

Chapter 9: Religion and Sexuality (57 p.).

Click on the text you want to read.

9.1. An inventory	3
9.1.1. Sexuality, viewed profanely	3
Fellow man as object of lust	3
A form of unconscious slavery	4
Nominalism has no objective basis.	5
Nominalism knows no taboos.	6
9.1.2. Sexuality, viewed from a sacred perspective	7
Subtle life force	7
Speeding up the work	8
A deceptive beauty	8
9.2. The occult side of man	9
9.2.1. The magical superiority of women	9
The Woman and Mother Earth	9
9.2.2. The magical evolution of man	9
Use and misuse of sexuality	9
Man has many bodies.	11
A descent into dust	11
A material evolution	12
An elevation to the spirit	12
All vehicles develop	13
Three immense movements	14
Personality and individuality	14
Accelerate or slow down evolution	16
Sex as one form of fertilization	16
The life cycle of a human being	17
'Masculine' and 'female' are relative concepts.	17
9.2.3. Sexuality and magic	18
Sexual abstinence	18
Energy at different levels	19
A powerful flywheel	19
9.3. Sacred Eroticism Outside the Bible	21
9.3.1. Tantric rituals	22
Sexuality is central	22
A coiled snake	23
The snake awakens	24

A fleeting sexual pleasure	25
Seed becomes energy.	26
I was all consciousness.	26
The dam could burst.	27
9.3.2. Wild rituals	28
Sanctify yourselves through sin.	28
The more primitive, the more powerful	29
The “Holy Spirit” is in us.	30
The Wandering Knights of the Night	31
An energetic and erotic chaos	32
Sai Baba	33
And again tantra	35
The spirit versus the flesh	36
9.3.3. Drukpa Kunle	37
9.4. The Bible and Erotica	43
9.4.1. Male and female He created them.	43
9.4.2. Asmodeus, the worst among the demons	44
9.4.3. The alluring daughters of men	44
9.4.4. The Days of Lot	45
9.4.5. A divine judgment	46
9.4.6. A Midianite woman	47
9.5. 'Higher' beings and erotica	47
9.5.1. Top beams, bottom beams	47
9.5.2. Merlin the Wizard	48
9.5.3. The Entity	49
9.5.4. A Ghost Lover	50
9.6. Religion and sexuality: decision	52
Literature reference chapter 9	53

Chapter 9: Religion and Sexuality

What preceded.

A dynamic form of religion and magic prioritizes 'holiness' or subtle energy. This can be felt mantically and applied magically. The latter, this application, can be for both good and evil. The seer, the magician, and the religious person experience that reality is twofold. There is always a profane and a sacred side. Whoever has sufficiently developed their mantic faculty sees and feels, through the profane reality, a great deal of the sacred life that constantly permeates and guides our everyday world. Whoever is sufficiently advanced in their magical faculty can manipulate this subtle matter and achieve remarkable results with it in the profane world as well. We attempted to clarify

this, among other things, in the previous chapter, which dealt with animism. That eighth chapter had two major subdivisions: first, the mantic sensing of soul matter was discussed, followed by its magical application. The latter implies that this subtle energy can be given, exchanged, and taken away. The taking then takes place in turn through direct contact, through sexuality, or through a blood ritual. In this process, the blood is the carrier of subtle energy. Hence the many blood sacrifices.

In this ninth chapter, we wish to delve deeper into the sexual aspect. Indeed, many religious and magical rites and practices have a significant sexual element. Through sexuality, one comes into contact with someone's life force, and energies are generated that then serve some magical purpose. From a biblical perspective, all life and life force are a gift from the Holy Trinity. Outside the Bible, that energy is not only drawn from various contacts and blood rituals but is also generated through sexuality.

Let us delve into that connection between religion, magic, and sexuality.

9.1. An inventory

Sex: profane and sacred.

Sexuality can be approached profanely as well as sacralally. This became clear when we referred to a form of tantra. In this religion, which we find in India among other places, erotic 'positions' are depicted in stone in a number of temples (2.2.). Depending on the presuppositions with which one approaches these images—as a rationalistic and detached tourist, or as someone who shares the presuppositions of tantra—it concerns either pornography or religion. Below, we examine sexuality, first viewed from a nominalist perspective, and subsequently from the sacral standpoint.

9.1.1. Sexuality, viewed profanely

Many things of praise can be said about love and sexuality. Lovers, poets, and poets in love even more so, tell us how they are touched and moved to their very core by all the good associated with it. For many people, living with a loving partner is, moreover, one of the foundations and blessings of their lives. The high ethics that accompany truly loving one another naturally pose no problem. It becomes entirely different, however, when that love for one another is completely absent. Let us examine that.

Fellow man as an object of lust

In the third chapter, the nominalist form of sexuality was already discussed when “Le divin The *Marquis *, * Donatien de Sade* , and also *The

Little Red Book for schoolchildren* were mentioned (3.2.). For de Sade and the consistent nominalist, only sensory experiences and inner sensations are real. Higher, objective values such as Platonic ideas or a Biblical Decalogue (1.4.1.) mean virtually nothing to them. Sex consists exclusively of profane, empirical material with which one can freely experiment. We have already cited some quotations from de Sade 's works . The novel character Juliette expressed it this way: "I let myself be guided by no other light than the light of my own reason." Or again: "Do not doubt, Eugénie. The words 'virtue' and 'vice' refer only to purely individual thoughts. There is not a single act—however exceptional you may imagine it—that is a real crime. Nor is there a single act that one can call a real virtue." And finally: "Crime does not possess the high nobility found in virtue." But is it not more sublime after all? Does crime not continuously display the mark of the greatest and the most sublime?

Not only in his books, but also in his behavior, de Sade displays his nominalism. He dismantles all higher, sacred, and inviolable realities. They are merely mere 'names,' nothing more than hollow word sounds. He sexually tortures his fellow man in a ' Sadian ' or 'sadistic' manner and finds ample reasons to justify his behavior. The *Little Red Book For schoolchildren*, it also denies all higher values. It advocates setting up a classroom for sex games. In that sense, a number of sexual offenders in our time are 'merely' putting into practice what this booklet proclaims. With children, too. One might wonder whether the propositions of this booklet would still be endorsed today, after quite a few recent sexual scandals in the world press.

We also refer to Vladimir Nabokov's bestseller , **Lolita** , 1955, in which a forty-year-old intellectual chooses a child as a lust object and in which sex with minors is condoned. The book caused a scandal upon its publication and was banned for a time. It is now regarded as one of the absolute highlights of modern novel writing.

A form of unconscious slavery

Sade 's ideas remain highly relevant. Some contemporaries still view women too easily as submissive objects of pleasure. It is remarkable that some women willingly accept this role and feel honored by this form of attention. They are even attracted to "a brute of a man" and fall in love with him to the extent that they themselves are treated 'brutally'. One sometimes reads that dangerous criminals and mass murderers, once in prison, are flooded with love letters and marriage proposals. Even from victims who survived their atrocities. And convincing such women that these criminals are not worthy of this attention is not always easy. Some victims genuinely want to be

submissive objects of pleasure. They seek attention, even if it comes at the expense of their quiet self-possession and individuality. It seems as if a form of unconscious slavery is already waiting in the depths of their souls . And being able to feel like a sexual ruler as a man is, in turn, the ideal of a number of 'machos'.

With regard to this slavery, let us refer to the scourge of trafficking in women and child prostitution. Your wife or child is abducted, mistreated, abused, and constantly drugged. Even if such victims can be liberated, in a number of cases they are mentally and emotionally broken, and their personality is so destroyed that they are no longer capable of leading a normal social life. Freud saw in man eros and thanatos , sex and the kill drive. The Bible says that the world is ruled by demonism and Satan . This clearly has its effect here.

Nominalism has no objective basis.

One can, like de Sade and his contemporaries, state that there is no objective prohibition in the totality of reality against the sexual abuse of people, and of children in particular. One can start from the nominalist premise that everything depends on the emancipated free individual. This individual determines subjectively and autonomously what is permissible and what is not. If one takes such an axiomatics as a starting point, on what grounds is the sexual abuse of people prohibited? That is, after all, merely an agreement. One can react to this with indignation and say that surely a normal person senses that one is not sexually abusing anyone, let alone a child. But what is, again viewed purely nominally, such a feeling of indignation? What value does such an “irrational mood” have for a nominalist worldview? The nominalist may continue to ask himself: “What is the sufficient reason to speak in this way? As long as we stick to individual opinions as the foundation of all reality, such speech lacks any ontological basis.” If pedophilia is not essentially unscrupulous behavior, why should a pedophile be condemned? If reality possesses no objective essence of its own, if norms are subjective, why am I not allowed to use a child if I feel I need it to satisfy my sexual desires ? In what heaven is that written? Does such a thing harm a child? What does “harm someone” mean in a world where there is no universally objective reality and norms are therefore subjective? In the nominalist view, there is no such thing as “objective harm.” Incidentally, who forbids me, a nominalist, from letting the law of the strongest prevail?

Let us remember Nietzsche 's here *Beyond of good and Böse* (The Other Side of Good and Evil), (1886), in which he states that good or evil does not

exist in itself, but that they are merely human creations. Regarding people without a conscience, he even writes that they possess the courage characteristic of all strong minds, namely to be aware of their immorality.

One hears it repeatedly: There is no absolute truth, there are only relative opinions of people. But neither in logic nor in religion will this be affirmed. Naturally, every person views reality from their own perspective. Thus, that part of the truth that one person notices may differ from what another sees. The two do not contradict each other, but rather complement one another. For instance, a hairdresser in a crowd might notice very different things than, say, a shoemaker. But both see truth, albeit in a limited way. Because samples in life can differ for everyone, the truth reveals itself in ways that are not the same for everyone, yet where a certain convergence can be found.

