

Chapter 12: About causes and effects.....	2
An ABC theory.....	2
12.1. Causes and consequences, outside the Bible.....	2
Coincidence.....	2
12.1.1. A divine judgment.....	4
A world of good and evil.....	5
A stolen goat.....	5
The fire of truth.....	6
A zombie.....	7
Gypsy magic.....	8
The judgment of a dead man.....	8
The strongest one wins.....	9
12.1.2. A taboo: a special charge.....	10
The sacred is dangerous.....	10
All kinds of setbacks.....	11
12.1.3. An indefinable and sedentary feeling.....	12
A certain fatality.....	12
The Kombai.....	13
12.1.4. A descent to hell.....	14
A minimal out-of-body experience.....	14
To reconcile the spirits.....	14
Deceased people.....	14
A kind of X-ray machine.....	15
The equal knows the equal.....	16
12.1.5. Karmic causes.....	17
Reincarnation.....	17
A blind man.....	17
A lame.....	18
12.2. Causes and consequences, in the Bible.....	19
12.2.1. A Judgment of God.....	19
An immanent sanction.....	19
An inventory.....	19
David and Bathsheba.....	20
Mene, tekel, ufarsin.....	20
Three anonymous testimonies: A first testimony.....	21
A second testimony.....	23
A third testimony.....	23
He who eats and drinks, eats and drinks himself a judgment.....	23
12.2.2. A taboo: a special charge.....	24
An anonymous testimony.....	25
She doubled her prayers.....	25
What happened to you?.....	26
12.2.3. An indefinable and sedentary feeling.....	27
You remind me of my sins.....	27
The subtle dust wants to be evenly distributed.....	27
Your sins are forgiven.....	28
To swallow evil once and for all.....	29
An anonymous testimony.....	31
A healer told us.....	32

12.2.4. A descent into hell.....	33
12.2.5. The original sin.....	35
A wound won't heal.....	35
Something in the deeper soul	36
Repercussion	37
Original sin and reincarnation	37
For some I do not pray	39
12.2.6. The Biblical Judgment	39
The individual judgement.....	40
The Last Judgement	41
The judgment of God can be read in the individual aura of man himself.....	42
12.3. Causes and consequences, some testimonies	42
12.3.1. The gold diggers.....	42
The run-up.....	43
The opportunity.....	43
Like blood over the gold	43
Lord God in heaven, You judge.....	43
12.3.2. Selected	43
Andranga, the wotsi	43
Kamba also stood on his bride.....	44
The hut was empty.....	44
They swore to avenge themselves.....	45
Maybe Kelekele was lying.....	46
12.3.4. She's in it forever.....	46
You white people have a different God from us.....	46
The revenge would be all the sweeter.....	47
12.3.5. Look where I am now.....	48
12.4. On causes and consequences: in summary	49
References Chapter 12.....	50

Chapter 12: About causes and effects

An ABC theory.

Man is naturally curious, for everything that happens, we want to find a cause. For everything we start, we like to know where it leads us. The previous chapter showed, however, that human reason is right, but that very often fate is the order of the day.

Something could turn the opposite way. One never knows in advance how a dime will roll. It looks like an ABC-theory (2.3.). A stands for the cause, C for the consequence. The cause A should bring us to C in a straight line. But there is a mysterious B, an influence that we rarely control, a kind of black box that secretly creates some kind of diversion. This means that the actual result deviates from the intended purpose. We can call it profane 'coincidence'. Sacred is sometimes referred to as a "judgment of God". The theme of this chapter is precisely that mysterious B.

12.1. Causes and consequences, outside the Bible

Coincidence

The theme of 'coincidence' has already been mentioned (5.1.2.). For example, a normal course is always predictable. A train travelling at 100 km per hour is 100 km from the place of departure after one hour's driving. In principle, it is also possible to calculate in advance the

route of an ice cube that breaks off from a glacier, or the route of a ship that departs. And therefore also a possible collision of both. The difficulty is that we do not have all the data that play a role in this. Our human knowledge is far too limited. Because we don't know the complex combination of influences involved, or better: can't know, we speak of 'coincidence'. But objectively speaking, in an 'ontological' framework, as it is called, everything has its reason, and chance does not exist. Practically, therefore, it does.

In order to be able to cope to some extent with the whims of fate, religious people turn to 'higher' powers, to spirits and gods. By means of mantic and dowsing techniques, he tries to reveal something of the future.

The Bible tells us that the ruler of Israel (2.4.) thus addressed his four hundred seers to inquire about the outcome of the imminent battle (*1 Kings 22:20/2*). In this way they want to appease the gods in the hope of being spared a lot of difficulties. It also appears that many of today's world leaders are assisted by diviners in taking important political decisions. Stalin (like Brezhnev and Yeltsin) had a healer whom he regularly appealed to. For example, in his estate there were books about magic which he had annotated.

Communism may have a materialistic philosophy, but the top of the former Soviet Union was certainly not that materialistic. Here, too, the saying "listen to my words, but don't look at my actions" seems to apply. After the death of president Fr. Mitterrand (1916/ 1996) it appeared that the French astrologer Elisabeth Teissier supported him in his political decisions for years. Many presidents, doctors, businessmen, lawyers and scholars still do so today. Most of the time, it is concealed because people are afraid of being ridiculed or of being "kicked out of the community of colleagues".

Those who are involved in astrology come under the influence of the beings who are connected to the constellations of the stars and who are situated in the harmony of the opposites. These beings satisfy the curiosity of the people who consult them, but unfortunately they do not feel bound by a conscientious Christian ethic. They act in an idiosyncratic way, completely outside the realm of the Holy Trinity. However, they are very powerful. Hence their influence. The biblical tradition has always warned against the 'astral beings' precisely because they show a vain behavior. They always want to determine the fate of people themselves, without taking into account the Holy Trinity and the Decalogue.

As mentioned in the previous chapter on the harmony of the opposites, Kristensen, *Verzamelde bijdragen tot kennis der antieke godsdiensten*¹ (Collected contributions to the knowledge of ancient religions), says that the will of these deities was fate, divine but inhuman. The deities were not righteous. They denied the laws that they themselves had enacted. The people felt subject to the demonic gods. With their rise and fall. There was no absolute despair, nor was there absolute hope. But there was an endless change of both. It is therefore not surprising that the great ancient Greek tragedians such as Aischulos, Sofokles and Euripides drew abundantly from this bizarre harmony of opposites in their plays. In a life dominated by changeable and moody gods, their heroes often perish tragically.

Yet some other Greek thinkers already express a very different view. Anaximander (-610/-546) believed that what makes all things understandable, is situated in the subtle world. We have the oldest philosophical Greek text of his. In it he says: "the origin of everything that exists lies in the subtle, in that which permeates everything and in which things necessarily perish. They give each other satisfaction for their injustice, according to the order of time". So much

for Anaximander. His vision bears witness to an archaic view of religion: the 'beings' (apparently he means : 'the people') commit 'iniquities' that need to be rectified. All this according to a kind of 'court', which he gives the name 'time'. According to him, blind coincidence does not have the last word, but one day man will have to answer for his actions.

Plato also believes that we should live as people who are convinced that we have an immortal soul. After death, when the soul has left the body, she will meet a judge and be punished for committing crimes.

That is why it is worse to commit injustice than to suffer injustice.

But, Plato regrets, the man who does not own the gold of the soul and is only interested in money and material wealth, does not hear this. For Plato, as for so many, initiated into the Greek mysteries, life after death indeed did not mean bliss: "All those who honor their oaths come to justice with the honored gods, in a tear-free space, while the others have to endure a burden that cannot be tolerated by sight.

Whoever managed to free the whole soul from iniquities up to three times, staying on both sides of the road, are touched along the road from Zeus to the castle of Cronos: there the breezes blow around the island of the blessed, the flowers sparkle with gold, sometimes from shining trees on the shore, sometimes from trees through the water. Moreover, according to Platon², the soul itself - and not a god or the gods - before reincarnating in a body, chooses its future earthly life.

Result: "The more a soul commits itself on earth to understanding and justice, the better it will be able, among the ways of life, whose models are presented to it, in the other world, at the beginning of a new course of life, to discern and choose what does not carry the deceitful appearance of brilliance within it.

The 'Hermitage papyrus' from the Middle Kingdom of Egypt (-2025/ -1700) long before Plato expressed the same thought: "Go quietly to the other world. You know that the court that tries offenders is reluctant at the moment when it judges the wicked people and fulfils its function. Woe to the sinner, if the prosecutor is well informed. Do not rely on length of years, because they consider the whole life span as a single hour. When a person stays alive after his death, his deeds are piling up next to him. What is there, is there for all eternity. He who puts the condemned into practice, is a fool. But he who reaches the other world without crimes, will survive there as a god."

For the biblical man, the demonic cycle of ascent and descent is broken with the coming of Jesus.

12.1.1. A divine judgment

Religion has its own method for testing its validity, and that is to check the results of its actions. The method has been called the "judgment of God" for centuries. Homer and the ancient Greeks spoke of an 'atè'. Anyone who made a mistake against a god could expect some kind of calamity. The nature of the transgression results in a sanction, either through the intervention of a higher being, or entirely automatically.

Virtually all archaic, ancient and classical cultures are familiar with the concept of 'divine judgment'. For example, H. Rüdiger, *Griechische Lyriker*³ (Greek poets), says that the poet Pindaros van Kunoskefalai (-518/ -438), expressed the great judgment about souls: "Poor deceased people immediately pay off their debts. After their death, the noble spirits went

through a life free of burdens. All those who do honor to their oaths are brought to justice by the honored gods, in a tear-free space, while the others have to deal with a terrible burden.”

For the nominalist view, which does not believe in the existence of deities, a godly judgment is obviously nonsense.

A world of good and evil

In all occult practices one can consider the magical use of energies as the means to achieve the desired goal. Considering that higher beings are involved in this, one can consider every magical work as a kind of divine judgment. However, such judgements do not always bear witness to a high ethics or to a correction of injustice.

One can see every spells and de-spells as a divine intervention. Thus the story of little Richard, who received an apple from Jane Brooks (7.4.4.) and after eating it, fell gravely ill. A divine intervention also applies to the work of Hexe Petra (7.4.2.). According to her, she injured her victims with the help of ‘ein Geist’, ‘a ghost’. Also the robbery of "the inner of the child" (10.4.) can be considered as a divine judgment. The witch Sewawela stole the subtle energy of a child, but she was also robbed of it. The story of the concert singer (7.3.1.) points in the same direction. Her teacher, with the help of his gods, robbed the singer of her voice, because she no longer wanted to follow his lessons. Marguerite Gillot told us about the larvae (7.4.5.) that were watching her, about how the baby became a victim and how the lady who created the larvae finally experienced the weather of her magic. Also the story of Dr. Teutsch - a patient demanded his love - and the counterclockwise throw (7.4.6.) testify to a loaded situation, which is dangerous if not addressed in a competent manner.

The work of every shaman (6.4.) is a testimony to a spells and de-spells (6.4.). In this axiom, the fact that a person becomes ill means that a deity makes him or her ill. This can be considered as a spell. The fact that the shaman reconciles this deity and thus achieves healing is also a kind of divine judgment, this time as a de-spell. One notices here the duality, the existence of good-and-evil, in a world that always shows harmony of the opposites.

The difficulty with such judgments is that not the most ethical, but the strongest, make it. If we indeed define the term 'divine judgment' as the intervention of a deity in response to a crime, we find that the term 'crime' in an environment that shows both good and evil, does not provide us with a correct criterion. Here, the term 'divine judgment' is defined in such a general way in terms of content, so that the scope of the term is also very broad.

Let us give a few more samples of divine judgments outside the Bible. Although the religious element is not always mentioned, it is still latently present. The magician or witch who makes a judgement, of course, does so in a magical way. This means that helpers, the gods and the spirits, are necessarily involved. The stories mentioned here, however, bear witness to some ethical awareness.

A stolen goat

A. Gatti, *Bapuka*⁴, describes a curious divine judgment. The event took place in what was then Northern Rhodesia. Gatti says that the verdict bears witness to the striking wisdom, psychological insight and great magical power of the African sorcerer. Let's summarize.

One morning, Gatti observes that four of his boys do not show up out of their tents. When he visits them, he notices that they make a sick impression. Their faces and eyes are swollen. They are sweaty and at the same time they are shivering with cold. A fifth boy, who is not ill,

assures Gatti that the tent is full of evil spirits. Gatti treats them with quinine and aspirin, but their condition worsens. Just when he wants to seek help, an old man comes walking. It is the same man who a few days ago was looking for two of his goats. He went straight to the tent where the sick were lying, looked at them for a moment, and said, "I am here to visit those whose hands are full of evil spirits". He made some dance moves and murmured some magic words. Then he threw a pinch of powder into the air. He repeated it twice more. He didn't think it necessary to examine the sick. One look was enough for him.

From his antelope horn he takes a hair. He caresses the forehead of each of the four boys a few times. And suddenly one can hear the bleating of a goat. Strangely enough, it doesn't come from the outside, but from the cramped and twisted mouth of the smallest of the four sick boys. Four times the witch doctor repeats this caressing with the hair, and four times the one could hear a sound as if it were a goat. Then he goes outside and waits.

To Gatti's surprise two of his boys come out of the tent. Their faces and eyes are free of swelling. They look at Gatti and the wizard in shame, and disappear into the bushes. A quarter of an hour later they are back, each with a bleating goat in his arms. "They knew about it, but they are not the thieves", the wizard murmured. "That's why the disease passes them by. But with the two who are in the tent, it will take a whole day before they will be relieved of their pains.

That's how they'll think about it in the future." Then the wizard goes with his goats. The condition of the two sick boys remains bad. Almost unconscious they also lie in their beds the whole next day, while the swelling of their eyes and lips continues unabated. Until suddenly, twenty-four hours later, they emerge healthy and well and without swelling from their tent. They look at Gatti with guilt and boredom, mumble a good day and then start their daily task.

So much for this story. Let's note that the wizard made a few dance steps and murmured some magic words. This is his form of prayer. He turns to his spirits. His dance steps also activate subtle energies and are part of the ritual.

The fire of truth

Let's summarize a second testimony by A. Gatti, in *Het wilde Zwarte hart*⁵ (The Wild Black Heart). Gatti is located in Narwa, in the Serengeti (Tanzania), with 9 white people and 33 Negro Africans. Nine dollars was stolen from Mohammed, the cook. After some thought, Shaffi, Ali, Idi, Issa, Asmani and Baruku remain as suspects. Mohammed proposes to Gatti that the case be solved by Mwadana, the great mganga (remark: a magician). He uses the 'fire of truth', a magical process. Gatti gets involved and calls Mwandana.. The wizard goes to work, and this soberly and without masquerade or ritual display. Which proves that the essence of magic lies elsewhere than in adornment or 'liturgy'.

After everyone denies guilt, Mwadana heats an approximately 20 cm. long nail in a fireplace. He then removes a cloth from his gourd and rubs his left hand with a greenish liquid plant mixture. Then he says: "this ointment only protects the innocent". Up to three times, he pressed the glowing nail against his left palm for seconds. Then he puts the nail back into the fire. Then he rubs the right hand over the left palm. No trace of burning can be seen.

Then follows the test of fire. One by one the suspects arrive. Mwadana demands an oath "by Allah and all that is holy" that one has nothing to do with the theft. Then he smears some ointment on the left hand of every suspect and then presses the nail hard against it. As soon as

the last man has subjected himself to the test, Mwadana calls all seven with him. He scrutinizes each palm of his hand and also looks closely into the eyes of the man whose hand he is holding. However, no hand shows the great blister, the mark of guilt.

Mwadana rubs their palms. Then he knocks four hands away. He then concentrates on the three remaining hands: those of Shaffi, Asmani and Idi. Shaffi growls: "You're hurting me, old man! You know I'm innocent". The magician suddenly jumps straight and shouts, "Confess your guilt. Tell me where you hid the money. Now"! Soon, the other two wanted to disappear. 'Stay' the wizard commanded them, and said, " You also committed perjury. Look at that!" The divine judgment began to take place now. Gatti testifies: "I saw it with my own eyes. All of us who were there, too. From Shaffi's hand grew slowly, but terribly, an enormous blister that put all the discoloration together and then pulled up and deformed his hand horribly. The same, but to a lesser extent, was the case with the palm of Asmani and Idi. We saw it and the three victims saw it. From their own hand grew the justice of the fire of truth. They stood as paralyzed and could not close the swollen hand to hide the horror.

The only one who didn't let himself be known was Mwadana. He pressed his index finger hard against Shaffi's chest: "Tell him you stole the money!" Shaffi had endured everything and everyone. Now, however, he shrunk into each other. With surprised eyes he stared at the still growing blister on his hand.

"Yes" he whispered hoarse. "I took the money." Then Mwadana grabbed Idi's deformed hand and snapped, "You, you helped him". To which Idi replied, "I helped to hide it. Asmani also confessed, "I've only seen it". Mwadana to Shaffi: "The money. Go and get it!" With his head bent, he took it from under a big rock, close to Gatti's caravan, and returned the banknotes to Muhammad. That evening we were all very quiet, struck by what a little wizard had shown us.

A zombie

Haitians claim that zombies are people who have been transformed into an automat (6.1.2.). The victim then leads a kind of vegetative life, for example working on a farm with an incredible labor force, but has no awareness of his addicted and dehumanized condition (11.3.4.).

We refer to Wade Davis, *De slang en de regenboog*⁶ (The Snake and the Rainbow). We are 1982. Davis is a student in ethnobotany, and specializes in the plants of the Indians. He is commissioned by his professor at Harvard University to investigate in Haiti how to turn a man into a zombie. It is assumed that this is done by means of a poison which makes a man appear dead. It is also believed that zombification is much more than just a sensational imagination for horror movies. Davis leaves and explores. He tells the story of a certain Clairvius Narcisse, whose death certificate dates from 1962. In 1980, however, Narcisse walks in the flesh and blood on the market of l' Estère. Davis says: "Physically, he seemed to me to be in good shape. He spoke slowly but clearly. When he was questioned about his experiences, he told me about his funeral. He remembered that throughout the ordeal of becoming a zombie, he had been conscious. However, he was completely paralyzed, and had heard his sister crying. He remembered that his doctor had declared him dead. Both during and after his funeral, he constantly felt as if he was floating above his grave. That had been his soul, he claimed, ready for a journey. But the 'bokor', the black magician, had interrupted this journey. He no longer knew how long he had been in the grave when 'they' came. They had mentioned his name and dug him up. He had heard drums, and heard the bokor sing. He had hardly seen anything. They had grabbed him and hit him with a sisal whip. Then they tied him up and put a clot in his

mouth. He had been taken away on foot by two men. Half the night they had walked in a northerly direction. Until they met another group of people who had taken Narcisse over.

