yet his propositions were the cause of modern materialism.

The intention of a new trend is not always understood, but it is sometimes given a proper and different meaning. Reason guesses, but fate decides.

G. Hegel was in favor of a "Philosophy of the Idea". Karl Marx simply turned Hegel's idealism on its head and translated it into a materialistic sense.

Here are some examples that confirm Löwith's thesis. Not only do people not understand the message of great thinkers, but they give it also, and above all a new meaning, Anyone can supplement this series with examples from life. History has unpredictable fashions and whims. A message sometimes turns into its opposite. One never knows in advance how the dime will roll.

11.2. Human, Human, but of inferior quality

Also with regard to our theme, holiness, or increased subtle power, the intended results in many extra-biblical religions still do not fully satisfy. In the previous chapters we have mentioned a number of samples of remarkable healings. Each time a quantity of subtle energy was required that had to come from 'somewhere'. Now we don't pay attention to the event itself, but to some of the statements of the spectators.

A fatal fatigue

Those who undergo religious, Trinitarian, initiations will, in a number of cases, say that they experience an increase in energy. This is shown in a sudden rise in heat, in waves of energy that feel like tingling in the whole body. Maniacally gifted people then see the aura grow in size, and open up at the top. It is then filled with beautiful, shining colors. In the case of paranormal healings, one could therefore assume that the required energy is also supplied from 'higher up'. However, this does not always appear to be the case. Let's return our attention to a number of healings that we described earlier, and here we pay attention to some statements made by bystanders. Dedet, the businessman from Gabon, testified that a village chief could break a branch from a distance and 'look' a monkey out of a tree, causing the animal to tumble down (4.3.2.). Dedet writes that at the end of this ceremony he felt a great tiredness, yes that he was even about to lose consciousness. He notes: "The event must, I suppose, put the whole life energy of man at risk."

Gatti told us that he was a spectator of a heart operation that Sheikh Abd-el-Khadek performed on a boy (4.3.3.). After everything was over, Gatti decided: "The spectators sat like statues, exhausted, dusted and sweaty. They stared into space with absent eyes. I myself moved my limbs. It hurt me, as if my blood had stood still for hours, days, years, or centuries. A bursting headache was thumping behind my eyes".

It is obvious that our energy is mobilized in the event of an occult attack. That we feel exhausted after such a fight is not surprising. But this is about healings. Apparently, the necessary subtle energy for this is taken from the environment and from the spectators, at least in part.

Let's remember the fairy that transformed sunlight and energy from the water and spread it over the whole environment (8.1.2.). Apparently an inverse process is taking place here.

Suckers, tentacles and drinkers

People can take soul dust from others. This was already mentioned in the eighth chapter (8.2.3.). The clairvoyant daughter of Mr. Van Gestel said that some people steal energy during a telephone call. Pieter Langendijk provided us with a list of the problems that sensitive people can experience when others 'drain' their energy. (4.2.3.).

Alexandra Gabrielli, *Sensitieven, energieën en psychisch vampirisme*⁵ (Sensitives, Energies and Psychic Vampirism), calls such people 'suckers'. A name that leaves little to the imagination. "The 'suckers' have different methods of extracting energy. Some do it by using their voice. The extraordinarily selfish man, who is a compelling speaker, draws energy from his victim, whose attention he demands, simply by speaking. If the victim listens long enough, he becomes listless and exhausted. The more tired the victim becomes, the more difficult it is for him to use his will to escape from the withdrawal of energy. Clairvoyants notice that tentacles come from the aura of the sucker and try to penetrate the aura of the audience.

The 'compelling speaker who demands attention' is perhaps reminiscent of the speeches of the Nazis, where a whole mass was 'seized' with studied effects, but which did not mean so much in terms of content. Freud, too, had not failed to notice that a human being is easily carried away in a mass. He wrote about it in his *De psychologie der massa* (The psychology of the masses).

Gmelig (7.2.4.) already pointed out that a like-minded group of people creates a powerful subtle thought form. The experience of the speaker (7.2.4.) during the jubilee celebration testified to this. The form of thought gave him so much energy that he would undergo an out-of-body experience and became at that moment gifted with clairvoyance

The book *Licht op de aura*⁶ (Light on the Aura), by B. Brennan, shows a picture of such 'enterhooks' as the writer perceives this clairvoyant. Leadbeater, *De wetenschap der sacramenten*⁷ (The Science of the Sacraments), also writes: ""these thought forms, created by suckers, often take the form of tentacles.""

Van der Zeeuw, *Wonderen of wetten*⁸ (Miracles or Laws), says: "You must imagine that all living beings are also the bearers of a certain amount of life energy. Some people belong to the type of givers, those are people who unconsciously give up their own life energy to others. The others, who unconsciously suck on others, I call them with a somewhat popular expression "the guzzlers". When a giver is married to a guzzler, you can imagine that very often the giver will wake up dead tired in the morning without knowing why. Many givers shouldn't stay too long in a department store or in other places where many people are present, they are irrevocably sucked out by the 'guzzlers' which makes them nauseous, get tired, suffer from headaches or even faint. If you think you are one of the givers, please make sure that you are aware of this comment."

James Hall, *Sangoma*⁹, talks about occult, subtle influence. After a conversation with a magician he writes: "She told me that people can be the bearers of bad spirits, which they pick up during contacts with other people, a bit like you catch a virus". And further: "But you can get sick if you go to bed with someone who has a bad mind". The latter was already made clear by what the Lorelei (8.1.2 and 8.2.3.) said, and what *spells 7* (8.2.3.) warned us about.

W. Tenhaeff, *Magnetiseurs, somnambules en gebedsgenezers*¹⁰, (Magnetiseurs, somnambules and faith healers), writes that Mrs. F. Hauffe, who was called "the visionary of Prevorst", had a peculiar, vampire quality. She claimed to be able to draw 'strength' from the people in her vicinity. She claimed that these people did not have the slightest trouble with this, because otherwise the radiation would be lost. Yet many who were in her vicinity felt unwell after a while. This would have been the result of a loss of energy for the benefit of this visionary. Visitors also complained about a tired feeling in the eyes. The visionary claimed that the subtle energy she appropriated flowed from the eyes and fingertips of her visitors. So much for Tenhaeff's testimony.

Seeing requires energy. Anyone who is sufficiently familiar with the rituals knows that a magician, if he wants his pupil to temporarily become a clairvoyant, has to contribute a lot of energy to the aura of his pupil clairvoyant.

This energy, in which man is "elevated above himself", so to speak, must come from somewhere. Or it comes from higher beings, for example through meditation or repeated prayer. Or it comes from the surrounding world, from plants, animals or humans. A sensitive person, but in fact any person who pays attention to it, will quickly feel whether the emanation of a magician is good and thus gives energy, or whether the necessary energy is taken from the environment. At least for Dedet and Gatti, rather sceptical, it was not a problem to feel that their energy was being taken away.

Sensitives and clairvoyants also tell us that our fashion and film worlds and the many porn magazines are saturated with energy-stealing 'beauties'. Their temptation, their 'sex appeal', is in some cases of a deceptive nature and serves to make others erotic, to open their aura and to take their energy. The tragedy is that it usually remains an unconscious or subconscious process, both for the 'vamp' - we pay attention to the choice of words as a reference to a possible vampirism - and for the victim.

The deeper self

Biblically speaking Yahweh in the Old Testament or the Holy Trinity in the New Testament is the Creator and Giver of all life. If you take this premise seriously, you can make the deductions yourself. People who have to steal their subtle energy from their fellow human beings, fall short in their deeper, occult status. From a biblical point of view, their contact with God is insufficient or even broken. They have somehow shut themselves off from His life force. They may seem friendly and sympathetic to their surroundings, but that doesn't change their deeper souls. As already mentioned, Fortune made the distinction between personality and individuality (5.2.2.).

The Danish philosopher of existentialism, S. Kierkegaard (1813/1855) already pointed out in his time the duality between what one shows outwardly and what one is in the deeper soul in reality. In his *Kritik der Gegenwart*¹¹, (Critique of the present), he criticizes contemporary believers, who he says are faithful to the letter, but not to the spirit. He writes:

"The distinction between good and evil is invalidated by a light and theoretical knowledge of all that is evil, by an arrogant intelligence, which assumes that in the world good is not appreciated and remains unpaid, to such an extent that in a short time it amounts to stupidity". The fact that one is a believer to the letter, but not to the spirit, can be verified by oneself with an honest examination of conscience. Fortune speaks of the unconscious and subconscious depths of the soul. S. Freud found that many people in the depths of their souls are controlled by the "thanatos" and the "eros", by the desire to kill and by endless and unauthorized sex. The fact that people barely realize it, if at all, is not the least tragic aspect of life.

The principle of reality and lust

Human culture rises above the animal stage. Yet here too, the "reality and lust principle" applies. Let us listen to Freud when he talks about his so-called 'primitive horde'. Still in 1927 he presented it as follows. What is pleasant and what is useful is an object of all kinds of desires. That is what he called the 'Lustprinzip'. But the culture with its norms weighs heavily on the enjoyment of our desires. And we have to take this 'reality' into account. That is the 'Realitätsprinzip'. Hence the title of Freud's work, *Das unbehagen in der Kultur* (The uncomfortable in culture). Let us imagine, as Freud says, that all prohibitions suddenly disappear? Then a man could take possession of every woman he wishes for.

Then one could without hesitation kill the rival or all those who are annoying. Then one could rob one's fellow man of any possessions. Freud literally writes: "How beautiful it would be, and what series of accomplishments would give us life in this case." It is as if something in Freud was jubilant, as if he himself, the great deep psychologist, unconsciously revealed something of the depth of his soul. One may well wonder if it is "beautiful" and "if it would give a series of accomplishments" to take possession of the wife and the property of one's fellow man.

In the introduction to his book *L' être subconscient*¹² (The subconscious being), G. Geley writes that the vast majority of people are not at all worried about what goes on in their soul depths. Life offers them enough 'Lustprinzip', sufficient fun and entertainment to fill their days, and they don't ask themselves any more difficult questions. The 'Realistsprinzip' must not be too heavy. This is a nominalist and materialistic choice. The question remains whether it is the right one and whether it does not keep man below his human dignity and leave opportunities for spiritual growth untapped.

They're eating up my people.

Psalm 12 (11): 9 talks about this mostly unconscious depth of soul in man and mentions that some people are "like a vermin that sucks out the blood of men". *Psalm 53 (52): 5* says it much more sharply: 'Are they not aware of it, the evil-doers? They devour my people. That, is 'the bread' that they eat" they do not invoke God."

With the latter, the Bible seems to confirm that the 'sucking' and 'eating out' are caused by a lack of contact with God. God's life force must then be sought elsewhere. The nominalist-minded person indeed sees no need to seek the required life force from God in prayer.

His axioms simply do not allow him to establish a link between prayer and the acquisition of life force. What he lacks in subtle energy, he seeks and finds, usually unconsciously, in sucking away the life force of his fellow man. From the Biblical point of view, this makes it completely substandard.

11.3. Divine, but substandard

If a lot of people, with a lack of high Divine life force, stay below expectations, then they are certainly not the only ones. A lot of subtle beings also have a problem with their search for energy. Also there, what should be 'higher', seems to be more 'lower'.

A message and its opposite in our samples

A number of religions do not always bear witness to a high and uplifting ethics. We refer to the Candomblé in Bahia (10.1.1.) and to the three mediums who lost any respect for themselves. They ate and drank on their hands and feet, just like animals. Gods of an animal level, of the 'primal chaos', penetrated the mediums and made them possessed. The gods of voodoo, santeria (3.3.1.) macumba (3.3.2.) and ngil (3.3.3.) are not doing much better. In Negro-African or Negro-American circles, the mediums are 'ridden' by 'spirits', 'deities', which suck out subtle energy. They only convert part of that power. They authoritatively choose how much of it they want to give back. This can then be used to bring about a good solution to what is required: a cure, a consultation or a form of clairvoyance. The gods first make their mediums "excited". This activates the energy. Then they leave them exhausted, powerless and depressed.

The nephilim, the incubi and the succubi, "the entity", and the ghost lover of Détchéma (9.5.) also acted in the same way. Sai Baba (9.3.2.), with these gods also leaves his victims exhausted, depressed, with many occult and psychological problems. Let us go further in these "divine" stories, but completely substandard.

In the Bible we refer to *Job 4:17/18*: "'Can mankind be just before God? Can a man be pure before his Maker? He puts no trust even in His servants; and against His angels He charges error.'" The argument is a fortiori: If God's angels, so close to God, are already deviating, how much more so than ordinary people. This text teaches us not to be naive with regard to a number of 'angels'. What is not God is fallible. Even if it is supposedly 'higher' or 'closer to God'. These 'angels' apparently make up God's court: they rule over the universe.

Psalm 82 (81), among others, confirms their mission and their deviation: God takes His stand in His own congregation; He judges in the midst of the rulers. How long will you judge unjustly And show partiality to the wicked? Vindicate the weak and fatherless; Do justice to the afflicted and destitute. Rescue the weak and needy; Deliver them out of the hand of the wicked." They act next to God as 'judges' but in a number of cases they act against God's Decalogue, so that God threatens to destroy them. Thus, in the words of the prophet Daniel, they belong to "the many who will depart here and there", while the iniquity and unscrupulousness will increase (*Daniel 12:4*). A. Bertholet, *Die Religion des alten Testaments*¹³ (The Religion of the Old Testament), says it clearly: "The beings addressed in *Psalm 82* (and also in *Psalm 58*) are the ancient pagan deities.

Galat. 4:8/10 clarifies: "However at that time, when you did not know God, you were slaves to those which by nature are no gods. But now that you have come to know God, or rather to be known by God, how is it that you turn back again to the weak and worthless elemental things, to which you desire to be enslaved all over again?"

Finally, *Matthew 4:8/11* talks about the temptation of Jesus in the wilderness. "

Again, the devil took Him to a very high mountain and showed Him all the kingdoms of the world and their glory; and he said to Him, "All these things I will give You, if You fall down and worship me." Then Jesus said to him, "Go, Satan! For it is written, `You shall worship the lord your god, and serve him only.'" Such "princes" sometimes seem to play a very important role. Satan is the first and most powerful, since he controls "all the rich" of this world.

Indeed, *John 12:31* says that "now, the ruler of this world" - Satan is apparently meant - will be cast out by the judgment of God.

The deities in paganism and the angels in Judaism influence this world to a great extent. As *Colossians 2:15* says, "When He had disarmed the rulers and authorities, He made a public display of them, having triumphed over them through Him." The angels have moved between God and men. They act independently, no longer know God and They act in their own way, no longer know God and they don't care about people.

The law that they impose on people 'by God' is not always upheld by them. As a result, they are no longer situated in the high supernatural level, but rather as random 'gods' in the extra-natural level. This abuse of power was done away with by Jesus' cross and resurrection steps. We delve into the mentality of a number of these intermediate beings.

11.3.1. The gods demand energy.

Many gods do not shy away from deceiving, cunningly and unscrupulously, the uncritical and all too naive person.

The gods lack human attention.

Eliot Cowan, *Spirituele geneeskracht van planten*¹⁴, (Spiritual healing power of plants), gives the floor to Pocahontas, an Indian woman. Almost melancholically, she stood up for the local gods of her religion: "Often the spirits of such places miss the human attention they received in the past, because they acquire their own greatness by giving greatness to those who worship them". The "do ut des" is expressed very subtly here, so that it almost sounds sweet. The gods say they miss human attention, but in fact they mean human energy. The subtle wording hides the hard reality. It usually comes down to the fact that the gods of their worshippers take more than they give. In this way the gods stay alive and grow in strength.

Jean-Marques Rivière, *A l'ombre des monastères Thibétains*¹⁵ (In the shade of the Thibtan monasteries), expressed in no uncertain terms where the actual life force of the lower deities came from: "Every man, every believer, feeds his god. They are gods who love prey, who live from the blood and soul of those who venerate them. The Asian pantheons are full of gods who are the idols of madmen. All the gods live by our psychic (remark: occult) power". And a little further we read: "But he who worships a deity and declares: "this deity is above and I am below", he sees it wrong. Every human being, every worshipper, feeds his god".

The gods cause natural disasters.

Rivière sums up the teachings he received from his master as follows. "And in a masterly way, the Lama explained the text to us. He indicated to us the gods of nature, their activity, their power. He told us about the geniuses of volcanoes, earthquakes, seasons, stars, currents and natural disasters of all kinds. They are the ones who carry the lightning and cause its strange effects. It is also the demons of the internal fire of the earth. These gods subdue mankind to themselves in fear, and the ignorant mankind speak then of the blind lot of the laws of nature. Then Rivière spoke of his own gods, the individual ones, those who take possession of a few, who drive the prophets and bring about the mystical currents in the world. The people feed them, both through their worship and through their sacrifices. And this is still necessary, for the concentrated forces that arise in this way are powerful weapons in the hands of those who direct them in a suitable manner. Thus I learned to control the gods, all the gods, those who subjugate the souls of nations to themselves, and who, under an impossible union and mystical zeal, hide a terrible vampirism. The gods, all the gods, live by our psychic power. He who wants to free himself from this must begin to withdraw from this titanic embrace."