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

And from a strictly logical point of view, there is also this: Either the statement that there is no truth is false, and therefore there is truth, or it is true, but then truth does exist, namely this statement. Whoever claims that there is no truth, therefore, contradicts himself.

One might ask by which unconscious presuppositions—the occult status—a person is governed if he or she, for example, does not accept the axioms of identity (“what is, is”, and “what is so, is so”). Any philosophy or religion that rejects these axioms cannot possibly contain truth and function constructively and healingly; quite the contrary.

Nominalism knows no taboos.

One can reason further from a nominalist perspective, as de Sade did consistently and to the extreme. For the nominalist, there is a priori no objective reality that leads to a worldview and a code of conduct. De Sade can state that his subjective opinion regarding hedonism with children creates his reality. For him, reality has no essence or substance of its own. Man creates it according to individual opinion. For example, because money can be earned from it, or because there is a need for it. De Sade is consistent in this. He reasons through to the extreme. And he makes sex the main occupation of his life. He states it unequivocally: abolish everything that is sacred and objective.

A philosophy of Descartes or of a Voltaire , and any materialist philosophy that doubts the existence of higher norms, offers no convincing counter-argument here. The autonomous man lives only within himself. If he is forced to make any societal concessions, he believes he may circumvent them “in conscience.” Whatever that ‘conscience’ may mean. Dostoevsky , in his critique of our overly materialistic culture, already suggested it: if the extreme nominalism of the West is right, then everything is permitted. For Dostoevsky, this was not so in fact, but in principle. De Sade reasons consistently. If it is possible in principle, then it is also possible in fact. For him, everything is permitted, both in principle and factually. The modern nominalist and individual man is then the only source of value judgment. There are no universally valid objective realities, no ontology. The autonomous man determines the norms himself.

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

9.1.2. Sexuality, viewed from a sacred perspective ***Subtle life force***

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

Things are much more authoritarian in the Santeria and Macumbar religions (3.3.1. and 3.3.2.). There, the mediums are 'ridden' by the gods, who in this way indulge in subtle emotions in exchange for a number of reciprocal services.

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

We also find subtle sexuality in the story of “a deep love” (7.3.3.). There, whenever a woman had intercourse with her husband, she imagined that she

was doing so with her deceased lover. Her three sons displayed the physical characteristics of the deceased, not of her husband.

We have also already mentioned the seductive power of the Lorelei (8.1.2.), the subtle female being who, according to those gifted with manic abilities, is bound to a rock. She attempts to appropriate the life force of young men through eroticism.

In the examples cited here, the sacred dimension of sexuality is highlighted in each instance. It concerns 'holiness', the life force. In the testimonies of Abishag, of the Vestal Virgins, or of Lorelei, the focus is not on sensual and sexual pleasure, but rather on that subtle life force. This is central. Here, the term 'holy' does not have the ethical meaning it acquires in the supernatural, but rather the more neutral meaning of the extra-nature, as heightened energy. In the case of Santeria and Macumba, the gods who make their mediums possessed certainly wish to enjoy themselves, but through this eroticism they also, and above all, wish to steal the life force of the medium and use it for their own purposes and their longevity. Here, the term 'holy'—as heightened energy—is clearly used in an unethical sense.

Speed up the work

That energies are exchanged through sexual intercourse is evident, among other things, from what L. Bernard d' Ignis writes in * *Traite pratique du desenvoutement et du contre-envoutement* ^{1*} (Practical description of disenchantment and re-enchantment). A friend of his went to consult an African magician. Initially, he was very polite and took the lady's measurements for his work. With a rope, he measured from her head to her feet, as well as around her waist and chest. When he proceeded with what she called 'intimacies,' the woman wanted him to stop. Thereupon, he proposed “to speed up the work” by making love with him. Courteously declining, she asked him if he did that with the other clients as well. “Of course,” he said. To which she asked: “Are there any who consent?” “Yes, I have sexual intercourse with half of them.” Bernard d'Ignis notes in this regard: “Sexual intercourse increases the exchange of energy between the two partners. But, if there is a difference in spiritual evolution, one can easily make the other impure in the subtle realm.”

Hall, *Sangoma*, ²among others : “But you can get sick if you go to bed with someone who has a bad mind”.

A deceptive beauty

Let us consider the method of the Lorelei . She reveals herself in her seductive but deceptive beauty. The man who responds to this opens himself up to her seduction. Our language is extremely precise in its choice of words here. This affirmation, this opening up, means that something also emanates from the man to the Lorelei . Like seeks like. He opens his aura and a subtle bond is created. Or, to put it in Fortune 's words , from then on the aura is 'pierced' (7.3.3.). The attention of the enamored man is directed towards the attractiveness of the sorceress and not towards her magic. Thus she is given the opportunity to appropriate his life force. His happiness is drawn towards her. That is the essence of black and unscrupulous magic. We found an analogous story in *spells* 7 (8.2.3.) where the father warns his son not to respond to the maiden's lovely sorcery, a sorcery that leads to the underworld.

9.2. The occult side of man

Let us assume, as has been stated repeatedly, that man has a sacred side alongside a profane one. And that the latter asserts itself pre-eminently in the experience of sexuality.

9.2.1. The magical superiority of women

The woman and Mother Earth

'Life' in the woman's womb is, besides life on this earth, also 'life' from “the other world,” from the world of spirits. Magically speaking, the woman is superior to the man. She is the one who carries life within her and also gives it, much more and much stronger than the man. That is why she also has a strong bond with “Mother Earth.” The earth bestows life, just like she does. This subtle superiority manifests itself, among other things, when the shaman, confronted with a difficult problem, calls upon the more powerful feminine energy. He asks for the clothes, including, yes, especially the undergarments, of a young, strongly radiating woman. Whatever is connected to her shares in her life force. Thus, he shares metonymically in her energy through her clothing. Just as the woman who suffered from a hemorrhage found strength in the robe of Jesus (1.4.3.). In a number of cultures, this feminine superiority also manifests itself in the so-called matriarchy, where the woman holds a dominant position. The woman provides the subtle energy, the foundation for a successful life. This is evident in many cultures with an archaic view. This was also shown in “the ingredient” (8.5.), where the prince was expected to have intercourse with his sister or his cousin.

9.2.2. The magical evolution of man

Use and misuse of sexuality

From an extra-biblical perspective, one can appropriate the life force of others through sexuality. The practices of Santeria and Macumba illustrate this. The rites here are orgiastic. The deity gives itself sexual pleasure, takes power from the medium, and reinvests a portion of this in solving a number of practical life problems.

A number of other cultures use sexuality in a much more controlled form. In their axiomatics, this is done very conscientiously. If a person is ill and his or her healing requires, for example, lesbian rites, then in those cultures one does not hesitate for a moment. It would rather be a negligence and a mistake not to utilize available energies to help a fellow human being. For them, it is a matter of the responsible use of subtle energy. These rites are not wild, but bound by strict regulations. Once the goal has been achieved, one will no longer think of allowing such sacred practices to continue. Then it ceases. One continues, for example, to regard the marriage of those who engage in these rites as sacred and sound, and one wishes to keep it so. Anyone who fails to make this distinction between, on the one hand, pornography and, on the other, the contacting of higher life forces, condemns themselves to an erroneous interpretation. That, at least, is the view of these extra-biblical religions and of the practitioners of such forms of magic. They will wonder with some surprise what the sufficient and necessary reasons are to prohibit the use of the means provided in nature to solve problems.

Let us refer once again to Father P. Tempels , *Bantu Philosophy* ³, who writes that his Baluba could not understand why the missionaries wanted to forbid them magic: "Surely it cannot be wrong to make use of the means that God has given to man, to maintain and strengthen his life force." One sees the religious origin of sexuality: for them, it is a means that God has given. What a difference from the predominantly profane mentality of our culture. As stated, it is impossible to blame the pagan religions for attempting to solve their problems with the means at their disposal, and this at a time when they have never even heard of the existence of Trinitarian energies.

Our Western perception of sexual life has indeed shifted in two ways relative to the archaic viewpoint. On the one hand, a form of Christianity banned every sexual rite as a mortal sin. On the other hand, modern rationalism, especially in its French-materialist version of the 18th century, desecrated ^{all} rites, including sexual ones. As a result, they were reduced to profane pornography. If we wish to empathize with the axiomatics of non-Biblical religions and their magic , if we wish to understand why they do so, then we must share their axioms, not our own. We have emphasized this

repeatedly. Let us attempt to clarify these axiomatics even further in what follows. To this end, let us delve into the occult structure of man.

Man has many bodies .

This proposition was addressed repeatedly. Man has a biological, an etheric, and an astral body, and furthermore a number of subtler vehicles. Shortly after the death of the biological body, the etheric and astral bodies normally also die within a short time. The even higher and subtler soul bodies , seers and magicians tell us, however, are not subject to any form of dying. They continue to exist. And according to the adherents of reincarnation, there is moreover 'something' in man that incarnates again and again in a subsequent biological body. This 'something' contains, among other things, the usually unconscious memory of previous incarnations. Voodoo says that these memories are stored in the “ti bon ange ”, in the little good angel. Let us point out that some people, through an ever-recurring regression, can bring unconscious and subconscious events back into consciousness. Thus, some can return to their earliest childhood, their birth; indeed, a number remember their own conception and even previous forms of existence (5.2.). D. Fortune states that man is a sevenfold being. Incarnated, he possesses seven distinct bodies. Let us summarize the most important points from her book, *Esoteric Philosophy of love and marriage* ⁴(Esoteric philosophy of love and marriage) together below.