They had only walked at night. During the day they were hiding. So he was handed over by one group of people to another group. Until he had landed on the sugar cane plantation. He stayed there for two years. So much for the story of Narcissus.

Why mention this testimony here? On the one hand to point out the real existence of zombies, but on the other hand to mention the divine judgment that this was the reason for turning Clairvius Narcisse into a zombie. In such cultures, also in Africa, there is a kind of unofficial court at work. It tries to maintain a certain public order, and this by religious means. If someone exceeds the limits of the prevailing morality too much, if someone, for example, harasses the women in a conspicuous and disturbing way or commits other crimes, then the ancients of the tribe come together. They may decide to turn the troublemaker into a zombie. The bokor, with the help of his spirits, eliminates the man. That is the divine judgment. Someone makes it far too colorful in his or her society, and as a result undergoes a magical judgment.

Gypsy magic

We refer to "the magic egg" (7.4.3.) in which the gypsy woman wanted to rectify an unfair inheritance issue. We emphasized the sexual element of her magic (11.3.2). The gypsy woman wants to be in the taste of the lower gods who are keen on eroticism. This is how she subjugated them. Although she achieves a temporary success with this, her working method is far from harmless. He who does magic in a sexy way, opens the deeper soul, so that good, but especially evil draws in. If, as far as occultism is concerned, one is not strong enough, evil can take over and one becomes saturated with it. One gradually loses a part of one's own self-perpetuation. The divine judgment here is twofold. On the one hand, the dishonest heir is punished with angry dreams until she rectifies the injustice. But on the other hand there is the much treacherous divine judgment in the deeper soul of the gypsy woman. She appealed to double-hearted beings, who thus strengthened their grip on her. Given their demonic character, they would dare to reclaim the energy they gave the gypsy woman later on. And as a result, it is not impossible that the gypsy woman, or the heirs, years later, experience all kinds of 'inexplicable' setbacks. The gods invest energy, but their double-heartedness makes them dare to take that energy back afterwards.

The judgment of a dead man

J. Lantier, *La cité magique*⁷ (The magical city) says. The body of a murdered young man was found in the wilderness. The culprit was not found. That is why the village chief ordered an investigation by interrogating the spirits. All the villagers came together and formed a large circle. In their midst a jug was set up which, like a fetish, contained the bones of ancestors. The village chief, surrounded by his servants, sat down in a wooden chair near the jug. Six masked and drugged men brought the body into the circle and placed it on a mat not far from the jug. The magician, in full dress, started dancing and calling the spirits with a ring of bells. Then the body was rolled into the mat, so that only the head stuck out. The men lifted the dead man on their shoulders and to the rhythm of the tam-tam they carried him within the circle. The magician went to the dead man and asked with a solemn voice if he would be punished for a violation of the rules of the tribe. Then the porters took a few steps with the body and then suddenly stopped again. During this sudden movement the body almost fell, to the left, but was caught in time. The ghost of the deceased showed himself: by falling to the left he made it clear that he had not broken any rule. The magician then asked if he had been murdered by someone

from the village. Again the porters made a few steps with the body and stopped abruptly. Now the body fell a little to the right. Which was an affirmative answer. The village chief presented a list of suspects. On hearing the first two names, the dead man - falling to the left - answered in the negative, but on the third name the corpse fell to the right. The crowd then let out a long and nasty howl. Then the circle of villagers joined around the accused. On a gesture from the village chief, the circle opened again. The accused - severely appalled - ran away as quickly as possible and crying in the tall grass and disappeared from sight.

The Congolese who accompanied Lantier said: "He is going to die in the wilderness". Unbelievably Lantier asked, "What do you mean? The old days are over anyway. If no one is chasing him to meet him, can't he get to the city and find work there?" "No" was the answer, "it's for nothing. The spirits have now worked on it. Look at the vultures flying above him. That is a clear sign. In a few hours he will lay down. He will die. The vultures are the messengers of our ancestors. They will shatter his skull and eat his soul". So much for this testimony.

Such a primitive society can only have peace if the whole tribe follows very closely the rules of conduct that have been 'sanctified' by tradition. And only these two sentences are known: either the death penalty or the exile. The latter, however, is a worse punishment because it condemns the guilty party to a slow and terrible death. In the eyes of the accused, the punishment is imposed by an invisible and mysterious power. Let's look at the role of the jug that contained the bones of the ancestors. It is considered to be a kind of fetish and a power that 'sits' and does justice. It creates contact with the world of ancestors, especially with the first ancestors. She acquires her power through a consecration by a fetish man or woman who provokes the favor of the ancestors through all kinds of sacrifices, so that the group can fall back on this repeatedly.

The strongest one wins.

We've suggested it before. In a lot of non-biblical occult work, it is not the ethics that make it, but the power of the strongest. One can of course appeal to the life force of the Biblical God, who is of course the strongest as the giver of all life. "

In *psalm 142 (141)* we read; "Give heed to my cry, For I am brought very low; deliver me from my persecutors, for they are too strong for me." In principle, one has to be the strongest in the end, but perhaps only 'in the end'. For, as has been amply demonstrated in the previous chapter, this world is dominated by the harmony of the opposites. "My kingdom is not of this world", Jesus said, and at his temptation in the desert it was Satan who said that he would give Jesus all the realms of this world if Jesus were to worship him, Satan (11.5.). The eventual achievement of the good on the evil, might then only be realized in its fullness in the other world. From this point of view, the biblical man lives a little 'on credit'. He or she can best invest in this world what he or she carries in him or herself. But the final fruits are not harvested here, they are harvested in the hereafter.

A lot of black magic work also makes use of immoral practices, of blood sacrifices, and even of human sacrifices. Such sacrificed souls live in the other world in a form of slavery and carry out the orders of the black-magician. A conscientious man will never think of using such methods. One could compare the acquisition of a lot of power with the way one can enrich oneself materially in this world. Those who try to earn their wages in an honest way, will soon be defeated by an organized mafia that in a short period of time acquires a much greater wealth. Or, to put it another way, those who work with lies and intrigues and are able to circumvent the

law in a cunning way can reach their goal much more easily and quickly in this world than those who follow a conscientious path.

It is also clear that if the Holy Trinity has to hear a prayer, this prayer has to be said by a conscientious person. If this person does not himself live in contact with God, how can such a prayer reach God? Suppose it is said by someone "in whose heart it is night" (3.3.5.), or by someone whose inspiration does not come from the Biblical God, but from Satan (2.5.). Then the prayer is addressed to the one whose inspiration comes, here to Satan, and not to the biblical God. Or what would a Vaughn achieve with a prayer to the Biblical God? He who takes one with the devil and says of himself that he has renounced the good and that he is thoroughly evil. What is the value of a prayer from the witch Catherine, the ogress of Monpezat (11.3.2.)?

Let us return to a conscientious man. Even though this conscientiousness is never perfect, the honest will to realize the Ten Commandments is a necessity. Furthermore, it may well be that, despite the fact that the higher energies are called upon, the evil in this world will make it. As said, Jesus does not dispute that Satan possesses this world. In this way, a person who has been affected by a serious illness can eventually die of it. Then his effort has not been in vain. For he has created good and powerful thought forms and set them in motion. In the other world, these prayers cause people to suffer a much more favorable fate than without them. At least that is what seers and magicians tell us about this.

For the time being, we said, the strongest wins. That brings us to the subtle forces, and to the dangers associated with it. We speak of a 'taboo' for those who are not familiar with it. Some places, times, people and objects can be so loaded that they have to be approached with great care and with the necessary precautions. Let's take a look at this as well.

12.1.2. A taboo: a special charge The sacred is dangerous.

The term 'taboo' (tapu) comes from the Pacific Islands and means, in the language of the Maori (New Zealand), everything that is inviolable. It is that what, because of its holiness, its occult side, or according to custom, may not be violated, or can only be approached with great caution. If some things are taboo, then they are only mentioned in a special protected framework. The sacred is indeed dangerous. Talking about it is equivalent to evoking it. And if one cannot cope with it, it is better not to mention it.

This is how the *Neue Zürcher Zeitung*⁸ called it a few years ago: "Rücksichtnahme auf die Aborigines in Australien". The term "Rücksichtnahme" means "to observe" and is opposed to "without regard to". We spoke of 're.ligere', treating it with respect, as opposed to 'nec.ligere', neglecting it.

The newspaper article reports that a 52-year-old tourist, during the descent from Ayers Rock, suddenly died as a result of a cardiac arrest. Ayers Rock is a particularly large rock in the Northern Territory of Australia and a tourist attraction. For the local Aborigines, however, it is a sacred place where they have been performing their secret rites since time immemorial. It is therefore a forbidden and dangerous area for those who are not initiated into their religion, especially for tourists. Those who venture onto the mountain as outsiders can expect a curse, according to the newspaper. For example, 26 people have already died in the ascent of this monolith. For Aboriginal people, it is clear: it is a sacred place, and therefore full of subtle forces, and those who do not prepare for it suffer the negative consequences.

It is a hidden power struggle that the uninitiated, especially ordinary tourists, cannot face. The magical effects of this phenomenon can be seen immediately, but they can also develop after many years. A nominalist would, of course, attribute these deaths only to the considerable effort involved in climbing this mountain. Of course, this also remains a possibility that needs to be verified or falsified.

We also refer to Gopi Krishna, who, through too intense a meditation, awakened his basic energy too quickly (9.3.1.) and had serious psychological and physical problems for years. A too abrupt confrontation with the sacred can be particularly dangerous. We have previously compared it to an electrical current that is conducted through a wire that is too thin, causing it to burn out. With all the consequences this entails.

All kinds of setbacks

H. Webster, *Le tabou*⁹ (The taboo), gives us a detailed study on the various aspects of the taboo. He notes: "Ultimately, it is about prohibitions, which are as 'impersonal' as their sanctions".

As a result, "their violation automatically results in an extremely serious situation for the 'guilty', for he becomes taboo-burdened. Such a situation is simply ritual powerlessness, dangerous for oneself and often also for others. If he is not exorcised, then sooner or later, as in the judgment of God, he will experience some form of misery. Let's remember that in Bramley's book, where the Mère-des-dieux helped a farmer to escape the black fate that had been cast on him and on his farm (11.3.6.). He had unconsciously crossed a taboo and became 'taboo loaded'. The Mère-des-dieux told him that a rite with a sacrifice to the gods was needed to put everything back in order.

In this way the 'evil' was removed from him and 'relocated' elsewhere. As said before, it was not definitively solved but merely moved, something that is characteristic of a number of non-biblical religions.

Taboo charged are also the victims of hexe Petra. She 'fired' all her evil at them, until the evil works itself out in the material world. One sees that here a quantitative increase of the evil leads to a qualitative leap. The victim's aura is so saturated with evil that it leads to an accident: a fall from the stairs, or being hit by a car. From a secular point of view, it is 'only' a pure coincidence, but in sacred terms, Petra 'sees' that the victim's aura is full of holes and the loss of vitality manifests itself anyway

After such an accident, the power is usually completely exhausted. In that case, one is no longer taboo, but one does have to deal with the material consequences. The evil is then literally 'done'. Clairvoyants immediately notice that a 'loaded' person has dark spots in the aura. These can diminish or even disappear altogether through an exorcism or Trinitarian prayers. Both the clairvoyant and the victim can pray for this. In principle, anyone can do this, always on condition that they have a sufficient Trinitarian contact.

If a Vaughn, a hexe Petra or a Catherine were to think of someone in a concentrated way, they would only increase the harm in this person, given their total lack of ethics, and given also the nature of their 'instigators'. This is also the reason why a lot of white-magic work scrupulously avoids all publicity. If general publicity is given to an occult work, then too many people and their thoughts are involved. But they can become just as many 'jammers'. Because nothing guarantees that these thoughts are also energies for the better. It becomes different when

one is thoroughly convinced of this and it concerns good forces. Then this has a strengthening effect. When it comes to praying in a group, let's think of the statement of Jesus: "For where two or three have gathered together in My name, I am there in their midst" (*Matt. 18:20*).

Under the title "all kinds of setbacks" we also refer to the so-called "curse of pharaoh Tutankhamun" and to the subtle guards (7.4.1.). Fortune put it this way: "If the curse of the mummies doesn't work now, all my trust in the occultism is gone". Every magician knows that in cultures like the ancient Egyptian, the graves of the sacred persons were secured with the help of subtle beings and energies. If a person wants to violate these graves, he must, as I said, be stronger than the subtle energies that are concentrated there. Each shock in turn is related to occult power relations. The one who is stronger than those who produce the shock in turn, conquers it. And is secured for it. On the other hand, sensitives, just at the thought of exposing such a grave, will already feel unwell. The same goes for a visit to an Egyptian pyramid or a royal tomb. This feeling will intensify at the entrance of such a monument. One will feel the taboo atmosphere strongly and just don't want to enter it. Or will ask for protection through Trinitarian prayers.

Let's mention the following anecdote. When Nikita Khrushchev, the president of the then USSR in the company of the Egyptian president Nasser, in 1958, at the time of the construction of the Aswan High dam, wanted to visit the pyramid, he received a telegram in which the Russian secret service advised him against it. As we know, this service is well informed about occult matters. That is what Gris H., *Nieuwe parapsychologische ontdekkingen achter het ijzeren gordijn*¹⁰. (New parapsychological discoveries behind the iron curtain), claimed. Although communism has a material conception of reality, one also intensely deals with the paranormal.

One can be 'taboo-loaded', knowing and sensing it, or one can be ignorant of this. But there is more. From a re-incarnational point of view, one can still be 'taboo' from a previous form of existence. For example, when a black magician has thrown a black spell at someone. He steals the happiness of his victim, appropriates it to himself, and gives the victim his own depraved life force. Then the evil is usually so hidden that one hardly suspects it. This was tragically illustrated by the story of Makalopembe (7.5.3.) who owned "the evil eye". He was accused of this, and hardly defended himself. It is said that such a person carries 'likundu' within him, that he or she is 'porte-poissee', an 'evoe', a 'kumo' or a 'Lorelei' (7.5.3.). The names differ from place to place and from culture to culture. But the phenomenon is well known. We have repeatedly talked about this hidden or "occult status".

12.1.3. An indefinable and sedentary feeling

A certain fatality

The divinities of the extra-natural level were characterized by a harmony of opposites. Ancient peoples were very well aware of this duality and wore it resigned as "the will of the gods".

Huc talked about the llama that healed people, gave them a pill or wrote the name of the medicine on a sheet of paper, rolled it into a ball and made them swallow it (7.2.1.). Then it was waiting for the sick person to heal, or... to die, and this according to the god Hormoesta decided. Also here one feels a certain fatality.

Father Temples, *Bantoe-filosofie*¹¹ (Bantu-philosophy), points out that according to his Bantu, diseases have a deeper, occult cause. He writes: "We would be wasting our time if we were to try to convince the blacks that this disease or death had a physical cause. We could take a course in microbiology and show them, through microscope or chemical analysis, the cause

of illness or death, or let them discover it for themselves. But that would not have solved the issue for them. It is the chemical or medical side of the matter. The actual issue, the ontological and true cause, continues to exist for their deeper thinking, for their ontological wisdom.

One of their arguments is that in a disease epidemic, not everyone, but only some are affected. For them, therefore, there is more to it than just biological contamination. There is also something sacred that makes its influence felt. And against that, they often felt powerless.

Temples continues: "Everyone who has lived under the Bantu knows a lot of cases of people who, accused of bad life influence, were condemned for sickness or death of others, without being aware of any guilt, or even bad intention. It happens that at such trials no external evidence is available. For the white man present, the deception is obvious. And yet the accused, after a weak attempt to maintain his innocence, accepts the indications and decisions of the seers or magicians, and the divine judgment. Without resistance, he or she will be punished, just like Makalopembe.

The Kombai

The television channel Discovery world (in 2012) regularly broadcasts a documentary entitled: *Living with the Kombai Tribe*¹². The Kombai, still four thousand in number, were discovered 25 years ago in the dense jungle of West Papua, New Guinea. Their style of life can be compared to that of people from the Stone Age. Together they form about 250 tribes, each of which speaks a different language. They too are very familiar with the phenomenon of "sunken evil". If someone from their tribe is accused of this - they say he or she is a 'suangi' - even if he or she is an immediate family member and his or her behavior is beyond reproach, then he or she is killed immediately. The makers of the series are amazed at the lack of profane evidence and consider it an unjustified accusation. Apparently, they are not sufficiently aware that this is a sacred affair. In this respect, they resemble the missionaries Sterley is talking about, and of their approach to kumo people (10.4.). Sterley stated that the mission, with its 'good will', protects people who commit murders, and refuses to help victims. Apparently, the creators of the Discovery-world series are not or not sufficiently familiar with the notion of 'occult status' and the work of Sterley. In the course of the broadcast, a member of the tribe is accused of being a suangi. Fortunately, it was decided not to kill him, but to 'clean' him. It would have been very interesting to find out what this magical cleansing actually consists of. However, the makers of the program did not go into this. Perhaps it is a powerful occult ritual. The magician who wants to undo such an evil, must be stronger than the evil to be fought, and absorb this evil into himself so that it can be totally destroyed. Which is physically, psychologically and magically not an easy task. We will come back to this (12.2.3.).

So much for the evil that some people carry in the depths of their souls and unfortunately radiate it around them. So much for the sense of 'evil' that some people have in them. A 'crime', even if one is not aware of it, is followed by a taboo-charged situation. Ethics do not necessarily play a role in this. This charge can lead to some form of misery. Or the sanction will come later. One then remains taboo charged, until the evil works itself out later, or until one is exorcised. Evil can also remain present in a previously preoccupied manner. One is then born with it, for example. One knows almost nothing about the cause, but carries it with him in life. One experiences it gradually through a succession of setbacks and through negative reactions of third parties.