It is noticeable that Rivière has a particularly keen eye for the true and low nature of a number of creatures. In his axiomatic, they are also subtle creatures that are at the root of natural disasters such as earthquakes, volcanic eruptions and storms.

Powel, *La double éthérique*¹⁶ (The etheric double), confirms the low ethics of certain gods: "The entities which play the tribal god, and to whom one makes sacrifices, preferably of roasted meat, are beings of a very low category. They have an ethereal body, for it is only in this way that they can take on the subtle radiance of sacrifices." Let us remember that the etheric body is the most material of the rarefied bodies. Astral gods appear in an astral body, which consists of a finer matter than the ethereal substance.

We also mention M. Heindel, *De web van het lot*¹⁷ (The Web of Destiny). "There are in Southern Europe and in the Far East, elementals (note: very primitive beings) who take possession of the life bodies of a family, gender after gender, and provide certain services to the family to pay for some food. Some of them demand blood, even human blood. Such creatures are responsible for tribes like the headhunters in the Philippines and the stranglers of India. For such tribes, killing people is a religious ceremony.

O. Willmann, *Geschichte des idealismus*¹⁸ (History of idealism), mentions Apollonius of Tyana (+2/+98). This neo-Pythagorean philosopher, believes in the existence of such 'daimones' or lower spirits. He says: "Those who have discovered that a genus of demons between the gods and man is capable of, and connects and maintains the coherence of both, have solved more and greater difficulties than Plato. Between the high authorities and this world, as a transition, the subtle intermediate beings stand on different levels of life and workings."

The neoplatonic philosopher Jamblichos of Chalkis (250/330) learned that the gods who have pure insight and virtue are at the top of the list. Underneath, he situated the archangels and

angels. Then followed "the pure souls", that inspire noble deeds. Finally there are the demons, who suck out the soul and bring man to vice and darkened insight, with which the unclean souls join in to help.

Rivière, Powel, Heindel, Appolonius and Jamblichos all see the unreliable and capricious character of the low deities here. And yet Rivière does not show the same insight and the same caution when judging one of his teachers. This is clear from what follows.

A sense of destruction

J.M. Rivière, *l' Inde secrète et sa magie*¹⁹ (Secret India and its magic), recounts that during an initiation, led by his teacher, he felt how his consciousness was pushed aside by another consciousness. He writes: "The more I wanted to remain myself, the more I felt this terrible power. I feared I would die. A feeling of destruction, a feeling of a fall in the depths made me shudder. Who was this master whose smile reduced my mind and my feeling to nothing?"

In such a religious experience, all of his alarm bells should have ringed. His quiet self-determination and his uniqueness are about to be destroyed. He said he feared dying. His mind and feeling seemed to be reduced to nothing. This is a religion that, opium alike, brings down man. After his initiation, he is no longer who he was before that initiation. In a way he died. Her teacher took away his subtle energy and replaced her with another one, his own. By doing so he 'definitively' comes in the grip of that guru.

We have put the term 'definitively' in brackets. It is possible that someone, stronger than his teacher, will still free him from this catch, at least if Rivière will want it one day. In a number of cases, however, we are controlled in such a way that we are no longer free, even in our "own" choices. We are then possessed latent. In times of crisis, this can become very obvious. Initiation refers to the body of the soul, to individuality and not to personality. It is - in this axiom - the body of the soul that reincarnates again. In this way, the consequences of initiation are carried through many lives. It is tragic that Rivière, on the one hand, claims that all the gods live by our psychic power, but on the other hand, does not notice that his own guru, just like these gods, also deprives him of his powers.

Such a loss of individuality, a feeling of destruction and a fear of dying is totally alien to Biblical Christianity. On the contrary, religious experiences testify to an intense sense of exaltation. One feels warm tingling that penetrates the whole body. Even so that they suddenly start to sweat. One feels so satisfied that one becomes sleepy. But one never has the feeling that one has to fight for the preservation of one's individual uniqueness.

After these testimonies we conclude that lower gods take, demand, and even steal the energy of their believers. That is at least what a number of thinkers, sensitives, insiders, seers and magicians want to make clear to us. But lower gods also demand more than just energy through contact. We'll talk about that in what follows.

11.3.2. The gods demand sex.

The ninth chapter talked about the connection between religion and sexuality. Non biblical religions see sexuality as a source of energy to solve various life problems. Once the people have access to Biblical, Trinitarian energies, this lower form of religion is inadequate for the Bible. We examine how the lower gods of these pagan religions not only take energy through ordinary contact, but are also and above all interested in sex.

A rather sexy appearance

The fact that a number of gods want to be erotically active was discussed in detail (9.1.). This was the case with the macumba, the santeria, the 'brides' of the Vestal virgins, Asmodeus, the nephilim, the incubi, the succubi, "the entity" and the ghost lover (9.5.). We also referred to the sexual element in the story of 'the magic egg' (7.4.3.), in which the gypsy woman wanted to rectify an unfair inheritance issue. We emphasized her sexy clothing and 'her full and protruding breasts'. This is not without significance from a magical point of view and it has not escaped the attention of the author, M. Gillot. The gypsy woman wants to be in the taste of the erotically-minded lower gods. This is how she subjugated them to herself.

Although she achieves a temporary success with this, her working method is far from harmless. He or she who does magic in a sexy way, opens his or her deeper soul, so that good, but above all evil draws in. If from the occult point of view, we are not strong enough, 'evil' can take over. We are gradually losing part of our own free will.

The fact that this type of magic, which claims to be sexuality, is more common, is illustrated in the Creole language, among other things. In Haiti, some women - forgive the irreverent expression - are referred to as "a swallowing". This means that such women, in the service of the gods who control them, steal the life force of others, suck it away, especially through sexual contacts. From an occult point of view one can compare these women with a Lorelei (8.1.2.) or with the temptress from proverbs 7 (8.2.3.).

The knowledge of occult eroticism is the key to understanding how far this eroticism is removed from Christianity, and how this magic continues to distance its practitioners from Christianity.

The incalculable sons of God

In the chapter about "the Bible and eroticism" (9.4.) we referred to the biblical story of Sarah and Asmodeus, in which the latter killed her bridegroom up to seven times. The nephilim (9.4.) was also mentioned. *Genesis 6:1/4*, says that high beings, the "sons of God" took the daughters of men to wife. This was a reason for God to no longer invest his high life force in these 'fleshly' gods as he says in *Genesis 6:3*: "Then the Lord said, "My Spirit shall not strive with man forever, because he also is flesh".

Now we listen to the strange interpretation that Elisabeth Haich, *Initiation*, gives to this Bible text *Genesis 6:1/4*. She autobiographically describes a previous incarnation at the time of Ancient Egypt. She then underwent an occult initiation as a princess and clairvoyant. Because of a forbidden sexual intercourse, this initiation fails thoroughly. As one of the laws of magic, she almost immediately loses her laboriously built up mantic and magic abilities with it.

She describes the infamous nephilim from the Bible as a race that was called the "sons of God" (o.c., 171) and that after having evolved sufficiently, the contact with the earth will be broken and they will rise to "higher realms". She says: "However, before leaving the earth, the higher race had to inject its spiritual powers into the lower race. And so many sons of the divine race took it upon themselves to make the great sacrifice to bring up children in the daughters of the primeval people". She continues (o.c., 199). "However, these sons of the gods will continue to work in man's unconscious, precisely because they will be the unconscious of mankind and will manifest themselves in the soul of a maturing man as a fervent desire for liberation and redemption."

It seems as if she is justifying the activities of nephilim (9.4.), of the incubi (9.5.), the conception of Merlin the sorcerer (9.5.) and the entity (9.5.) in a few sentences. Whereas other writers used words such as 'rape' and 'desecration' in relation to the 'use' of the mediums in the santeria and macumba, Haich speaks of the completion of "the great sacrifice". It almost sounds like a "people, be grateful for the gods' abuse of your daughters". Haich apparently does not realize how she glorifies the demon and how she herself is in the grip of such 'higher' beings who radically oppose the Biblical God and His Decalogue. Almost as in a Greek tragedy, in which the main character, here Haich as the heroine, goes down, she continues "that these sons of God will continue to work in the unconscious of mankind, precisely because they will be the unconscious of mankind". How strikingly correct is her wording. Indeed, these gods to a large extent dominate mankind in its unconscious layers. That is what the Bible always denounces. The book repeatedly warns us to learn to make "the distinction of spirits", for example in *1 John 4:1*: "Beloved, do not believe every spirit, but test the spirits to see whether they are from God, because many false prophets have gone out into the world".

The children of such connections between "the daughters of man and the sons of God" have an intelligence that transcends that of man, but they are incalculable. They have no conscience in the biblical sense.

At least that's what a certain tradition tells us. It is said that the famous Merlin the wizard was a child of such a union. This can be called a virgin birth, because fertilization did not take place in the biological body. In the occult axiom, however, it did have a place, but in a subtle body. Which then led to the well-known biological repercussions. Let us refer to the pregnancy of the Virgin Mary or the film *l'emprise*.

Further on in her book (o.c., 200) Haich writes that "absolute obedience to the will of God is the duty of every employee to the great work. You recognize God's will when you thoroughly test everything that is required of you, and check whether it also corresponds to your deepest conviction. God speaks to us through our deepest conviction, and then we must obey unconditionally." And further (o.c., 202) we read that you "must be able to distinguish the divine from the satanic".

The question remains whether the nephilim reveal the work of the Biblical God. The Bible itself says very clearly that this is not the case. Haich's emphasis on 'duty' and 'unconditional obedience' is also cause for reflection. God's will can be recognized when it corresponds to your deepest conviction, she says. But what is the deepest conviction of, for example, a Vaughn who claims to have renounced the good and to be profoundly evil? Or a Hexe Petra? It reminds us of Peirce and his authority (2.3.). We like to agree that one has to distinguish the divine from the satanic and that, especially in religious matters, one has to test everything as much as possible. From the story of Haich, and her unbiblical interpretation, it appears that thinking through and testing religion is by no means an easy task.

A witch's Sabbath

The gods demand sex. That is the theme of this section. With this sexual element in religion, we go a whole step further: the witches' Sabbath. We refer to the story of a "magician who makes the trip out of body (6.1.1.). Father Trilles tells about Ngema, the village magician, who demonstrates an out-of-body experiment and in which his biological body remained on his bed all the time, while his subtle body 'went' to the place Yemvi. When Ngema wakes up the next morning in his physical body, he says to Trilles: "There were many of us and we had a good time".

He doesn't say what this "good fun" is made of. Trilles mentions somewhere in his book that Ngema's wizard's robe consists of a mask of animal skins. And that it is sprayed with human blood. That tells us a lot about the true nature of his gods. They are keen on blood. Ngema says of his 'master' that he is the one who 'can'. The magical abilities of the 'master' are then apparently very extensive. Consistent with wild behavior and the evocation of "primitive chaos", as did the chlysts (9.3.2.), it can be assumed that this is a kind of sexual orgy. We refer to Francisco Goya's painting "The Witches' Sabbath" (1798). More than one clairvoyant tells us that such scenes are really seen during a journey through the underground world. A well-known American film star and sex symbol even said that she saw such scenes regularly in her dreams, but that she couldn't get away from it. That says a lot about her occult status.

Carlo Ginzburg, *De Benandanti*²⁰ (The Benandanti), describes on the basis of historical documents how, from 1575, witches in northern Italy experience the same soul journeys. Ginzburg says: "Even though only the spirit (note: the subtle body) takes part, the journey of the soul is considered to be completely real". The witches leave on the occasion of the Sabbath of witches, to places where many come together and where orgiastic rites take place. In the meantime, the biological body lies in bed, motionless.

Anyone who does not know about astral travel and the existence of a subtle body, thinks that witches fantasize about these things or even that they lie. Father Trilles, among others, does not believe that Ngema, travelled outside the body and went to Yemvi. Let's remember his reply: "No, you were here all night, in a deep sleep!". To which Ngema replied, "I wasn't lying on the bed. That was just my body. But what is my body? I was on the plateau of Yemvi."

H. Harrer also did not believe that the Dalai Lama could travel outside his body to attend an important meeting (6.1.1.). Let's quote Harrer again: "The young Dalai Lama was convinced that through his faith and with the help of rites with his spirit he could be in far-flung places, for example in Samyé. When he was ready, he wanted to lead me there from Lhasa. I remember saying laughingly, "Well, Kundun, if you can do that, I'll be a Buddhist too."

Ginzburg states that there is indeed reality involved in such soul journeys. His opinion is shared by many magicians and connoisseurs.

A man can't satisfy her anymore.

Petra Singh, Hexe Petra, the 21-year-old Münchnerin (7.4.2.) also performs a voyage out of her body. She first rubs herself in with a witch's ointment that she composes herself on the basis of herbs. In this way she increases her life force through the subtle energy of the herbs. We refer to medical science. There, too, there are products available that can quickly lead to anesthesia. In this way, the biological body is stunned and the subtle body is released.

Petra says she started having sex very early: "I had my first affair at the age of twelve and a half. Nothing I skipped in the following years: men, women, "Alles kam dran" (Everything came). Today, however, I feel old. Man is bisexual according to his own destiny. However, in this area, nothing has given me any lasting satisfaction. A good spiritual friendship means a lot more to me. I became totally asexual."

She lives with her friend Jürgen. He is one year younger than she is. But, she says, "Unsere Beziehung ist eine rein geistige", "our relationship is purely spiritual". Witches have a very different type of sexuality.

In fact, sexually speaking, they don't want anything anymore of an ordinary man. If they live with a man, it usually doesn't take long. It gives them no lasting satisfaction. Their sex life is very intense, but not with people of flesh and blood. According to them, sex with a man is "almost nothing" compared to what they "really" experience when they are out of their body. People like Hexe Petra can join the village magician Ngema when, after attending a witch's Sabbath, he says: "There were many of us and we had a good time".

Sexual magic seals the deal.

Finally, we refer to Vaughn (4.3.1.) who was secretly involved in all kinds of alternative experiments, including hypnosis, at the university. Justin, a fellow student, said there were two covens on the university campus. Later, Logan continues in his book, *America Bewitched*, Justin and Vaughn had a discussion about 'evil'. Vaughn expressed himself clearly: "Some of them are completely at the mercy of evil. Justin said that there was something good in everyone and that no one could get away from that good. To which Vaughn proudly replied: "

"I have renounced all goodness, and I have completely surrendered to evil. I am totally evil. I made a pact with the devil. To be able to manage this, I had to drop everything good and focus on evil." "What I ask for" is, for example, money and property, eternal youth, eroticism and sex, insight into "the mysteries" and suchlike. I make an agreement with Satan or with an appearance of him "for eternity". Some sexual magic then seals the deal. J.P. Bayard, *Les pactes sataniques*²¹ (Satanic pacts), discusses such pacts in detail.

The ogre of Montpezat

Still on the subject of 'higher' beings and sexuality, we consult J. Durand, a sceptical historian. He writes in *Les Sorcières*²² (The Witches), about a certain Catherine, who according to the documents of the Inquisition was called "the ogre of Montpezat". A title that refers to rites, whether or not during a witch's Sabbath, in which the subtle life force of babies is appropriated. Montpezat is located north of Thueyts (Ardèche), in le Vivarais. Let's give again what Durand writes about this.

Catherine, full of resentment against everyone, is looking for medicinal herbs. This time she was after Champalbert, her neighbor. She had just arrived at Le Coulet, at the Col du Villaret, when she suddenly saw a black hare in front of her who blocked her way. He had big, upright ears and eyes from which flames seemed to come.

The woman's amazement was even more frightened when the hare started talking to her. Catherine, you are irritated with your neighbor: I will give you a powder with which you will kill his cattle. Go on, do as I say. When you have proof of my power, come back here, I'll wait for you there. Catherine does as she's told. A week later, she found the 'hare' again: "Catherine, if you want to renounce God, who baptized you, and take me, Barraban as your lord, I will make you a rich woman and avenge you on your enemies. She accepted. Following the devil's instructions, Catherine drew a cross on the earth, and crushed it with her feet. The pact is sealed. The "hare" forced her, among other things, to desecrate a host that she had to spit out in the middle of the cemetery. She promises to do it. Then the hare turns into a demon with a human face. He has sexual intercourse with her.

However impossible this story may be, Durant only tells what he finds in the documents of the Inquisition. For the average man, practices such as materialization and dematerialization (4.3.2.: the stolen ring), especially when animal forms are involved, remain a difficult thing to digest. Magicians, familiar with such customs, say that Catherine, seen occultly by the sexual

intercourse with Barraban, is from then on a witch, in the negative sense of the word. Again, the "incarnatio dei, hominis deificatio" (4.1.) applies.

The demon who becomes human and who had sex with Catherine, shares his demonic qualities with her, following the exchange of subtle matter. Let us remember that at the moment of orgasm, the auras of both partners unite into one, so that the two 'lovers' unite in one aura. The result, of course, is an exchange of subtle energies and character traits.