A descent into the dust

Fortune reconstructs creation, so to speak, on an occult, hidden level. However, she does this in a non-Biblical manner. The entire creation is initially potentially contained within that which has not yet come into existence, the 'monad', the divine spark. That which has not yet 'manifested', Fortune continues , will split into two opposing forces, a positive and a negative, a rather active and a rather passive, or even: a masculine and a feminine force. We thus arrive at a kind of polarized consciousness. The Bible, *the Book of Genesis* , also states that God created man in His image and likeness, as male and female. This consciousness now builds itself a form, a 'vehicle', and begins to inhabit it. Viewed from the perspective of the forces that built the vehicle, the vehicle is material. Viewed from the perspective of the vehicle, the forces that built it are therefore more ethereal than the vehicle itself.

This first vehicle is now building itself a new vehicle of greater density. Consciousness subsequently descends into it. Viewed from this second vehicle, the first vehicle is more ethereal. Seen from the first vehicle, the second is more material.

Materiality, however, is a relative concept. What came into being earlier is less material; what is built up later has a greater density. Or, to put it another way: what came into being earlier is more energetic compared to what developed later.

Let us imagine a single cycle, the construction of a single vehicle, as follows. Take warm water in which sugar is completely dissolved. If the water cools down, the sugar will gradually crystallize and thus become visible. It then seems as if 'matter' suddenly arises out of nowhere.

Fortune, this cycle of condensation, in which a more material vehicle, or a denser, heavier aura, is formed, now repeats itself a number of times, so that seven vehicles or bodies are built up successively. In this process, consciousness is passed on each time to the last vehicle to be built up. And this final vehicle is ultimately the most material, the biological body. Each body, each vehicle is built up and controlled by the vehicle above it. They are all interconnected in a way and are controlled and guided by the deepest, the most essential in man. Fortune calls it the 'monad', the immaterial principle, or the divine spark. The Bible speaks of the immaterial soul.

A material evolution

This biological, gross material body itself, in turn, also undergoes a very long evolution. Joan Grant spoke of a mineral, a vegetative, and an animal phase before one can speak of an incarnation as a human being (5.2.2.). Soloviev completes this series and states that man must still develop into a God-man. Consciousness continually expanded further during those many incarnations. Now that the biological vehicle, the human body, is sufficiently developed, consciousness will begin its way back up. Starting from the monad, consciousness gradually expanded and descended ever deeper into matter from its divine height. In doing so, consciousness built up the various and more material bodies, until it finally animates and perfects the material, gross material body.

An elevation to the spirit

This consciousness then begins its upward journey back from its most material vehicle, the physical body. Along that journey, it continuously builds up and refines the subtler vehicles. In this way, the subtle bodies, or the various auras—for that amounts to the same thing—become perfected and attuned to one another. Eventually, consciousness reaches the monad again. Then the entire cycle is complete. This went from the monad to the biological

body, which then undergoes a long evolution, and subsequently returns to the monad.

Develop all vehicles

As mentioned, the many auras or spheres of radiation manifest themselves as many increasingly large and ethereal coverings around the human being. One can compare them to the various layers or shells of an onion. With the difference that the layers of an onion follow one another: one after the other. The various subtle bodies permeate each other: one through the other. This is also how they are perceived clairvoyantly. The etheric aura usually extends only a few centimeters beyond the biological body. The astral aura is much finer and extends a few decimeters beyond the body. Finer bodies reach even further. Seers say that the finest aura, depending on the spiritual development of the person, can have a diameter of several hundred meters. If Abishag (1.4.3.) were to walk in a valley in the Alps, her finest aura would completely fill this valley. That is how large an aura can be. The aura of a God-man easily has a diameter of several tens of kilometers.

Man will now, in the course of his long evolution, have to bring all subtle vehicles under his conscious control. He must first develop his etheric body, the vehicle of his passions and drives. Or, to put it in psychological terms: he must master his drive life. In depth psychological jargon, it sounds like: he must learn to control “the wild self.” Or, in occult and religious terms: he must learn to rise above the temptation of his base and primitive demons. From the perspective of anthropology, we can also put it this way: it is about building up the first aura in such a way that it becomes large and luminous, and purified of all black or dark spots that manifest within it.

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

Next, he gradually builds up the next vehicle. Fortune speaks of the vehicle of the concrete mind. Human thought thus becomes less and less clouded by emotions or passions. He now knows how to reason logically, rigorously, and validly. One sees the importance attached to logic in the occult and religious world. Finally, Fortune says, the vehicles of abstract thought and the spiritual body come into play. She states that these higher vehicles have been developed in only very few people.

All subtle vehicles also have an effect on the vehicles below them. Distorted feelings lead to a malfunctioning endocrine system and make a person sick. Whoever is unable to make sound judgments may experience emotional distress, which in turn can lead to psychophysical disorders. One sees the effect that higher bodies can have on lower bodies. Sick thoughts sicken the psyche and ultimately lead to physical complaints.

The goal of evolution is to align all these bodies beautifully with one another. However, a person can choose to develop one vehicle further. This implies that he then concentrates on it. He enters a trance, for example. His consciousness is withdrawn from the biological body, and he is led entirely, for instance, to the vast astral realm. He can then explore this further. Yet, the ultimate intention is for a person to fully develop all bodies and align them with one another in such a way that he is aware of every body at every moment. As might be expected, this is a task requiring many incarnations. This view also emphasizes the great importance attached to the physical body. Whoever intentionally wounds himself, whoever desires the stigmata of Christ on the hands, feet, and side, whoever allows himself to be scourged or crucified, or worse, whoever does this to others and intentionally torments them, commits a significant error. God creates man in His image and likeness. It stands to reason that we treat His image with all respect.

Three immense movements

In summary, we can say that consciousness descends in a first movement. From the high divine sphere, it gradually penetrates deeper into matter until the material world is reached. The second movement consists of the development of a gross, biological body. This begins as a single small cell, passes through a mineral existence, via a vegetative and then an animal life, until this material form ultimately evolves into a fully-fledged human being, and subsequently into a God-man. Finally, the third movement proceeds back upwards from the physical body. In this process, the subtle vehicles are further developed and perfected, and consciousness gradually rises higher again, until the divine level is ultimately reached once more.

That is where the evolution of consciousness began millions of years ago; to there it will return, after having descended into the material world. By then, however, consciousness will be enriched with everything there was to learn on its journey through matter.

Personality and individuality

Fortune now states that the three most material vehicles constitute the entirety of a single incarnation. With each new incarnation, a new biological body, a new etheric body, and a new astral body are also built up. They are also destroyed at the end of an incarnation. Upon death, one sheds these three bodies. They are like a garment that has served well but is now worn out and which one discards. These three bodies gradually decompose after a person has died. Fortune calls these three together the personality”, “the personality”. Let us remember that the Latin word 'persona' means 'mask'. A mask hides the true face, and here the deeper essence of man.

It is entirely different with the subtler vehicles that deal with concrete thinking, abstract thinking, and the spiritual within man. These subtle bodies or auras do not perish after death. They are not subject to dying. Fortune speaks of ' individuality '. These transcend an incarnation. In other words, that which we acquire in an incarnation regarding concrete and abstract thinking and the spiritual remains acquired and we carry it with us to a next incarnation. Everything that happens with and within these higher bodies transcends death. Thus, occult initiations, for better or for worse, are something that is in principle carried forward for eternity. Unless other, stronger factors can act upon them. But that is not simple.

At the end of every incarnation, the personality passes on its experiences to the individuality. It is the individuality that evolves. With each subsequent incarnation, the new personality is built up by the individuality. Because this individuality has grown for the better after each incarnation—let us proceed from that assumption here—it builds up a richer personality than the previous one. Otherwise, a poorer personality is built up. Our individuality concerns the unity of an evolution; our personality concerns the unity of a single incarnation. The individuality is also the bearer of what we have repeatedly called the “occult status” of man. We could also call this occult status of a human being his or her individuality.

In the Bible, *Matthew 23:27*, we find a similar classification, where Jesus reproaches the scribes and Pharisees for being whitewashed tombs with a conscious exterior and a fundamentally different unconscious and subconscious interior that is repressed, indeed at times consciously suppressed.

If we take all this into account, it seems as if we must rise above the pain and pleasure of the moment. And even above an incarnation, and that we

should base our lives, to the extent possible, on that which transcends this temporary.

Accelerate or slow down evolution

It is evident that man is determined by what he has done in the past. And that he is already shaping his future through his reactions to what he is experiencing in his current life. He can attempt to overcome the burdens of life, or he can allow himself to be crushed by them. We spoke earlier of an ABC theory (2.3.). With this, man can accelerate or slow down his evolution.

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

Because not all monads come to 'manifestation' at the same time, not all people are at the same level. Nor does everyone wish to evolve at the same pace. Some have preceded us in their evolution and are already at a higher level than others. They can be a guide for us.

Sex as one form of fertilization

Fortune wrote about the subtle bodies and the biological body of man in relation to love and marriage. Man and woman should match as much as possible. But with a sevenfold body, that is apparently not so simple. People can interact with each other and exchange energies on different levels. The English term for this is 'mating'. Thus, people may or may not match on physical, passionate, emotional, mental, and spiritual levels. All already developed vehicles can be called upon in this process. Life force can be exchanged in all vehicles, or on all levels. Only when the physical body is called upon in this process is one traditionally referred to as sexuality.

When energies are exchanged through the finer vehicles, Fortune speaks of 'mating'. Thus, people struggling with a particular problem can engage in a 'fruitful' conversation about it with a fellow human being and come away with 'fertilized' ideas. In that case, an exchange of power has taken place at that particular level, or let us say via that particular vehicle. That is, therefore, 'mating'. It goes without saying that such 'fertilizations' can extend far beyond marriage and the circle of friends.

When the growth of both partners in a married life proceeds quite differently, this can also give rise to tensions. If the woman is at the forefront with tender feelings, and the man is still focused solely on passions, then the

woman's emotional body lags behind and she may feel unfulfilled. She may potentially seek understanding for her feelings elsewhere in a so-called 'platonic' love. The danger then exists that this leads to the step towards the lower vehicles, resulting in emotions, passions, and sexuality. Someone with a strong spiritual interest will find little satisfaction with a partner who has only passionate interests.