As said before, some people then undergo the sanctions that others impose on them. It is a form of misery for which one is not always responsible. One has not always sown the evil that

one reaps. Is that unfair? Yes, of course. But so is the prince of this world. The elements of this world are the same. Going against this requires a higher form of energy. The Bible will talk about that and about the judgment of God. Let us look at the following to the evil that man can suffer, and for which he or she is found to be responsible..

12.1.4. A descent to hell

A minimal out-of-body experience

Such a “descent into hell” or such an out-of-body voyage emphasizes the fact that the clairvoyant with his 'spirit' (this is: and the thought, and the imagination and a subtle soul body), by means of a minimal off-body experience, literally descends below the ground floor into the atmosphere of the spirits to be summoned or to be contacted. In Hebrew one speaks of the 'sjeol' the underworld or the depths of the earth in which the souls of the dead descend and lead a shadow existence.

To reconcile the spirits..

The chapter about the out-of-body experiences, mentioned a number of descents to hell (6.3.). This is how Odysseus, Dante, Grant, David-Neel, Möller and Van der Zeeuw, among others, described their experiences. Because they always refer to the reason why souls are there, we can also speak of a divine judgment. Some people who had a near-death experience, testified of an elevated state and a heavenly light, others, however, of a nightmare. The latter were convinced of the existence of the hell and believed that there they would one day have to pay for their sins (6.1.2.).

Every shaman, as a mediator (6.4.) between this world and the gods, knows such a descent. He tries to reconcile the ghosts who are at the basis of a problem, through sacrifices so that the difficulty can be solved.

A lot of magicians and witches say that when they undergo an astral travel, they are practicing such descents to a kind of underworld. In this context we have already mentioned the Sabbath of witches (11.3.2.).

Deceased people

The clairvoyant Joan Grant, claims to have many memories of past lives. In *Gevleugelde farao*¹³ (Winged Pharaoh), she tells an autobiographical story, a life as an Egyptian princess, in which she also underwent an occult initiation. This included a visit to the underworld. She describes her experiences during that journey. She says how a woman, who once tortured others during her life, now suffers severe pains herself. And that is why in the next life, she will have to assist and comfort others in their pains. Grant also meets a man whom she sees will suffer from poverty in the next life. He had built up material wealth at the expense of others. She describes how many people are suffering similar punishments because of what they have done to others on earth.

It is striking that in a number of cases she speaks redemptive language, as if she has the ability to save people from suffering in those lower regions. For example, For example, she told a priest of a certain religion who had neglected his work: "Your time has come. You will return to the earth. It will take you five lives to reach that perfection that you once should have possessed. In five months, you will be born on earth. And the time will come when you will bring wisdom." She counseled others so that they could shorten their suffering. "But only a few listened to me," she complained. Although her initiation is related to the Egyptian gods, her work in the underworld seems to be quite ethical. If you have been tortured, from now on go and help people in their suffering, if you have stolen material wealth, you will find out what it

means to be poor. If you have neglected wisdom, you are now going to focus on it. This non-Biblical religion is seen to have many valuable connections with biblical doctrine.

Dante Alighieri, too, visits an underworld. In the seventh song of his *Divina Commedia* (6.3.) he mentions among others clergymen who during their earthly life were very greedy and who let themselves be overpowered by drift. As a result they are not staying in higher spheres, but in the horrors of the underworld.

Grant then also describes a visit to higher areas "where it is much lighter, and where guards show souls things that have been reflected in their future. In this way they know what they can do on earth to rebalance the scale".

This corresponds remarkably well with what Plato tells us about this. According to him, before incarnating into a new body, the soul largely chooses its future earthly life, and this in function of seeing the higher ideas. The soul wants to realize something of this in its next life in order to reach a higher level of evolution. And, as already mentioned (5.1.3.), the norms that the soul uses there, deviate strongly from what a person on earth experiences as a happy life. Elisabeth-Kübler Ross stated that the possibility of growth lies dormant in all suffering. Rabindranath Tagore also saw life as a task and Schmidt claimed that we ourselves are the writer, the director and the main actor of the life that still lies ahead and that we will lead. Paradoxically, the criteria that our soul uses to consider a life to be a success are very different from the conscious criteria that we would conveniently choose for a successful, pleasant and above all carefree life. Castaneda writes that the magician Don Juan claims that you have to look for difficulties because then you learn how to solve them.

And William James said that a religious man can face a lot of harm in his life because he considers it a sacrifice. He knows that with the coming of Jesus, evil has already been definitively defeated.

A kind of X-ray machine

Van der Zeeuw, *Helderziendheid in ruimte en tijd*¹⁴ (Clairvoyance in space and time), also says that he has the ability to go "lower spheres". Grant and Dante met people who were already dead and whose souls were in the underground world. Van der Zeeuw, however, while he is in an out of body state, says that he sees in the lower regions the subtle thought forms of some people who still live on earth. We could compare his mantic ability with a kind of X-ray machine that does not show the human skeleton, but rather the thoughts and thought forms that man builds. In order to complete the image even further, we provide that machine with a kind of thought-wavelength finder. One can tune in to low thoughts, to ordinary and elevated thoughts, with all the possible nuances in between. Now, with Van der Zeeuw as programmer, we connect to the lower areas and look at what he offers us on the screen. We are not presented with a pleasant program at all. People violate each other in a beastly way. They kill and rape. What we see here is not yet what they actually do in their biological bodies on earth. But it is what they would like to do, if they get the chance. For example, Van der Zeeuw says that he sees a man in the low spheres who stabs someone else in the back with a knife. Now we no longer focus on the low areas, but we steer our machine back to the earth and look for the two people. Then we see that the perpetrator is a desk clerk who has been bullied by his superior for years. In his mind he has murdered his boss many times already. The images of these low thoughts show themselves as reality in these areas. If the desk clerk could reduce or omit his feelings of hatred altogether, his thought form here would gradually fall apart and disappear altogether. If the boss would stop bullying, his 'image' would no longer be noticeable in these

lower spheres. This once again emphasizes the power of feelings, and also the importance of cherishing ethical thoughts.

Van der Zeeuw says that from the point of view of those lowest areas it seems as if humanity is still in an animal stage. Or even worse, because an animal does not behave in the way that a human being does there. He tells of a man who, in this underworld with curved claws, counts the pieces of gold lying in front of him on a table. If we look for him on earth, we will find a man who is a slave to his money. What seems beautiful on earth can be particularly repulsive in these lower spheres, and vice versa. The writer continues¹⁵: "It can happen that an earthly beauty in these areas is so repulsive and hideous, as if one is dealing with a sick person, who is in the final stage of leprosy. On the other hand, an 'ugly' person or a person born unhappy on earth can show a beauty and a youth in higher areas, so that one wonders how that is possible."

At first glance there is nothing wrong with a number of people, but what they really think and how they are in their deeper souls, that shows itself in the lower areas in a cruel way. Conversely, a not so noble earthly human being can still radiate a wonderful beauty in the subtle world. Then this person has no connection with the lower areas but shows his thoughts and feelings in higher and more elevated spheres.

In all this one sees cause and effect at work. A forced stay in the underworld can be regarded as an immanent sanction or a judgment of God. The same can, of course, be said of a stay in heavenly spheres. This, too, is the result of high quality and ethical action. We refer to the chapter dealing with the experience of off-body or near-death experiences (6.1.2.). For some it was the most beautiful experience of their lives, for others it was an endless horror.

And another thing: according to these testimonies, a person does not have to wait until after his death to enter higher or lower spheres. He is already there, even if it is only with his forms of thought, and he radiates that around him too. Sensitives feel it, seers see it. Only the fact that man still lives in his physical body on earth, prevents consciousness from going fully to the place it has actually been experiencing for as long as its true home.

The equal knows the equal.

Van der Zeeuw goes on to say that a person who is at home in the lowest areas, still belongs to a kind of group soul, while with the ascending to higher areas a person grows more into an individual being. Many animals have a group soul. They act in groups all the time. Let's look at the even movements of a school of fish or a swarm of birds. Or do we think of the social behavior of a nest of ants or a hive of bees. Primitive people also feel more bound by a group soul. In the lower zones, Van der Zeeuw also describes a kind of witch's Sabbath, something that actually comes down to a sexual orgy. He also says that in that other world, the equal knows the equal. While the lowest never recognizes the highest, the highest recognizes the lowest.

Those who are at home in the lower regions cannot visit the higher spheres. He who is at home in the higher spheres can visit everything that is lower. We can compare it with a submarine that can take ballast, can descend and unload it, causing it to rise again. However, a submarine that carries too much weight, which it cannot get rid of, never gets higher than its specific weight allows. The surface of the earth carries our biological body, so to speak, and hides the true and decisive situation. We have repeatedly called this the "occult status of man". This coarse-material body is connected to our subtle bodies. But once death removes this earthly

support, the subtle bodies automatically float to the place that corresponds to its ethics, to its "specific weight".

Already now, during our earthly existence, we ourselves decide on our situation after death, and this according to whether or not we act conscientiously in the depths of our soul.

Lots analysis, depth psychology and our judgment of God are closely related and merge into one another. A dark and black aura descends deeper, a light aura ascends. The earth seems like an intersection, an intermediate station, a meeting place where high and low spirits can meet. Finally, Van der Zeeuw says that the lower always has the urge to want to destroy the higher, so that the higher must constantly protect itself against this. We have already spoken about demony and satany in this context. This shows once again that life and death are true, but subtle realities here.

Already life on earth shows to an experienced clairvoyant which person has an evil soul body and who has glorified one. These subtle bodies or auras are already present, but only fully show their true form after the death of the biological body.

12.1.5. Karmic causes

Reincarnation

"Your time has come. You will return to the earth. It will take you five lives to reach that perfection that you once should have possessed" said Grant above. This brings us to the theme of reincarnation, and in view of the link between cause and effect, to the finalization of a debt that still exists. In the east they speak of 'karma'. The Bible speaks of the 'original sin'. It was also mentioned in the second chapter. There Joan Grant told how a man in his present existence was allergic to feathers. And this because in a previous life he was left wounded on the battlefield, and still alive, the vultures, started to eat him. We were also talking about people who were brought into a state of regression, remembering previous lives (5.2.2.). Also the healing of the blind-born was discussed. The Jews asked Christ who had sinned, he or his parents, so that he was born blind. Jesus evasively answered that this man is blind so that the works of God may be revealed in him. It is possible that Jesus did not want to bring up the doctrine of reincarnation publicly. It is not directly a theme for the masses. Most of our current seers and magicians consider reincarnation not so much as a hypothesis, but as an almost certain fact.

A blind man

We consult J. Millard, Edgar Cayce, *Prophet in trance*¹⁶ (Prophet in trance). Cayce (5.2.2.) is sometimes called America's greatest clairvoyant of the twentieth century. As a professional photographer, during a form of self-hypnosis - some say when he was drunk - he was able to describe a patient's illness very accurately. He did this with appropriate anatomical and physiological terms, although he had never studied medicine. It was striking that he also claimed to be able to situate the karmic cause of the disease.

Because in one of the past lives, not necessarily that which preceded the present incarnation, specific transgressions had been committed, the sick person in the present life suffered from this or that ailment. Let's remember that according to Fortune, and also according to many others, man has many subtle bodies (9.2.2.). An ethical mistake made in a high spiritual vehicle has an effect on all lower vehicles and thus also on the biological body.

For example, Cayce mentions that a person was blind in his present life, as a result of the fact that in one of his earlier incarnations, that person pierced the eyes of defeated enemies.

When Cayce, who said he was also a psychic healer, wanted to heal the blind person, it turned out that, unlike other psychic healings, this was not possible at all. And this because of the very serious evil that the patient had done in a previous life and that had not yet 'worked itself out'. He therefore advised the blind person to change his attitude towards life. Literally Cayce asked him: "Why do you want to heal? To satisfy your own physical lust? To live out your selfishness even more? Then you'd better stay the way you are."

Seen from a purely profane point of view, that's a terrible and heartless reproach. Sacred it is, in fact, the same, but it places the given in a broader context. Blindness is thus not a nominalist coincidence, but has a cause and opens up some perspective. For the victim, of course, it remains a difficult thing to digest. One has almost no memory of the evil done, and yet one suffers the consequences. Clairvoyants, on the other hand, state that what he had done to others, was also merciless. Communicating such insights to the person concerned remains an extremely delicate matter. Not only because there may always be some doubt about the correctness of what was clairvoyant seen, but also because it may be very difficult burden to wear. It can unnecessarily burden the person concerned. When a person has reached sufficient height, some say, then he himself discovers the leading forces, the virtues and mistakes of past lives, then he is ready to carry and process them in a correct way. Given our human and all too limited knowledge, it remains extremely difficult to make perfectly correct statements about this.

A lame

E. Yesudian-Haich, *Einige Worte über Magie*¹⁷ (Some words about magic), shares Cayce's view somewhat and gives the following example. A lady sees a lame beggar and wants to help him. Particularly surprised she learns that she can be punished for her humanitarian act. And this with a form of physical suffering. The beggar is not without reason lame and poor. He works out his karma. Something deep inside him undergoes the consequence of past mistakes and also draws the necessary lessons from it. This way he will probably not relapse in the next life. If he were to heal prematurely, he would be healed in his biological body, but his higher and subtler vehicles would remain untouched. The 'lesson' was not learned this way. The man begins his next life with the same and erroneous attitude, probably repeating his previous crimes.

The woman who wanted to help the beggar judged him from her own point of view. She did not look 'in' the beggar, nor did she see his strong animal urges and tendencies. She only took into account her own endearing feelings. She only looked 'in' herself. She believed that the lame was like her and that, once healed, he would lead a life like her. Haich concludes: As long as we continue to look at things from our own point of view, our judgment remains wrong and the evil, here in the beggar, continues to exist.

Consistently reasoned one could find an argument in this for never helping one's fellow man in his suffering. Then, to quote Shopenhauer (2.2.), this man may no longer be a "Ich-nog-einmal" but he will become a "nicht-ich". And what is the place of all medical science or of all social institutions? With this mentality one can fall into a kind of caste system, like it has existed in India for centuries. Possibly it also brings us closer to a particular racial ideology that the world has already suffered so much from. This attitude, in its extreme form, is certainly in conflict with the biblical 'charity', with the love for one's fellow human beings. The Bible has always highly valued compassion, as shown by the story of the Good Samaritan in *Luc. 10, 30-37*. Indifference to human misery is one extreme, gullible naivety and unconditional support is the other extreme. We situate a responsible help somewhere in the middle. We already refer to

the text of John (*1 John 5:16*), in which the evangelist says that he does not pray for some and that he prays for those who persist in their anger (12.2.5.).

12.2. Causes and consequences, in the Bible

As every Scripture connoisseur knows, the Bible also constantly mentions the judgment of God. The whole of life on earth can be seen as a lifelong sample, in which, according to Saint Paul in his letter to the *Galatians 6:8*, “For the one who sows to his own flesh will from the flesh reap corruption, but the one who sows to the Spirit will from the Spirit reap eternal life”. 2 Corinthians 9:6 also says: "Now this I say, he who sows sparingly will also reap sparingly, and he who sows bountifully will also reap bountifully”.

Many of the healings carried out by Christ were accompanied by the message "go and sin no more", which once again suggests that there may be a causal link between sin and sickness.

12.2.1. A Judgment of God

An immanent sanction

Strangely enough, the very denial of the existence of a Judgment of God conceals a Judgment of God, an immanent sanction. Anyone who does not believe that there is a law at work in the sacred sense, closes himself off from that world and suffers the consequences. *Deut. 29:4* states: "Yet to this day the Lord has not given you a heart to know, nor eyes to see, nor ears to hear." And what the heart, the eyes and the ears would enter, remains hidden. Herein is the judgment. To put 'faith' in sacred terms is to break through the first sight, in a second sight 'given' by God's grace.

In *John 8: 43-47* Christ says to the Pharisees: “Why do you not understand what I am saying? It is because you cannot hear My word. You are of your father the devil, and you want to do the desires of your father. He was a murderer from the beginning, and does not stand in the truth because there is no truth in him. Whenever he speaks a lie, he speaks from his own nature, for he is a liar and the father of lies (2.5.).

Some clairvoyants wonder whether those who have cut themselves off from Jesus' message also have ‘another father’ in the depths of their souls as an inspirer and not the biblical God. This other father then gives them in to only take into account what is profane. Those who do not see with the gaze of faith, for such a person, all the supernatural, all grace, all life force and miracle work remain as good as 'nothing'. Here, too, the so-called 'Matthew effect' apparently applies. *Matt. 13:12* states: " "For whoever has, to him more shall be given, and he will have an abundance; but whoever does not have, even what he has shall be taken away from him”. Anyone who shuts himself off from religious presuppositions will not find anything that is religious. Therein lies the immanent or automatic sanction.

An inventory

Let's look at what was said in the previous chapters about God's judgment. *1 Kings 22ff.* mentions that the king of Judah and Israel went to war against the king of Aram (2.4.). They consulted their clairvoyants beforehand. Four hundred seers who don't live in friendship with God predicted Israel's victory. Only the prophet Micaiah warned the king of an imminent defeat. A warning that the king put aside and lost the battle. The judgment of God is that God blinds the seers who do not want to know him. Only for those who serve him faithfully does God correctly determine the future. *Isaiah:44: 25/26* gives us an example of the separation that God carries out in his judgment: "

Causing the omens of boasters to fail, making fools out of diviners, causing wise men to draw back and turning their knowledge into foolishness, Confirming the word of His servant and performing the purpose of His messengers. It is I who says of Jerusalem, 'She shall be inhabited!' And of the cities of Judah, 'They shall be built.' And I will raise up her ruins again.

This is the true distinction of the 'spirits' that John (*1 John 4:1*) warns us about: "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".

Asmodeus and the Nephilim, through their moral spoilage of Yahweh, also brought forth a Godly judgment: the Flood (9.4.). The same applied to the inhabitants of Sodom and Gomorrah (9.4.). Both cities were destroyed. The men who wanted to sexually abuse the angels in Lot's house were struck with blindness. Nebuchadnezzar ruled his empire in an unworthy manner. He was "weighed by God, and found to be too light". The king was punished and fell into an animal behavior. Until he converted back to God (10.1.1.). One always sees a judgment of God at work here. In the believer God works truth, in the non-believers He inspires lies. This dichotomy is precisely the dividing character of God's 'Spirit'. Let us mention a few more samples.