You will never belong to a man again.

Durand continues. After the 'love game' the demon takes on the shape of a 'hare' again. He concludes: "Now you are mine with your body but also with your soul. Physically you will never belong to a man again". We referred to hexe Petra, who lives with her friend Jürgen, but she doesn't want anything than an ordinary man can give. Witches attending a Sabbath claim to experience a form of sex that is much more intense than what an ordinary man can offer them. And that's why they shun sex with 'earthly' men. Let's also note that the mantic gifted say that in the aura of a real witch they indeed see in a subtle way a male animal, her power animal. One can compare the "being a witch" with a form of nahualism. One can also see that the 'hare', Baraban, has a much lower ethics than, for example, the deity with which Twadekili, through her python, worked.

Finally, let's look at the culture of ancient Egypt. Many paintings in the royal tombs and many sculptures depict the pharaohs, together with their animal of power, that 'floats' just above their heads. The pharaohs knew that they could not rule without the occult energy of their power animal. This animal energy contains a life force that is powerful, but also dangerous. Female energy amplifies this in the sexual intercourse. In the long run one can become so one with sexy creatures from the other world, that one constantly lives in it, and compulsively asks for it.

Let us compare this intercourse of the 'hare' with Catherine, as Herodotus testifies during his visit to Mendes in Egypt. There a buck had sex with a woman (10.2.1.). In many archaic cultures, the "male / female" couple has proved to be an unchanging fact throughout the centuries. The male animal represents a male and 'higher' being. In this way his life force is linked to that of the woman. The dynamism is again noticeable here, but at the cultural level of the pagan religions. They had basically no other life force than the life force of the plants (including the plant spirits), of the animals (including their spirits) and of the people. They tried to get by with the fluid they knew in order to be able to cope with the sometimes life-threatening dangers of nature and to survive.

A modern man and certainly a Bible believer can despise such rites and condemn them as demonic. However, it must be remembered that biblical and pre-modern mankind "did not know better". For those ancient cultures, nature was first and foremost a 'mystery', a visible presence of sacred life forces and beings of all kinds. If these beings were treated in the right ritual way, they could work in a saving way.

In order to eliminate the evil created by these entities themselves, archaic man has tried to enter in their favor. This is done by giving them, in a visible animal form, the opportunity to 'have fun'.

The woman who underwent the sexual ritual did this not to experience the erotic pleasure (?), but to release the higher life force of her 'partner' in that magical field. This subtle energy was then used to solve all kinds of life problems, to avert a calamity or to heal someone. Such women were highly regarded in those cultures.

Although our nominalist culture also knows about people who have intercourse with animals, the difference is still sky-high. In the archaic cultures this was situated in a sacred context and with the intention of helping fellow human beings. Only specially trained and initiated women, who could handle such a task magically, were eligible for this.

Whoever ventures into such practices without preparation, and in an exclusively secular context, exchanges part of his humanity for an "animalization" that will gradually manifest itself. This can be shown, for example, by a deterioration of character, unpredictable behavior and even in possessions of all kinds.

The black masses

Let us return to Catherine and her 'hare'. With her increased energy, however, she does not work at all to improve the fate of her fellow human beings. On the contrary. She does not control these energies, but is controlled by them herself. According to the Latin report, in the state of off-body, she even participates in the witches' sabbaths where sexual orgies take place. Ritual ceremonies are also carried out, comparable to ecclesiastical ceremonies, but with reverse intentions. We are talking about so-called "black masses".

J. Lignières, *Les messes noires*²³, (The black masses), says that black masses are the rite par excellence by which Satan and Satania are called as the power that dominates this world. Immediate desire is "success in the material order" (o.c., 13). In all dark magic, a certain sexualism plays a role and is addressed to superior and inferior beings. They are seduced by the creation of an attractive atmosphere. The 'sexism' highlighted by the author plays a major role in this respect. Among other things by 'nudity'. What the Bible hides for cautious reasons is thus clarified. Satanic takes place at the animal level, and can be seduced by sexuality. Louis XIV (1638/1715), who called himself "le roi-soleil", the "Sun King", regularly ordered black masses. We also refer to what has been said about initiation groups (5.3.).

We continue the story of Catherine and Barraban. He tells her: "In place of the Blessed Sacrament, you will eat human flesh, the flesh of children that the people I will designate will bring you during the Sabbaths in which you will have to participate to honor me". This is probably the subtle life force of children. The fact that this consumption of their energy has an impact on their biological bodies has been illustrated by the way witches (10.4.), among others, work. "Thus was born the witch-ogress of Montpezat endowed with extra-natural and evil powers that she exercised with the recipes revealed by the black hare."

Thus the interpretation of Durand, o.c., 67. The hare was really her power animal, her nahual (10.2.). Therein she resembles somewhat the shamans who - at least according to the folk traditions - cherished no evil intent. It is not always clear whether these shamans also have intercourse with the power animal through a subtle ritual. In many traditional healing methods, animal life forces play a sometimes very decisive role. For example, in Northern Siberia.

For decades, Catherine has been spreading fear all over the region. On 25.09.1519 she was arrested by the Inquisition. She confessed everything. Also that in the course of the Sabbath they ate children. On 12.10.1519 she was burned alive... according to the customs of that time.

I gave him my body and my soul.

In his book, Jean Durand goes over a whole series of histories of witches in the south of France. Thus we read (o.c., 36): "There, under the bridge, the devil 'Robin' has taken me in an act of mating. I didn't just give him my body, but also my soul. And I have renounced my

Catholic faith". Thus a certain Martian, 'sorcière', a witch, spoke not far from Uzès. She was accused in 1479 by two tortured witches. Witches claim that 'the devil' regularly took the form of an animal. Which shows that witches do not speak so much of biological eroticism itself but of eroticism within which, in spirit and imagination, they allow themselves to be fertilized. By a subtle sperm, of course.

In 1897 S. Freud read the book *Malleus maleficarum*, (Witches' hammer), by Jacob Sprenger (edition 1486) and Heinrich Institoris (edition 1498). It is the now classic handbook of European anti-Satanism. In a letter to his friend and doctor Fliess Freud writes: "If only I could find out why witches, in their confessions, always claim that the devil's sperm is 'cold'. Tobie Nathan, *Le sperme du diable*²⁴, (The devil's sperm), mentions Freud's concern on the cover of his book. From Catherine's story this becomes understandable. Witches claim to have a subtle, disembodied, communion with demonic beings during a witch's Sabbath. It is obvious to assume that such a fertilization, like all black-magic work, feels particularly cold.

What is allowed is different from what is possible

Let us first look at sexuality from a purely secular point of view. Here too, the Bible speaks of the 'flesh' on the one hand and the 'spirit' on the other. There are many commendable things to be said on this last point. Poets and philosophers have already done so and are still doing so, and rightly so. There's no problem here. The situation is unlike when the focus is shifted - we'll pay attention to the exclusive – only to the flesh. That's where it's different. Sexy beings can hold a person in their grip in such a way that he or she is constantly occupied with sex, and compulsively always ask for it.

Let's first look at sexuality from the purely profane side. Many sex boutiques and advertisements in the media show us a wide choice of many 'toys', in all shapes, colors and sizes, to stimulate our sexual feelings. Yes, some of them even work with a remote control. The lady can 'insert' the toy and give the remote control to her partner. He can already prepare his partner, more or less subtly, for what awaits him later, and this already during his purchases or visits to the restaurant.. Or, in the absence of a partner, the lady can spoil herself. For a number of people, having 'the kick' is indeed one of life's main concerns. This is usually not possible without erotic fantasies. Many couples clubs offer opportunities to 'guide' people in their discovery of new techniques in finding "deeper happiness". Our world does not suffer - to put it mildly - from a lack of possibilities in this area.

Now we focus on the sacred side. Here too the distinction between 'spirit' and 'flesh' can be made. Considering the two extremes, we find on the one hand what the Latin term 'caritas', 'charity', means, and that refers to selfless love. On the other side we find the 'eros', the love that seeks itself. Between these two extremes we find many variants.

One can love someone with all one's heart, as already mentioned it concerns 'caritas', 'charity' without self-interest. We will then create similar subtle thought-forms. This time they are not avenging demons, like the revenge demon of Fortune. It is possible that some kind of angels will be brought to life, just as the mother did by constantly and with great concern thinking about her child who was in need. We've already talked about the mantical and magical power of deep love elsewhere in this book. There is no problem there either.

Erotic fantasies and energies can also be the ideal recipe for creating completely different thought forms. They're not revenge demons this time, like Fortune brought one to life. Nor are they angelic creatures like the mother created one to protect her child, who knew agony. They

are slimy dark red and black walms, as they show themselves in and around a lot of shameless porn magazines (8.1.3.).

The subtle powers do find a place in the aura of the man who brought them to life. Such energies have an animal-like appearance. The compulsive thing is that such forms of thought regularly receive an extra dose of energy, so that they can grow. According to the axiom that the equal seeks the equal, they also attract like-minded entities in the subtle world. They find an aura that is 'open' to them and come to nestle comfortably in it. The form of thought is now given its own inspiration, a will, and is regularly nourished. Like the monk of David-Neel (7.2.4.) he grows in strength and consciousness. And just like the monk, he strives for independence, separate from his creator. He will do everything in his power to maintain his life. With the regularity of a clock he stimulates the person in whose aura he is staying, with erotic fantasies. And once the human being reacts compulsively to this and, for example, provides the subtle energy through repeated self-gratification, the circle is complete. And it is ultimately the animated thought form that indicates the ever-faster rhythm of this, and no longer the human being. As *Luke 11:24* says, this spirit, in turn, can bring in seven other spirits, which are even worse than himself, and which all enter the aura and continue to live there.

It is strange, sometimes frightening, to hear a clairvoyant tell how the aura of an overly erotic man gradually turns from light to dark. Not to mention the description of the hideous creatures that take up residence there. A human being can get back on his feet by no longer giving such creatures 'food' and by focusing his thoughts on other subjects. A magician can cleanse the aura of such a person through a ritual. The dark colors disappear and the aura becomes shining again. However, if the compulsive habit continues to exist, the person in question will soon have polluted his aura again and the magical work will have been in vain.

From a profane point of view, the media can be full of talk about breaking the sexual taboos. Their spokespersons can call themselves the predecessors in the "liberation of the individual", and proclaim that there is a lot of deep happiness to be found there. In sacred terms, however, it is an activation of the 'wild me', and biblically, it is a step backwards in evolution. Man has a far-reaching degree of autonomy. He can use this freedom as he pleases. But what he causes will have consequences. What is allowed is different from what is possible. We will come back to this in detail as well.

The kumarireligion

M.S. Boulanger, *Le regard de la Kumari*²⁵ (The Kumari's gaze), brings us closer to the true and sexual nature of the goddess religions. In Nepal the kumari is a beautiful, virgin and still very young girl, usually between three and five years old. The Kumari has various duties. She should never bleed. That would mean a loss of subtle life force. For the same reason she is not allowed to touch the ground. She almost always has to stay in the protection of the palace. Before such a girl as Kumari is elected, she undergoes a series of magical rituals unknown to us. Once 'approved', she is a mediator, between the goddess Taleju Bhavani, who represents the goddess Shiva, and the reigning king. How can one imagine that? A king in Nepal does not rule today except on the basis of a little girl who represents a Mother Goddess of high rank. This means that what we call 'the sacred' has aspects that are very difficult for our Western thinking to understand. This kumari remained in the royal palace until the day that she received her periods for the first time. Until then she obtains the female subtle life energy from the goddess and passes it on to the king. The prince is thus provided with the required extra-natural powers to be able to rule. One can compare this with Abihag and King David (1.4.3.). On grand religious occasions the kumari is carried around in a sedan chair in the capital Kathmandu.

Mrs. Boulanger continues: "The kumari is indeed the embodiment in a female person of tantrism. She is animated by a force that is both feared and treated with respect. It is the creative and deconstructive energy that dominates the world. A force that creates the world, but also threatens to destroy it".

C. Regmi-Jagadisch, *The Kumari of Kathmandu*²⁶, said, "The ultimate goal of the adoration of a young virgin is not finished, but, it seems, the worshippers had to have sexual relations with these girls after the adoration. Boulanger added, "In India, the devadasi, the temple prostitutes, were famous for provoking, for the same reasons, the favor of the gods for the high castes who used them. The Orthodox Brahmins almost considered them the outcasts and at the same time they were worshipped as goddesses, even by kings (o.c., 203)".

Finally: the primitive goddess expresses herself in a multitude of 'functions', of energy-guiding interventions in the universe. This also includes sacred prostitution, which makes goddesses favorable. Lately one hears a lot of criticism on the unnatural way of life of such kumari children. They are worshipped and spoiled, but years later at the first menstruation they are sent back to their parental home. All this time they don't go to school. In those cultures one does not dare to point out to the deity, who 'lives in' her, possible shortcomings and the way in which she has to develop further.

One can imagine from a nominalistic view of life that cultures that do not share the religious presuppositions will speak of sexual abuse.

In this way we can come to a conclusion that at the same time has a question in it: what is characteristic of women, of their vitality, of their typical influence, so that all over the world - except in the Jewish, Christian or Islamic religion - women, their energy and their influx are put forward as a kind of foundation of typically masculine holiness? As already mentioned, "the sacred" remains a very difficult fact for our Western thinking.

Emperor Akihito will spend the night with the sun goddess.

It will be remembered that the Japanese emperor Hirohito (1901-1989) enjoyed a divine status in his country. After the Second World War, however, he was forced by the Americans to renounce this status. He was no longer a "god on earth", but an ordinary mortal who had to comply with the new constitution. This stipulated that his function would only be symbolic. After a period of mourning of one year, following his death, his son Akihito ascended the throne in 1990. This ceremony also included an ancient ritual, the 'Daijosai' or the great sacrifice of rice. The newspaper '*Het volk*'²⁷ reports about this event as follows.

High guests from 158 countries, including the Belgian royal couple, will witness today (remark: 12 November 1990) in Tokyo how Crown Prince Akihito, as the 125th Japanese emperor, ascends the chrysanthemum throne. (...) This is the first time that a Japanese emperor has come to power under the provisions of the modern constitution proclaimed in 1946. According to Daijosai, the new emperor spends the night alone with the sun goddess Amaterasu. At the beginning of the ritual Akihito will take a bath, put on special robes and go to a temple in the garden of the imperial palace. In complete seclusion he will offer rice wine to the eight hundred Shinto gods. The new emperor then "spiritually unites himself with the sun goddess", according to a cautious formulation by shinto-experts. The less respectful New York Times calls things by their name and states that the new emperor simulates "sexual relations" with the gods. However, the secret event will not be as simple as that. The mystery surrounding the 1,200-year-old ceremony does not in fact make it clear to anyone exactly what the situation is. During the night watch, the heir to the throne undergoes a metamorphosis from man to woman.

In this phase he is fertilized by the gods, whereupon he is reborn as an immortal three hours before dawn. According to tradition, this makes him a god himself. This is completely contrary to the constitutionally prescribed separation of religion and state. In this context, a government spokesman in Tokyo could only declare that the government "does not have the right to express an opinion on whether or not the emperor thereby acquires the divine nature." So much for the newspaper.

This religion, like the kumari, is about the subtle power that is generated by an erotically tinted ritual. This can be done in thought, but also physically if necessary. All real mythologies refer to an archetypal couple who, by means of a form of sacred marriage, create 'all being' and give or should give the king or emperor the subtle energy necessary for the performance of this administrative task. In that respect one can somewhat compare these rituals with the story of the beautiful Abishag and King David (1.4.3.). Since the primal couple with regard to the kumari and emperor Akihito is situated on the extra-natural level, the demonic reservation continues to apply here. With such gods one never knows.

A cyclical view of life

Mrs. Boulanger spoke about the kumari-religion of a creative and deconstructing energy that dominates the world. An energy that creates the world, but also threatens to destroy it. Many extra-biblical religions reconcile themselves with the idea that something is being built up, but that it is also being broken down. After which it is rebuilt, and again it is broken off. One speaks of a cyclical conception of sacred history. Inherent in the ascent is the downfall.

We refer to Goethe's Faust. It is the title of Goethe's poem, but also the name of its protagonist. Goethe adapted the old Faust legend. Faust wanted a form of knowledge and power that goes far beyond that of people. Something that does not bear witness to great humility. That's why he makes an agreement with the devil. Faust gets what he wants for some time, but has to give his soul to the devil in return. The demon Mephistopheles expresses this ascending and descending of life as follows: "I am the spirit who always denies, and rightly so. For everything that comes into being is worth destroying. It is better, then, that nothing came into being. So everything you know as sin, destruction, in short as evil, is my peculiar element". The peculiar and demonic element lies in the fact that Mephistopheles says that what is created, may also go to ruin.

It is reminiscent of Nazi philosophy. Once the third empire no longer sees victory, everything has to be destroyed. The post-war situation of the people is no longer taken into account. In the Nazi axiom it has to go down with its leaders. Until one day it will rise from its ashes like a phoenix.