This mutual 'fertilization' is also a fleeting process, whereas a marriage is in principle entered into for the duration of an entire incarnation. Certainly when one also wishes to raise children. If the growth of the various vehicles in both partners proceeds more or less equally, their marriage will provide mutual satisfaction in many respects.

Someone who expects only sex from a partner finds it easier to meet this expectation than someone who also desires a good emotional connection, shared intellectual interests, and a similar spiritual height. The higher the expectations, the more difficult the choice. But the greater the satisfaction afterwards.

However, it is a major exception for all vehicles to be in harmony with one another in married life. According to Fortune, this is achieved only after having been partners for many lifetimes. If husband and wife find each other on a high spiritual level, there is little reason to reincarnate; then, Fortune says, the earthly lessons have been amply learned.

The life cycle of a human being

During an incarnation, man continues working on what he had already started. His first years of life are primarily focused on biological growth. During puberty, a wide range of feelings develops. Subsequently, abstract thinking receives more attention. And man usually only begins to reflect on truly spiritual themes in the autumn of his life, if he even reaches that stage. Only at specific times of his existence does he continue to build specific subtle bodies. An adolescent is not yet ready to refine his spiritual body, and an elderly person no longer needs to build his biological body.

'Masculine' and 'female' are relative concepts.

In the biological body, it is almost always clearly determined who is male and who is female, who represents the giving aspect and who the receiving aspect. In our subtle bodies, this is relative. It can vary depending on whether one adopts a giving or receiving attitude. Whoever communicates their own feelings to others is, during this process, masculine in the sphere of emotions,

regardless of whether they are a biological man or a woman. Whoever communicates information to others is, at that moment, masculine in the sphere of the concrete spirit. Whoever receives the information is then feminine at that level of reality. It is not the form that is decisive here, but rather the relative power. Because it always concerns life force, which comes from very high up and is continually transformed further in the various bodies, all 'mating' and all sexuality are essentially a sacred event. Moreover, whoever is concerned with the development of his or her subtle bodies will also utilize the life energy for that purpose. Viewed from this evolutionary or magical standpoint, one will then pay close attention to ensuring that this life force is not lost but always promotes the growth of the vehicles in one way or another.

Fortune tells us in broad strokes regarding the occult aspects of conception and sexuality.

9.2.3. Sexuality and magic

Sexual abstinence

In Fortune 's magical vision, it is clear that sexuality remains reserved for the creation of new life. From this perspective, sex does not exist for the pleasure associated with it. Rather, it exists to be used efficiently. Therefore, its energy is not 'wasted' in fleeting pleasure, but used to transform this life force and channel it to other vehicles. Whoever wishes to develop richer feelings, whoever wishes to elevate their intellect to greater heights, whoever wishes to ascend to religious heights, will focus their attention on this. Hence, the tendency toward sexual abstinence. This is not motivated by the idea that experiencing sexuality is inherently bad, but rather by the desire to use the life force economically and sparingly. It serves other purposes, on a higher level of reality.

The intention in all of this cannot be to repress sexual desires, but rather to ensure that one no longer feels desires at that level. Whoever is not ready for this had better not venture onto this path. Many mystics who followed this path testify to the hellish temptations and trials they encountered.

In our time, one sometimes hears claims that Christ had a sexual relationship with Mary Magdalene . Dan Brown's book , * *The Da Vinci Code**, mentions it, among others. It is seen that this stands in direct contradiction to Jesus ' call to a spiritual life and the energies inherent in it. Jesus could not possibly have put the opposite of his calling into practice. Moreover, such claims are supported by no solid evidence and are not taken seriously in religious studies.

Energy at different levels

Magic was defined as working with subtle energies. Magical work can occur at any level of reality, or let us say: with the energy and life force belonging to each vehicle. One can thus exert a healing influence on the level of the biological body. That is what medical science does. One can exert a healing influence on the etheric or the astral body. That is what therapies such as homeopathy do. One can exert a healing influence on even higher vehicles. This is done, for example, by people who can lay on hands and thereby transmit a part of their own subtle energy. Furthermore, one can imagine in one's mind that everything is going well. This happens with so-called positive thinking. The power of thought forms a 'healthy' thought body. It is a form of autosuggestion. It has its healing influence, its 'impact' on the lower vehicles, and ultimately on the biological body.

The difference between high spiritual healing and autosuggestion can also be clarified in this way. Autosuggestion begins at the level of concrete thought. There, a person organizes their own life energy in a 'healthy' manner. A spiritual intervention, however, is of a much higher level. The spiritual body receives a sudden influx of energy from the outside. This occurs, for example, when someone with a strong Biblical connection to God lays hands on a fellow human being while also praying. The impact of this is felt on all 'lower' vehicles.

In this line of thought, one also notices that the deepest form of healing consists in sustained and persistent ethical behavior. Then the most ethereal vehicle is 'healed,' which has an impact on all subsequent ones. That is also the level or height of the Trinitarian prayer and of true spiritual conversion. This does not take place superficially, but rather in the deepest depths of the soul. Or, let us say better, at the highest soul level of man.

A powerful flywheel

One can decide to convert from one day to the next. But before the effect of this reaches into all subtle bodies, quite a lot of time is required. Seen in this light, a conversion is not a frivolous matter. Some mantically gifted individuals argue that more than one incarnation is sometimes required before the traces of an overly demonic archaic religion are purified and elevated to, for example, Biblical Christianity. A true conversion is not only a matter of personality, but above all of individuality. Trilles pointed out that the children who were trained as ngils, as black magicians (3.3.3.), were no longer open to higher values. "They always left the mission in even worse condition than

when they arrived,” and “Christian formation has no hold on them whatsoever,” concludes Father Trilles . Which indicates that the ngil formation much deeper into the unconscious and subconscious layers— Fortune would say: into the very individuality of man—penetrates an all too superficial Christian upbringing. The higher religion that is Christianity clearly reaches its limits here, those imposed upon it by the so-called lower religion. So tenacious and powerful seems that pagan primal layer within man.

Individuality can be regarded as a powerful flywheel that initially shows no movement. If forces are now set to work from the personality, from an incarnation, these will gradually set the flywheel in motion. Metaphorically speaking, this movement can be clockwise or counter-clockwise. The flywheel can rotate along with evolution, in an ethical sense, or against it. Subsequent incarnations can further accelerate the rotation of the flywheel, but also slow it down. However, to change the direction of rotation of a fast-spinning flywheel, it must first be slowed down until it comes to a standstill. Only then can it be set in motion in the other direction. In this way, one also realizes that a person can do a considerable amount of good in the current life, while the flywheel of individuality, due to mistakes in previous incarnations, is still turning in the wrong direction. Some people intuitively sense this duality.

This has nothing to do with consciously calculated and cunning behavior, where, so to speak, a small fish is cast out to catch a larger one. No, the person then comes across as very sincere and is imbued with the best intentions, but these are still colored by something negative from the depths of the soul. The reverse also exists. We then have a person with a smoothly running flywheel, with an ethically aligned individuality, but who nevertheless makes a significant mistake in his current existence. In the totality of his evolution, this mistake carries less weight. Let us refer, for example, to the conversion of Paul . He, who persecuted Christians, is struck by a blinding light, after which he converts and becomes the great champion of Christianity.

Fortune , *The training and work of an initiate* ⁵(The training and work of an initiate) says that such sudden enlightenment is only possible for very advanced souls.

Let us also mention here, for example, the “good thief” who died on the cross with Christ . Although he was crucified for murder, which is Biblically speaking a sin crying out for vengeance, Jesus says that after his death he will nevertheless be immediately taken up to heaven.

Let's summarize. This section on religion and sexuality emphasized that sexuality has both a profane and a sacred side. The term 'sexuality' is used when the contacts primarily concern the biological body. From a magical perspective, in addition to his physical body, man also possesses a number of other ethereal vehicles or subtle bodies. These manifest mantically as various auras or emanations that flow into one another. In contact with fellow human beings, these subtle bodies can also have a 'fertilizing' effect on each other. In this process, energies are exchanged. The English term for this is ' mating '.

If this exchange takes place in the vehicle of deep emotions, one feels, for example, better understood on an emotional level. If conception occurs in the mental body, then, after an exchange of thoughts on the matter, one suddenly sees much more clearly the problem that was the subject of conversation. Or if one has prayed with someone for insight into a spiritual matter, then some time later, as if by inspiration, one suddenly sees clearly the problem. Or perhaps some religious experience follows from this, upon which one draws strength in the rest of one's life.

The ultimate goal is to develop all these subtle bodies and attune them to one another. Complete evolution entails gradually descending from the spiritual into the ever-condensing material world, in order to ascend back to the spiritual via the subtler forms of matter after a long material development. This requires quite a few embodiments or incarnations. What the personality has acquired in each incarnation is passed on upon death to the so-called individuality, which is immortal and summarizes the experiences of many lives. Man can accelerate his evolution by using his subtle life force in a frugal and ethically oriented manner and by developing his higher vehicles. So much for what Fortune has to tell us about this, in broad strokes.

9.3. Sacred Eroticism Outside the Bible

A layout

All subtle bodies of a human being, together with the biological, are connected to one another in some way. One may be more developed than the other. In non-biblical cultures, the question arises whether one can access energies through a form of sexuality and utilize them to resolve practical life problems. As mentioned, nominalistically oriented cultures find it difficult to empathize with such a religious axiomatics. Based on their own presuppositions, they quite easily view such a practice as a degeneration. In a number of cases, that is perhaps justified. In a number of other cases, it is not at all so clear.

Such magics do not possess the high ethics of the Bible. But they also grew at a time when there was no question of Biblical Christianity and its higher energies. For a number of less developed cultures, nature is constantly brimming with threats. It is therefore natural to employ all possible means—including sexual ones—to overcome the many threats that life brings with it.