David and Bathsheba,

Let's summarize *2 Samuel 11*: It happened that, around the evening, David, having risen from his bed and walking on the terrace of the palace, saw a woman swimming from the terrace. This woman was very beautiful. And David inquired about her, and they answered, "But this is Bathsheba, the daughter of Eliam, and the wife of Uriah the Hittite!" Then David sent emissaries and sent for her. She came to his house and he slept with her, even though she had just purified herself of her periods. Then she went back to her house. The woman conceived and sent to David, saying, "I am pregnant!" (...) Then David sent her husband Uria to the front: "Put Uriah at the height of the melee and step back behind him: let him be struck and die". Uria was killed. The Bible says that guilt can be hidden on a human earthly level, but not for God. What David had done was wrong.

And we also summarize *2 Samuel 12*: The Lord sent the prophet Nathan to David. He went into his house and said to him, "There were two men in the same city, one rich and the other poor. The rich man had small and large livestock in very large quantities. The poor man had only one sheep, only one little sheep he had bought. He raised it, and grew up with him and his children, ate his bread, drank from his cup, and slept on his lap; that sheep was for him like a son. One day, the rich man received a visit, but he could not take a sheep or cow from his own flock and prepare it for the traveler who had come to him. He took the poor man's sheep and prepared it for his guest. David became very angry with this man and said to Nathan: "As true as the Lord lives, the man who did this is punishable by death! He will repay his debt four times, because he has done so without mercy." So Nathan said to David, "This man is you! Thus says the Lord God of Israel (...). You struck Uria the Hittite with the sword, his wife you took her for your wife, you destroyed him with the sword of the Ammonites. Now the sword will never turn away from your house again, because you despised me and took the wife of Uriah the Hittite to be your wife." (...) David admits his mistake, asks for and receives forgiveness

Mene, tekel, ufarsin

Daniel, 5, tells us that King Belsassar had arranged a large feast for his friends. He had the gold and silver dishes taken from the temple of Jerusalem. Everyone was allowed to drink from it. And everyone venerated the gods of gold and silver, of bronze, iron, wood, and stone. While

they were doing so, a human hand appeared and wrote the following words on the wall: "Mene, tekel, ufarsin". The king became confused. He called out his conjurers and magicians and said: "He who can read this scripture and give me its explanation, will be richly rewarded". But no one was able to decipher the scripture. Then one of his guests took the floor and said: "In your kingdom there is a man with a divine insight, understanding and wisdom. It is Daniel. He can solve the riddle.

Then Daniel was led before the king and heard that he would be rewarded with riches if he could explain the text. Then Daniel answered the king: "Keep your gifts, and give your gifts to another. However, I shall read the scripture for the king and explain it to him. King, the supreme God, has given to Nebuchadnezzar your father, together with the kingship, glory, honor and splendor. And the glory which he had given him was so great, that all nations, tribes, and tongues trembled before him. He killed whomever he wanted, and he let live whom he wanted. He raised or humiliated whomever he wanted. But when he became proud and arrogant, he was shaken from his king's throne and robbed of his honor. He was driven out of the community of men and was given the nature of an animal. He lived with the wild donkeys. He was fed grass like the oxen and his body got wet from the dew from heaven, until he acknowledged that the supreme God has power over the kingdoms of mankind and appoints whom He wills over them.

Although you knew all this, you, Belshazzar, his son, did not remain humble, but you wanted to rise above the Lord of Heaven. You had the dishes taken from His house, and you, your great men, your wives and your concubines, drank wine from it. You have honored gods of silver and gold, of bronze, iron, wood, and stone, who do not see, hear, or know. While you have not praised the God in whose hand your breath and all your life lie. That is why He had that hand write this scripture. And this is written there: Mene, tekel, ufarsin. Its explanation is, 'Mene': God has weighed, counted, and put an end to your years of reign. 'Tekel', you have been weighed on the scale and found to be too light. 'Ufarsin', your kingdom is divided and will be given to the Medes and Persians". Then Daniel, by command of Belshazzar, was clothed in purple. He got the gold chain around his neck and heralds announced that he would reign third in the kingdom. That same night Belsassar, the king of the Chaldeans, was killed."

So much for this Bible text. One sees again the pride of the king, the profane use of the sacred objects from the temple, serving the non-Biblical gods and not wanting to know the Biblical God. All this leads to a crossing of borders, which is followed by a God judgement, an intervention of Yahweh: the king loses his kingdom.

Such a blindness can also be found in *Psalms 10-4*, which talks about the proud and estranged man: "The wicked, in the haughtiness of his countenance, does not seek Him. All his thoughts are, "There is no God." His ways prosper at all times; Gods judgments are on high, out of his sight; As for all his adversaries, he snorts at them. (...). He says to himself, "I will not be moved; Throughout all generations I will not be in adversity." His mouth is full of curses and deceit and oppression; Under his tongue is mischief and wickedness. (...).

However, the intervention of God's judgment escapes him. As long as he has not suffered a disaster, he is busy swearing, and his mouth is full of deceit and violence. He says to himself, "God has forgotten; He has hidden His face; He will never see it."

Three anonymous testimonies: A first testimony.

For a long time she had been looking forward to the end of the war. Four long years of uncertainty finally passed: an armistice. For her it not only meant the end of the fighting, but

finally life would return to a more or less normal course. And what was most important: she would finally be able to marry her lover. Yet neither of them was prepared for it at all. They hardly knew each other's depths. But the euphoria of the liberation made no room for serious reflection. Sometime later the marriage took place. And a year later their first child was born. But how had their relationship changed in the meantime? Love and beautiful ideals had made way for a lot of daily worries, material and financial difficulties. She thought it was he who had put her in this situation, and what once started out as a love affair, gradually turned into a growing sense of hatred in her. She looked at him with very different eyes, yes, sometimes it seemed as if she was watching him, just like a predator does with his prey. One night, when he was too tired to meet her wishes, it became too much for her. Displeased with his rejection, disappointed that life didn't bring her what she expected, along with a number of other setbacks, made that from something very deep in her a barely manageable anger arose. And look, she sprung straight, jumped on her sleeping husband and started hitting him with her fists out of all her strength. He woke up terrified, needed some time to assess the situation correctly, repulsed the next blows, and fortunately had the insight not to retaliate and not to let the situation escalate. But that made her even more angry. Her fists kept pounding on him, with more than human strength. In a difficult struggle he was able to get rid of her and flee the bedroom. Hardly recovered from his surprise, he looked at his scratches and bruises. That was nothing compared to the immense pain he felt in his heart. Was that really his wife who went crazy there? He had never known her like this before. Did he have to continue his life with that woman? What about their children? What about the rest of their married lives? All confidence was gone by now. But that was not all. During the fight he had the strange impression that all life seemed to be leaving him. No, it wasn't because of the blows. It was as if an even greater force had come out of her angry eyes, and that piercing look, it seemed to him, had pierced him and wounded him in a much more serious way. That feeling of emptiness remained. The following days and weeks, too. As expected it turned out to be a divorce shortly afterwards.

Sometime later he wrote his story to a clairvoyant. He received the following answer: "Look with the gaze of your mind as she jumps on you. What do you see in your imagination? Some kind of prey, something like a lion, and with the immediate impression that this animal is stealing your subtle energy. The strength of her eyes tore your aura. She has appropriated much of your life force to herself. From her deeper soul, she no longer allowed you to live. Religiously, she is a dead woman. Physically, she is alive, but she has no contact with the life force of the Holy Trinity. So she has to get her energy elsewhere, in the first place from you. Her external behavior has, in front of you, changed from conscious to unconscious and subconscious, and has caused great damage to your aura. Luckily you pray daily. If not, from then on your happiness in life would be cracked and this would be to her advantage. She has drained you of your subtle energy through this leap that reminds you of a predator's, so that attention has been focused on punching, while the occult aspect remains hidden: stealing your subtle energy. Without prayers, a lot of trouble would have come to you. For example, your health would have lost a lot and your life would have lasted a few more years at the most."

So much for this testimony. We see only the cause, the blows, and the effect, the occult exhaustion. But it doesn't appear at the profane level. Apparently, there is no connection between the two. It is only at the clairvoyant level that the full occult reality is revealed. It is a real form of apocalypse. The clairvoyants and magicians affirm that daily life is constantly intertwined with such links, but that in our nominalist world they are hardly or not at all understood.

A second testimony.

She had always been opposed to her daughter's intended marriage. Her future son-in-law was not of nobility. That was a break with tradition, and it would certainly not be well received in the wider family. When the marriage took place, she felt bitterly hurt and deeply humiliated. Her honor was at stake. And that, in turn, led to many resentments. No, not openly. She shouldn't be at fault. It had to be him who caused the difficulties. So it had to be very polished, unnoticeable to the outside world, but still extremely effective. The marriage had to die. "It was just a forgivable mistake on the part of her daughter, but you'll see, it won't last," she commented in higher circles. And very subtly she became her daughter's counselor in matrimonial matters. Particularly passionate - worried about her daughter's happiness, as she called it - constantly devising new intrigues, she taught her daughter, subtly and so lovingly, that the son-in-law does not really fit in with the family. "Proof? Just pay attention to that, and to that. For me it doesn't matter. But for you it shouldn't be easy. It will gradually become clear to you," she said. And so on, 'it' became clear to the daughter. She did indeed come to the conclusion that she was married below their level. All the energy that her mother, driven and determined, had invested in the failure of marriage, brought the hoped-for result: a divorce. The nobles were relieved. The honor was saved. So much for the profane side of this testimony. From a sacred point of view, the reality is sadly different: there was a very different story. One seer said: "The mother has invested so much of her occult energy in the failure of marriage that she herself has committed a form of over-exploitation and has exhausted herself in a deadly way. So don't shoot if she is found dead within a short time." A few years later, the mother was found dead in her house. She was very weakened by an aggressively proliferating cancer.

So much for this testimony. With again sees the two sides: the profane and the sacred. Let's add that according to some mantically gifted people cancer can be the result - let's pay attention to the reservation - of occult exhaustion. Cancer can also have very different causes

A third testimony.

Three judges had to rule on a robbery in the port area. The facts were clear. There was no doubt who the thief was and who was robbed. Complicated pleadings were therefore neither necessary nor predictable. However, there was another problem: other interests were at stake. And there was a lot of black money available so as not to harm these interests. And if one could remain silent on this subject, it would certainly be beneficial for the careers of a number of people concerned. The 'milieu' could take care of it. The issue has been resolved. The one who was robbed was tried, the thief went unpunished. So much for the profane side.

A clairvoyant testifies: "I see the three judges who saved the thief. I see very clearly the great goddess who reigns over disorder and injustice, who enters the aura of the three judges when they receive the money and already decide to pronounce injustice instead of justice. The colors of their aura, which were already unclear, suddenly become even darker. Their energy is drawn to the underground world. After their death, it will also be their place of residence.

Psalm 82 (81) seems to confirm this: "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 do not know nor do they understand; they walk about in darkness; All the foundations of the earth are shaken." What one sows, one shall reap.

He who eats and drinks, eats and drinks himself a judgment.

A remarkable judgment of God is found in St. Paul, *1 Cor. 11:27/31*. The Apostle goes on to say: "Therefore whoever eats the bread or drinks the cup of the Lord in an unworthy manner, shall be guilty of the body and the blood of the Lord. But a man must examine himself, and in so doing he is to eat of the bread and drink of the cup. For he who eats and drinks, eats and drinks judgment to himself if he does not judge the body rightly. For this reason many among you are weak and sick, and a number sleep. But if we judged ourselves rightly, we would not be judged."

Immediately St. Paul introduces an important distinction: "If we had judged ourselves according to the truth, we would not have been judged. Well, if we are judged by the Lord, then this is a lesson for us not to be judged with the world". One can see a warning in it and the opportunity to repent. In this way, there are degrees in the judgment of God. The fact that for the unbeliever this process of judgment is so silent, is not the smallest side of the tragedy of our time.

Judgment takes place in the unconscious, and our consciousness can be under illusions about that unconscious happening. In other words, to speak with a contemporary word, Paul is doing consciousness criticism here. His emphasis is on the fate one prepares for when one underestimates and misunderstands the Eucharist. It is the umpteenth application of God's judgment in which man, in the absence of a high life force, is given up to the elements of nature. The structure of creation is such that, if one lacks God's own life force, sooner or later this will have a degrading effect. Paul, however, emphasizes God's educational leniency: "While we are judged by God, we are brought up so that we are not condemned together with the world". In other words, not every judgment of God leads to ruin, but there are judgments that are with restriction. So in the sense of: "Learn from the unpleasant consequences that you experience, so that you repent and then no longer have any judgment to make.

The term "judgment of God" includes the separation of people according to their choice for or against Yahweh or the Holy Trinity, for or against the Decalogue, for or against Yahweh's acts of salvation. These exist in Jesus' death and resurrection and the descent of the Holy Spirit. This separation shows itself to be mantic. Man chooses and forms a soul body to die, or the soul body to live forever.

12.2.2. A taboo: a special charge

In the first chapter the sacred was mentioned (1.1.). In *Exodus 3, 5* Yahweh said to Moses: "Do not come nearer and take off your sandals, for the place where you stand is holy ground".

II Samuel, VI, 7 tells that the priest Uzza supported the 'ark of the covenant' (1.4.1.) because she would otherwise fall, but did not survive this touch. The ark was, according to the writer, so strongly 'charged' that the biological body did not survive the contact with such high energy. We mentioned other examples in the first chapter. It is as if the Bible warns us that it is a very high energy. Before coming into contact with it, one must be thoroughly prepared for it 'in one's own soul depths'. This was already clear from the above mentioned text of St. Paul (*1 Cor. 11:27/31*), in which he warns us not to eat the Eucharist in an unworthy way.

Mistakes can happen consciously, but much more unconsciously. The transgression of a taboo is only marginally a moral matter. It is first and foremost a question of sacredness, a question of fluidity and magic laws. If two or more subtle radiations oppose each other, we are talking about a taboo. He who consciously or, as happens very often, unconsciously claims that antipathy does not exist, but accidentally treats an antipathy as sympathy, crosses a taboo and, does not escape the unpleasant consequences of such a border crossing. The ancient Greeks spoke of "hubris". Let us illustrate this taboo character by the following

An anonymous testimony

Throughout her life, Mrs. Sophie had given religion to children from a high school. Or rather, not religion, but catechism. Catechism is rhetoric, the transmission of a message to an audience. Not an easy task in a world that is increasingly alienated from religion. And yet, at the end of her career, she was left with many deep questions. What is the essence of religion? How do we talk about religion when pupils don't even know the essentials of the Bible anymore? Is the soul of man indeed a separate reality? Is there a relationship between religion and the paranormal? Is there subtle dust? How 'real' are the miracles of Christ? Many more questions concerned her, but she hardly found anything about them in the manuals for her lessons.

As she retired, she had more time to learn about it and to reflect on it, and when she was given the opportunity in a private company to attend an evening where religion was the theme, she did not hesitate for a moment. And there she sat, on that particular evening, as a newcomer, a little uncomfortable in the midst of a group of people who already knew each other. She had expected that a thorough discussion would follow, or that she would be given a lot of rational insights. But it all became very different.

The man in charge introduced himself as a magician. She knew that there are magicians in archaic cultures. But meeting someone in our time who claims to be such, that's quite astonishing. With quite a bit of skepticism, Mrs. Sophie wondered what bizarre world she had ended up in. The magician took the floor and said that he would give everyone some kind of occult initiation. After everyone had placed themselves in a large circle, he claimed to let subtle energy pass through the attendees. He added that this energy did not come from himself, but from the Holy Trinity. He considered himself only as a mediator, a medial person. And look, a short time later some of them experienced soft tingling throughout their bodies. Others also agreed and told us that from their kundalini they felt a blissful warmth rising upwards. With growing amazement Sophie heard so many statements that were totally unknown to her. And no matter how much she paid attention to what others said, or how much she concentrated on her own body to see if she might also feel something, she felt nothing, nothing at all. Surprised, she kept looking around, wondering what to make of all this. Then the magician would look at her, or rather, right next to her, and said that the subtle energy would hang around her, but wouldn't really penetrate her aura. He stood up, came close to her and brought both his hands just above her head. "I lay my hands on you," he said, "and in this way I give you extra energy so that this fine substance also penetrates into your aura. And a little later he claimed that he had succeeded. Sophie didn't understand anything about it. She didn't feel anything either. What did she have to watch out for? What should she feel? What was happening here? She also stressed the thought that she might have ended up in a dangerous experiment. If that was religion, it would be a long way from what she had understood by it all her life. And for a moment she wondered if it would not be better for her to get up and escape this bizarre ceremony. But she stayed. A bit confused and worried she followed the whole evening. When she went home around midnight, she actually had a lot more questions than when she had come.

She doubled her prayers

For three weeks, she did not speak out. But then she called. She had so much to say, she said, and she asked if she could come and tell her story. And a few hours later she stood there. She told me that she had been ill, very ill. She had thought that she had fallen into the hands of a black-magician that night. She also couldn't understand that this man had set everyone up and that no one had seen this then. She feared that he had burdened her and all those present with

some serious calamity. So she wanted to undo the effect of this. She had begun to pray, the Bible on her lap and a cross in her hands. For hours, no, for days... and she felt worse and worse, until she had to stay in bed all the time, when she had become quite ill. That was, she believed, the direct result of that night and, moreover, the direct proof that something bad had indeed happened to her. So she doubled her prayers, day and night, for days on end. Until, after two weeks, she finally began to feel better. She believed that she had more and more undone this magical intervention through her constant prayer. But it had cost her so much fear, sweat and tears. She told me that she had never prayed as much in her whole life as she did in the last two weeks. And this for a teacher of religion.

What happened to you?

However, that was not all. She used to consult a commuter every year to check her health and, if necessary, to provide her with a number of healing herbs. On the occasion of that night, she had brought forward her appointment. And once she had arrived there, she hid the whole thing. She was curiously following every movement of the pendulum and eagerly awaiting the radiesthisist's diagnosis. As usual, he did his job discreetly. But then he seemed to be hesitant. His face betrayed some surprise. It took him longer than usual. Then he would look at Mrs. Sophie with a questioning eye and redo all the commuting all over again. Sophie felt her heart beating down her throat. Every second lasted far too long. Finally, the man put down his pendulum, looked at her piercingly and said, "I don't understand. What happened to you? All your blood vessels have never been so open. Your health is much better than it ever was. I don't have to give you any more herbs. I've never seen such progress and in such a short time".