Many Bond films show a demonic attitude in addition to their nominalism. For example, it's no problem for these heroes of the white screen to first have sex with a lady, and then, true to the "license to kill", to shoot them cold-bloodedly. The demonic is illustrated by the fact that what is built up, at the end of the film goes up in flames in a spectacular way again. A similar demonic atmosphere can also be found in the successful American soap opera Dallas, in which themes such as mistrust, jealousy, adultery, violence, intrigue, money hunger, blackmail and power are elaborated unnecessarily.

Let's round this part off. Just as extra-biblical gods take energy from their followers through ordinary contact, so some of them also demand sexuality as a source of their energy. But even that is far from sufficient for some of these beings...

11.3.3. The gods require blood.

An inventory

The chapter on animism already mentioned a number of blood sacrifices (8.2.3.). Kalinga', for example, was the name of a drum that was poured with the blood of bulls a few times a year and which contained the genitals of conquered monarchs. The blood and the life force of the conquered monarchs gave their strength to the spirit that controls the drum. Balsan (8.2.3.) mentioned the use in the Kalahari Desert of a powder, prepared from the corpse of a sacrificed baby, to produce rain. And the Bible *1 Kings 22: 20/2* wrote that the prostitutes bathed in the blood of the fallen king of Israel, because of the vitality it contained. The children's sacrifices at the time of the Incas, but also in our time, were also discussed. The theme of 'blood' was already introduced to some extent. We add a few more samples.

An antelope horn

In Bazuto and Soweto, the head man owns an antelope horn containing inorganic and organic material. The inorganic material can consist of special stones. The organic material contains selected parts of plants, animals or people. For example, it may contain a piece of a person's dried liver, or the heart, or a piece of the brain. In order to obtain these ingredients, a person is killed. The well-known "do ut des": one offers 'higher' beings the fluid, the soul, the life force of that sacrificed human being, and for that they will help. Either the magician has sex with the victim first, then he kills her. We then have sex with killing, eros and thanatos, which is stronger. After being raped and murdered, a woman is subjected to these 'higher' creatures in the other world and compulsively carries out what is ordered of her. This was the basis for the initiation of the ngil (3.3.3.). It is said that during the reign of Papa Doc, Dr. Duvalier, the president of Haiti, the abduction and sacrifice of children was a regular occurrence.

Not always so innocent piercings

The theme of 'human sacrifice' has already been introduced (8.2.3.). Such sacrifices can, if necessary, be replaced by a sacrifice in which not "the whole" is offered, but a part. However, this part replaces and represents the whole. For example, the DNA of a drop of blood belonging to someone is identical to all of that person's blood. This insight also applies magically.

After all, one works with a part, but always has the whole thing in mind. Such a sacrifice, for example, manifests itself in a deliberate mutilation of a part of the body. According to some clairvoyants, this can take various forms, including circumcision, clitoridectomy (female genital mutilation), castration, notches, piercings and even tattoos.

Although such piercings and tattoos are more and more socially accepted in our time, according to a number of clairvoyants and magicians they are far from innocent. More than one mantically gifted person states that placing a piercing, tattoo or circumcision can, sacredly speaking, be a blood ritual, even if this happens subcutaneously and minimally. As said: the part stands for the whole. In this case, the person who performs the rite, in his or her deeper soul, may be the initiator. He or she is thus the medial figure, the mediator between the deity demanding blood and the victim, the person on whose body the tattoo is coming or in whom the mutilation is being performed.

The television channel 'une', the official Flemish television channel, broadcast a documentary by Annemie Struyff, entitled "*Blijf van mijn lijfje*²⁸." (Don't touch my body)".

She is working on the topic of female genital mutilation in Kekonga, Kenya. Although female genital mutilation is prohibited by law, this tradition still exists, particularly in rural. Kekonga's female circumciser was later arrested by the police. Her mother then spoke in the

report. She defended her daughter's 'vocation' and literally said: "My daughter did not choose this work, it is dedicated to her by god". She is right. The demonic or even satanic nature of the mentioned divinity is thus specified. Many clairvoyants will notice that the deeper, unconscious soul of the woman who practiced the mutilation is trapped in the grip of her deity. She accepts the orders without will and as a divine vocation, carries out the blood ritual and will even vigorously defend this intervention against her critics.

The report also showed us about a hundred girls who were waiting in a long line to be circumcised. The queue was guarded by a man who made sure that no one could escape. When Mrs. Struyff asked if these girls could not walk better instead of being pushed to undergo their mutilation, one of the accompanying black women replied: "they have to, otherwise he'll bewitch them and they'll die".

It is a pity that the report did not respond at all to this statement. Is it a stupid superstition or, on the contrary, an extremely dangerous practice of black magic?

People, familiar with such practices could have been asked what they - not us with our Western mentality - think and experience of it. If so, whether they have any testimonies to the existence of such practices. Here we refer to the chapter on black magic (7.4.) and to Hexe Petra who says that she avenges herself by concentrating on the person in question until this imaginary, but insanely wanted evil really occurs (7.4.2.). Or we can refer to the magic described in the history of the egg (7.4.3.), to the feedback shock (7.4.6.) or do we can think of the testimony of the man who was suddenly confronted with death in the opera in Paris (7.5.3.).

Once initiated, even those who have been subjected to the tattoo or mutilation can fall under the spell of that divinity, causing them to lose part of their own sacred life force for the benefit of that divinity. In our profane world, so de complain clairvoyants, there is hardly anyone left who pays any attention to this. Sensitives will often feel uncomfortable seeing a tattoo or mutilation carried out, or even whenever they think on the fact that such practices do exist and are applied with the regularity of a clock. For the clairvoyants it is yet another indication that profane processes, in themselves, simply do not exist. Everything that happens has repercussions in the subtle world. It does not matter at all whether one believes in it or not. The tragedy of the nominalist man is, according to the sacred vision, that it remains essentially an unconscious process. The profane man barely realizes it.

Not always so innocent blood transfusions

In the light of all this, one can also consider blood transfusions. Even though they can biologically save lives, it is clear that they also have an occult effect. Does one receive the blood of someone who lives a holy life in his or her deeper soul, or does it come from someone whose aura is completely black? What about someone who gives blood but in the meantime steals the subtle energy of his fellow man in his own deeper soul? Who wants to - literally - share in the life force of an evil hexe Petra, of a Vaughan who made a pact with the devil or of a black magician? Those who study this subject state that blood transfusions sometimes lead to changes in the character of the person who underwent the transfusion. It can be for the better, and then there is no problem. But reality can also be sadly different. If a blood transfusion is inevitable, seers and magicians urge us to pray with conviction and repeatedly to the Holy Trinity that the received blood will be purified of all harmful influences.

Similarly, it seems possible to us that the subtle and harmful effect of a piercing or tattoo can be reduced or even neutralized in this way. To do this, the person who received the piercing or tattoo can remember when it was applied. In his or her mind he or she goes through every phase of the whole process meticulously and in detail again, and this repeatedly, in which at

every action of the tattooer, Trinitarian prayers are said in order to protect himself or herself from bad influences.

Let's summarize. Lower gods are keen on man's energy. They obtain it through ordinary contacts, through sex, through blood, or through all this together. But even then some of their gods are still far from satisfied....

11.3.4. The gods make possessed.

An exchange of souls

This theme was touched upon in the chapter on animism, where a number of samples of such an exchange of souls were mentioned (8.2.2.). We talked about hypnosis. The hypnotist pushed with his own soul body the soul body of the person to be hypnotized out of his biological body. This body was then directed by the aura or subtle body of the hypnotist, who thus gains control over it. That's what some seers tell us about it.

We brought up the exchange of soul matter between the animal tamer and his animals, along with some forms of Spiritism. We also gave some examples of a change of personality. A person suddenly showed very different character traits.

We mention again such an exchange. Now we do not emphasize the share of man, but that of the deity. Robert Ambelain, *Le vampirisme*²⁹ (Vampirism), is the core of this. It concerns a 'passation d'âme', an exchange of mutual souls. A subtle material body of one is exchanged with the subtle material body of the other. It is a mutual process. With all the consequences it has its own. The gods do not only demand contact, sex or blood. No, they also demand the body of someone. A sample.

Material wealth

We consult Jean-Paul Régimbal, *Le rock 'n Roll*³⁰: (Rock 'n Roll) : Here is Vincent Fournier's explicit testimony: "A few years ago, I went to a spiritist séance where Norma Buckley (remark: who leads the séance) begged the spirit to make himself heard. In the end, the spirit came and he spoke to me. He promised me and my band fame, domination of rock music all over the world and material wealth in abundance. The only thing he asked me in return was to give him my body so that this spirit could take possession of me. In exchange for this possession, I became famous all over the world. In order to do so, I took the name by which that spirit made itself known during the séance. So I am known all over the world. Does this name mean anything to you: Alice Cooper".

Clairvoyants warn: throughout his further evolution, the question arises as to how Fournier can regain his 'quiet self-determination', his freedom. Although he may gain wealth and success in this world, there are serious questions about his fate in "the other world". The Bible also states that the soul is so important that it cannot be exchanged for anything. *Mark 8:36/37* does indeed mention: " For what does it profit a man to gain the whole world, and forfeit his soul? "For what will a man give in exchange for his soul?"

The Chosen Child

Jean-Marquès Rivière, *À l'ombre des monastères Tibétains*³¹ (In the shade of Tibetan monasteries), recounts. "The Umzé of the monastery, the venerated and almighty lama Mé Thôn-Tsampo, has died. The great miracle worker and healer, famous throughout Tibet, and one of the living Buddhas of the forbidden land (note: at that time Tibet was forbidden for strangers) left his physical body to go to the glorious light. After 49 days in the underworld, the Bardo Todol (the world of wandering souls), having stayed, the divine ray of light that already enlightened the Umzé, focuses again on a being chosen by fate. And that in turn will become a living Buddha. According to the rites of the lamas, the corpse was carefully embalmed. Almost

naked it was then placed in the sitting meditation position. Next, the llamas and the magicians, familiar with astrology, have searched for the living being that will be worthy for the next incarnation of the llama Mé Thôn-Tsampo. He was a young child of about 8 years old, coming from a modest family of farmers in the neighborhood. Fate and the stars have chosen him in unison.”

Rivière then describes how the child was taken from his parents and led to the temple where the ceremony will begin. A ritual in which the deceased Lama will take possession of the child's body. Rivière continues. "The comparison of the innocent and childlike face from before the horrible ceremony, and the high dignity after it, with the quiet superhuman determination, was a mystery to me. The chosen child sat in a corner, wept and worried. Slowly and singing, the procession comes closer. The child is raised on a sedan chair. It is tense and pale. It has a corpse color. Then the child is put on the crossed legs of the corpse. With a white sheet they are both covered. A heavy, deep voice from another llama quotes ritual texts. It is all very distressing and sad. It's like a psalm, permeated by a deep and eternal despair. And then, all of a sudden, there's a tearing cry. The ritual texts are stopped. The llamas hurry up and remove the white sheet that covers both bodies. I see that the body of the lama has fallen. The child, however, is now sitting upright. The eyes are shining. It suddenly has an attitude of absolute authority and powerful victory. The child stood up, went to the frightened crowd, and said, "It is I, llama Mé Thon-Tsampo, spiritual son of llama Khur Tchong Repa. I have descended, I have come and am now in the midst of you. In a wild rapture the child god looks into the future. All naivety and childlike nature have disappeared. A spiritual energy, a mystical mature and conscious experience, a deep knowledge of the (remark: Buddhist) teachings express themselves through the child's mouth. The llamas have put the prayer sticks and tea bags of all the llamas together. The objects that belonged to the deceased and venerated llama have been deliberately added. I notice that, at the request of the counsel of the ancients, the child is going to the consecrated objects with a decisive step. Without hesitation he chooses four or five of them. He takes them to his throne further in the temple. Then he says, "This is my prayer stick, this is my cup to drink tea from, this is my dordjé. (A ritual object of power)." He says all this in a strict commanding tone. There is no longer any doubt". So much for the text of Rivière.

The child is expelled from his body and the Lama's subtle body takes its place. Westerners who are already enthusiastically and uncritically immersed in the serenity and peace of Buddhism may be able to think about the existence of such practices. One does not have to be sensitive to feel that the 'chosen' child is being seriously wronged.

A zombie

If necessary, human sacrifice can be replaced by mutilation, as we wrote above. However, these sacrifices can just as easily be replaced by animal or plant sacrifices. One sacrifices the material animal or the material plant, but finely material actually the human. We are wary of the gruesome practices that are used in this respect.

J. Kerbouill, *Vaudou et pratiques magiques*³², explains what a zombie is in Haiti. Apart from the broad meaning of ghost or spirit, or even ancestral ghost, there is the scary meaning. He explains them. A black magician, usually with some magically prepared drug, works his victim, a man, a woman or a child, so that it becomes a sham death. Sometimes family members deliberately take part in the spell. The victim is then buried according to local custom. The following night, however, he is exhumed and brought into a lowered consciousness by a black magician.

From then on, the victim leads a kind of vegetative life, almost like a human machine. Thus he remains the slave of his lord and master. His master is not necessarily the creator of the zombie, but he can be an accomplice. The zombie works on a farm or warehouse with incredible strength, but has no idea of his addiction.

W. Davis, *De slang en de regenboog*, (The Snake and the Rainbow), talks about a plural of 'bodies' (4.2.2.) that make up man. One of these subtle bodies is the 'ti bon ange'. This 'little good angel' is the target of black magic. This is all the more understandable because the 'ti bon ange' easily leaves the biological body. Magicians claim that a person, magically stripped of his 'ti bon ange' loses all humanity and as a soulless automaton, stripped of all serious life force, is only good for example for slave labor on the sugar cane plantations.

An animal as a sacrifice

R. Ambelain, *Le vampirisme*³³ (Vampirism) mentions that when the law prohibits the sacrifice of a man, an animal is taken (10.3.). Before performing this ritual, the magician detach the double, the subtle body, the "ti bon ange" from both and he exchanges them with each other. This leads to creepy forms of behavior. The child, who became such a 'victim', remains in 'life' but is implanted with the spirit of an animal. From then on it becomes a kind of 'imbecile'. It can no longer learn to speak or walk upright. In many central African villages there are idiots because of such practices. The animal, however, because it was implanted a human spirit, always shows, according to Ambelain, a behavior as well as a gaze that are remarkably 'human'. The animal can then be sacrificed instead of man.

An anonymous testimony

Africa, sub-Saharan Africa. Mama Montsho was dying. Her heart was black. She had been a child of the night all her life. She had regularly sacrificed the red blood of her fellow human beings to her gods. She had asked for, received, and repeatedly performed things that shunned the light of day. Now she feared her coming judgment. She asked her gods for help. Could they do her one last favor in this life? Really the very last one. How did she escape from her judges? Could her gods help her once more? But look, didn't she have any offspring there? Wasn't that Kayla, her young and still fragile great-granddaughter? That child had a long life ahead of him. And so the gods would assist the great-grandmother one more time...

Mama Montsho had become too weak to get out of her cabin. Moments later she was lying in a deep and unusual sleep. Around that time the little Kayla had a very high fever. And a little later, Mommy Montsho was gone. She had left for the land of her ancestors. At least, so they said. But was it the whole truth?

Little Kayla lost consciousness that day. So we quickly went to the mission a few villages further. A doctor-missionary keeps a small hospital open. Once there, the doctor examined Kayla, but he found no reason for the persistent high fever. The child remained motionless for three long days. The fever rose above 40 degrees Celsius. Kayla's mother kept watch over her child day and night. And behold, on the fourth day the child stood straight in bed and began to dance frenzied with joy. Healed? No, far from it. The high fever was still there. It was a particularly macabre sight. How can a child with so much fever lie half-dead at first, and stand there and dance shortly afterwards? How does little Kayla survive that? And what is the reason for this creepy joy? The doctor stood before a riddle? He had never experienced that before. He gave Kayla a sedative and antipyretic drug so that she could rest and survive her very high fever. Kayla slept in.

And behold, the next morning she woke up, and was completely fever-free. Tired, but healthy she took food back to herself for the first time in five days. And she recovered completely within a very short time. Kayla's mother couldn't get enough of her happiness. She had her child back, perfect and healthy. Even the village magician did not understand the quick healing. In silence he thought. He found it strange that in his small village community the death of mama Montsho coincided with the illness of her great-granddaughter Kayla. In his mind he saw again the image of the deceased. He thought of her fear of her imminent judgment. And her desire to escape. Then he looked at the little, healthy Kayla who was walking in front of him. She had changed so much. How she looked like Mama Montsho. And suddenly, suddenly he understood. But he never told Kayla or her family about it.

So much for the gods' grip on people, on their energy, their sexuality, their blood, or even on their whole body. That doesn't sound so modest. Let's then express what has gradually become abundantly clear...

11.3.5. The gods have no ethics.

The gods are above good and evil.

What can be said ethically about gods who demand sex, blood and vitality from their followers? Let us quote once again the 'mère-des-dieux'. She stated: "The god Exu may be devilish, but he may also be the best of all gods" (3.3.2.). Or: "But my son, good and evil are human agreements. The gods are situated above it. Our morality doesn't really concern them."