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

9.3.1. Tantric rituals

Sexuality is central

Let's look at Tantrism. It has three major branches.

First of all, there is Hinayana , in which one attempts to escape this world. One wishes to renounce all desires and try to be happy in a soulless world, Nirvana .

The second tendency is represented by Mahayana . Here, one stands much closer to the world. One attempts to share the suffering of others. In that sense, it is also more closely related to Christianity and the Bible.

And the third type is Vajayana , which is found primarily in Tibet. Sexuality is central there, and immediately so is the woman. We have already seen that the woman is the one who carries life within herself and also passes it on, much more and much more strongly than the man. That entire religious world is much more feminine than masculine. Men do play a leading role there, but it is the women who, from a subtle perspective, carry that world. All those religions know that feminine energy is much more powerful and penetrates much further into the universe. It is comparable to the position of women as found in shamanism. One could say that “in the beginning” was the shaman , the shaman is secondary.

Tantrism focuses on a kind of “universal consciousness” that splits into two complementary deities. On the one hand, there is Shiva, the male deity who manifests passively, and on the other, Shakti , the generative and creative energy, the female deity. One sees similarities with magical evolution as described by Fortune . There , too, the monad split into two opposing forces. We also read in the Bible that God created man and woman in His image and likeness.

One also notices the similarities with the religion of ancient Rome. There, Juno was the great goddess, Jupiter the supreme god. As protector of women, Juno accompanies them throughout their entire lives, from conception to

death. She fulfills the role of a kind of divine doppelganger. Every woman has her Juno , every man his genius. Thus, genius-and- junos is the generative force. In Dutch, one could render the terms genius and Juno as “male thigh spirit” and “female thigh spirit,” which govern flourishing, the successful life. The term 'thriving' is in turn related to the 'thigh,' the part of the leg between the hip and the knee. In women, the child emerges from the womb between the thighs. From a Manic perspective, there is also a concentration of life force there.

Aurore Gauer , in **Le tantrisme* ⁶(Tantrisme)* in ** L'autre monde**, discusses primarily Hindu Tantrism, an archaic religion in India and Tibet. This religion views the biological body as a divine vehicle of cosmic consciousness, a vehicle in which the “world- or universe-soul (e-matter)” is strongly present. This Tantrism must therefore be understood animistically: the entire reality is permeated with beings and energies.

Because Shakti is regarded as the moving energy in all that lives, she enjoys greater worship than Shiva. She is omnipresent, like a kind of cosmic mother. In India, she manifests herself as a goddess with many forms and names, including Devi , Kali , Durga , and Parvati . Because every woman carries the mystery of life within her, the goddess is present in every woman. Tantrism seeks to achieve the salvation of the soul through sexual magic.

A coiled snake

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

G. Geley , *L'être subconscient* ⁷(The unconscious human) describes the sub- or unconscious not psychologically or in terms of depth psychology, but rather from an occult standpoint. During our pre-human evolution—meaning, when we were not yet human—we were already building subtle, yet still very animalistic bodies. These atavisms are still active in our unconscious and subconscious and represent an indispensable treasure of energy that, like a coiled snake, forms the basis within us of every higher development.

M. Van Gestel , **My Child Sees More** ⁸, tells what her mantically gifted daughter perceives of the kundalini . Marieke 'sees' a kind of snake near the spinal column in every person. From that snake, she can tell how far someone has evolved and developed. Developed in the sense of being wise, and of

sensing what is good and evil. Also of knowing what true love for one's neighbor is, and acting accordingly. Not pretending, but acting out of sincerity. In some people, that snake runs from the tailbone all the way to the heart. These are often nice people; they are already more developed and fit the picture described above. In most people, the snake stops below the heart; these are people who still have a lot to learn. These people are not worth less. They are simply not that far along yet. It is comparable to a school. In primary school, you have children in group three and children in group six. One is not 'better' or 'worth more' than the other. One is simply further along than the other. The development Marieke refers to has nothing to do with intellectual development. Someone with fewer intellectual abilities can have a high snake. In a select few, the snake reaches the throat. or even higher. She sees that in her little sister, in a girl from her class, and in me. When I ask her how far the snake is developed in herself, she points to the level of her ears.” So much for this testimony from Marieke.

The snake awakens

The kundalini can be activated in two ways. On the one hand, during the lovemaking between man and woman in the conception of new life, and on the other, by using appropriate meditation to cause “the serpent” to ascend along the spine to just above the head. In doing so, it passes through the subtle energy points or the so-called chakras within the body. These can slow down the rising of the energy. With every chakra that is out of balance, the kundalini runs the risk of deviating. This can manifest as psychological and physical disorders. Awakening the kundalini releases titanic energies or soul substances , which can be particularly dangerous if one fails to control them.

In Greek mythology, the Titans and the Titanides are the sons and daughters of Gaia , Mother Earth, and of Ouranos , the celestial father. They are indeed 'wild-energetic'. From their youngest son, Kronos, arose the Olympian or gods of light. These are much more controlled, although fundamentally still 'titanic'. Their 'dwelling place' is no longer night and darkness. Nor is it the earth and what lies within it, but rather the day, the light, and the space above us. This includes natural phenomena such as lightning, thunder, the sun, and the starry sky. These Olympian beings help determine the fate of man and of all life, though differently from the earthly deities. They are less wild and possess some ethics. Yet they too remain demonic to a certain extent. They, too, undermine the legal order they themselves established. Their 'harmony' is one of fear and anxiety, though more luminous and less ballad-like . Anyone who, for example, delves into the behavior of the Greek and Roman pantheons will notice that their actions are

rarely edifying. They are, to a certain extent, unpredictable and duplicitous, but not satanic. Satanic deities consciously devote themselves to causing evil. In psychoanalytic terms, one speaks of 'eros' or wild sex and 'thanatos', the urge to kill. We will return to this later (11.4.).

Due to the greater role of women in lovemaking, they were worshipped in India, among other places, and sexual union between man and woman was regarded as a sacred practice. The Tantric texts are unequivocal in this regard: without eroticism and sexuality, the deity—in the Tantric sense, that is, as Shakti and Shiva—is unfindable. Interpreted in this way, the sexual act resembles only distantly what profane Westerners perceive in it. Sexuality is one of the basic methods to 'tame' the Titanic Kundalini and to become aware of the Shakti within us. However, this implies that 'sexuality' is interpreted in a strictly ascetic manner and remains directed towards "the higher." Ancient Greek myths spoke in this context of a 'Titanomachia', a battle with titans.

By nature, the goddess Shakti is 'titanic', or wild. This implies, among other things, that once unleashed, she is ruthless. This manifests itself, for example, in its pornographic form.

A fleeting sexual pleasure

Gauer, in his previously cited work **Le tantrisme**, states that during sexual intercourse, the man is inclined to release or even withdraw the semen at will. Every ejaculation, which is essentially a fleeting sexual pleasure, drives the biological body and, immediately, the mind of the man onto the path of weariness. This is in contrast to the inner ascent of the elixir of life—the poetic name for "sexual energies"—which is a kind of elevation and awakens the dormant kundalini. Which is precisely the fusion of "the highest consciousness"—the masculine aspect—and "the highest energy"—the feminine aspect. This, still according to Gauer, gives inexhaustible joy and leads to a peak experience. This surpasses the all-too-brief enjoyment of the ordinary orgasm. The tantric experience amounts to the mutual merging of the chakras. Once the ecstasy reaches its peak, when the two kundalinis are intertwined through the two highest chakras of the forehead and the crown, there is no longer a separation but an existence within one another. Sexual intercourse is the outwardly perceptible sign of that invisible 'marriage': what was "in the beginning," the unity of Shakti and Shiva, is made visibly present.

In non-tantric cultures, particularly the enlightened-rationalist ones, people are particularly skeptical about all this. Nevertheless, some caution is

warranted. In other areas, the yogis have astonished the West with the exceptional achievements they were able to attain through concentration.

Seed becomes energy.

Gopi Krishna , *Kundalini , the evolutionary energy in man* , recounts how he attempted ⁹to awaken the kundalini through excessively intense meditation and how this failed miserably. He says: “The awakening of kundalini can occur gradually or suddenly. In most cases, however, it leads to greater emotional instability and increased susceptibility to psychic abnormalities. In extreme cases, even to madness.” Regarding his own experiences, he writes: “The nerves surrounding the genitals and in their vicinity were all in a state of violent fermentation. It seemed as if this organ was forced by an invisible mechanism to produce the seed of life in abnormal quantities, so that it could be absorbed by the nerve network at the base of the spine and subsequently propelled through the spine to the brain. This 'sublimated' seed formed an inseparable part of the radiant energy which brought about such a change in me, about which I still could say nothing with certainty. I could, however, clearly discern how the seed was converted into radiation.”

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

Krishna writes that in doing so he reached ecstatic heights, but also great depths. Let us give him the floor again.

I was all consciousness.

(Oc, 6.) Suddenly, with a roar like a waterfall, I felt a stream of liquid light penetrate my brain through the spinal cord. Completely unprepared as I was for such a development, I was utterly taken by surprise. Yet I immediately regained my self-control. I remained seated in the same position and managed to keep my attention focused. The light grew stronger and stronger, the roar louder. I had a sensation as if I were staggering. Then I felt myself sliding out of my body, completely enveloped in a halo of light. It is impossible to describe the experience accurately. I felt the point of consciousness that I myself was grow larger and be surrounded by waves of light. It expanded outward. I was

now all consciousness. Without any awareness of having a body. Without even the slightest sensory perception. I was submerged in a sea of light. I was simultaneously aware of every point.