Sophie could rejoice. What a relief. So the magician had helped her. She had totally misjudged him. She needed a short break to hide her boundless relief, her joy and her emotion. "I don't think this man will believe my story", she thought in silence. And so she just told him that she had recently retired and that life had calmed down a lot for her. And that perhaps the explanation of her improved health had to be sought. The man shook his head. "And yet I don't understand" he repeated. With a barely restrained joy Sophie thanked the radiesthisist. Then she would have gone to the magician all of a sudden and had expressed her great thanks to him and told him her whole story. The magician had looked at her sharply for a moment and then, with a certain amount of concern, said that she had actually caused her whole problem herself. She had, by suddenly praying far too intensely, absorbed so many energies, so much 'holiness' in a far too short time, without her subtle 'infrastructure' having been prepared for this. And that had been the cause of her illness. Her body should have adapted too quickly, in too short a time, to that higher energy. "But," he continued, "that's not a problem at all either, because you've already processed part of your purgatory here on earth because of that disease. And another thing: you spoke of the cross you used to pray. When you bought it, it looked bad because it had been in the wrong hands for a long time. But your constant prayer has purified this. Now it radiates very well."

So much for this testimony. One sees some resemblance with the story of Gopi Krishna (9.3.1.). He also meditated too intensely in a too short period of time, something that made him ill for many years. Let us remember the difference between a biblical prayer and a meditation. Trinitarian prayer seeks contact with the Holy Trinity and the supernatural level. A rather indeterminate meditation focuses more on the extra-natural level, on the world of good and evil, with all the dangers inherent in this. In what follows, the taboo character of the sacred will be further explained.

12.2.3. An indefinable and sedentary feeling

You remind me of my sins.

1 Kings 17ff. tells the story of the prophet Elijah (1.4.3.). He lived with a widow. Her son fell so ill that he died. Then the woman said to him, "What am I to think of you now, man of God? If I am right, you have come to live here to reveal my sins and let my son die at once."

The woman's preconceptions are remarkable. She sees a connection between the habitation of the prophet and the death of her son as a revelation of her sins. In a way, 'something' in her knows that evil rests on her. What evil is not immediately clear to her. Maybe it's karmic, maybe it's evil from before she was born. She also knows that a man of God, here the prophet Elijah, exposes the evil in her in an accelerated way and causes it to develop. As a sign of this, her son comes to die. A "man of God" apparently reveals himself by simply being present somewhere.

Sensitive people and clairvoyants who live in God's friendship know that they attract evil near them almost automatically, like a sponge absorbs water. On the other hand, they lose part of their 'sacrality' to those close to them. It looks a bit like the communicating vessels in physics. When two vessels, containing water at different heights, are connected to each other, the water runs from high to low, until it is at the same height in both vessels. Elijah 'sees', reveals the woman's evil and absorbs it. The woman in turn receives a high form of holiness from the prophet. She can't cope with this 'charge' and thus undergoes a judgment.

*La bible de Jérusalem*¹⁸ (The Jerusalem Bible), deals with this biblical text and also says that the habitation of Elijah, as indicated by the woman, is an 'apocalypses', a revelation. Through his presence in the house, secret or unconscious sins can be exposed and punished. The woman therefore refers to the death of her child as the revelation of her sins.

The subtle dust wants to be evenly distributed.

People who are highly charged with high ethical energy will, when they meet others who have a lower ethical level, lose some of their charge for the benefit of those who are less charged. But the opposite also happens. Evil of the less ethically charged attracts those who have a higher level. There is an interaction. The omnipresent soul material we were talking about in the eighth chapter tends to divide itself equally. People with a high load get tired more quickly. People with a lack of it feel charged afterwards.

As indicated, the prophet Elijah undergoes something similar; he receives evil from the widow, perhaps also from her son. In such a situation, clairvoyants tell us that there is suddenly a dirty and subtle grey mass at the bottom of the spine, in the kundalini, which in this case goes from the widow to Elijah. He fights this evil, feels his pain and fatigue, but little by little, he can absorb this evil into his body, treat it and make it disappear permanently. We anticipate and already say that this is where the essence of the sacrament of confession resides. The widow is also involved in this process. She receives a dose of holiness from the prophet. But this dose can also threaten her if she is not sacred enough and cannot cope with the increased energy. The same is true for her son.

What leads to a reaction, a conflict between the two opposite or antipathetic soul substances. This results in an accelerated effect of the evil: the boy dies. We have a form of apocalypse. Truth is exposed. The occult situation of the widow and her son is revealed. In an accelerated way, both undergo a judgment of God. It is the same principle as what happened to the priest Uzza (12.2.2.). He also died of an 'overdose'. It was also a too high concentration of

holiness that caused Gopa Krishna (9.3.1.) so much trouble because of his too intense meditation. He just got rid of it alive and recovered.

The same, but to a lesser extent, happened to Sophie. Quantitative amounts of holiness here lead to qualitative leaps, which can decide about life or death of the biological body. A confrontation with the sacred is particularly dangerous for those who are not or not sufficiently prepared for it. This is precisely what Paul wants to warn us about with his letter (*1 Cor. 11:27/31*), in which he says that anyone who communicates unworthily, eats or drinks a judgment. In this way one worsens one's own occult situation. ""And because of this", Paul concludes, "there are so many weak and sick among you, and so many people have expired." What is tragic is that it is usually also an unconscious process. The omnipresent subtle material tends to divide itself equally, as we stated above. A confrontation between a person who lives in friendship with God and someone who has made serious mistakes can lead to a form of "short-circuiting" in the upper vehicles of the man who has done much harm.

People who are capable of 'mortal sin', as ancient theology put it, risk judgment when confronted with a prophet or a man sent by God. If sinful man does not repent, this can after a while apparently even lead to death. Between the many people in a busy shopping street, for example, there are constantly subtle processes taking place. We called it "taking a bath in the crowd" before (8.1.3.). Subtle energies are constantly exchanged with each other. Almost always it remains an unconscious process. Apart from a few sensitives and seers there is hardly anyone who realizes it.

A man who lives in friendship with God can lose a lot of sacredness in such a crowd and will soon feel charged and tired. His aura will temporarily become darker. Thus a person is not only judged at the end of time, but a daily judgment can take place constantly. As already mentioned, confrontation with the sacred, for those who are not preparing for it, remains dangerous. Saint Paul warns us: (*Gal. 6:7/9*) "Do not be deceived, God is not mocked; for whatever a man sows, this he will also reap. For the one who sows to his own flesh will from the flesh reap corruption, but the one who sows to the Spirit will from the Spirit reap eternal life. Let us not lose heart in doing good, for in due time we will reap if we do not grow weary."

Your sins are forgiven.

We continue the story of Elijah and the widow. The prophet prayed to God for help. This gives him extra vitality. In a magical ritual he laid himself out three times on the boy, through which he, as a mediator, could pass on God's life force to the child. The soul of the child came back and it revived. Then the woman said to Elijah: "Now I know that you are a man of God and that therefore the word of Yahweh in your mouth is true". Thanks to Elijah' magical intervention, the subtle body of the child, who is leaving the biological body, can be magically called back into his physical body. This is a kind of 'resurrection' from an imminent death. To this day, ethnologists and missionaries can hear such phenomena told in non-Western countries. "The resurrection of a dead man is quite a natural thing in China ", according to J. Marques Rivière (4.3.3.).

From an occult point of view, most importantly, the sins of the widow and her son have been forgiven. The occult status of both has been accepted, purified and taken to a higher level. The old catechism of the Archbishopric of Mechelen (Belgium) called this higher level "the state of sanctifying grace". Elijah's way of working recalls the healings that Christ performed, and then He said: "Go in peace, your sins are forgiven you". For Jesus, there is clearly a link between the evil we do and a form of misery that results from it.

On the other hand, it also shows clearly that with biological healing, Jesus took the occult evil in himself and neutralized it. In fact, it has to be said in reverse order. Because Jesus has absorbed the evil, he restores harmony in the higher and finer vehicles, which has repercussions on the biological body that is being healed.

Christ could limit himself to the healing of the biological body. But then the higher vehicles remained 'unhealed'. Ethically, man remains unchanged. Later or in the next incarnation, the ailment will show itself again. Purification does not reach the important supernatural level. This is how the criticism of Cayce (12.1.5.) becomes clear. He did not want to cure the blind person prematurely, because first a conversion had to take place in his posture, in his higher vehicles. In this way Haich's distant attitude becomes somewhat understandable, as he did not want to help a paralytic person as long as he did not repent.

The modern and perhaps even more so the postmodern man does not like to hear 'sin'. Since Nietzsche, with all the other values, virtue has been devalued. And yet: where sin is moral evil, there is, for example, an illness or an emergency, and everything that deviates from God's ideas, the physical evil that, according to the Bible, ultimately originates from sin. Both forms of evil, the moral and the physical, are inseparable in their hidden, occult background. That is why e.g. the Byzantine liturgy begs for forgiveness (of a moral evil) where healings (of a physical evil) are at stake. Sin, with its aftermath of physical ailments, comes down to a weakening of our natural, extra-natural and above all supernatural life force.

From these assumptions one can also consider medical interventions, for example. If a person does not come to a deeper thought about life, and the healing process, as is usually the case, is only limited to the biological level, then in essence nothing has improved in his soul depths. Then the ailment can reoccur at a later stage, possibly at a later incarnation. Then, according to some, medical science does make a physical contribution, but it can be a brake to get to the heart of the problem. If a cure is exclusively the result of finding the best doctor and the most sophisticated method of treatment, then sickness and cure, from a purely nominalistic point of view, is the result of chance. Then there is no need at all to think about possible causes, because there is simply no such thing as "the core of the problem". Viewed in this way, this medical science alone, which is so wonderful and impressive, does not really lead to any further ethical education. For example, after a miraculous surgical operation, patients are never told by their doctors: "You are cured, go in peace, your sins are forgiven". In our nominalist world, the connection between sin and disease, or forgiveness and healing, is simply non-existent. Thus, God-friend paranormal healers who give their patients Trinitarian prayers and ask them to pray for their healing themselves, sometimes get a scornful response that they are not naive enough to believe that such a thing works. That is their democratic right. The question remains whether it is in keeping with reality.

To swallow evil once and for all.

"Go in peace, your sins are forgiven," Jesus said to the people he had healed. We wrote it earlier; the evil that drove the Mère-des-dieux out of someone was not swallowed up, but simply displaced (11.3.6.). This way of working is very different from the way in which Fortune dealt with her self-created vengeance demon (7.4.1.). She swallowed up the evil, which was only possible with great difficulty and, as she says, 'bathing in sweat'. In doing so, she felt all the anger coming back into her mind, an anger she had to learn to control. Only in this way will evil be definitively destroyed.

Varvara Ivanova (8.2.) lived through the ailment of those who were close to her. If she treated someone with a headache, she got the pain over while the patient was relieved of it. She said she had absorbed the pain. The healer F. Christin (8.2.) also claimed that the magnetizer himself can get over some of the patient's ailment. Fortune, Ivanova, and Christin are paying for it and destroying evil. Their working method is very similar to that of the way in which evil is destroyed on the supernatural level. In the case of the *mère-des-dieux*, evil continues to exist. She works with the spirits and gods of the extra-natural level. In essence, this does not solve much. Evil is simply sent elsewhere, not destroyed. As has just been said, Fortune, Ivanova and Christin absorb and destroy evil. Such an approach can be regarded as a form of exorcism. An overly nominalist Christianity hardly pays any attention to this anymore.

A Christianity in which the life force is central sees this very differently. The rituals of the Catholic Church that are used to fight evil do so rather by exorcism, which, as mentioned above, only displaces evil. Christ, however, absorbed evil into himself. To absorb the occult evil of the people in himself, including that of the souls in purgatory during his descent into hell, is the true cross of Christ.

Biblically oriented magicians therefore prefer an exorcism, not by an expulsion, but by absorbing and processing evil. This method has the great advantage, at least if the healer is stronger than the evil, that the feedback shock is absorbed by him. To conjure up the possessed is not just a matter of "expressing formulas". Without the necessary and sufficient God-given life force, this is particularly dangerous, as was shown in the film 'The exorcist'. We'll come back to this later (13.3.2.).

In *The esoteric orders and their work*¹⁹, D. Fortune writes about such a "healing by substitution". In this case, the healer takes over the disease himself and pays for it on a higher level, because he feels very sorry for the sick person. This process is extremely dangerous because if the fine-tuning is not done according to karmic laws, the healer himself will be with the disease for a longer period of time. It is also a particularly painful process, because what would have been a prolonged effect of physical suffering is now being transformed into an equivalent part of suffering in the healer's mental body. This happens in a much shorter period of time and is therefore all the more painful.

People who take on the evil of others in this way, are much more likely to suffer from it. They suffer in the most literal sense of the word. Only someone with a great sense of love for his or her fellow man is able to do such things. Their suffering is also seldom acknowledged and recognized. Think for example of the healing of the ten lepers in the Bible (*Luke 17:12*). Only one of them came back to thank Jesus for his healing. "Ten of them have been cleansed anyway. Where are the nine others?" That's how Jesus asked.

D. Fortune says that such a substitute suffering was done in an exceptional and superlative way by Jesus at his crucifixion. He did not only take on the suffering of one person, but on a higher level he reacted to the mistakes of a whole world.

G. Van der Zeeuw, *Helderziendheid in Ruimte en tijd*²⁰, Clairvoyance in Space and Time), writ

es in this connection: "Then there are the initiates who, although they cannot stand the comparison with Jesus, are spiritually attuned in such a way that in many cases they can determine the cause of illnesses in seconds, because they have a higher level of knowledge than even the doctor or specialist can match. Such initiates never advertise in newspapers or ask for money for their consultations. They help where they can, because it is part of their job and they

know who should and should not be helped. Because one must not forget that many people are ill because of a debt that lies within them. They are sick because in that illness there is the possibility to purify themselves and to get rid of their guilt. Such healers will never reject medical science, because after all they also work on healing, but mainly on the biological body. When they treat people, they will always do so in collaboration with a doctor, or they will only intervene when they know that every earthly science can no longer help."

The prophet Isaiah (Isaiah 53:1/12) also mentions Jesus as "the suffering servant of Yahweh", who draws evil into himself and pays for it at another, higher level of reality. Yet for this, as a man of pain, who is familiar with the suffering of the world, he is despised and abandoned by the world.

John 1:29 also describes Jesus as "the Lamb of God, who takes away the sin of the world". That is why death by crucifixion and descent into hell are an essential part of salvation history for Christians. Even if our culture is hostile to these paranormal events and they are not scientifically proven. That is why Jesus is a unique figure and cannot be compared to the gods of the extra-natural level. We will come back to this in a moment. First, let us give some testimonies of supernatural paranormal healings.

An anonymous testimony

I had signed up with a friend for a series of lectures on Greek philosophy. The theme was: the presocrats, the philosophers who preceded Socrates, Plato and Aristotle. The speaker spoke mainly about the Milesians: Thales, Anaximander, and Anaximenes. He called them the 'hyletic philosophers'. The term 'hylè' means 'dust, matter'. These Milesians said that the whole of reality is filled with a fine substance. According to them, it is mobile as water, or as air, and is 'undetermined' in the sense that it has no form of its own, but can take on many forms. It is remarkable that these presocrats can claim such a thing, while Jan Modaal does not notice it at all. To put it that way, these philosophers have to be clairvoyant, I thought. But I wasn't worried about it. It is good to know that this is what they thought more than two thousand years ago. But frankly, that doesn't affect me in my daily life. After the speaker had finished his speech, I and my girlfriend continued to browse through the leaflet of these lectures. We had not even noticed that most people had already left the Chamber. And we hadn't even noticed that the speaker had come to my girlfriend. So we were shocked when we saw him looking at us. A little confused we nodded goodbye. He nodded back kindly and then looked at my girlfriend's long black pants. At least, that's what we thought.

"You have diabetes," he said softly. "How the hell does he know that?" I wondered. "I can help you," he continued. My girlfriend looked at me and we both tasted it. It seemed like such an absurd remark. However, he kept looking at my girlfriend and said, "Look, I want to help you and you're laughing at me. Only then did we understand that he meant it. And now we felt pretty embarrassed. We apologized somewhat. I still didn't believe he could help my girlfriend, but his intentions weren't bad at all. "I do have diabetes," she admitted, "and that's why I never wear a skirt.

"May I see your legs," he asked. My girlfriend looked around. Indeed, there were only three of us left in the room. Slowly she pulled both trouser legs up to just below her knees. Her legs showed some bloody wounds, protected by a thin skin. This is typical of diabetic wounds. A sheet of skin does grow on top of it, but those wounds have not healed at all under the skin. "Look," said the speaker, "you are now going to think that this ailment is caused by 'an entity', a being, very deep inside you. And you're going to make a very intense effort to pass that on to

me. He then pulled off his shirt and undershirt and turned a chair so that he could rest his hands on the seat. He put the two palms of his hands on it and stood so bent, his feet on the ground, both hands flat on the chair. Then he told my girlfriend to put both of her palms on his bare back. She hesitated. He insisted. She complied with his request. What an unusual situation: a small room with three more people: me, a curved man with bare back, and my girlfriend who pressed both palms on it.

The speaker continued with a somewhat commanding voice. "Now think very intensely that what causes your ailment flows through your arms to your hands, and then to me. My girlfriend apparently did what she was asked. She seemed very concentrated. As if the man felt this, he confirmed that she was doing well. "Yes, you're almost there, just hold on a little longer" he commanded. A little later, a "yes, it's all right" sounded, and then, as with a reflex movement, something pierced his whole body and he involuntarily jumped up about twenty centimeters, while his hands were always pressed onto the chair as a support. He came straight. My girlfriend withdrew her hands. He arranged his shirt and undershirt well again. "You did a good job," he concluded. "Next week, after my lecture, I want to see you again. Somewhat bewildered we said goodbye to him, not knowing what to think of all this.