For the Mère-des-dieux, good and evil are merely subjective concepts to which, in reality, nothing objectively responds. This is an outspoken nominalist vision. We have already pointed to the immense difference between such gods and the Biblical God, who adheres himself to His Decalogue, and who, as the giver of all life, does not ask for any sacrifices at all, but does ask for an ethical walk in life.

The statement of the Mère-des-dieux is reminiscent of F. Nietzsche and his *Jenseits von Gut und Böse* (Beyond good and evil), (3.3.6.) in which he states that there are no good and evil in themselves, but that they are merely interpretations of reality. There are no values in themselves for such thinkers, there is no morality, no biblical Decalogue (the Ten Commandments), there are no platonic bearing ideas. There are only human agreements. The distinction between good and evil has lost its power. In the religions of many natural peoples, such a 'demonic' attitude is the rule rather than the exception.

Alexandra David-Neel, *Liefdestover en zwarte magie*³⁴, (Love magic and black magic), lets a Lama speak to his disciple: "I don't care about your past behavior, the good or bad deeds you have done. Good and evil are vain differences in the service of short-sighted minds." Here, too, there is no objective ethics at all.

He drank to please the gods.

Eliot Cowan, *Spirituele geneeskracht van planten*³⁵, (Spiritual healing power of plants), lets the Indian woman Pocahontas speak up for a certain shaman. She says: "I felt that his body had been destroyed by the alcohol. But most of all I felt the greatness of this man. I never knew that a person could work so relentlessly for the good of other people and that someone could continue channeling for so long (note: conversing with spirits). I also felt the contradictions within him. The pain in his body. The dilemmas he faced. What I got was a very credible image of a complete human being. And yes, his chest hurt a lot. No one had ever said to him that he smoked too much. Everyone was afraid to tell him what he did wrong. The amounts of alcohol he had to drink were a disaster for his body, but the ghosts with whom he was connected wanted

alcohol. The only way they could get it was through him. So he drank huge amounts every day. But whatever the reason for all that drinking was, he was a great man. Until his death last year, he helped many people". So much for Pocahontas.

We pay attention: "the spirits wanted alcohol", so the shaman actually drank himself to death. For the good of other people, he wanted to keep in touch with those spirits. That was his dilemma. It is Pocahontas herself who brings up the term 'dilemma'. Once again we see the harmony of the opposites. He has to ruin himself to help others. Good and evil are interwoven. One sees again the difference with the Biblical God. He does not want alcohol and certainly not a person who destroys himself by alcohol.

A godless and deconstructive religion

Let us then look at Buddhism and its ethics, or rather, its absence. Luc Ferry, *Le bouddhisme vu d' Europe*³⁶ (Buddhism as seen from Europe), literally says: "This religion without a god was only discovered in the west from the 1920s". Let's go into that.

Buddha', the term means 'enlightened', was probably a historical figure. He was the son of a prince. At the age of sixteen he married two princesses and lived in a palace without worries. This aristocratic origin makes much clear in his life and teachings. Three times he leaves his palace life and discovers three unavoidable ailments: growing old, suffering and dying. The fourth time, the means of salvation became clear to him: he discovered the inner peace of a begging ascetic.

Let us note that both the carefree life in the palace and that of the ascetic, are as far removed from the everyday life of the great mass'. Some aristocrats sometimes looked down on the common people in defamation. Buddha left the palace and lived a life of mortification. He reached enlightenment and discovered the five truths. Everything is suffering. The cause of suffering is desire. The extermination of desire is the cause of the extermination of suffering. He discovers the eightfold way of truth. He becomes a successful preacher. Eighty years old, he dies of ... indigestion!

If one compares this form of religion with, for example, the African religions, it is striking that the latter are emphatically situated in the daily life of working mankind. If one ends up in many 'Eastern' religions, they are often situated outside economic life. This is how the proclaimers beg for their livelihood. In contrast, the African magician(s) seeks plants, calls upon ancestral souls, mobilizes spirits to heal someone, to obtain fertile cattle or to solve practical problems. On the contrary, the typical Eastern religious person seeks solitude and 'meditates'. The difference is very great.

The Basic Reasons of Buddha

M. Eliade / I. Couliano, *Dictionnaire des religions*³⁷ (Dictionary of religions), sums up. Avoiding the strict logic method is typical of Buddha. A monk establishes the opposite judgments of Buddha. Among other things, Buddha says that the world is eternal and is not eternal, finite and is not infinite.

'Atman' in Buddhist Hinduism is the deeper, really real and immortal self. Buddhism is destroying this belief. Buddha says that body and soul ('atman') are identical and non-identical. In the same way, Buddha says that the 'arhat', the ideal saint, exists and does not exist after death. Yes, exists and does not exist.

Such claims are of course against all logic. Buddha claims of 'what is', that it 'is not' and vice versa. To talk about it seriously is surely to go crazy and lose logical certainties.

Buddha 'clarifies' in his bizarre way: "It is like a human being who is hit by a poisonous arrow. When friends and family visit a doctor as soon as possible, he says: "As long as I don't know if the person who hit me is a soldier, a Brahmin, a merchant, a farmer, or a servant, what his name is and from which tribe he belongs, until so long as I don't have that arrow taken out of my body". A normal person's first concern will be to ensure that his medical situation is safeguarded. Once there is no longer a danger to life, he or she can start asking questions about the who and the why. Not Buddha. This rather haughty attitude, the indifferent 'mastering' of what 'the others' take away their inner peace, is typical. For Buddha, this is how 'holy' is the inner peace. One can ask oneself what holiness one achieves by showing a far-reaching indifference for the preservation of one's own health. He writes somewhere that in one of his previous incarnations, he was voluntarily eaten by a lioness because her youngsters were hungry. From a healthy logic, this is not at all proof of inner peace, but rather a contempt for the body. It is also a step backwards in evolution, where the higher is sacrificed to the lower.

Helmuth von Glasenapp, *Boeddhisme*³⁸ (Buddhism), mentions a similar hautaine anecdote: "Even if robbers and murderers cruelly saw off one part of the body after another, whoever would become angry about it, would not act in accordance with my teachings".

Even a wandering ascetic reproaches Buddha for his contradictory judgments. Buddha answers: "I am above every theory. Only within a theory there is confirmation and denial." The ascetic continues with logical reasoning: "if a is true, then non-a is not true". Buddha avoids the logical reasoning and asks him to answer the question: "Where is the fire that has been blown out? To the east or west, to the south or to the north?". The ascetic answers that he does not know. It is also not an answer to his question. To which Buddha replied: "The arhat, the ideal saint, is like a blown out fire and so any statement about its existence is a guess, nothing more".

Here Buddha plays haughtily on the analogy between the model (the fire) and the original (the arhat) which is not the complete identity. From the blown out fire it is clear that it is no longer there. The ideal saint, once he has died, no longer exists on a material level, but can still exist in the other world, in a subtle way. As long as there is no absolute identity, Buddha's reasoning is not absolute either. One can justly say that Buddha's answer is also like a blown out fire, and is therefore nothing more than a guess.

The teachings of the Brahmins are: "atman, the soul, is the essential component of the whole human being". Buddha lowers the teaching of the immortal self or the atman. He says: "There is only suffering, but not someone who suffers. There is only the act, but there is no one to do it". That is the also evasive reasoning of Buddha. Logically, he is cunning: he denies atman without pronouncing it fully. Building on his 'logic' one can say that there is only one speech, but no person speaking, and therefore no Buddha teaching either.

When asked whether arhat, the ideal wise man, is weakened by death, Buddha answers: "what 'one' is called an 'arhat', is, like any other reality (or what 'one' is called reality), nothing but a linguistic agreement or convention". We have already called this a nominalist vision. Reality is much more than just linguistic agreements.

Buddha's reasoning, for it is indeed reasoning and thus applied logic, remind us of the ancient Greek sophists. Not surprisingly, such thinking and life attracts more than one Western uprooted intellectual. That's how 'deconstructive' it is. Where is ethics? What is good? What is

evil? Where are the certainties that such a religion gives us, when things that are true can just as well be untrue?

Logic is being phased out

Some westerners like to see something profound in Buddha's statements and like to juggle it. They want to surround themselves with a mysterious atmosphere and thus give the impression that, unlike the common man, they can follow and thus belong to the "happy few". An attitude that does not immediately show an excess of humility. Those who reason logically, do not see anything profound in Buddha's 'reasoning', but rather an inability to build up a normal and coherent conversation with ordinary people. Buddhism requires its followers to abandon logical thinking and thus lose their last certainties. The axioms of logic "what is, is" and "what is, is so" are simply ignored. One is, and at the same time one is not. There is truth, and there is no truth. The world is eternal and not eternal. The saint exists after death, and he does not exist after death". One speaks of 'the unnamable', but what can one say about it, and even more, what can one do with it? Buddha says that he is above every theory and that only within a theory there is confirmation and denial. With which he actually says that one should not look for logic in Buddhism. Those who leave the logical terrain, however, feel overwhelmed, subjugated and deprived of their own powers of observation and reasoning. This leads to an inner emptiness. Then religion indeed becomes a neurosis or opium (1.2.), a "credo quia absurdum", an "I believe because it is absurd". But then again, religion does not give man certainties, but deprives him of them. Then it leads to a lot of aberrations.

11.3.6. Meditating

A contact with the extra-natural level

Meditation is connecting oneself to the universe and accumulating energy so that one can leave the body with the soul. As a result, one can withdraw at least partially through one's own willpower. A strong dose of this fine energy leaves the body and rises behind the biological body in a subtle way. Then the soul is almost completely out of the body but still connected to it by means of a fine material thread.

In the Bible one speaks of "the silver cord" (*Preacher 12,6*). A journey out of the body disrupts daily life. You then have the impression of floating and you have a slightly different and increased consciousness. The question remains as to what is being contacted in this way, and even more so, who is being contacted. Biblical Christianity affirms that, without praying to the Holy Trinity, we open ourselves, not to the supernatural, but to the extra-natural and to the harmony of opposites, with all the dangers associated with them. And even with prayer, it remains a difficult undertaking that should not be embarked on without the expert guidance of a magically competent person. Biblical Christianity therefore recommends not to do so. Nor are these practices intended for the masses. Gopi Krishna (9.3.1.) warns us of the great psychological and physical dangers of unbalanced meditation.

Six kneeling oriental figures

A priest remembers a woman who came to see him. She did transcendental meditation. This gives a pleasant feeling because the soul is out of the body and it floats. But after a while the woman sees six kneeling oriental figures above her head, and she couldn't get rid of that image anymore. At first she liked that, and thought she would get messages. But their tacit look began to bore her quite quickly. The priest advised her to stop doing so and to pray to Jesus. He hasn't heard from her. One can imagine that this lady could get into trouble when she dies and those oriental figures stay in her aura. The churches have always warned against meditation because of its dangers and - mostly - its non-biblical nature.

A testimonial

We were in a small group in a café and exchanged ideas about Eastern meditation. It was during the sixties, the time of Maharishi Mahesh Yogi, of the Beatles and the transcendent meditation. Then the discussion was about Buddhism, about the serenity of it, but also about the contradictions in her teachings and the difficulty to deal with this with your common sense. Everyone seemed to agree with this. Until someone who hadn't said anything yet suddenly asked for the floor. "You don't know anything about it," he said in a decisive and somewhat reproachful tone. We felt that we were about to hear something special, so we listened. He told us that he had been to India, to an Asram to meditate in a small group. For ten days. That would have been his vacation. "Every morning we were woken up at dawn, and sat quietly in a tailor's seat in front of a white wall. Yes, all day long. Clear yourself from the inside and then pay attention to the thoughts and images that come to mind. That was only interrupted by three sober meals.

That made us quiet. Nobody at our table in the café said anything. Who would do that for his holiday, we seemed to think. Our meditator continued. He said that after two days he had had enough and he wanted to leave. But apparently that was only allowed if there was a thorough medical reason, and he didn't have one. So for the remaining eight days he kept looking at the white wall and meditating. After ten days - and now it's coming - all of them, including the teachers, were happy that they had shown such endurance that they decided to celebrate it. And to quote the meditator literally: "We were going to eat and drink in exuberance, and then we were all going to the prostitutes. I think that such a thing should be possible, those extremes. Experiencing those heights, and those lows, that's beautiful. Then you feel that you are alive". Back in his hometown he described the aftereffects of his meditation: "Since then I feel very light. When I walk in the street, it's as if I don't see the people around me anymore, as if they have become transparent, yes as if they no longer exist for me". So much for this testimony.

The question of what kind of gods one came into contact with during this meditation can't be so difficult to answer because of the nature of the testimony itself, and because of the result achieved.

11.3.7. Antique religions

The Deception of the Gods

W.B. Kristensen, *Verzamelde bijdragen tot kennis der antieke godsdiensten*³⁹ (Collected contributions to the knowledge of ancient religions), talks about the demonic nature of the archaic, ancient and classical religions. Let's summarize. He writes that a demonic divine primeval being has deceived the people with a fatal consequence that is valid for all times. Which does not prevent the same people from interpreting him not as an enemy - without any further ado - but as "the special ruler". We sum up.

- Babylonia. Ea is closer to the ancient Babylonians than the rest of the gods and goddesses: he is their creator and protector. For example, he saved life from the flood, from total destruction. But through a cunning deception he once put all people to death.

Demonic deities dominate Babylonian mythology. In Anu, the Babylonian god of the universe, all good-and evil-giving divine energies were united. He was the universal destinator. Hail and doom came from him. Human desires and ideals were not a law for the world leader.

His nature was demonic, unfathomable and incalculable. This means that when it came down to it, Anu did not bother himself with reason or conscience (o.c., 272).

Kristensen continues: "This type of representation of God was known to most ancient peoples and was especially true in relation to the highest deities. The god of Job, the Greek Zeus, the double Fortuna in Rome, the Indian Varuna, and even the Persian Ahura Mazda, all show as sovereign determinants of fate, the nature of the Babylonian Anu. Salvation and mischief came from him, as well as the downfall and rise, the contradictions that make up the lasting life of the world. The will of these deities was fate, divine but inhuman. The deities were not righteous in the ordinary sense of that word. By their actions, they denied the laws which they had nevertheless laid down for men. People were fully aware of this contradiction in the 'godly' being". Kristensen claims that also the God of the Job was equally two-pronged. This is based on a wrong interpretation because, although it seems that both a good and an evil fate arise out of God's hand, the Biblical God is essentially conscientious.

- Egypt. Set was worshipped as a god, but he fooled Osiris, the man of God, and led him to his death. Apap, disgusted as a demon, is like the serpent of darkness all deceit and anger.

- Greece. The god Hermes is the cunning swindler and thief, worshipped in rites where robbing and stealing were allowed. He is "the friend of the dark forces". He has deceived people once and for all, but is regarded as a bringer of blessing and abundance. Zeus demands obedience from the Greeks. However, he commits adultery, he kills his son Cronos, and eats him.

- India. In the ancient Veda, Varuna is the cheater whose believers fear trickery and deceit. But at the same time he is the most exalted god in the ancient Indian pantheon. His being is "extremely mysterious". So much for Kristensen. It should be noted that it is not outsiders at all who consider these religions to be unreliable. No, it is the believers themselves who say it. We add to this list.

Ascent and descent

C.J. Bleeker, *De moedergodin in de oudheid*⁴⁰ (the mother goddess in antiquity), says that the primal couple Shiva / Shakti is the top of the animistic iceberg. Shiva is a 'demonic' god. This means that he gives life but also destroys it. On the one hand he is a fertility god. But on the other hand he is the one who brings death. He is half naked, coated with ashes and depicted meditating in the middle of a number of skulls. Sometimes he is presented as an orgiastic dancer, sometimes as a world destroyer. He is depicted on a conquered demon, in the middle of a circle of flames. This is in harmony with the constant rise and fall, the eternal return of the same. Which means that one does not really improve on it. Each ascent is followed by a downfall, which is a cyclical conception of history.

The goddess Durga is sometimes depicted as a young girl holding a blue lotus flower. Then she is called 'Uma', the benevolent one, or 'Gauri', the golden yellow one. But Bleeker says that the titanic-rages are considering. Then she is called Kali, the black one, or Cendi, the tempestuous one.

As Kali she is portrayed as an ugly old woman, with four arms, and holds snakes and skulls around the neck. It is said that Kali - as a conjurer - fights the demons and conquers them" (o.c. 134). But, Bleeker continues, she is essentially a horrible goddess who enjoys war and destruction, and who demands bloody sacrifices. Her cult and her worships have a dark and creepy character.

S.N. Kramer, *l' Histoire commence à Sumer*⁴¹ (History begins in Sumer) says: "Although the Sumerians thought that the great deities behaved ethically well, they nevertheless believed that, in the cause of human culture, the same deities had also introduced evil, lies, violence and oppression. The deities did not only bring truth, peace, goodness and justice, but also lies, disputes, complaints and fears. Their motives, their reasons for acting in this way were unfathomable to mankind." For centuries before the Greeks, the Sumerians had the same religious experience: the deities, the gods and the goddesses are demonic without exception.