I knew no boundaries and expanded in all directions. I was no longer myself, at least not as I thought I was: a small piece of consciousness trapped in a body. Instead, I was a vast circle of consciousness, bathed in light and in an indescribable state of rapture and bliss. I stood up, but it seemed as if my vitality had drained out of me. I had no idea that from that day on I would never again be myself as I had always been. Unconsciously, and without preparation or even the required knowledge about it, I had set the most wondrous and inexorable power in motion within man. Without knowing it, I had stumbled upon the key to the best-guarded secret of the ancients. From that day on, my life hung by a thread for a long time. I was tossed back and forth between life and death, between mental health and madness, between light and darkness, between heaven and earth. So much for Gopi Krishna.

The dam could burst.

Anyone who meditates like Krishna will learn to channel increasingly large charges through his higher vehicles. Metaphorically speaking, he will have to conduct powerful energies through increasingly stronger channels. But that is not without danger. To continue with the metaphor, strong channels must be built up beforehand. Let us compare this to an electrical charge moving. If one wants to transfer increasingly large charges, thicker wires are needed. If the charge becomes too large, the wires can be damaged. Something similar happens during meditation that is too intense. The wires leading the energy to higher orbits burn through. The charge, so to speak, 'grounds' itself and overwhelms the more material vehicles. One could also compare it to a dam bursting, where all the water from the reservoir flows to the lowest point.

Should a spiritual teacher, who sends energies to his finer bodies, suddenly develop a sexual love for a woman and channel his high energy into his most material vehicle, the dam he has so painstakingly built for this purpose will literally burst. His energy is 'grounded'. Spiritually speaking, it is lost. As a result, his calling as a high spiritual teacher is over in his current incarnation. It is no longer possible for him to work with high energies or perform magical rites. In this context, we have already pointed out the impossibility of a sexual relationship between Jesus and Mary Magdalene, as Dan Brown, in **The Da Vinci Code**, claims.

Initiation * ¹⁰, E. Haich recounts autobiographically how, in a previous existence in ancient Egypt, she was trained in anticipation of an important initiation. Due to sexual intercourse forbidden at the time, she suddenly lost her higher magical abilities and her clairvoyance. She writes that it took her three thousand years and many incarnations to finally, in her current life, regain her occult level of that time. Below, we reproduce that pivotal paragraph from her book. By the “father of my soul,” she means her master who had trained her in clairvoyance and magic, and who predicted that the time for her initiation had not yet come. However, Haich disregarded his wise counsel. One reads between the lines that her kundalini is seriously deviating and no longer ascends vertically along her spine.

“I lost my dominion over myself and, without resistance, after the shock, I surrendered completely to the overwhelming bliss. I became aware that I love him (note: her lover). The fire envelops me irresistibly. They seem like flames blazing up from a gigantic volcano and engulfing me. I feel my spine becoming a bridge built of crackling glow once again, burning with seven sparkling torches. But now I no longer find myself in the immovable axis of my spine, no longer in the center from which my true self radiates the fire of life. My consciousness has crashed into my burning body and crackling flashes of lightning race through my veins, through my entire being. All my nerves glow. My thoughts have been wiped away. My consciousness is burning away. I am being destroyed. Open heaven to me again, father of my soul, let me hear the music of the spheres again, which now lives only in my memory. Silence reigns within me.” of the grave, because my ears have grown deaf. Open my eyes again, father of my soul, for they are burned out and I see the light of heaven, the radiance of God, only in memory. But darkness reigns within me, for my inner eyes have grown blind... I can no longer step out of my body, I sit as if nailed in this body, I cannot leave it behind, I have become a prisoner in the dungeon of matter.” Thus far this testimony of Haich .

9.3.2. Wild rituals

Having said something about Tantrism, we will now turn to some wild rites. The Chlysti , or “very pure ones, ” still bear witness to a form of archaic sexual magic. The same applies to the Syrian 'Wandering Knights of the Night'. Below, we provide a brief account of both rites.

Sanctify yourselves through sin.

In ancient Greek, ' goêteia ' means 'to cry out'. In this lower magic, one seeks to summon demons by shouting out their names. Let us consider a historically well-known type of goëtia. P. Mariel , *Sectes et sexe, La sexualité*

dans l'ésotérisme traditionnel ¹¹, *Les Khlystis* (*Sects and sex, Sexuality in the traditional Esotericism , The Khlystis*). The Khlystis or “very pure ones ” are a remnant of an archaic sexual magic that organized itself into secret societies in the course of the 18th century . We briefly describe the course of an initiation into such a society.

A remote little room somewhere in Russia is dimly lit. A small table, with a Bible on it, and two chairs are set out. Every Saturday, at nightfall, about twenty farmers, both men and women, in their ordinary work clothes, enter the room in silence. The men go to the right side, the women to the left.

One particular couple takes a seat on the two chairs. They represent “the father” or the divine wisdom teacher and “the mother” or the “holy spirit.” This points to a form of Tantrism where sexual religion is central. The 'father' informs them of the reason for the gathering. They are going to listen to the voice of the holy mother of the earth, but everyone is also going to 'sanctify' themselves through sin. Although the word 'sin' is used, in their axiomatics it is nevertheless a 'sanctification' and a conscientious act.

At a signal from the 'father', the women remove their headscarves and let their hair hang loose over their shoulders. They all then undress . The 'mother' gives a signal. At this, the youngest person present begins to spin wildly in the middle of the small room. With his head thrown back and arms crossed, he quickly becomes a living top. Suddenly, he cries out a shrill cry. This is how we understand the ancient Greek term ' goëteia ': “magic with cries”. This spinning and shouting is contagious. The others follow him. Moments later, they shiver all over their bodies, howl and bark like wild animals, and cry out: “The Holy Spirit is in us”. This “Holy Spirit” is, of course, quite different from the Holy Spirit of the Bible.

The more primitive, the more powerful

This title may be somewhat surprising, yet we find many examples that confirm that the primitive is more powerful. Let us look at higher life forms in the animal kingdom. They are like the top of a pyramid and rely on a lower form of life for their nourishment, and thus their survival. Predators, for example, eat animals that graze. The latter, in turn, depend on the availability of grasslands. If one link is missing from the food chain, everything below that link survives. Everything higher runs into trouble. Let us look at the power of a schizophrenic and possessed person who abandons all norms and goes berserk. The power he or she can develop in the process requires more than one guard to keep them in check. In the animistic world, it is no different.

Applied to the chlysti : their wild behavior, amplified by the group experience—like seeks like here too—evokes quite a few wild spirits, akin to the titanic gods of Greek mythology. This chaos unleashed in the small room 'symbolizes' the primordial chaos of “in the beginning,” with its wild energies of all kinds. It is precisely this ritual wildness of the participants that creates similar thought forms and evokes related energies. That is, of course, the intention here. We know by now that with this 'symbolization' of this primordial chaos , this disorder is also truly made present. It attracts like-minded but very primitive beings. These further reinforce the frenzied behavior of the participants. The small room thus becomes filled with savage, titanic wild spirits of all kinds.

The “Holy Spirit” is in us.

After this explanation, let us return to the little room of the Khlysti . All the while, the 'father' and the 'mother' remained seated at their table unmoved, indicating that for both of them, it is a controlled chaos. When the wild behavior has just about reached its peak, the 'mother' suddenly gives a signal. The spinning, the dancing, and the shouting cease. Now the 'father' begins to shiver—indicating increased energy—and stutters incoherent words. All kneel before him and worship him, for “the Holy Spirit” is now within him. He closes the Bible and pushes the table over. The sparse lighting is extinguished. Thereupon, all wish to relive the ' primordial chaos ', “as in the earthly paradise.” Thus, they become one again with the entire creation, with the first origin of the universe and with the universe's soul matter and the energies inherent to it. They beat each other with rods until they bleed, during which, in ecstasy, possessed, they feel no pain anymore. This wild behavior escalates into sexual ecstasy. “The Holy Spirit is in us!” the Khlysti cry out. This behavior bears some resemblance to that of some—though not all—Pentecostalists or Pentecostal movements, who, amidst the emotionally vital vortex of energy, also scream out that “the Holy Spirit” has entered them. There, too, the question remains whether it still has anything to do with a Biblical inspiration. The same can be said of massive religious gatherings taking place throughout North America, in which “a prophet” brings the entire hall into ecstasy through emotionally charged speeches, but where the logical coherence is sometimes hard to find.

One of the chlysti women takes a man and pushes him to the ground. Both roll on the floor, over the body of “Mother Earth,” and begin a lovemaking session. All follow this example. The orgy lasts until morning. Then everyone heads home. A deep sense of vitality and happiness remains. Every chlysti is

convinced that he or she has reached the level of “good and evil.” Let us note the hyphens between these words. It means that the distinction between good and evil falls away, that one places oneself outside of it. One 'sanctifies' oneself with good *and* evil. Here, the Biblical Decalogue is absent. One is convinced that “Holy Mother Earth” will receive them in “her womb” at the end of their lives. The ritual gave them something superhuman, but also something dark. When the khlysti has repeatedly proven to venerate Mother Earth, he can become a 'strannik', or wanderer. He then leaves his family, his possessions, his home. From then on, his family members cease to exist for him. The strannik even renounces his name, burns his passport, and forgets his wife and children. He never lets anyone know anything again. This 'wandering' was so deeply ingrained in Russian customs that many houses had a special cellar to provide shelter for the “holy men.” If the strannik succeeded, he would lead a girl into the forest at night to 'sanctify' her as well through contact with Mother Earth, which once again developed into a “sanctification by means of sin.”

By dancing sacredly in the deep forest and engaging in eroticism “in the service of the Earth Mother,” the 'believers' sought to rectify the deviations that, in their view, profane, everyday life imposed upon them. The Great Mother grants the initiates, her lovers, supernatural powers, wild energies. The facts, as Mariel states in his book **Sectes et sexe** (Sects and Sex), demonstrate that after such a celebration, the believers possess more than ordinary supernatural powers, with which they are better able to cope with the various problems of life.