A week later I was back, just in time for the lecture. The girlfriend was sitting a few rows ahead and I didn't have time to inquire how she was doing. The speaker had just started. Again, Greek philosophy was discussed, as well as the different types of material. Then it was about the immaterial platonic ideas. For me, however, the evening could not pass quickly enough. I was fascinated by the wounds on my girlfriend's legs. When the lecture was finally over and the people left the room, I hurried to see her. The speaker also came to her. It seemed as if they understood each other perfectly now. He nodded for a moment, she nodded back. Still seated on her chair, and without a word being said, she slowly pulled up her trouser legs to just below her knees. And look, the wounds were still there, but they had shrunk to about a third of what they were a week ago. I could hardly believe my eyes. But I had seen them with my own eyes the week before. "I owe you a very big word of thanks," my girlfriend began. "I'm just an intermediate figure," was the modest response. He pointed his index finger up and continued, "It is Our Lord who takes care of it. But don't tell your doctor about this. If he asks himself questions, tell him it's because of his medicines and his good care. So much for this anonymous testimony.

A healer told us.

One day, I come to my cobbler's house. As it happens, he said that his wife had been suffering from sciatica for fifteen years and needed half an hour every day to get out of bed and get dressed. Something that is always quite painful. And I knew he was a religious man. I say, "Well, you know the statue of the Virgin in the parish church. Be convinced that there are a lot of forces around it. Don't tell your wife, otherwise you will start to work suggestively. Look for a chair in the church that attracts you, and sit down on it. Then look at that statue of Mary, pray it "Our Father", or say, "H.". Trinity' and suddenly you start to feel a shock in your body, as it were. From that image, when you do this in faith, comes an energy that heals. It is fixed around you and that forms a subtle cloud. Then go home because you are going to need that energy when you get home. The intention is that you pass on that energy to your sick wife. And you do that by being inconspicuous in her presence. So stay home tonight, watch some tee cattle together or something, but don't receive any visitors. Sleeping together in the same bed also makes it easy for you to pass on that energy. Know how to tell me the result afterwards".

The next day, as always, he'll be downstairs first and he'll make the coffee again. His wife comes down the stairs, much faster than usual. "That's curious," she says, "I'm not in pain anymore". She couldn't believe it. Then he has told the case. Now she wanted to contact me immediately. I say, "No, ma'am, don't. I have drawn the worst of your ailment into me. I have to deal with that and I'll contact you when that's over. If you come to me too early, you're going to have it again. And maybe even worse". And after everything had been processed, I was invited there one evening. I was received there as a king, because the lady hadn't had any pain since then and was infinitely grateful to me. But she didn't understand why she couldn't approach me directly. That's because whoever advises me takes on all the responsibility and draws in that sick fine substance and that sick energy of that ailment. He is then surrounded in his aura by black spots, for those who can see them, and he has to 'digest' them. Some people call that a miracle, yes and no. That's miraculous for the people who don't know that world. But for someone who's at home there, it's a matter of controlling those subtle processes. The main work I know about this is that of J. Poortman, *Ochêma*²¹, a very scientific work, which in the course of cultural history analyses the concept of 'fine-materiality'. A second basic work that deals with such dynamism is by G. Van der Leeuw, *Phänomenologie der Religion*²² (Phenomenology of Religion), a masterpiece, in which all those aspects of this curious energy are systematically discussed, as far as religions still talk about it.

So much for this second testimony.

12.2.4. A descent into hell

We already wrote about the descent into the underworld of Ulysses and Dante (6.3.), of Grant and Van der Zeeuw (12.1.4.). For Odysseus, Dante and Grant these were people who had already died. Van der Zeeuw tells us about the departed thought forms of people who still live on earth in their biological bodies. We found a lot of valuable clues with the biblical doctrine.

The medium H. Möller (6.3.) told us about the miserable situation of a deceased woman who in the other world is always plagued by the crazy talk of other spirits. The woman is told that she has wasted her precious life talking senselessly, that she did not find time for a powerful prayer and that she therefore misses the world of higher ideas. She is advised to reflect on what is really important and thus to prepare for a better re-incorporation. One can consider her approaching Jewish situation as a form of God's judgment. The Bible repeatedly highlights the educational role of God in and through man's existence.

Jesus died on the cross. He takes over our dying process to become that magical master. Biblically, dying is a consequence of sin. It is the fate of everyone. Jesus wanted to redo that fate in order to gain power over it. Even in the death of the biological body we can share in His immortal life force. His descent to hell should also be considered in that light.

Let us remember, for those who still know it, the sentence from the "twelve articles of faith" which confess that we believe in Jesus Christ, who descended to hell, and who rose from the dead on the third day. We can refer to the centuries-old Roman liturgy that says that Jesus destroyed death by dying himself, and restored life by resurrection himself. Every magician knows what this formula means; after all, it is only by redoing a process that one becomes that process, magically speaking, master. Jesus receives death, the result of sin and unscrupulousness, but survives that death brilliantly. Thanks to His life force and the life force of His Father and of the Holy Spirit. Jesus' hell is also a proof of God's unimaginable goodness. He gives His salvation to those who in the past refused His 'Spirit', His healing life force. This shows that God's offer of salvation continues to exist.

In the underworld, Christ submits the "powers" and the "powers", the demonic deities, to His authority. Let us remember that even the prophet Samuel (1.4.2.) ascended from the earth as an "elohim", just like everyone who "was born from mother earth" and has not yet known the descent of the glorified Jesus. During conception the "people" were taken out of the underworld and incarnated in a body. When they died, they went back to the underworld. That was the rule that applied to everyone. That was also the power of demonia and satania. Only after Jesus' death on the cross, his descent to hell, and his resurrection, will this be different. Jesus descended into the underworld as a glorified person, that is to say, as the one who was not born of mother earth, but from the high world of light, immediately after his crucifixion, as 1Pet 3:18-22 says. In order to proclaim the glad tidings there as well and to give those who stayed there the energies to save themselves from that demonic or satanic grip.

He is therefore the savior who frees us from the gods of the outdoors, from the existence of good and evil and from the harmony of the opposites. Hence its unique position. No other deity can handle such a thing. The logical consequence of this is, always according to Paul and Christianity, that whoever calls upon Christ and the Biblical God, at least makes a start to escape from that demonic and satanic influence. This means that such intermediate beings can only act in so far as they refrain from their vain autonomy, in so far as they behave ethically and comply with the rules of the game of "the highest boss". We have explained this in the chapter on the harmony of the opposites (11).

Kilian Kirchoff, *Ueber Dich freut sich der Erdkreis*²³ (The world rejoices over you), refers extensively to the prayers of the Byzantine church that applaud the descent to hell and the resurrection of Christ. For example: "Since You, Christ, rose from the dead, death no longer exercises any power over all those who have died in faith. And further in honor of Mary's motherhood: "Resurrection has now been given to the dead by Your unspeakable and unspeakable motherhood, mother of God, ruler. For life has radiantly emerged from You and has visibly driven away the night of death. Finally, on Ascension Day: "As you yourselves have decided, you were born. As Yourself have decided, You have 'appeared' on earth. Thou hast suffered "in the flesh". After You have trampled on death, You have risen from the dead. Thou hast sailed to heaven in glory as the one who "fills" the universe with thy life force. Thou hast sinned us the Divine Spirit that we may sing and praise Thy Godhead in songs of praise". That is the 'creed'. As the New Testament puts it.

Let us not forget that the Byzantine Church did not undergo a "century of enlightenment" like the Western European culture. In her history she did not know any thinkers like a Descartes who, encased in the bubble of his consciousness, wondered if there is an outside world. Or a lace that stated that God, soul and all paranormal phenomena are unknowable. This is why the dynamic vision and the concept of 'life force' are still very much present in the Byzantine religion. The Eastern church fathers and liturgies speak as if the Incarnation of Jesus in Mary's womb deified all creation and this with a retroactive effect from its primeval beginning, over the present, to an endless future. It is not only a question of the coarse-material world, but also of its subtle side. Nor does it concern only man, but also animals and plants, and even inorganic nature, all of which share in this glorification. Such a vision emphasizes the profound unity and coherence of all that exists. This makes it clear that a persistent and prolonged unethical behavior of man, thoroughly disturbs the order in the whole cosmos, yes, that this can even lead to natural disasters. For example, Matthew 27:45 et seq. states that at the time of Jesus' death the whole country was shrouded in darkness, that the earth trembled and that rocks were torn apart. Luke 17:26 also expressed a similar thought when he referred to the days of Noah and the Flood (10.4). Worse still, the sacred writer even suggests that it will still be so in the days

of the Son of Man, i.e. the day of Jesus' return at the end of time. This shows that many people continue their unscrupulous behavior, just like in the days of Noah, not realizing that there is such a thing as a final judgment.

From a nominalist point of view, any connection between a natural event and a persistent unethical behavior of man is of course the purest nonsense. For a profane thinking human being, material consequences only have material causes.

12.2.5. The original sin

Just as in the East people talk about 'karma', an inherited debt, so the West knows the term 'original sin'. Let's go into this.

A wound won't heal.

Joan Grant, *Meer dan één leven*²⁴ (Many lifetimes), tells us that she was looking for a house teacher. A young man who suffered from an infection of the right tibia came forward. Penicillin wasn't there yet, but the man needed only minimal care. That's what a doctor could do when he came home. When he removed the bandage from the leg during his home visit, Joan Grant could see that the hole in the leg was a few centimeters deep. The wound made her feel so weak that it made her feel unwell. Afterwards the young man told rather objectively how he had gotten these injuries during the war. He had been hit by seven bullets. He had been hit in a kidney, in a lung, and twice in the shoulder blade. The last three injuries had shattered the tibia just above the ankle. From one large and two small wounds he was healed surprisingly quickly. However, the tibia was severely infected. At a certain moment Grant, who was mantically gifted, suddenly said: "Don't talk for one minute...I've shifted my level".

She 'saw' a life-sized Christian on the cross, carved out of wood and vividly colored, so that it seemed as if fresh blood was coming out of his foot wounds. A Spanish monk was kneeling, looking at the wounds. Grant recognized in the monk a former incarnation of the young house teacher. She understood that the young monk was praying for a sign of grace in the form of the stigmata on his feet. Grant understood that the cause of the difficult healing of his foot had to be found there. She also 'saw' that the monk had died without absolution, without having received the forgiveness of his sins. She assumed that his healing process would be normal if he was given a symbol of absolution that was recognizable to his deeper soul. And that 'recognizable' should, according to her, be a representation of the Eucharist. She took a glass of postage and a biscuit, and prayed that she might be the vehicle for the necessary blessing. She had already noticed that the boy was not interested in religion at all and did not believe in reincarnation either. So a glass of postage and a biscuit seemed perfectly normal. He drank the glass and ate the biscuit. Forty-eight hours later his bandage was changed again. The doctor said afterwards that he could hardly believe his eyes. The wound was clean and dry and healthy tissue was formed in the wound. The infection healed in a short time. The man also no longer had any pain. However, the damage to the bone was so great that his leg remained too fragile to bear his weight. Two years later he decided that he would walk better with an artificial foot. So he had the foot amputated. After this operation he healed without any further difficulties.

There are two things that stand out in Grant's text. First of all, there is the Franciscan myth of the monk's suffering. He wants to suffer with the crucified Christ and wishes the stigmata, the wounds in the feet. He also died without absolution. These two hang together so that his ethereal-radius body is wounded and, by repercussion, makes his foot sick.

In his previous existence he believed in the occult working of the catholic sacraments. Something in his deeper soul recognizes in the glass port and the biscuit the symbol of the Holy Eucharist. This, coupled with intense prayer of the charismatic, makes that those energies, which were directed towards the creation of the stigma, are now used for the healing of his leg. This is how the healing process can finally begin. One sees here the cause and the effect, but also the difficulty of interpreting this mantically correct. Starting from Grant's hypothesis that evil had to be sought in a previous life, this led to the experiment with the glass port and a biscuit, which resulted in the healing. As a result, her hypothesis becomes more probable.

Something in the deeper soul

The young man was unbelieving in his current life and had no interest in reincarnation. In a previous life he was a fiery monk and therefore familiar with the celebration of the Eucharist. In his present life he no longer knows anything about it, but he recognizes 'something' in him in the biscuit and the glass of port, the bread and the wine of a mass. That is what Grant tells us in the previous paragraph. It reminds us a little of the story of the feathers (2.5.). The man was allergic to it in his present life. He unconsciously avoids a situation that was fatal in the past. But then the unconscious knows more than the conscious. Seen from a profane point of view, that seems so unlikely. And yet the mantic gifted try to make that clear to us repeatedly.

Let's illustrate this with the remarkable story of D. Fortune, *De teruggave van het Rituaal*²⁵ (The Return of the Ritual). In short, it boils down to this. The magician, Dr. Tavernier, is on reconnaissance when he has resigned. He suddenly has the impression that an unauthorized person is 'tampering' with a 'ritual'. This is a kind of manual for performing non-Biblical magic ceremonies. With proper use, powerful subtle energies can be generated. This usually takes place in occult societies. But Tavernier has the impression that an individual person, completely outside a magical society, has found this manual and in an unauthorized and dangerous way generates these energies. Taverniers' investigations also lead to the conclusion that the ritual belonged to the Florentine lodge in the Middle Ages. The then guard, an insider, took advantage of his power and took it away. It was later considered lost.

Now, centuries later, it seems as if someone has found it and wants to try it out. And Tavernier wants to prevent that. He also wants to find the thief of the time. He discovers that he has been reincarnated and that he does not even live that far from him. Through magic, he forces the thief of the time to repair his crime and to look for the ritual. Then he waits. Until a few days later he reads in the newspaper that a young man was caught breaking into a London antiquarian bookshop. The thief, a distinguished citizen with no criminal record, told the judge that 'something' drove him to this house, but that he didn't know why. Tavernier assumes that the young man is the Florentine thief. He protects this man. Tavernier also believes that the ritual must be in that antiquarian bookshop. This appears to be the case. After a number of other intrigues, Tavernier finds the man who tampered with the ritual, and the young man who once stole it, can now return it to the lodge where it belongs. By doing so, he corrects his mistake from the past and the danger of an improper use of it has passed.

So much for this improbable story, at least from a profane point of view. However, Fortune, who wrote a lot of sensible things about magic, says that all the stories in her book are based on reality. She clarifies that in many of her experiences, reality is stronger than fantasy. Although this story does not strictly belong in the subdivision about original sin, it still bears witness to an earlier mistake that is now being corrected. But above all, it wants to be an indication that the unconscious reacts to events from a previous existence, of which the present consciousness has no knowledge. Just as the young house teacher unconsciously reacted to the

biscuit and the glass of port, as if it were the Eucharist, so did 'something' in the thief of the ritual, so that centuries later a young man commits a theft in an antiquarian bookshop, without knowing the conscious reason for it. And this fact also touches on our next theme.

Repercussion

Previous testimonies illustrate the impact of past events on present existence. Fine material bodies carry the memory and this had its effect on the current biological body. Because of an unethical or incorrect behavior of the past, the present body can - we pay attention to the reservation - be flawed. Someone is born blind, or lame, or with a weakened foot, for actions that he once performed himself but of which he has no memory. The above examples have always been a reflection of the subtle to the coarse-material body.

However, Charles Lancelin, *La vie Posthume*²⁶ (The Posthumous Life), mentions a repercussion in the opposite sense: from the coarse-material present body, to the future fine-material. He tells us that someone had been a heavy drinker all his life. Lancelin now says that his next life will be the logically necessary consequence of his present life. The alcohol has shrunk his brain and stomach. This has an impact on his astral body which, when he is reborn, can only build up a large decaying material stomach and a weakened brain. Because the man is an alcoholic in his present life, he weakens not only his biological body, but also his present subtle bodies. These weakened rarefied vehicles will then also build up a weakened physical body in his next life. One sees the cause and the effect. The repercussion is twofold: from the actual biological body to the subtle. And later, with a re-incorporation, from the subtle to a new biological body. It can be deduced from this that the biological body is also of great value and must be treated with the necessary care. Plato, too, constantly stressed the importance of both the soul and the body.

Original sin and reincarnation

As already mentioned (5.2.2.), at the second council of Constantinople in 553, the doctrine of reincarnation was labelled as heresy. Nevertheless, some ecclesiastical authorities openly declared themselves in favor of the possibility of reincarnation. Some of them wonder why the biblical tradition cannot accept that a resurrection body can be finely reincarnated, since it is already present in our present biological body as an advance gift from God. Magicians, even today, conclude that detecting and eradicating occult evil sometimes requires more of an insight into past lives. Since Pythagoras and the paleo-Pythagoreans they are certainly not alone in this.

Paul touched on the theme of original sin and said that in Adam all sinned. That sounds very mysterious to many. If we consider original sin in the light of reincarnation theory, we can say that man himself, in a previous existence, made mistakes and is now suffering the consequences. Then it is "the Adam in us" who sinned, the Adam or man we ourselves once were. The perpetrator and the guilty have the same 'individuality'. This was illustrated by Grant's story about the monk who prayed for the stigmata on his feet. The story of the return of the ritual can also be interpreted in the same way. And also the testimonies concerning the descents in the underworld. Then we understand why Cayce did not want to cure the blind, and Haich did not want to help the paralytic. The person who is received in the mother's womb has been burdened with occult evil from the beginning. This burden is specific to every ordinary person. He who has worked out this burden doesn't have to reincarnate in a body anymore. Unless he or she gets a special assignment for this. The big exceptions to this burdened situation, are Jesus and his mother, Mary. They were born 'immaculate' or without the stain of original sin.

If we see the evil in the world from a reincarnationist point of view, then it has a much broader basis. In addition to the evil that may be practiced in current life, there is also an occult, a hidden form of evil: that which was practiced in previous forms of existence. Also black magic, demonia, satania, the descent of Jesus to hell, suffering and death can be interpreted in a much broader and pre-existent perspective. The same goes for the baptism that forgives original sin on the basis of God's great mercy. This basic sacrament became much more powerful through Jesus' resurrection. It is also known that baptism, until before the new religious doctrine and theology, was accompanied by a threefold exorcism. Wouldn't the true background of this way of doing things by the church be found in the existence of the pre-existent evil?