Conclusion: All these gods behave unpredictably and capriciously, as an interwoven alternation of good and evil, as a sometimes treacherous change in the opposite. They have little or no ethical standards. They themselves sin against their own laws. The 'believers' do not consider their god to be an enemy without a doubt, but as a special ruler who saves in need.

11.3.8. No definitive solution

Gods live in rule of the energy of people, of their sexuality, of their blood, if necessary nestle in a human body and have no ethics. What can be expected of them?

Everything goes wrong.

Let's quote again Serge Bramley, *Macumba, Forces Noire du Brésil*⁴² (Macumba, Black Forces of Brazil). And we look at what can be expected of this religion and how it solves problems. Bramley tells us.

A farmer comes to visit the mère-des-dieux and tells her that from one day to the next everything goes wrong on his farm. The cows don't give milk anymore. There are deaths among the cattle for which the vet has no explanation. Some of the stables collapse, killing a number of animals. Some staff members resign.

After some dowsing searching, the mère-des-dieux informs the farmer that a black spell had been cast on him. In this way he became 'taboo', loaded, yes, saturated with evil thoughts and curses from the villagers.. They did not allow him his sudden success. The Mère-des-dieux says that a rite, with a sacrifice to the gods, is needed to put everything back in order. Bramley is allowed to attend this ritual. During the ceremony he feels the presence of something invisible. This shows that he is 'sensitive'. During the ritual, the mère-des-dieux dispels this 'presence', which caused the nuisance. Let us pay attention to this subtle, yet so important nuance: the mère-des-dieux 'dispels' the being.

Shortly afterwards, Bramley hears from the farmer that his cows are giving milk again, that the staff are coming back, and that the animals are healing. He asks the mère-des-dieux about this. She tells him that the farmer expanded his business without taking into account the difficulties that this brought for the people of his village. He thought only of his own success. In this way he crossed borders. Strange: the Mère-des-dieux says that during the ritual she constantly protected the writer Bramley "so that the evil that was expelled from the farmer would not affect him. Released into the air, these forces could fall back on anyone in the vicinity. Especially if he did not have the appropriate defense. So I have protected you. I have surrounded you with a magic shield."

Evil has only been dispelled.

The mère-des-dieux drives out the subtle being. If not, evil could fall back on whoever is in the vicinity. This statement exposes the problem-solving ability - or lack thereof - of this biblical religion. The forces and creatures have not been neutralized at all. They have not ceased

to exist. On the contrary, they are only 'chased away'. So, from the occult point the evil in the world is not diminished, but only 'moved'.

The Bible, *Luke 11:24-27* clarifies this: "

"When the unclean spirit goes out of a man, it passes through waterless places seeking rest, and not finding any, it says, 'I will return to my house from which I came.' "And when it comes, it finds it swept and put in order. "Then it goes and takes along seven other spirits more evil than itself, and they go in and live there; and the last state of that man becomes worse than the first." So much for this Bible text.

"I'm going back to my house," says the unclean spirit. We refer to the fetish (7.5.1.). It was inhabited by a spirit. The material object is his home. Such spirits demand a place in the creation. Let's remember that Jesus cast out a number of demons among the possessed (*Matthew 8:28*) and gave them a place in a herd of pigs that were in the neighborhood.

Let's compare the way the *mère-des-dieux* worked with the way Fortune dealt with her self-created vengeance demon (7.4.1.). She absorbed the evil, "bathing in sweat". According to Fortune, this is far from simple. One feels all the anger with which one created the demon, coming back. And that anger must be controlled. Only then has evil been swallowed up for good. It has ceased to exist. This is something completely different from moving the evil.

The healer Varvara Ivanova (8.2.) also experienced the illness of those around her. During the treatment of a person with a headache she got the pain over while the patient was relieved of it. She said that she had absorbed the pain. F. Christin (8.2.) also states that the magnetizer himself can get over part of his patient's ailment. The latter method of working definitively destroys the evil. The first one clearly doesn't.

The gods take energy, sex, blood, make possessed and know no ethics. Nor do they solve the problems definitively. In this way they remain far below expectations for almost all aspects. Let's go deeper into their nature.

11.4. The harmony of the opposites

"Divine," but demonic.

Eliot Cowan, *Spirituele geneeskraft van planten*⁴³ (Spiritual Healing of Plants), wrote, "I am convinced that God the dreamer dreamed of the smaller dreams that would help him in his creation." This is in accordance with what the Bible, *Job 1:6*, says about the court of God: "Now there was a day when the sons of God came to present themselves before the Lord, and Satan also came among them". Such helpers or godsons each received a domain of the creation that they administer in God's place. Virtually all religions are familiar with the idea that the deities control some area of reality. One speaks of "function gods" (3.3.1.). Each deity is specialized in one domain of reality. Each deity has one specific area, such as healing or love affairs or whatever.

A. Bertholet, *Die Religion des alten Testaments*⁴⁴ (The Religion of the Old Testament), notes that the Bible refers to pagan deities as 'angels' who make up God's court, and who together with him, or against him, help to govern the universe. The Bible says indeed that some of them rebelled and were referred to the underworld. There they are constantly trying to get a grip on this world and its inhabitants. They act sovereignly, autonomously, in a way that is alienated from God. They do not fear God and do not bother with man. They know God, they know the Supreme Being, but they want to let themselves pass for Him, in vain as they are. Depending on their current mood, they sometimes do good for the person who calls on them, sometimes they do evil. Then again they undo the good they have done, or they destroy the evil they have done themselves. They act without ethics, without ethical rules of conduct.

Bertrand Hell, *Possession et chamanisme*⁴⁵, (Possession and chamanism), says that such spirits can both destroy and protect, make someone ill and cure someone. And yet they are not equal, neither in strength nor in reliability. The more primitive they are, the more violent they are. The more disordered they are, the more unpredictable, but also the greater their power. They are the most wild entities that devour life and make it wither, that can also heal and make life blossom.

An analogous story tells us Wade Davis, *De slang en de regenboog*⁴⁶: (The serpent and the rainbow): "The spirits are powerful and can, if offended, cause great evil, but they are also predictable and will, if reconciled, be thankful and send man all their good gifts, health, fertility and prosperity".

The existence of good and evil intertwined

It is not without reason that the Bible begins with: "The day when you eat of the tree of the knowledge of good and evil, your eyes will be opened and you will be like deities who know good and evil" (*Gen.3:5*). In which 'to know' means 'to deal intimately with' or 'to know oneself at home in'. The story of paradise relates precisely to man's decision to withdraw from God's authority. He also wants to act autonomously and no longer be bound by God's precepts. He wants to be aloof and arrogant, just like the gods who do not know or are not bothered by the distinction between good and evil. For man this also means the end of his paradisiacal existence.

In order to make clear that good and evil exist intertwined, the term "good and evil" is used. The dashes between these words indicate that good and evil go hand in hand. It means, among other things, that ethical good and evil are interchangeable, that health and sickness turn into one another, that salvation and disaster are similar. Giving life, or taking life, are equivalent. Love and hatred turn into one another. And all this according to the arbitrariness of the gods involved.

P. Landsberg, *Die Welt des Mittelalter und Wir*⁴⁷ (The world of the Middle Ages and us), says that there is a rift in mankind. Socrates and Plato have already stated this. Saint Paul and many Christian thinkers have developed this view further. In this vision, man has, roughly speaking, seen something of both an animal and an angel. But it is precisely because of this that he does not really contain the pure form of being of either of them, but consists of an amalgamation of the two. He shows something that is directed towards the earth, but it also has soul aspects that refer to the higher. The order created by God "in the beginning", in which both earthly life and the higher life existed harmoniously in each other, constituted man's own essential form. The original sin, attributed to Adam and Eve in the Bible, broke this God-wanted harmony. Thus man was condemned to a fight. His immortal soul - the angel in him - is situated, like an animal, in a mortal body. Both influence each other constantly. Thus, the God-willed life in him becomes both a gift and a task and he moves, through many periods, towards an end of time, towards a powerful return of Jesus.

A religion that celebrates such beings as the rulers of the cosmos, creates a sense of insecurity and unpredictability in the field of the main values of life. The believers of these extra-biblical religions do not consider their god to be an enemy, but as a special ruler to whom one can appeal in great need. This was illustrated by the testimony of the Mennomonis at the frozen river (3.3.5.). The ice prevented the animal skins from being transported by boat. In such an emergency, will the Indians turn to the white magician and his gods, or the black magician and his lower but more powerful spirits? Eventually, in view of the emergency situation, they turn to the black magician anyway. The black magician works the downfall, but also saves them from that downfall. This changeable behavior is called "the harmony of the opposites" by

Kristensen, *Verzamelde bijdragen tot kennis der antieke godsdiensten*⁴⁸, (Collected contributions to the knowledge of ancient religions).

What is remarkable is that believers, the 'elders', have always tolerated this changing behavior as "the will of the gods". These religions say of themselves that they are 'harmony of the opposites'. Kristensen continues: "In deep humility the great crowd has accepted this demonic reality. Enlightened writers such as the Greek thinker Plutarchus (45/125) and his and his fellow men of all time have disapproved of this type of piety as an inferior religion". The ancient Greek writers Homer and Hesiodos had already pointed to the fact that the muses proclaim both truth and untruth: "all 'shames' (theft, adultery, mutual deceit) they attributed to their gods and goddesses". So that critical noises about the behavior of the gods could already be heard. Basically, all non-Biblical 'superior' beings are of exactly the same nature. But the myths sometimes hide it. Or a clergy. Or black-mages and witches who don't want to expose the horrible truth to the light of day. Or people who are too gullible and too superficial, or do not go into the true nature that is harmony of the opposites. A number of religions have no ethics and do not want ethics either.

Demony: a "blind urge"

This term can be described as a "blind urge" towards all spiritual ideas and values, which goes through all of reality. One knows no conscience, no values. One acts well, without realizing it, then one creates evil, also without realizing it. One is not yet ready for a conscientious awareness. It is characteristic of many beings who are therefore called 'demonic'.

A missionary from Peru tells us that he became friends with a Brucho, a local magician. He told him: "Look, Padré, for people like you I would do good, but here in Lima they regularly ask me to make mischief". That is literally what those religions of the Sumerians, Babylonians, Assyrians, Greeks, Romans, Celts, Germanic people and all non-Biblical religions have been repeating for centuries. This is also the mentality of the serpent in the Bible story. She seduces Eve to eat the apple, to pick the fruits of the tree of knowledge, the tree of good and evil. Once tasted, man will also be like the gods who are at home in "good-and-evil". It is that both types of behavior are intertwined, which makes one speak of a harmony of opposites.

Satania

This goes one step further. Now one consciously chooses for evil. It is this view that elevates the denial of all values to the only 'value'. Hexe Petra (7.4.2.) wished to some people all evil. She said: "I avenge myself by concentrating insanely on the targeted person".

Here we also refer to Nietzsche and his "Gott ist Tot, Wir haben Ihn geötet" (God is dead. We have killed him) or to his glorification of people without conscience (3.3.6.). Nietzsche says about them: "They have the courage that all strong spirits have, namely to be aware of their immorality". Vaughn (11.3.2.) expressed himself even more clearly: "Some completely surrender themselves to evil. I have renounced all good things and have been committed to evil. I am profoundly evil. I have made a pact with the devil. To be able to do that, I had to give up all that is good, and fix myself on evil.

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ince the revival of occultism in the 1960s, Satanism has also meant dedicating oneself to the service of Satan. Almost every country, every big city has its own association of 'Satanists'. Here, too, the biblical word seems to apply that the children of darkness are much more enterprising than the children of light.

Job 1:6,-2:1/13 mentions that Satan is a 'Son of God'. Thus he belongs to God's 'court council' (*Job 1:6*), to the high and mighty beings with whom God governs the universe. Satan, however, became a rebellious Son of God. He is the destroyer of happiness, the "adversary" (*1 Chron.21:1; 2 Sam.19:23*), the seducer as the 'serpent' in *Gen.3:1ff.* and afterwards as the accuser (*Psalms.109 (108)*). According to the *Etudes Carmélitaines*⁴⁹ (Carmelite Studies), Satan is the ruler of this world. His grip is acute where man feels an absolute emptiness.

The basic energy, outside the Bible, is titanic, wild, or Olympic, slightly less wild. The Bible calls this the domain of "unclean spirits". They are alienated from Yahweh and the Holy Trinity and are led by Satan. These spirits still dominate the primeval layer of our soul life and this from the underworld, so that anyone who wants to withdraw in a more than ordinary way will have to deal directly with them directly.

The actual Christianity can also be very different from Biblical doctrine and can be subject to demonic and satanic intrusion. That shows us its history. How else can it be explained that the clergy, on the one hand, preaches charity and, on the other hand, tortures and burns alive those who display 'deviant' behavior, such as witches? The Inquisition has done so for centuries.

11.5. The elements of this world

The swamp of changeable creatures

An element is all that controls something and thus makes it understandable, yes explains. Something that must be put first in order to understand something else. Euclidean plane geometry, for example, uses the notions of point, line and plane as a presupposition. This is used to axiomatically-deductively construct the entire plane geometry. In the end we arrive at more complicated theorems and formulas that allow us to calculate for example the circumference and surface area of flat regular figures.

In connection with our theme, religion, the sacred is as increased power, the premise par excellence to understand the sacred form of religion. The next assumption is that the whole animistic system is dominated by creatures that are almost constantly two-handed, that carry good-and-bad in them and thus show a harmony of opposites. There are good ones, but also bad ones, which have no conscience at all when it comes down to it. These religions do not (yet) know or care about the pure Supreme Being. That is why the concept of 'holy' or 'life force' is manipulable for good but also for evil. This shows that a large part of the actual mankind is ruled by impure, demonic or satanic spirits. This is actually a pagan and animal stage, in which the animals are also effectively central. The testimonies of Nahuatism and Kumo, among others, made this abundantly clear.

The apostle Paul speaks of "the elements of this world" (*Gal 3:19; Col 2:15, 2:18*) that must be put first if we are to understand this (material) world as it is. These elements include, as I said before, the 'gods' who each dominate a part of reality, but who are blind, demonic or satanic in the face of all spiritual ideas and values.

To understand the world as it actually is, with its imperfections and flaws, - Rivière speaks of "the battlefield of Western civilization" - it must be said, Paul says, that he is highly controlled and inspired by demonic and satanic influences of all kinds. Such spirits and gods are in fact constantly working on the deconstruction of high spiritual ideas and values.

At the temptation of Christ in the desert (*Matthew 4: 8f*), it is Satan who, as the 'prince of this world' (!), gives all the kingdoms to Jesus, on condition that Jesus submits himself to him. *Luke 4:5* and *John 18:36* state that all the kingdoms of the world are given into the hands of

Satan. Jesus does not dispute Satan's possession of this world, but says that his kingdom is not of this world. Indeed, with his suffering and death, Jesus will soon find out who is in charge in this world.

The problem-solving capacity of religions

Gods live from the energy of men, from sex and blood. The people see through it, and yet they always invoke such gods. Some magicians say that they do not sacrifice people to the gods out of impertinence, but because they have to gain authority from their people. And that is exactly what they need in that ferocious pagan world. It is so typical of the pre-Christian world that blood has to flow in order to come to any order. And also to be able to solve a lot of problems of the people. And to increase the chances of life and survival. Even though the gods are changeable, they still solve a number of practical problems. Where would one stand without them and their influence, in a world that has never heard of a Biblical Christianity. A good Christianization can change this...

We try to empathize with the mentality of a newly Christianized, biblical religion. Missionaries are at home in their mission. They preach, read mass and hand out sacraments. But if the faithful have a problem that the missionaries don't know what to do with, or if the doctor can't solve it, then it turns out that the faithful easily turn to their old religion. According to some, the missionaries did not or barely concern themselves with this. Their mainly intellectual training did not prepare them for this either. However, they have banned the pagan religion as much as possible. But the ability of these religions to solve problems, to the extent that these religions have been banned, has also disappeared. As a result, these peoples have accepted Christianity as a very dignified and very high quality religion. But for their practical problems, they have continued to build on that primeval pre-Biblical tradition. This is evident in many places where the missionaries are or have been active. When the faithful say to their missionary: "Look, my husband doesn't find a job, or my child is sick", he will do what he can. He would also propose to pray. But dealing with the problems on a magical level, that's something the missionaries and priests are usually not familiar with. So, on Sunday morning, these people attended Mass, but on Sunday evening, for example, they turned to the candomblé with the practical problems. Especially for the people, men and women go into a trance, call up ghosts and ask them to do something about these problems. These religions are much closer to the lives of these people. That's why their faith is so very tough, even after five hundred years of conversion work. That is why these religions have such a grip on the population. That is what those people themselves say.

No multitude of religions

Many multicultural people advocate a democracy in the field of religion, an equality of all religions. Defending a monotheism seems too pretentious to them. A democratic vision on religion is said to be an open mentality.