Khlysti Rasputin (1872/1916) is well known ; he exerted a great fascination on women and made egregious abuse of them. With the 'wild' energies thus received, he not only had success with the ladies-in-waiting but also cured the child of Tsar Nicholas II, who suffered from hemophilia. He acquired such great influence at the imperial court that opponents murdered him for it.

The Wandering Knights of the Night

Pierre Mariel , **Sectes et sexe* ^{12*} (Sects and Sex), reports. Syria is placed under French mandate in November 1919. The French authorities are confronted with the 'Ansarieh' or the wandering knights of the night. These form a secret society. Almost every village has a small temple. It is whitewashed on the outside and has a single narrow door as an entrance. This is oriented towards the East. This small temple is guarded day and night. To enter, one must descend a few steps. All earth religions have a predilection for

the subterranean. The contact with subterranean beings is thus already being prepared and initiated. The highest authority lies with the 'Mokkadam'. He decides over life and death and is thoroughly authoritarian. As is the case, incidentally, with all black magic. The Mokkadam himself bows before the 'Kadra ', a kind of "divine mother".

Once a month, at the full moon, the initiated men and women gather in the small temple. They sit in a circle around the mocha dam. He stands upright in the center of the circle and sings sacred texts. He makes the center of the power-charged universe visibly present.

Everyone chants along with the texts. While doing so, they shout 'Allah, Allah' ever faster. This continues for hours, until a kind of trance sets in. Then everyone goes outside and begins to dance frantically, chanting Allah's name. While doing so, they keep their heads tilted backward. Suddenly, at the appearance of Venus on the horizon, the mokkadam gives the order to stop the dance. Everyone returns to the small temple. The supreme female has gone ahead of them. There she stands already naked. This strengthens her radiance and energetic role. It is not the nakedness itself that counts, but the energetic radiance. She now embodies the great Mother Earth. Everyone bows before her and worships her in silence. Then the sparse light is extinguished. They shout "holy cries". The dance quickens. The mokkadam sets the rhythm. He holds the whip in his right hand. Suddenly he gives the password, whereupon a sharp whistle resounds. Deep silence follows. It is pitch black. Everyone lay down on the ground upon hearing the password. Then the supreme We-Man lashes out the whip. Whoever is not initiated—whoever did not lie down—receives a terrible lashing and does not survive. Subsequently, everyone strips naked and engages in frenzied sexual intercourse in total darkness. Anyone with anyone. Hetero, homosexual, young, old, in incest or not. It matters not. Only the supreme We-Woman is reserved for the supreme We-Mam . Any children born from that 'night of delusion' are likewise initiates. They were indeed 'received' in a highly energy-charged atmosphere. Such a child is indeed imbued with a special energy and with an unusual insight and capacity for sacred action. In the morning, the orgy ends. Life resumes its normal course. Until the next new moon. Until the next night of delusion. No one may make even the slightest allusion to this orgy. In everyday life, the Ansarieh uphold a high marital ethic. An adulterous woman is killed, and anyone caught in sodomy is mercilessly stoned.

An energetic and erotic chaos

This disorderly, yet highly energetic erotic chaos is now, as we shall further explain, the basis and source of just about all extra-biblical religions. According to experts, the basic group of the errant knights was guided by the idea that rhythm amplifies energy. By rhythmizing movements, by dancing in a religious manner, man returns, bio-energetically, in a way to his first origin, in the womb of the universe. Certainly when he does this naked. He believes that he is once again connected to the entire creation. Cosmic forces accumulate in the dancer who knows himself bound to the round dance of the celestial constellations. In this way, he gains insight into the impossible-to-interpret laws of what arises and passes away.

Knowing oneself to be bound to the constellations means that, while dancing, one imitates the movements of the planets and stars. And thereby also shares in their energy. Sensitive people who dance rhythmically, along with the movement of the celestial bodies, will immediately feel this extra energy. Let us not forget that all archaic, ancient, and classical cultures saw the universe permeated with a fine, ethereal energy.

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

Many video clips show us that, even from a profane perspective, dancing in the right rhythm has 'something' about it—certainly when a scantily clad woman moves harmoniously to the music. In sacred cultures, nudity or partial nudity enhances energetic radiance. Consider, for instance, the adornment and movements of Eastern belly dancers. The generation of energy is central. In profane cultures, it is more about nudity itself. Some mantically gifted individuals argue that modern nightlife and sexual life share many points of contact with this loud and energetic chaos.

Sai Baba

This well-known Indian guru (1926/2011) declared himself to be an incarnation of the divine couple Shiva and Shakti and has millions of followers in and outside India. However, he was repeatedly accused of unwanted sexual advances towards his followers. When typing the words 'Saï Baba' into Google Regarding 'sex', one gets quite a few 'items'. It clearly points to a link between this religion and sexual magic. One finds reports from people who testify to their unwanted sexual experiences with this guru. Let us limit ourselves in

what follows to one representative sample, in this case of a fifteen-year-old boy.

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

It is clear that Sai Baba performed miracles in his shrine at Puttaparthi in India. After the story of the fifteen-year-old boy, the answer to the question of where he obtains the required energy is not difficult at all. The essence of this religion is likewise sexual magic. Sai Baba took the energy of his followers. He appropriated it, among other things, through their semen and their saliva. And not always with their full consent. In fact, many followers are apparently not even aware that the essence of this religion is sexual magic. In that respect, Sai Baba can be compared to the gods of Santería and Macumba : he takes the energy of his followers to solve a number of life problems. He takes and gives, the well-known “do ut des” (give and take). With the stolen energy, he indeed does much good. Among other things, he establishes a hospital that offers free care and builds a university. But it would be a form of honesty to admit that the energy used to achieve so much comes at the expense of his followers.

Of course there are sexual intimacies. That is inherent to such pagan religions. Without energy, he achieves nothing. Anyone who is informed knows that. Anyone who has no prior inkling of this and is surprised by it afterwards naturally considers such sexual intimacies 'undesirable' and may feel deceived and disappointed in that religion and its divine leader.

It seems as if many pedophilic practices, both within and outside the

churches, are, from animist perspective, also connected to the theft of the occult life force from children. Young people are very vulnerable occultly; their subtle energy is still pristine, which makes them ideal victims. People who stoop to such degrading practices, even if they hold a religious status, demonstrate through their actions that they are lusting after energies they apparently do not find in their own religion. If this occurs within the church, it speaks volumes about the failing prayer life of these 'mediators,' about their "occult status," and their inadequate connection with the Biblical God, the giver of all life force.

And tantra again

We already discussed Gopi Krishna above, and the way he practiced tantra. We saw that his overly intense meditation caused him quite a few problems. Essentially, this involves avoiding orgasm and directing sexual energy to higher vehicles. As Krishna understands it, it is certainly not a wild form of tantra. An equally tantric view, though one that differs from this, is described by André van Lysebeth in **Tantra, Een andere visie op leven en seks**¹⁴. On the cover of his book, we read that tantra, without wishing to be a religion, allows us to experience the sacred and magical aspects of life, the world, and love. It is remarkable, indeed quite contradictory, that van Lysebeth can view the sacred and magical entirely separate from any religion.

He repeatedly confirms in his book that tantra is not a religion at all. Yet he writes: "It is the deity who, in the form of an individual phallus, penetrates every mother form and creates all beings." And further: "For tantra, every woman, however ordinary she may be, is an embodiment of the goddess; she is the goddess, the absolute woman, the cosmic mother." But then it also becomes clear from his book that tantra is indeed a form of religion. It may be perceived as more acceptable in our culture when one promotes an expansion of consciousness that stands apart from any religion. But that is impossible; anyone who is better informed knows that these energies always originate in the gods. The expression "Subtle secular energies" is contradictory. These energies are always related to divine beings.

We read a similar contradiction in Mantak as well. Chia / Maneewan Chia, *Nei kung de la moelle des os*¹⁵ (Nei kung : bone marrow). "Chi kung" in China is a method in which one works while breathing to act on the body via 'chi' or life force. "Nei kung" is close to chi kung, but in principle this nei proceeds kung method without these special breathing exercises. One focuses on the skeletal system, which plays a very important medical role, including

in blood production, so that nei kung is a Taoist method that attempts to regenerate the bone marrow through chi , life energy.

The book breathes, just like the book by Leysebeth also posits a kind of “death of God.” It is literally asserted: “According to Taoism, the fate of man lies solely in the power of man and not in that of God, for we choose our actions in life.” The consequence of this is that deities, intermediaries, and all that is 'religion' are excluded. They are the result of human ignorance. Yet, one meditates on and cultivates subtle energy. Thus, Taoism, despite the assertions of its proponents, still employs highly religious methods. Due to the emphasis on life force, Tantrism, however godless in its Buddhist practice, is still a religion. This paradox becomes apparent further in the book when it is said of a student that, through an incorrect method of meditation, he attracted several spirits of low caliber. These clung to him like parasites and sucked away his excess sexual energy.

Although this paragraph has nothing to do with sexuality, we mention it here nonetheless. It illustrates that both Tantric and Taoist methods present themselves in the West as non-religious , whereas in fact they are not. What is presented as merely profane has a sacred background. Why not humbly admit, then, that both do indeed have something to do with religion? One could also pander to Western skeptics and atheists and conceal the religious aspect. But that does not align with the truth and is a form of dishonesty.

The spirit versus the flesh

In his book, van Lysebeth distances himself from Biblical religion. On page 20, we read: “The tragedy of the West is to pit the flesh against the spirit,” and further on page 65 he writes: “Besides, do we know who Jesus really was? But is that of importance?” The honesty with which he clarifies his position here is to his credit. For a Biblical and dynamic religion, however, the position of Jesus is of decisive importance. We wish to clarify this further.