Cayce wanted to heal a blind man, but he was unable to do so. Apparently there was another cause, unknown to him, that prevented the healing process. R. Thetter, Thetter, *Magnetismus, das Urheilmittel*²⁷ (Magnetism, the original medicine), also says that karmic ('schiksalmassige') errors cannot be cured by what he calls 'magnetizing'. This magnetization consists of the transfer of subtle energy from the healer to the patient, which can be compared to the laying on of the hands. As long as there are mistakes that need to be corrected first, there can be no real spiritual healing. Even the foot of the monk could only heal if he was forgiven, provoked by the biscuit and the glass of port. Grant got the association by asking for the stigmata to appear on his feet. In this way a mantically gifted person can suddenly get an image as an association that shows the sick person of today, but in a previous life. In this case, for example, he commits a murder in a Zaire jungle. In this way, the seer acquires 'truth', 'revelation' or 'apocalypse' about this guilt. At birth, or more precisely, at conception, this guilt becomes the original sin, the sin that is inherited, or the karma that still has to be paid off. The ancient biblical theologians told us that in the case of vengeful sins, baptism takes away the principle of guilt, but not its consequences. Indeed, these must first be 'seen' and repaired before the patient in question can be cured. The mantic association, here the 'seeing' of the murder, is the key to the diagnosis. However, one can either simply not 'see' them or 'see' them but not really interpret them as a God judgement. There are clearly degrees of clairvoyance. One can superficially see loose elements, or one can also see deeper, and expose karmic bonds. The latter, as biblical seers say, is only possible if one is authorized by Yahweh. This is 'charisma' in the archaic sense, not in the secular sense.

We refer in connection with the original sin, with Cl. Tresmontant, *La métaphysique du christianisme et la naissance de la philosophie chrétienne*²⁸ (The metaphysics of Christianity and the birth of Christian philosophy), to the likes of Orphism, Pythagorism, Platonism, Gnosticism, Manichaeism and Neo-Platonism. All these currents are variants of the same basic understanding, namely that man, although he knows above all about his own physicality, is essentially a soul. This soul is focused on the 'light'. Plato spoke of "light metaphysics" and the "noble soul of man" (5.1.2.). Man made a mistake "in the beginning", by which the soul fell from level - a fall of sin - and she ended up in the "dust". From this she must eventually free herself. We already let D.Fortune speak about this (9.2.2.). She spoke of the three great movements of the soul: a descending into the dust, a material evolution, and a renewed ascension in the spirit. This Fall is described in the Bible in the book of Genesis, where Adam and Eve - they represent something in the soul depths of every human being - were driven out of paradise, but where God also promised a savior. This Fall tells the story of man's entry into this temporal, earthly world. Viewed in this way, this myth does indeed involve reality. As already mentioned (5.1.2.), a myth, in the religious and occult sense of the word, is not a 'fantasized' story, but a story that deals with energies and forces from 'the other world' and this to explain realities, customs and beliefs 'in this world'.

For some I do not pray

1 Joh 5:16 mentions the following text. "If anyone sees his fellow man committing a sin that does not lead to death, he must pray for him, and God will keep him alive. That is, if his sin does not kill him. For there is a sin that leads to death, and my exhortation to pray does not apply here."

In no uncertain terms, the Apostle said here that there are some people for whom he does not pray. And those people in whom sin has killed them. The term "death" does not refer to biological life, but to the lack of contact with the Biblical God and his life force. In the other world this leads to an existence as a kind of zombie, from whom the life force has disappeared. As psalm 88 (89) 11/13 suggests, man is then only as a refaim, as a soul without a divine spirit. Such people take away from their fellow man, like a kumo, his life force and happiness. Such people never pray to God themselves, nor do they want others to pray for them. They persist in their anger. They have no contact with God, every prayer is meaningless and also powerless. That is why the evangelist says that he does not pray for such people. Their failure to contact God was caused by a serious sin against God's high life force. For example by consciously and willingly robbing someone of life, something for which the fifth commandment of the Decalogue warns. The Bible speaks of "vengeful sins" and says that they are not forgiven, either in this world or in others. Such sins always have something to do with a form of cynicism, with the cold-blooded sacrifice of the happiness of others for the benefit of their own happiness. These mistakes, as the Bible says, are not forgiven, but must be punished "personally". Central to this is not a form of revenge, but a form of God's leniency that gives man another chance and thus tries to educate him. Through physical punishment, the person who made the mistake realizes in his or her soul depths what he or she has done to others.

And that explains the reluctance of Cayce or Haich to help their fellow human beings in some cases in a material way. As long as they are "petrified" in their deeper souls from any contact with God, effective material help, or Trinitarian prayer, does not lead to any change in their ethical attitude. And therefore not to a lasting result.

J.J. Poortman, *Raakvlakken tussen Oosterse en Westerse filosofie*²⁹ (Intersections between Eastern and Western philosophy), writes about the prevention of compassion: "This conflict of emotional stirring and a deeper interest to be pursued by the will occurs often enough. The mother who is faced with the choice of soothing the child or having it shout in the cradle, the whole upbringing, who has the choice between a lot of love and giving attention or not. It always has to do with whether or not to hold back pity. The contradiction between wanting to give compassion and the opinion of having to remember it is often one between love and reason. The contrast is old between the father in the family, who wants to raise the children according to certain rules and make them meet certain demands of the world and society, and the mother, who tends to take into account the immediate difficulty of this special child".

12.2.6. The Biblical Judgment

Our classification so far has shown a parallelism between the non-Biblical religions (12.1) and the Biblical religion (12.2). With the theme "Biblical judgment" this is no longer possible. As said before, the non-Biblical religion has a cyclical conception of history. There is always an ascent and a downfall. There is never a definitive solution. Biblically it is different. There the history is progressive. Until the last judgement.

The individual judgement

People who have had a near-death experience say that you can see the whole of past life flash by in an instant. And this down to the smallest details. And moreover, in reverse order. What was experienced last, comes first. Childhood comes last. One speaks of a panoramic memory. The old catechism called this the singular or individual judgement. One gets a view of the mistakes and the good deeds. The panoramic judgement does not take place without an ethical norm. This shows that there is indeed an objective order in the cosmos. Man does not live without obligation, as a nominalist vision puts it. All religions know this.

As has already been said: the one who has entered the light through an out-of-body experience is no longer afraid to die. However, anyone who saw naked zombies in a kind of dark underworld, has a completely different opinion about it. In those few seconds just before his death, man 'sees' his individual judgment coming at him. This is not the so-called "final judgment", which the Bible talks about in '*the Apocalypse*', the last book, and which deals with the end of time. For biblical seers, this individual judgment of a person can be read in the aura itself during his lifetime. The Biblical seer knows to which 'atmosphere' or 'height' a person belongs and where he or she will go after the death of the biological body. Yes, for a divine seer, the other person is like an open book, a book that also shows the common thread of his many lives. It may seem unlikely, but from this point of view the Biblical seer knows his fellow man better than this fellow knows himself. Simply because the seer also reveals the unconscious and subconscious depths of the soul.

The individual judgement can also express itself during life in all kinds of setbacks, yes sometimes these resemble coincidences, and can be the result of 'ordinary' nature processes. From a religious point of view, however, life is over-determined. This means that an event has more than one reason. Both profane and sacred influences can make themselves felt. As already mentioned (5.1.2.), we find this thought in *la bible de Jérusalem*³⁰, (the bible of Jerusalem), the preface to the book *Esther*: "Dieu ne manifeste pas extérieurement sa puissance et cependant il dirige les événements ". "God does not show his strength to the outside world, but nevertheless he directs events." For the believer, therefore, creation is an ongoing process in which a judgment of God can always take place. We illustrated this higher in the text (11.2.3.).

Max Heindel, *De cosmogonie der roze kruisers*³¹ (The cosmogony of the Rosicrucians) emphasizes that an overly intense desire for this material world, in the case of someone who has died, slows him down in his further evolution. Heindel says that this is the case with most people. The deceased still hangs around the familiar earthly places in the subtle body, because it is difficult for him, for example, to get away from his earthly possessions and his wealth.

He then has to watch with sadness how others, including the heirs, take possession without being able to change anything. Gradually, and with pain, he learns to understand that there is no longer anything for him in the material world. Then he is ready to continue his way. No vengeful deity has given him this suffering, but his strong attachment to the material world makes this farewell so difficult. Heindel also says that someone who made others suffer during his life, will experience this in a similar way. Unless he has realized this transgression during his earthly life and has already fully or partially corrected it. According to Heindel and many other connoisseurs, it is much easier to correct mistakes in this world. In a subtle body, all suffering and pain would be felt much more intensely. For those who ascend to the higher spheres, the conditions suddenly become much more pleasant, but those who are referred to the lower spheres will feel all the pain and suffering much more intensely than on this earth. Then

there will be no biological body left to relieve that pain. We refer to the description of the underworld given by Dante.

The Last Judgement

We begin with the words that Luke puts in Jesus' mouth (*Luke 17: 26/30*). "And just as it happened in the days of Noah, so it will be also in the days of the Son of Man: they were eating, they were drinking, they were marrying, they were being given in marriage, until the day that Noah entered the ark, and the flood came and destroyed them all. It was the same as happened in the days of Lot: they were eating, they were drinking, they were buying, they were selling, they were planting, they were building; but on the day that Lot went out from Sodom it rained fire and brimstone from heaven and destroyed them all. It will be just the same on the day that the Son of Man is revealed."

Jesus speaks of his return to power "at the end of time". What is striking is that according to Jesus there will be a very similar situation that will provoke Jesus' return to power, in the form of a Judgment of God. Such a God judgement involves the extermination of people who do not have the resilience inherent in God's Spirit. They do not have a life force that extends beyond nature. 'Some', *Matthew 25:46* says, "These will go away into eternal punishment, but the righteous into eternal life." Jesus emphasizes what the anti-Greek tragedy shows: the tragic irony. As in the days of Noah and Lot, the people in question will not even be aware of what is hanging over their heads. They will be so stunned and unconscious of their actual sacred situation. Does Jesus' twofold example mean that in His days, the days of the last judgment, sexuality as it is experienced only in the flesh, will also play a leading role? This is not immediately apparent from what he predicts, but it is difficult to escape the impression that this will be the case. In other words: a lot of people don't really change in the course of evolution. Jesus' first 'apparition' in Israel, now two millennia ago, does not seem to have caused any significant improvement in them.

By the way: the days of the coming Son of Man are described in much more detail in Paul's second letter to the Thessalonians (*2 Thess. 1: 6/2: and 2:14*), where the great apostasy that is coming is explained. Even on Jesus' return - it seems - only a (small?) part of the people will continue to believe. Peter also mentions the return of the Son of Man. Encapsulated in a ruthless chapter on the errant teachers of the time, he first spoke of unscrupulous angels, then returned to Noah and Lot. Pierre writes: (*2 Peter 2: 4/5*): "For if God did not spare angels when they sinned, but cast them into hell and committed them to pits of darkness, reserved for judgment, and did not spare the ancient world, but preserved Noah, a preacher of righteousness, with seven others, when He brought a flood upon the world of the ungodly". There they are, with a view to the final judgment at the end of time. Peter wants to say that there is no better fate for a- and immoral vagrants than for sons of God who behave badly. Then he speaks of the days of Noah, then of the days of Lot. God did not spare the old world from before the flood. He did, however, protect 'eight persons', including Noah, a proponent of conscientious behavior, from extinction, while He unleashed the Flood over a world of the ungodly. He destroyed the cities of Sodom and Gomorrha and condemned them to destruction, but saved Lot, who suffered from the behavior full of excesses of criminal people.

Again Peter summarizes. The Lord carries out the separation. People who live in friendship with him, He knows how to save them. But He keeps godless people apart with a view to their punishment on the day of the last judgment. First, they are those who, driven by an alienated desire for God, reject their creator and focus on the "flesh", the earth's life force.. We stand here before what Paul writes: "Do not be deceived, God is not mocked; for whatever a man sows,

this he will also reap. For the one who sows to his own flesh will from the flesh reap corruption, but the one who sows to the Spirit will from the Spirit reap eternal life.” (*Galatians 6:7/8*). But with the strong emphasis on God as the cause of this separation of judgment.

The judgment of God can be read in the individual aura of man himself.

For a divine clairvoyant, man is like an open book, as we wrote above in this text. Those seers who take God's judgment into account, say they 'see' the following in a human being, among other things.

- The flesh soul with its usually yellow ribbons, which the acupuncturists call 'meridians'. These can be seen all over the fleshy area and are equipped with luminous nodes or energy centers. These ribbons almost always show splits, where injuries were once sustained, and dark spots, which betray the energies taken away.

- The soul of bones. It usually occurs as a collection of cubes where the bones are in the bone structure. The color can vary from deep gold to stinking 'black'. The latter 'stinks' because, with the 'seeing', the paranormal olfactory organ also comes into action. This bad smell is an unerring indication of demonic influences.

- Furthermore, seers who live in friendship with God 'see' the 'kundalini' or snake energy. This shows itself as a fire that starts between the tailbone and the genitals. This 'blossoms', indeed, as the Hindus have been 'seeing' in the neck for centuries, gradually opening up in the form of some flower. It fights at its root with a dirty gray mass, a force that comes from people or spirits hostile to God.

- Furthermore, this energy flow shows seven vertebral channels. In India they have been known as 'chakras' for centuries. If one lives in friendship with God, this energy flow shows itself as yellow and orange-colored flames.

- Around the whole biological body one also 'sees' the different parts:

First of all there is the body soul. It is so called because this form of spirit is identical to the coarse-material body form. After death it can 'appear' or show itself as a reflection in a mirror as a body faithful shadow. We can recognize in this the deceased.

Next, the various radiation spheres are shown. They are rather capricious and tasty in form. Think of the kirlian photographs of, for example, healthy and diseased plants, which also have such auras. Especially sexual feelings penetrate very deeply. For example, a seer who lives in friendship with God sees very well the subtle imprint of sexual intercourse;

Let us further note that - according to a number of divine clairvoyants - the feeling, the seeing and especially the comprehensible interpretation, is not safe, yes very dangerous outside the framework of the kingdom of God. After all, malicious forces and institutions, once that they are 'felt', 'seen', and indicated, strike back without mercy. Those who are not equipped for this by God, therefore, should stay out of it.

12.3. Causes and consequences, some testimonies

12.3.1. The gold diggers

We illustrate the concept of 'God's judgment' with a German ballad by Emmanuel Geibel (1815/1884): "die Goldgräber" (The gold diggers). The structure is one of mutual imitation: "what you do, I imitate". This structure was sometimes used by God as a means of carrying out His 'judgment', His intervention in earthly matters. The basic religious idea is expressed by one of the persons at the moment when he realizes the tragic irony. By means of mutual imitation, God judges: "Me too".

The run-up

They had crossed the sea to look for happiness and gold. Tom, Sam and Will, three comrades, tanned by the weather. They had dug day and night, by the river, in the quarry, on the mountain, and in the mine shaft. They had defied sunshine and rain clatter. They had endured hunger and thirst. And then, finally, after months of toil and sweating, they suddenly saw in depth the wages for their work laughing at them. There lay the gold, so beautiful and glistening. They cut it loose and when they held it, they could barely lift it! They shouted, "Now we are safe! Now we are rich!". They danced around the white metal. If honor had not tamed their lust, they would have kissed it greedily. Tom, the hunter is breathing: "Let us rest now! After all our efforts, let's spoil ourselves with a lot of goodies. Go, Sam, and get us food and wine. Let us feast".

The opportunity

Like drunk, Sam strolled away. To the hamlet down there. Confused thoughts arose in him, thoughts he had never had before. The others were sitting on the mountainside. They caressed the beautiful ore. Will, the redhead, thought out loud: "The gold is fine. Just a pity that the three of us share". "You mean that?". "Beware, I just mean it this way: the two of us would be better off enjoying the treasure. But, if..." "If what?" "Let us assume that Sam was not there! Yes, of course, then...". They remained silent for a long time. The sun was shining and sparkling around the gold. Suddenly Tom murmured, "Do you see the gorge down there? "Why?" "Her shadow is deep and stupid are the rocks". "Do I understand you well?" "Why do you still ask a lot?" We both thought it, and carry it out in our minds. A big punch and a grave in the rock! So it ends immediately and we both share! They kept quiet again.

Like blood over the gold

The glow of the day washed away. Like blood on the gold, it was late evening red. Here comes their young comrade back. "Come here with the basket and the carafe!" And they ate and drank with deep gulps. "Hey, lusty, brother, your wine is strong. It rolls like fire through bone and marrow!" "Come, answer our toast." "No, because I drank in advance: from sleep, my eyes are languid. I lay myself in some kind of gorge!" "Good rest now! And take this sting and this one with it! They hit him so well with the knives that he staggered and slipped out in the roaring blood. Just one more time he lifted up the pale face: "Lord God in heaven, You judge. For the sake of gold, you may have knocked me down. Woe to you, you are lost like me! Me too! I wanted the treasure for myself. I mixed deadly poison in your wine!"

Lord God in heaven, You judge.

If it were not for Sam's pronunciation, the ballad, with its gloomy and deadly atmosphere, would have looked like an ordinary crime. But the 'apocalyptic' or revelation structure of any religion worthy of the name is equally exposed in the one sentence: "Lord God in Heaven, You judge". Purely profane, this is a banal event in the human jungle. Religiously, however, this truly tragic event conceals a power, the Divine power, which makes a judgment and translates it into earthly terms. The terms here are, as has been said, the mutual tendency to imitate that so often characterizes human existence in this world. Sacredly, the God, the Biblical God, certainly uses secular structures to achieve his goal.

12.3.2. Selected

Andranga, the wotsi

J. Ch. Souroy, *Sorciers noirs et sorcier blanc*³² (Black wizards and white wizards), describes an 'expedition' of a piece of colonial army of the Belgians in the jungles of Congo. In

this way a number of soldiers come into contact with a 'wotsi', a woman marked by black magic. The story is moving, yes, raw. Let's summarize it.

A young and beautiful nigger came to the soldiers and asked them for a cigarette, which she also got. "The captain asked: " Why are you stained with white? "Because I'm a wotsi," replied the nigger woman. "What's your name?" asked the captain. "Andranga", was the answer. "Do you have a husband?" The woman nodded in the affirmative. "His name is Bandengwe". "Do you have children?" The woman answered elusive. "What is a wotsi? Asked the captain.

"It will be a long story. Can I sit down for a moment?" the answer sounded. Soon a seat was added, with a new cigarette. Andranga told me.