The Bible also says that other religions can be valuable and does not reject those pagan religions outright. However, the Bible warns against what the believers of the non-Biblical religions repeatedly claim themselves. The extra-biblical gods all too easily show a demonic behavior, a coexistence of good and evil, a harmony of the opposites. In the non-biblical religions there is a fear, a sense of fate. The gods decide about man and his fate, without worrying about ethical rules of conduct. The biblical religions realize this very well. The Bible should only summarize this in the mythical story of the serpent. It is a myth, not because it is an invented story. A myth is about reality, but on a sacred level. Eliade already clarified this when he stated that myths are a model for solving practical problems (5.1.2.). Traditional man ensured a good result for a practical problem by empathizing with the origin of the myth in

question. With the mythical model in mind, he wants to recreate that part of the world where there is a problem, back from its origins.

The theme of the fall of man deals with the problematic sacred situation of humanity. The serpent is the divine demonic deceiver. This is what the Bible starts with and denounces this duality. As a result, the Biblical religion is the great exception to all non-Biblical religions. Yahweh in the Old Testament, or the Holy Trinity in the New, have no reversal in the opposite. If one wants to get out of the swamp of these changeable creatures then the only alternative is to focus on the impeccable, reliable and predictable Biblical Supreme Being. He gives all life, behaves ethically, but also demands ethical and morally reliable behavior from his believers.

Do we somewhat compare the existence of many religions with a multitude of scientific theories that can be developed for the same established fact? It may seem sympathetic that everyone has the right to present and defend their own vision. But in the end it is impossible for different theories to be true. Further experiments and logical reasoning may indicate a number of visions as less real or untrue. In the end, the theory that comes closest to the truth will make it. This much common sense should be at the disposal of a religious quest as well.

Yahweh doesn't want sacrifices

The gods of the extra-natural level demand energy, sex, blood and make their followers possessed to a greater or lesser extent. Yahweh, in the Old Testament, or the Holy Trinity in the New, does not want any of that. The prophet Isaiah (*Isaiah 1:11/17*) expresses what God has given him: ""What are your multiplied sacrifices to Me?" Says the Lord. "I have had enough of burnt offerings of rams and the fat of fed cattle; And I take no pleasure in the blood of bulls, lambs or goats. "When you come to appear before Me, who requires of you this trampling of My courts? "Bring your worthless offerings no longer, Incense is an abomination to Me. New moon and Sabbath, the calling of assemblies. I cannot endure iniquity and the solemn assembly. "I hate your new moon festivals and your appointed feasts, they have become a burden to Me; I am weary of bearing them. "So when you spread out your hands in prayer, I will hide My eyes from you; yes, even though you multiply prayers, I will not listen. Your hands are covered with blood. "Wash yourselves, make yourselves clean; Remove the evil of your deeds from My sight. Cease to do evil, learn to do good; seek justice, reprove the ruthless, defend the orphan, plead for the widow."

The prophet Micah, a contemporary of Isaiah, prophesies in the same way (*Micah 6:6/8*): With what shall I come to the Lord and bow myself before the God on high? Shall I come to Him with burnt offerings, With yearling calves? Does the Lord take delight in thousands of rams, in ten thousand rivers of oil? Shall I present my firstborn for my rebellious acts, the fruit of my body for the sin of my soul? He has told you, o man, what is good; and what does the Lord require of you. But to do justice, to love kindness, and to walk humbly with your God?

The supernatural finishing

Those who work with the help of pagan gods achieve remarkable results. Almost all non-biblical religions bear witness to this. However, one is never sure of anything. The gods show double-heartedness. Sometimes they do good, sometimes they do evil. That's precisely what creates that uncertainty and fear. Ultimately, these beings must be taught a form of ethics. They are a creature of the Creator but to the extent that they remain demonic or satanic, they have turned away from their creator in a voluntary, autonomous and vain way.

They have managed the part of reality they were assigned as an absolute monarch. With all the whims inherent in it. But also with a possible judgment of God on the horizon. The validity of their stage is that they can continue to control their territory, provided that they do so in an ethical manner. That they come back into contact with their Creator and behave according to his commandments. Then we will no longer be on the extra-natural level, but the finishing of what they have begun, also and now definitively, will take place on the supernatural level.

If they do not want to give up their autonomy, and if they stick to their "do ut des", the people never have the certainty that the intervention of their god or gods has been proper. People then never know whether their problem has been solved definitively. These fickle creatures sometimes dare to take back the invested energy. From the point of view of reincarnation, they can later, perhaps still in the present life, in that other world, or in the next life, with those who have healed or saved them, reclaim that life force. The extra-biblical gods, of course, never have energy of their own. As long as they remain separated from their Creator, they lack that Trinitarian energy. But then they have to find the necessary energy elsewhere. In sacrifices, in blood, in sex. Over and over again. That is their weakness. They have too little or no contact with the Holy Trinity. They're not bad for that. But when one is in need, they don't want to help all the time, because of their lack of ethics, or they can't help all the time, because of their lack of energy. The Holy Trinity doesn't have that problem because it is ethical and also full of energy.

The world of such beings can change if they start to discover the occult source of energy that Christianity is constantly. But that means that a mission must come into contact with these peoples and their magic. To discuss their ways of working, including their sexual magic. And accept, purify and elevate them. This also means that these gods must give up their idiosyncratic, autonomous and vain attitude. No more picking the fruits of the tree of good-and-evil.

A judgment of God

If they refuse, they'll be judged on their own merits. Where at first they were neither good nor bad, they are forced to take up a position with regard to Christianity. If they accept it, it is a matter of conversion. If they refuse, they strengthen their attitude and consciously become bad. Then demonia becomes satania. And they choose resolutely for evil. Because basically they know very well that Christianity is a solution. But because they feel that they would lose their position of power, they prefer the refusal. However, they know that the exercise of their power only lasts until the last judgment. So they are not that innocent and ignorant. Hence their fear of the last judgment and the eternal fire. That is why the possessed in the Gospel ask Jesus if the end of time is there. That would mean the end of their power, and after that, their judgment.

A number of extra-biblical gods and spirits refuse to repent. Then they no longer remain demonic but become satanic. That's what we wrote above. One sees a similar process in humans, possessed by such beings. A confrontation with a god-friendly magician who points out their tragic occult situation and wants to turn it around for the better, encounters more than once a persistent unwillingness, frenzied and hysterical behavior, and an unlimited anger that goes hand in hand with a great physical strength. The creatures that make such a man possessed, fight with all their might for the survival of their present situation. The last thing they wish to do is to be driven out of this situation. They will hold their victim in their grip and influence him in such a way that he no longer has his free will. It becomes very difficult to free someone from this situation because they are subjected to an unconscious form of slavery. For example,

we remember the victim who had survived a murder attempt, and then wrote love letters to her killer who was in prison (9.1.1.).

One can compare the negative reaction of the gods to a conversion with that of someone who is caught blackmailing. His source of illicit income is in danger of disappearing. Either he admits this and tries to remedy the injustice he has done for so long, or he will try to cover up the matter. But then he has to take new and perhaps worse steps, for example to eliminate the person who wants to bring the blackmail to light. But with this he falls into a much more serious form of evil.

So far a few reflections on the 'elements' that make this world what it is. At least according to the opinion - and experience - of Biblically oriented seers and magicians. For a not dynamistically oriented religion, which repels all mantism and magic, this vision is obviously untrue, bizarre, and can be fought, possibly without further investigation.

11.6. The uniqueness of Jesus

An insurmountable stumbling block?

Do we consult G. Spileers, *Niet te geloven, wel te begrijpen*⁵⁰ ((Unbelievable, understandable).). The cover mentions that the book is a plea to give life a fundamental meaning and purpose. The author says to fight the spiritual vacuum in which many find themselves and claims to give an answer to the why of things, and this regardless of any religious, esoteric or philosophical direction. An erudite work that deals with a lot of themes, although for some people the question immediately arises how a fundamental meaning can be detached from any religious or philosophical direction.

The writer tells us that he prayed with great devotion in an Egyptian mosque and that people were surprised when he said that he belonged to all religions. He continues in the same spirit that "many still have difficulty freeing themselves from the restrictive idea that only their own religion would proclaim the only truth". He clearly disagrees with the Church's view of Christ as a divine and unique revelation. To this end, he refers to a quote from Sai Baba, who answered a question about Christ's unique situation: "God does not do birth control. If Christ is a divine revelation, then this may just as well apply to Rama and Krishna", he says. He also wondered whether it was not a sign of hair-splitting to weigh up the degree of divinity in these different incarnations. He concludes: "When a certain religion locks itself up in its great right, it can't help but cease all dialogues. The uniqueness of Christ is a Christian pretense that is an insurmountable obstacle to dialogue and tolerance within the different religions. It is, of course, the writer's democratic right to keep Christ on an equal footing with Rama and Krishna. The real question is whether this opinion is in line with reality.

Religious phenomena are not universally clear.

Either one has paranormal and religious experiences, and then one has data, namely one's own experiences. Or one does not have them. But then there is also no data at all and no statement can be made about it. One can then appeal to others who do have experiences, and who one trusts, one can also go into a certain religious tradition. We can also decide not to get into all this. This means that religious phenomena are not universally clear to everyone. This applies to reflections on Jesus, on Sai Baba, Rama as well as on all other divine beings. It becomes a universally undecidable matter whether Jesus, as He says of Himself, is the only one. Logically, as Spileers says, one should keep this possibility open. At least from a phenomenological angle. Experiencing the sacred is not equally clear to everyone.

Not everyone 'hears' a voice mantically. Not everyone 'sees' images or has inspirations. Not everyone knows people with mantic experiences who can be trusted. These are facts that do not lie, and it shows a lack of honesty not to endorse facts.

What is undecidable on a universal level, however, can be on a non-universal level, on a private or singular level. Then one can rely on various testimonies, something that this book about the homo religiosus, almost constantly discusses. From these testimonies, the religious axiomatic of the believer can then, for the time being, be logically further reasoned and examined to see whether this leads to contradiction, or whether a coherent, coherent and responsible vision ultimately emerges. This vision must then be re-examined as far as possible. Logic continues to play a decisive role here, especially here. Individual experiences, or experiences in and of a small group, lead to hypotheses, from which new experiments are derived, which are in turn investigated.

In this way one can look for and also find similarities and interrelationships, and gradually, through generalization and 'completion', we get a better view of what 'the holy' really is. The term 'generalization' summarizes and concerns a collection. We use the term 'completion' to indicate that a number of different data are coherent, and that they lead to a whole. A collection contains separate elements, a whole consists of parts that are functionally attuned to each other.

With regard to our subject, generalization points to the similarity that many religious practices, in various cultures, have in common. Nhualism, for example, can be seen all over the world. The 'generalization' indicates that many different religious practices do not exist independently of one another, but on the contrary, that they are interrelated. For example, plants, animals and people differ from each other, but in pagan religions they are sacrificed because they are related from one point of view: all three are bearers of subtle life force. For example, in a forensic examination, a tuft of hair, a fingerprint, and a drop of blood are three totally different things. But in relation to each other, they could all be of the perpetrator and possibly lead to his identification and thus bring to light the whole of the crime.

To summarize: to make hypotheses on the basis of data, and to examine these hypotheses in terms of their coherence, their resemblance, their possible absence, or their contradiction. Do we do this in what follows for a part in the work of Spileers.

Contradictorily data cannot all be true.

In his book Spileers discusses shamanism and the fact that the extra-biblical gods, who are consulted, need sacrifices. But just after that he writes (o.c., 409) about the difference in working methods between such shamans and Jesus. We quote: " Jesus does not need an out-of-body experience or a possession, no dance or music, no blood from sacrificial animals and no gifts. He acts radically autonomously, from his own life force. His death in sacrifice gives us access to His glory and life force, which He, if we behave conscientiously, gives to all men." But by doing so, the writer contradicts what he said above, and he actually confirms the unique position of Jesus. Also in front of Sai Baba, Rama and Krishna.

On the one hand Spileers emphasizes that Christ is the only one who, contrary to the gods of the extra-natural level, does not need sacrifices. But on the other hand he finds the uniqueness of Christ a Christian pretense, and an insurmountable obstacle to a dialogue with the different religions. Contrary to what the cover of his book says, this does not really seem to us to be a plea to give life a fundamental meaning and purpose

As far as a physical fact is concerned, of a multitude of theories, in the long run, there is only one that turns out to be true, and this seems to us to be the case in the religious field as well. Spileers apparently sees this differently. For him there is abundance and there must be and remain abundance. His vision of unity - he claims to belong to all religions - ignores the mutual contradictions of the deities in question. Thus he describes in his chapter on "the concept 'God' in the shock of cultures", first the Islamic concept of God, then the American one and concludes that both are in conflict with each other and with the concept of God in the Bible (o.c., 343). These various concepts of God - also in his view - do not seem to be so 'one'. Apparently, the author does not see that only one of the contradictorily data can be true.

A few conclusions

We share the axiomatic of religions and build on many testimonies. Because of their mantic and magical nature, they do not belong to the domain of hard science. Nevertheless, they can have a certain credibility and authority, and lead us to a number of conclusions.

Rescuers can be found in almost all religions, but they show harmony of opposites. Dynamism is typical of all non-desacralized religions. The pagan religions have a life force that even shows 'great miracles', but their root, their base, is 'flesh'. Life and vitality, specific to these religions, stems from a ritual contact with "sons of God" or "angels," as the Bible, *Genesis 6:1-8*, clearly says. Their life force is limited. Also, the gods have hardly any ethical awareness. They do have a coexistence of good and evil. Christianity does not just condemn this 'flesh' but sees in it 'the harmony of the opposites' at work and introduces 'Spirit', God's own life force, who nevertheless saves without 'flesh'. Jesus is the savior, but without the harmony of the opposites, so that his salvation is 'eternal' in the strict sense of the word.

Spileers mentions "God's Spirit" (o.c., 322), as the opposite of "the flesh", but does not realize the contradiction in his work. He wants to put Saï Baba, whose energy comes from 'flesh', on an equal footing with Jesus, whose energy comes from 'God's Spirit'. Biblically, there is an abyss of difference here.

11.7. Order brings us to God.

Logical reasoning

At first glance, it may be surprising that we are discussing the theme of 'logic' here. In religious matters, we were already emphasizing strict logical reasoning. (1.4.1.). "That you may learn wisdom and avoid faults, for those who observe saintly holy things will be recognized as saints" we read in the *book of wisdom 6:9-10*. One of the characteristics beings of the extranatural level is precisely that they are unpredictable, that people do not know how they are going to react and that they have no fixed 'rules of the game'. Hence the uncertainty and the fear. This is not the case in the supernatural level. There are fixed axioms. There, the Decalogue provides a solid basis on which to build. The Holy Trinity sees logic and correct logical reasoning as a formula for incantation and applies them as such. That is why natural logic elicits so many resistances from the possessed and from all those who are influenced in the broadest sense of the word. Many psychiatric patients are extremely complicated in their reasoning and are fiercely opposed to the natural reasoning.

Logic is a weapon against unpredictability. What logically follows from assumptions is, however, predictable. Anyone who reasons strictly logically makes man escape from the creatures who want to disrupt our patterns of thought, and thus get out of their control. Against a firm and correct deduction, induction or abduction (see below), these beings are almost powerless. That is why correct reasoning is so important. In a way, we put failure and mate to beings of the extra-natural level in favor of the supernatural level. Those who bring order into

the world distance themselves from the "wild primal chaos" and, in their limited way, restore or establish a part of divine creation.

In essence, all upbringing, all pedagogy, yes, all agogy that takes this into account, is 'sacred' in a way. Anyone who brings order to life, including private life, has a healing effect. Not only psychologically, but also in the deeper soul, on an occult and religious level. Those who do not know how to organize their own lives are exposed to all kinds of psychological anomalies. On the occult level this translates into being more susceptible to the inspiration that comes from spirits with deviant behavior.

As Saint Augustine said: "Ordo ducit ad Deum", "order leads to God".

Syllogisms

A syllogism is a reasoning, consisting of three sentences, the first sentence (major), the second sentence (minor) and the third sentence (conclusion). The major and the minor contain verifiable data. In the reduction, the conclusion exceeds what has been given and does not come about through an observation, but through logical reasoning. Examples will explain this further below. Spileers G., *Niet te geloven, wel te begrijpen*⁵¹, (Unbelievable, understandable), mentions the three syllogisms as Ch. Peirce, *Deduction, Induction and Hypothesis*⁵² (Deduction, Induction and Hypothesis) she once formulated, but he's misrepresenting them. We mention them and supplement them.

1. Deduction:

All the flowers of this plant are indigo. (1)

These flowers come from this plant. (2)

These flowers are indigo. (3)

What is true for all the flowers of the plant, is of course true for a subset of them. This reasoning is correct.

2. Reduction

2.1. Induction or generalization on the basis of similarity.

These flowers come from this plant, (2)

Thus these flowers are indigo (3)

All flowers of this plant are indigo (1)

The word '**thus**' is wrong here and so is the whole reasoning. From the mere fact that these flowers come from this plant, one cannot conclude that they are indigo. Their indigo color as a given is simply determined. Exceeding the data is in a syllogism in the third sentence, not in the first two. These are always given. Entering a reasoning element 'thus' in the second sentence makes the whole reasoning confusing. Without 'thus', the reasoning is valid, but like any generalization, in its practical application, there is a restriction. The same plant may also contain flowers of a different color.

2.2. Abduction or **generalization** on the grounds of coherence.

These flowers are indigo, (3)

All flowers of this plant are indigo (1)

These flowers come from this plant, (2)

The term '**generalization**' is wrong and should be replaced by 'completion'. One does not generalize from the flowers to the plant. The flowers do not resemble the plant but are related to it. One 'completes', one concludes that both belong to the same whole, to the same system of

the plant. The term 'completion' clarifies that it is not a collection with similar elements, but a system in which the components are not similar, but are related to each other.

The reduction as a 'completion', or as a hypothesis, is also with restriction. If these flowers here are indigo, and the flowers of the plant there are also indigo, it could be that the flowers come from that plant. But they can also come from another plant, which has flowers of the same color. We give the improved reasoning in its entirety.

2.2. Abduction or completion on the grounds of coherence.

These flowers are indigo, (3)
All flowers of this plant are indigo (1)
These flowers come from this plant, (2)

Only a deductive reasoning gives absolute certainty, both reductive reasoning, the generalization and the completion, however, require restriction. Further testing is necessary.

So far some reservations about his book, which gives excellent information on many other topics.

A materialistic reasoning

Below are the three syllogisms, as they are used by a strict materialistic way of thinking. From a logical point of view, they are all correct, people reason correctly... but from assumptions that do not correspond to the whole of reality. We would like to explain this in more detail.

1. Deduction.

All data within our experience are material. (1)
Well, this fact is within our experience. (2)
So it's material. (3)

2. Reduction

2.1. Generalization or induction

This fact is within our experience (2)
Well, it's material. (3)
So all data within our experience are material. (1)

2.2. Completion, abduction or hypothesis

This information is material. (3)
all data within our experience is material. (1)
So this fact is within our experience. (2)

For example, in this way judges a kind of strict materialism. As soon as it expresses its axioms, every system of thought can be tested on the basis of the triad: deduction, induction, abduction. Every system of thought does indeed include deductions, in the first place from axioms. Every system of thought also includes generalizations, and this on the basis of inductive samples. Finally, every system of thought also has 'completions, and this on the basis of the location of data within one or the other whole. Generalization and completion are only hypotheses. Their respective conclusions should be further examined.

Let us take the front line (1) of the deduction: "All data within our experience are material". The deductive reasoning that was made has been formulated correctly, but the front phrase is in itself a generalization and therefore not absolutely valid.

The fact that this is the case can be seen in the conclusion of the second reasoning, generalization, (2.1.) where the same sentence can be found as a conclusion. For this conclusion to be absolutely correct, one should first know all phenomena, and all phenomena in their entirety. But that is not possible. Human knowledge is too limited for that, and human possibilities are insufficient. One comes to a conclusion only with reservations. The first prelude to the first reasoning, the idea that everything is matter, is therefore a hypothesis, a reduction, a generalization. The same criticism also applies to the second prelude to abduction, which contains the same sentence. Here, too, we have a completion with restrictions.

In materialistic axiom, it can be said that every experiment that is carried out can be interpreted materially. This is quite possible, but this does not apply to the whole of reality. The generalization does not apply. These are random samples, and we have a generalization with reservations. How love, the soul, God, ... to interpret it materially without denaturing their uniqueness? A lot of reality escapes these samples. Not all reality can be examined. Then this does not lead to a deductive proof, but to a reduction or an induction; a generalisation or a completion'. So with restriction.

Because a number of experiments can be interpreted materially, it is wrong to conclude that this is the case for the entire collection.

Because a number of parts can be interpreted materially, it is wrong to conclude that this also applies to the whole system.

The idea that everything is matter is therefore a hypothesis, a reduction, a generalization or a completion, both with reservation.

There is a methodical form of science that recognizes its limits, and knows that its field refers to a subset of the entire reality. That part to which its axiom applies.

There is an ideological form of science that does not do that and concludes that only what is scientific exists. Axiomatically, among other things, this is simply the reasoning behind all the sacredness of every religion. This has been explained in detail before (4.1.).

At the beginning of this work, we warned against blind faith and wanted to show that a healthy religion is based on logical reasoning. It is clear that our faith is not a blind faith, but it does pay attention to generalizations and completions. From this point of view, the religious belief is no different than the belief that a scientist has in his scientific work. Both reason logically. However, there is an important difference: a religious believer does justice to real paranormal phenomena, while the scientist axiomatically denies them.

An incorrect denial of God

The wrong form of reasoning can also be mentioned as the God-denial of the Greek thinker Epicurus (-341/-270). He was an atheist and focused his philosophy on subtle enjoyment.

One sometimes hears more: the abundance of misery in the world bears witness to God's absence in creation. How can a God of whom it is claimed that He is omnipotent and good, allow so much evil? Some people then suddenly decide that God cannot exist. Without going into this in a logical way. So let's do that below.

Given: the existence of the Biblical God, Yahweh, H. Trinity and of evil.

Questioned: how to reconcile the existence of this God with the brutal fact of evil?

The reasoning:

preposition 1. If God exists, then He is all-powerful and good.

But: or: if God can prevent evil but does not want it, then He is not good, or, if He wants to prevent evil but cannot do it, then He is not almighty.

2. Well, evil can only exist;
or if God can prevent it but does not want it, and then He is not good,
or, if God will prevent it, but cannot, then He is not almighty.
Foresay 3. Now evil exists.
Conclusion : So there is no such thing as an omnipotent and good God.

This sequence of sentences seems to be a perfectly conclusive reasoning: if the three sentences are valid, then the one conclusion follows. Stringing sentences together syntactically (in the appropriate order of the words) is possible, but whether the semantic content (the meaning) can be justified with it, that is something else.

Phrase 2 states: "evil can 'only' exist if...". Let's pay attention to the word 'only'. This prelude is simply axiom, without proof. Nevertheless, the question can be asked whether both God and evil can exist at the same time, in such a way that God is good and almighty after all.

The whole reasoning stands or falls with the elimination of the creature's autonomy.

God can prevent evil, but He doesn't want it to happen without restrictions. He respects, to a certain extent, the autonomy or freedom of the creature.

God wants to prevent evil, but to the extent that He respects the independent freedom of the gifted creature with spirit, reason, reason, mind, sense of value and freedom of will, He cannot do so out of hand.

In other words, the reasoning is based on a hidden axiom that says, "God only creates unfree beings who are not capable of making independent decisions". Or, if one wants to create, is to create a lack of freedom, then people no longer have free will and are only robots and automatons, so that the entire responsibility for evil lies with God. Then there is no longer any responsibility of his creatures. In the language of Christian Platonism:

God's ideas concerning the universe and things within that universe contain, as far as free creatures are concerned, at the same time the norm or rule of conduct, in the Bible these are the ten commandments, and the possibility in the creature to deviate from that norm.

God makes use of the independence of creation and of his creatures in order to judge in the end. This is what the Bible calls "The Judgement of God" - we will discuss this in the next chapter - and it is precisely this that escapes Epicurus.

The whole reasoning is also an 'Argumentum ad hominem', an argument against the one who claims it. Let's take as a hypothesis that God doesn't exist. The atheist, precisely because of his atheism, agrees with this view against his will. For God does not exist for him, but despite God's absence, evil still exists. So the sufficient reason or ground for evil, for the atheist, certainly does not lie in God. It is in the finite, free world and what deviations are present in it. From an atheistic point of view, the sufficient reason for the evil that the atheist plays off against God lies completely outside of God, for there is no such thing. So God cannot be responsible for the existence of evil either. That is precisely what the Christian view on the subject is all about. The fact that evil does not come from God, but from elsewhere, has been emphasized extensively in this work, for example in the chapter on the harmony of the opposites (11) where demonia and Satania (11.4.) were also discussed.

In this view it is totally wrong to state that the problem of evil remains the most powerful argument against an all-good beneficent God, as Dirk Verhofstadt claims in his *Atheïsme als basis voor de moraal*⁵³, (Atheism as a basis for morality), citing Victor Stenger. Verhofstadt also quotes the moral philosopher Etienne Vermeersch (o.c. 92), who writes in a similar way: "A God who by definition must be infinitely good and who does not consider it necessary to condemn slavery, but moreover allows and approves of these horrible practices, cannot exist".

It can be seen: although this denial of God is logically wrong, it remains rhetorically powerful and is still abused in more than one secular and atheistic handbook of logic. So much for a piece of logic, in which we based ourselves on W. Kenens, *Elementen van natuurlijke logica*⁵⁴. (Elements of Natural Logic). Logical reasoning protects us, especially in religious matters, from many avenues of error.

Theodicee

G. Leibniz (1646/1716) spoke of 'theodicee'. He seeks an explanation for the apparent paradox between the existence of God and the existence of evil. The term is composed of the Greek words 'theos', 'God', and 'dikè', right, justification. The theodicee also wants to examine how, within the autonomy of creation, physical and ethical evil can be combated or reduced, and how people can repair the evil they have caused themselves.

Evil perceived as unjust can easily lead to high emotions, and those who experience it have little to do with the statement that it should be seen in a broader context. Anyone faced with a painful situation in life requires more than just insight. After receiving a very painful disappointment, the person usually loses his inner peace and asks for a lot of time before the emotional shock and the injury subsides and one regains the calm self-control. Anyone with a minimal experience of evil and the suffering caused by it knows that this very strong, unbalanced phase does not last. But then the logical metaphysical meaning is established and the moment of reflection and reasoning has arrived. Even if the emotion is so fast, being able to give meaning to all this gradually comes. From the world of sorrow one ends up in the ordinary world of every day.

The evil temper

It happens, however, that instead of being able to reason, people are left with an injury called bitterness as a result of a shocking evil and suffering. Its daily form is called 'bad temper'. It is not without reason that the ancient Romans called this state of soul - in fact, that interpretation of what goes against and disappoints - "iniqua man", an unjust state of soul.

It is repeatedly observed: someone who is in a bad mood resembles the one who starts to deal with a thorough evil. Such a person listens, but he represses or suppresses in himself the pure - rational - insight that he is wrong with his emotionality. He doesn't believe anymore, doesn't hope anymore and is unloving. Until - for reasons that are sometimes untraceable - he finally thaws and again becomes susceptible to reason and fellow human beings.

The embittered one is essential and seriously ill-tempered, in such a way that he threatens to transform everything that shows itself to him into its caricature. Anyone who lives with such a bitter person day in, day out, experiences the description above as painfully correct. He is not affected by charity and humanity. In so far as the embittered one becomes a 'saw' for his surroundings. He can even be gradually lonely if he is not able to reason and if he does not - the term is the right one - convert. The embittered one revolts against the 'injustice' which is built into the world and which he experiences. It seems as if he has to persevere on his own and even against God. The embittered one, who is in the process of becoming embittered and confuses data such as God with the caricature of it, is reasoning in this way.

This irresponsible emotionality can be countered by trying to escape it, by fighting it and, in spite of everything, by trying to give it a meaning. This third attitude becomes a great challenge as both previous ones fail.

In order to understand a fact logically, to 'deduce' it, Hegel would say, one must ultimately - note: ultimately - situate it in the totality of reality. All too often, our human limitations do not find sufficient reason to do so. Then the fact seems 'absurd', because it shows no clear reason

but still causes a terrible pain. The term 'justice', in so far as it lives in man, is precisely the absolute requirement to find a sensible explanation. But the cause of evil, which is itself an evil, is often situated too much in the mysterious depths of earthly existence. Indeed, there remains so much tragedy that it is difficult or impossible to make sense of it. However, the fact that we are cognitively unable to gain sufficient insight does not prevent us from objectively having a sensible structure in evil and suffering at work. God has his reasons that do not just clearly explain our reason, even if it is a believer's reason.

The powerlessness of the mind

The German philosopher M. Scheler (1874/1928) in his *Die Stellung des Menschen im Kosmos*⁵⁵ (The Position of Man in the Cosmos) writes in this respect that today's man has to deal with the powerlessness of the spiritual. For Scheler the lower, the matter, plant and animal, and the animal in man, is the stronger, while the higher and the spiritual is the weaker. He says that the urge to live that comes from below, is 'dämonisch', "demonic", is blind to all the higher ideas and values.

S. Freud, in his book *l' Avenir d'une illusion*⁵⁶ (The future of an illusion), saw the problem in his own way. He found that civilization puts pressure on our instincts, forcing us to mortify. If there were none, he wrote, one could take possession of every woman, of every possession, and also kill every rival (11.2.). Freud concludes: "How beautiful that would be, and what series of accomplishments would then give us 'life'". The atmosphere of demonism can hardly be better represented.

Vladimir Soloviev, *La justification du bien*⁵⁷, (The justification of goodness), sees what Scheler calls 'spirit', differently. Thanks to his capacity for shame, solidarity and reverence, man grows above this urge to live. In his soul he transcends Freudian life. But as Scheler observes, man repeatedly falls into powerlessness here. For Soloviev, this powerlessness is only overcome thanks to a direct contact with God.

Soloviev sees 'things' outside of us that are naturally among us, that resemble us, and that transcend us. He attaches to it the three basic ethical attitudes that typify our conscience. If man shows a behavior that is unworthy of him, then he can be ashamed of it in his conscience. Experiencing a feeling of shame shows that man is more, different and higher than just a material being. A second basic attitude, in which we see what is similar to us, can lead to altruism and compassion. In the words of Shopenhauer, the other person then becomes a "ich-noch-einmal" (2.2.). And finally, we can show respect for what transcends us. This is where Soloviev situates the religion. Shame, solidarity and reverence: these are the three basic ethical attitudes in which a typical human value is at work and in which ethics and truth can come into their own.

G. Szczesny, a German philosopher, (1918/2002), *De toekomst van het ongeloof*⁵⁸ (The Future of Unbelief), considers that unbelief is the fate of a certain type of 'Westerner today' man who is experiencing a crisis of worldview and a 'great void'. This man is blind to the sacred world and to what he himself causes through his thoughts and actions. The animist and dynamic side of everything that exists, the reality of religion, is thus denied or suppressed. Man becomes helpless in the face of all that is demonic and satanic.

11.8. The harmony of the opposites: in summary

This chapter, the harmony of the opposites, illustrates that a message from great thinkers in the course of history sometimes turns into its opposite. The world is sometimes a whimsical

one, so that one never knows in advance "how the dime will roll" or what the end result will be. A form of contradiction can also be found in some paranormal healings. It is expected that the healer has sufficient energy, but then it turns out that in a number of cases the healer also takes this energy from the spectators. A further duality can be found in the fact that not only such magical rituals, but a lot of people can steal energy. They can come across as friendly and sympathetic, but at the same time they can also take away subtle energy from their fellow human beings. Usually this happens unconsciously, which makes it even more treacherous. Then it turns out that such a robbery of energy also occurs in many religions and is even a daily practice.

The subtle beings of the extra-natural level know this world as a source of energy. They get the energy to live, their "nectar and ambrosia", from nature, from field fruits, from plants, animals and people. Everything that lives in this world has a subtle radiation on which the gods can feed themselves. But also the juices of plants, or the blood of humans and animals, are carriers of subtle energies. The gods feed on these energies. To ensure a long life, they will transform some of the received energy into that type of energy that is required to solve a problem. People turn to these gods for healing, for a good harvest, for protection, in short, to cope with the many threats to life. In this sense, both live in a form of understanding. The gods need the people, but the people can hardly do without their gods.

And yet a big problem arises. The gods usually have no conscience. They are not aware of what is good and what is evil. They act without ethics. They break down what they have built up and vice versa. They sin against the prescriptions they issue themselves. People say of their own gods that they are unreliable. They call these vicissitudes 'fate'. People are powerless against them and accept them. The wrath of the gods, or their lack of energy, makes them take back without any objections what they have ever given. They dare to take back their intervention, the healing they helped to achieve, the energy they put into some work, without any problems. Their intervention and help is never definitive. People are never sure of permanent assistance. The gods give and take. They do both good and evil, they know both ascent and descent. It is said that these contradictions exist harmoniously together. Their dubious attitude is an element that must be taken into account in this world. Their ability to solve problems is limited. Their actions seldom bear witness to a correct logical reasoning. Contacting them through meditation is not always without dangers. The non-biblical religions always seem to be a mixture of good and evil, of life and death.

Completely in contrast to this demony and satany, the biblical religion appears as a thunderbolt on clear skies as the great exception. The Biblical God adheres very strictly to his own commandments. He does not ask for sacrifices at all. He Himself is the giver of all life and life force on which all creation lives. He asks of his creatures in exchange a conscientious behavior. For a number of them this is difficult because they have to give up a part of their autonomy, their idiosyncratic behavior and their vanity. If they do, they will find an energy that far surpasses that of the extra-natural level.

Biblical doctrine accepts the non-biblical religions, purifies them and elevates them to a higher level. That the Christian world has not always put this doctrine into practice and has repeatedly been subject to demonic and satanic influences, shows us its history.

References chapter 11

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