When I became aware that I was no longer a little girl, my grandmother took me alone and said: "Andranga, I have to tell you about your mother, the beautiful Kwale, and the misery that happened to her. When she was a little older than you, a certain Kelekele had a crush on her. He was a powerful magician, and we were afraid of him. He was the bearer of the evil eye. He did not want to pay for a dowry. Your mother was too young to be too worried. Kamba, a young and friendly man and a good hunter, was also interested in your mother. He was a son-in-law to my heart. But I felt a calamity lurking around us. Every time your mother went out, she bumped into Kelekele. He tried to lure them along. Your uncle Sambo and Kamba became two friends. They had seen the tricky performance of the magician. They hated him. But they would never have dared to beat him or kill him.

Kamba also stood on his bride.

Six months went by. Kamba had already given two goats as a dowry. Now a few chickens and a little copper wire and the dowry would have been paid for. Your mother would become his wife. But Kelekele knew all this and said that if she did not become his wife, she could expect a lot of disaster. But Kamba also stood on his future bride. One day Kamba told your mother such sweet words that she dropped her heel and went into the jungle with him. But Kelekele had a hunch. Angry he went to your mother and claimed her as a woman. She should have courteously refused. But she took pleasure in humiliating the old magician and said that she was already Kamba's wife. . .

Then the magician was angry and shouted: "Thou shalt never be the wife of any one!" Then he turned to his rival and hissed: "I will avenge you too, Kamba. Look closely at the sun. Kamba wanted to jump up to kill the filthy magician. Too bad he didn't do it!

Kamba then invited Kwale into his hut, he expected them as soon as it got dark. He wanted to keep an eye on Kelekele first. That was the last time your mother saw Kamba. Andranga remained silent for a few moments. Some kind of animal fear gave them chills.

My grandmother, as Andranga continued, did not immediately tell me what happened after that. She lived in constant fear. Kamba and Sambo were suddenly gone. A while later, my uncle Sambo reappeared. He told me that Kamba needed his help. He told what had happened and that he had followed the magician to his hut. He feared a spell. After a long wait Kamba sneaked up to the door and lurked inside through a crack. "Sambo, my friend" he said, "you are not going to believe what I have seen, and yet, I saw it as I see you now".

The hut was empty.

In the middle of his hut there was an opening in the earth, a large hole. Just like that of an aardvark (note: a nocturnal animal that feeds on ants and has its nest in the ground). The extracted earth was piled up into a large pile, right next to the entrance of the hole. But the hut was empty! Kelekele was not there! I swear to you. I saw him enter and kept an eye on the door.

He turned into an aardvark, then dug a hole and crawled into it. There is danger, Sambo, I have to do something. You look after Kwale. And Kamba disappeared. Samba went to look for Kwale. After a long search he found them at the edge of the jungle. She seemed to be sleeping. My uncle's fear disappeared when he saw that she was breathing. But, as he approached, a panic struck him. There, at the level of the knees and right next to it, was an opening, a yawning hole. The story of his friend still sounded in his ears: trembling he shook Kwale slightly. His voice stopped: Kwale! Kwale! My mother opened her eyes: a fear of death could be read in it. She raised herself up, put her hands out in front of herself as if to ward off someone, but recognized her brother and threw herself in his arms, weeping. "Sambo, what a dream have I had anyway". Unfortunately! It was more than a dream. The hole was there.

My mother told me that a sudden and inexplicable fatigue had made her body sluggish. A very heavy sleep had immediately attacked her. A dream had come true: she felt a heavy weight on her chest, but she could no longer move. Then she had gone through the same thing that she had experienced an hour earlier in the jungle with Kamba. But she had defended herself against a grab and a feeling of suffocation. She remained in the grip of something brutal and creepy.

They swore to avenge themselves.

Sambo had understood: he could not tell his sister the naked truth. He left. With all his being he became one bloodlust. He went straight into Kelekele's hut: both to help Kamba and to avenge his sister.

However, Kelekele was ahead of him. He had stabbed Kamba with a poisonous thorn. Sambo decided to get help and walked into the village. But, when he returned with the brother of the victim, Kamba's body had already disappeared. They swore to avenge themselves. When Sambo met Kwale a little later, she immediately understood that her lover was no longer alive. He told her that he would visit Kelekele to kill him, and that he would then hide to escape the judicial investigation of the whites.

Sambo then made a deep well on a path that Kelekele took daily, planted a number of sharp skewers in it, and then covered the well with branches and leaves. The ambush was ready. He agreed with Kwale that she would wait for Kelekele just past the well. When she appeared later, she contained her boundless anger.

"Still the same, thou, Kelekele!" she shouted with hardly any nervous voice. "Yes, it's me, and I want you to be a woman," Kelekele answered. "I said no, and it will remain no forever! You, you are old and ugly. I have given myself to Kamba. Never will I be yours". Then she lightened up her shame cloth and showed her young female body: "Look, Kelekele, all this is from Kamba. Never will you touch it. If you dare, come to me. The knife I have with me will kill you". Of course, that was all that was necessary: the sight of Kwale's body and her language brought the magician out of himself. He jumped at her. But, after three jumps, he fell into the ambush with a raw cry.

In the meantime Sambo was back. Ranting came from the well. Brother and sister took away the remaining branches so as not to miss a thing. With drunken eyes they watched: the revenge! The sweet revenge! The magician was horribly mutilated and tried to squeeze himself loose, fruitlessly. The more he resisted, the more pain he suffered. "Kwale, thou hast outsmarted me. But my vengeance is already there, and it will be eternal! Your Kamba has already been eaten by the jackals, and I have raped you. I was transformed into an aardvark, and so the child that emerges from it will be mine. Mine! But he is an animal! From now on you are a cursed one. No other man will... The rest of what Kelekele said died away. Sambo filled the well with

earth, said goodbye to Kwale and walked into the jungle. Andranga remained silent for a moment and looked at the soldiers around her.

Maybe Kelekele was lying.

The captain: "So were you, Andranga, the baby who was supposed to be "the beast"? Andranga nodded: "The curse had indeed descended upon us. The whole village had strong suspicions. My mother hardly dared to leave the hut. Her pregnancy progressed well. But over and over again she thought of the baby and immediately she shuddered again and again. The thought that Kelekele or an aardvark had raped her, she could not get out of her head. She was visibly emaciated and gave birth prematurely and with severe contractions. Trembling, like an old woman, my mother took me in her arms for the first time: "A miracle!" I was, it seemed, a baby just like any other baby! My mother and her mother revived: "Maybe Kelekele had lied". Too bad but my mother didn't heal and eight days after my birth she died mysteriously. No woman in the village wanted to feed me because it was well known that "evil fate" was in my mother and in me. Then my mother ate the necessary plant leaves and the next day her breasts were already giving milk. She could feed me. Which leaves I don't know, with my mother the secret of the family has been lost. Just like all the other children, I grew up. I knew nothing about the whole of history. For me, my grandmother was my mother. But one day she told me everything. Later I married Bandengwe. But unfortunately my husband was never allowed to play love games with me. The first time he pressed me against him, a strange power arose between the two of us and my husband was thrown out of bed. On several occasions he tried to overpower the invisible enemy. In vain. Then I understood that Kelekele was still there. From then on a deadly fear wouldn't let go of me anymore. In the darkness of the night I felt icy hands touching me again and again. Each time the image of Kelekele appeared in front of me, as my grandmother had described it. Then I took the liberty of whitening myself: once whitewashed, a spirit would no longer see me. During the day I succeeded in my trick, but at night it became the same scene again. I never became Bandengwe's wife.

So much for our summary. The story concludes with a description of how the four soldiers carry out a kind of 'fake' exorcism on Andranga. They don't take her story with its occult background seriously and 'play' for psychiatrist, trying to convince her that they, the military, have the power to undo this evil spell. Clairvoyants tell us that this does not solve the occult problem of Andranga at all. A definitive solution is only possible when someone who is stronger than the magician Kelekele frees Andranga from his influence.

12.3.4. She's in it forever.

You white people have a different God from us.

H. Trills, *Een vreselijke tovenaarsgeschiedenis*³³ (A terrible sorcerer's history) tells us the following event. The primitive cynicism that characterizes our story contrasts sharply with J.J. Rousseau's 'good savage'. Trilles was a missionary in French Congo for many years. There he learned one day that in a village a woman was lying very ill. However, as the wife of a magician, she was very inaccessible to a priest. Trilles took advantage of the absence of the man to teach the woman the elements of the Christian faith and suggested that she be baptized, something she immediately agreed to. Trilles: "I was preparing for baptism when her husband appeared. In the blink of an eye, he understood the situation. His anger was indescribable. With a shiny knife in his hand he rushed at me, grabbed me by the shoulder and raised his arm."

- "You shall die!" he roared. I closed my eyes, but he changed his mind. Trilles was brutally evicted from the hut. He remained at some distance.

- The magician to Trilles: "My wife is very sick, isn't she?"

- "Yes, very sick".

- "Would it kill her?"
- "As far as I can tell, yes."
- "I, I'm sure of it. The spirit told me. Besides, nothing like that."
- "Why?"
- "That's my business. But tell me, what are you talking about with my wife, especially about the means of being happy after death?"
- "Indeed."
- "I knew that! You white people have a different God from us. After death, if one was conscientious, he takes you with him, but, if one did evil, he punishes you with an endless punishment".
- "Yes, such a thing is certain".
- "That's right! Now I go to my wife. Wait here for me for a moment."

He was gone in a hurry. I waited, praying unceasingly. In the distance, I heard the murmur of a waterfall. One hour, two hours went by. Suddenly the man was back there.

- "Come, my wife is waiting for you." I followed him into the dark hut. On the bed lay motionless a virtually shapeless mass. On the muddy ground I slipped and fell. At my white bar I wiped my hands. At the head end stood the magician. The woman lay there motionless. I called them by her name, no answer. I took her by the hand: she was cold! I bowed over her: a dagger stuck up to the hilt in her chest.
- "She is dead! There is nothing more to be done". According to the man. Smiling. As I made every possible accusation against him, he smiled all the time. At last, he said, "Listen to me. I hated this woman you see here. I can no longer ventilate her. Because she had Evoe in such a way that she ate the hearts of my two children. They died of it."

The revenge would be all the sweeter.

Trilles says that whoever has 'Evoe' can get out at night, can penetrate into the bodies of others to eat out their hearts and drink the blood. This phenomenon occurs all over the planet where one still has eye and feeling concerning occult harmful effects. In New Guinea it is known as 'kumo' (10.4.).

The magician: "From then on I had the right to kill her. But my god advised me to wait for your arrival. "Because," my god said, "revenge would be all the sweeter". Now answer me this: "Wouldn't my wife, if baptized, have come to heaven?"

- "Nothing more certain than that".
- "Well, I killed her just before the baptism was given! That she might burn in hell forever."
- "Wherein you are mistaken, for even before dying, the desire for baptism is sufficient.
- "I know that! I know it very well! But tell me, if, after having committed a murder (note: the magician thinks of the occult killing of the two children by Evoe), one dies, where will one go? To hell? Or is there one exception?"
- "No! Not always. Before dying, one can repent".
- And if one dies while killing someone, or when one desires to kill someone?
- This is not just clear: after all, God is very good".
- Then listen to what I have done. My only desire was that this woman should burn forever in hell. So when I got back to her, I started insulting her and hitting her. At first, she endured everything willingly. Then, however, she became angry. Once I saw her in anger, I laughed at her powerlessness. Then she looked for something to hit me: I gave her a knife in her hands.
- Then I said, "Hit me!" And at the very moment that she wanted to strike, I stabbed her to death. As you can see, she has fallen to the ground where you have slipped. Look at your garment". And really, I was standing in the midst of the half-covered blood. My counter showed two red spots. Where I had wiped my hands.

- What do you say about it? Didn't my revenge work out perfectly? For now your God can no longer take my wife with him!"

- Only God knows where your wife is now.

- This evening I will know as well. I will ask my god, and he will tell me. He grabbed another dagger. "Get out of here or...". I jumped out of the hut in a state of bewilderment. But not without giving one last blessing to the soulless body. A soulless body of which the soul - who knows? - perhaps was in heaven after all. After all, she had longed for baptism after all.

A few hours later, in a dark night, I heard the voice of "the cursed one" (Trilles speaks of such a magician as of a cursed one) shouting in front of my hut:

- "She's in it! Forever! Forever! Do you hear it ... forever!"

So much for the story of Father Trilles. One can see that the proclamation of faith is open to more than one interpretation.

The cursed one relies on someone who is 'evoe' to work forever in 'hell' (whatever that may be). And this with a psychological knowledge of his wife's psychological reactions, which many western people would envy him.

12.3.5. Look where I am now.

From Father Trilles we also give the following story which we found described in M. Marin, *l'âme humaine et sa vie future*³⁴ (The human soul and its future life).

In an equatorial village on the banks of the river Mpiri, then called Alén, was a certain Olane village chief and his brother, Etare. Etare was the sorcerer. He felt threatened by Father Trilles, who was always gaining influence with his conversion work. Whenever this missionary spoke in his sermons about the fire of hell and the demons who lived there, Etare couldn't help but ridicule the father repeatedly with sarcastic remarks. Let's read the story as Trilles wrote it at the beginning of the last century.

A heavy storm had prevented us from going to the village during the day. And now, around midnight, the thunderstorm was not over yet. A stifling heat made it very difficult to sleep. And so we cooled off outside on the terrace. When we were there for some time, suddenly there was a bit further, near the mission house, a wild scream, followed by a lamentation. Some natives came running away. Olane, the village chief, walked in front. "Father," he shouted, "something bad has happened. Etare died". When he arrived at Trilles, he continued his story. "Olane is dead. He drowned. We saw his body lying in the water. But a little later he was back and said: "Look where I am now". He stood there in the flesh with us, but in the middle of a sea of flames. He touched the door with his hands and it caught fire. We don't want to end up where he is now after our death and we come to ask you if you can baptize us now."

"Not so fast," said Trilles, somewhat surprised. And you, Olane, calmly tell me what happened. Still very impressed, the village chief continued: "Look, Father, this morning my brother went out fishing, but a strong gust of wind made his canoe capsize. From the shore we saw it happen, but it was impossible to help him. The wind and rain were too strong. We saw him drown. Moments later we didn't know where the current had driven him". Two fellow villagers, who were witnesses of the whole incident, nodded in the affirmative. Olane continued: "And when we were still with him with our thoughts, he suddenly stood in front of us again, at the door of the hut. We saw him, as we see you, but he was all red, like a glowing coal. And he kept burning, the fire didn't consume him! - "Did he speak to you?" - Yes, he said, "Look where I am now, and I hope you will be here soon, too". - Then he came to me and pushed his finger against my chest, where now the burn is."

And indeed, on Olane's chest there was a deep burn. Olane continued: "I cried out in pain and immediately withdrew". I shouted, "Oh! Etare my brother!" And then he suddenly

disappeared. But on the handle of the door and also on my chest, you can see the prints of his fingers." The other witnesses nodded again, confirming: "We have all seen it happen, and fear that it may happen to us after our death. We rushed to tell you. We want to be baptized. And behold, on the way we found his dead body. It was washed ashore by the shore. It was all cold. Some women took it out of the water'.

Trilles continues his story. The next day, together with Olane and his companions, I went on the road to Alen. I wanted to see his blackened body with my own eyes. When we got there, there was a big fire. It was Olane's goods. The villagers, faithful to their tradition, did not want to keep anything from a dead person who could still appear after his death. They wanted to prevent him from coming back and thus frighten the living. In the middle of the fire I saw what was left of his body... Almost consumed by the fire, the head suddenly came loose from the half-digested corpse. With open jaws it rolled a little further. That last image has always stayed with me. I gave him the baptism.

The whole village converted afterwards. Yet the memory lives on. They remember him all too well: Olane, the village magician, the black magician, the doomed one.

Marin's book gives us other testimonies of people who appeared to acquaintances after their death. The deceased were completely enveloped in a sea of fire and flames. On everything they touched, such as a book or bed linen, one can see traces of fire afterwards: the imprint of their hand, a thumb or a finger. They have told their loved ones that they are in the underground world and that their condition is extremely disastrous.

12.4. On causes and consequences: in summary

This chapter aims to clarify that for religious people, coincidence does not exist. Everything has its cause and its effect. But this reality is not immediately accessible to everyone. Many reasons for what happens are in the sacred sphere and remain for the common man unconscious and subconscious. Only clairvoyants and magicians who are also stronger than the evil that then threatens them can penetrate this world and reveal the truth. All non-Biblical religions have a divine judgment, an intervention of extra-biblical beings. But that means that their judgment can be both ethical and unethical. The will of the gods is simply incalculable and man has to accept it.

Magicians can also act judiciously with the help of their spirits and gods from the subtle world. Every action in the subtle world, every spell, can be seen as the cause of a judgment that is being worked out in the material world. This also applies to all counter-spells. Magicians can create subtle guards. They then guard some sacred place and react automatically when the holiness of such a place is violated.

From black-magic practices, a spell can be thrown at a person so that he or she has no luck. The victim also radiates this calamity in the environment. Some of them realize the tragedy they carry in their souls. A Trinitarian intervention can help with this.

We wrote that only clairvoyants and magicians see what profane people do not see. They see, among other things, that harm can be caused by a mistake made in a previous life. Errors that were made in an earlier existence can develop in the present life. Those who have experienced a descent into hell or into higher spheres can sometimes tell us a lot about the reasons why people are in lower or higher spheres, and what task awaits them to continue their evolution in a positive sense.

From a biblical point of view, one speaks of an educational intervention by God. However, a person can be so 'petrified' in evil that all warnings are ignored. The only remedy is to let them experience for themselves the damage they have caused to others and thus atone for the evil in

this way. Until this evil is expiated, occult mechanisms can prevent a person from healing or being lucky.

The evil that one carries in one's own soul depths has repercussions on all subtle bodies and on the biological body, so that soul and body health can essentially be a matter of ethics and ethical behavior. Those who live in contact with the Biblical God, can rely on Trinitarian energies to ward off a lot of evil influences. The Bible has not only a final judgment at the end of time, but also an individual judgment that actually takes place constantly in the life of every day. If we stick to what the Bible expects from us, then we sometimes have the impression that man does not always, or rather rarely, meet these ethical and religious expectations, which means that his judgment will be consistent with his behavior.

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