We present a brief anthology of Lysebeth's work, oc 137ff.. “In the field of sexual education, certain 'wild' tribes from India could teach us a lesson. In the tribes, a simple, innocent, and natural attitude towards sexuality is decisive. In the dormitory, it is reinforced by the general absence of any guilt and by the freedom that arises from the absence of external interference and influences. Moreover, these premarital relationships often lead to happy marriages. As far as sexuality is concerned, even after marriage, some enter into extramarital relations. They are remnants of their free sexual life before marriage. And of a very free psychological attitude from their puberty.

If an individual is not sexually satisfied with his wife and if sexual desires are not fully satisfied, he may have a relationship with other partners, whether for making love, as an extramarital affair, or in a customary ceremonial form. In these tribes, possessiveness, jealousy, passionate dramas attributable to 'infidelity', and divorces that are painful for parents and children are prevented. Not to mention the absence of sexual frustrations. The boy knows 101 positions and their variations. In short, he becomes the perfect lover. The true foreplay for maithuna consists of creating intimate psychological and physical contact to establish a deep harmony. Thereby, each person permeates themselves with the personality of the other, with their presence in the strong sense of the word." So much for a few quotes.

Van Lysebeth distances himself from the Biblical religion that portrays the flesh as inadequate to the spirit. On the other hand, one might wonder whether knowing 101 positions indeed makes one a perfect lover, and what the connection is between knowing positions and love. The Latin language has the terms ' amor ', 'love' with interests, and 'caritas', selfless love. The question also arises as to how one can grow towards intimate psychological and physical contact and experience deep harmony in free love involving frequent partner swapping. The author accuses Christianity of emphasizing the spirit to the detriment of the flesh. One might wonder whether he himself does not place too much emphasis on the flesh at the expense of the spirit.

His entire explanation is reminiscent of Margaret Mead 's study (2.3.) into the supposed absence of a puberty crisis in Samoa. She found casual and free love there and described the experience of it as "a light and pleasant dance". Until Derek Freeman, with his counter-study, unmasked her findings as radically false.

9.3.3. *Pressure paper Kunle*

Finally, let us mention a few testimonies in which sexual energy is utilized in an unconventional manner. They belong within a specific religious and cultural framework, such as in Tibet, Bhutan, and Nepal, five hundred years ago. Although they seem very alienating in our time, there are nevertheless points of contact with our civilization. If we were to succeed in empathizing somewhat with the tenets of such cultures, the distance that alienates us from them might become slightly smaller, and our understanding of their practices possibly somewhat greater.

We refer to the legend of Merlin the wizard, who, according to tradition,

possessed magical powers. Jean Markale , *Merlin, l' enchanteur , ou the eternal survey magique* ¹⁶(Merlin, the sorcerer, or the eternal magical quest) writes about this Celtic tradition: "As in many so-called archaic civilizations, an initiation, in which specific occult insights and wisdom are imparted, does not take place without a form of sexuality between master and pupil. One can therefore say that in this Celtic tradition, 'knowledge' is transmitted both through sexuality and through intellectual insights."

We would nevertheless like to qualify this statement by Markale somewhat. It concerns a sacred wisdom that, in the transmission from master to pupil, has both an emotional and an intellectual aspect. Desacralized cultures are all too quick to speak of 'sex' in relation to that emotional relationship, something that in our predominantly desacralized Western culture is all too easily understood as exclusively physical. Rather, the emphasis lies on the transmission of a higher life force, something that is made possible precisely by that physical contact between teacher and pupil.

Let us recall here the occult axiom stating that all fluids , such as blood, sweat, or saliva, carry (a part of) his or her life force. Let us consider in that light, for example, the healing of the woman who suffered from a flow of blood (*Luke 8:43*). She "healed herself" by touching Jesus' garment. His garment contains His very high life force, and through the touch, a part of that power passed to the believing woman, whereby she was healed. Also *Acts 19:11/12* mentions that God performed remarkable miracles through the hands of Paul, so much so that the sick who touched his clothes were healed. Let us refer further to *Mark 7:33*, where the evangelist says that Jesus touched the tongue of a mute man with his saliva, enabling him to speak immediately thereafter. Also regarding the healing of the man born blind, the Bible mentions (*John 9:1-14*) that Jesus made mud with his saliva and rubbed it on the blind man's eyes, enabling him to see again. Through the touch of Jesus, and also through his saliva, an incomparably strong life force emanates.

Let us now return to the teacher who wishes to initiate his pupil. All magicians know the occult life force of a man, accumulated in the sexual organs. They do indeed pass on that so mysterious life. Whoever, as an initiate , touches his pupil, for example during a laying on of hands, or rubs his own saliva on him or her, or passes on his or her most powerful fluid, thereby imparts a higher form of his own life force. And here we are clearly talking about... his semen. In the axiomatics of such cultures, it is clear that the term 'sex,' as a primarily physical event, is entirely misplaced here.

It is also known that St. Augustine (354/430), the greatest Church Father of Patristics, was something of a playboy in his youth. After his conversion, he never fully came to terms with his youthful transgression and rather easily regarded all eroticism as sinful. His view has persisted very strongly within the Church. Furthermore, Biblical Christianity banned every sexual rite as a mortal sin, and modern rationalism, especially in its 18th- century French materialist version, desecrated all rites, sexual ones included, thereby turning them into profane pornography. All of this, too, complicates a correct view of sexuality and sexual rites.

After this explanation, let us once again give the floor to Markale . He writes : “We hardly understand the truth (note: of such 'sexual' rites) in the West anymore. In fact, classical morality, which grew out of a misunderstood or poorly integrated Christianity, has distorted our view of our body and mind. This meant that the manner in which sacred wisdom passed on during such an initiation became increasingly ethically unacceptable.” So much for Markale .

What the author says about this ancient Celtic culture can, of course, also apply to initiations in the Himalayas . We will delve into that. Margo Anand , **La magie du tantra dans la sexualité* ^{17*} (Tantracy in Sexuality), recounts Drukpa Kunle , a sexual magician who lived in the 15th century. Even today, his deeds are described in songs and stories in Tibet, Bhutan, and Nepal. We reproduce here two stories that she mentions in her book.

A luminous body

A first story is set at the market in Lhasa , the capital of Tibet. There, Drukpa calls out. Kunle from: “Listen everyone to me! I am Drukpa Kunle . I am here now to help you work out your salvation . So tell me quickly where I can find the best wine (note: 'spirit'-rich drink) and the most beautiful women.” A general silence follows, indeed a certain annoyance. But an old woman speaks: “The most beautiful women live in the land of Kongpo ...” “There you will find Sumchok , a still-virgin girl, and she is extremely beautiful.” Drukpa departs immediately and finds Sumchok there . She is just serving food to a powerful chieftain. Drukpa recites songs to her in which he promises her, in veiled terms, a higher type of 'insight'. Whereupon she sings out her desire for the Buddha-level of insight in an enthusiastic song. He lures the chieftain away and thus has the beautiful maiden all to himself. She desires a high degree of meditation. She offers him tea, but he takes her by the hand and lays her in her master’s bed. Then he lifts her dress and beholds “her lower mandala”.

In Tantrism, a mandala is a geometric and beautiful, colorful drawing that represents the universe and serves as the infrastructure of meditation. Seers tell us that if a woman is well-equipped and possesses her subtle powers, then that chakra takes on the appearance of a mandala, a radiant sun, with a diameter that can naturally vary depending on her occult energy. Usually, that mandala has a diameter of approximately 25 cm.

Let us emphasize that in the tenets of Tantra, Drukpa does not lower himself to the level of a voyeur, but rather looks at the subtle body of Sumkhok , more specifically at the chakra of her genitals. It is a completely wrong interpretation to equate this with the voyeurism and sexual possession of Sumkhok as Nabukov describes it in his book **Lolita** , or as De Sade does. It is not about sex, but about the subtle life force that is concentrated there. Anyone who interprets this exclusively sexually, according to the mentality of that time and culture, has no contact with the reality referred to here.

When Pressure Pa Kunle wants to leave; does she want to go with him? He places his genitals against hers and has intercourse with her. To modern people, that is sex. To those tantra cultures, it is a sacred act. He takes them to a cave, teaches them to meditate, and then leaves them alone. To him, Sumchok is not an object of lust. She subsequently devotes herself to meditation. After four days, she frees herself from the disappointments of life and thus attains, in “a luminous body,” the Buddha state of expanded consciousness. She becomes sensitive, clairvoyant, and capable of magical work. She remains self-aware, but that awareness extends beyond the everyday.

Through a sexual ritual, she has undergone a raising of the level of her consciousness. Pressure Kunle made her partakers of the energies at his disposal. She was initiated by him. As already stated, all bodily fluids of a person share in his subtle energy. In that respect, blood, saliva, and semen are related to one another. In Christian circles, this may come across as irreverent. Yet, during the consecration, we share, albeit in an immaterial way, the flesh and blood of Jesus. This does not alter the fact that there is an immense distance between the supernatural energy of Jesus and the extranatural energy of a Pressure Person. Kunle .

A glowing lightning bolt of wisdom

We also present the second story mentioned by Margo Anand . Several demonic beings reside in a family's home, constantly tormenting the people.

The residents beg Drukpa Kunle asks to exorcise their dwelling. He agrees and asks them to make an opening in the door at the level of his genitals. Then he requests that he be left alone with a few barrels of wine. Naturally, he performs a magical incantation ritual. In the evening, he gets drunk and sings in a raw, loud voice so that the demons are attracted. Magicians familiar with this practice will tell you that to perform an incantation, one must attempt to drive the evil creatures out of their hiding places. Otherwise, one simply cannot reach them. Since these demons cannot get inside after Drukpa 's ritual, they become furious: "Let us in. This house is ours!" He orders them to stand before the door. Thereupon, he thrusts his "glowing lightning of wisdom " (note: his phallus) through the opening. Then he shoots his energy-charged semen at them. At the stroke, they submit. Peacefully, they place themselves at the service of the well-being of the family, which from now on lives in peace in the home. From the magical point of view, it is not sex, but a test of strength, in which the strongest, Drukpa Kunle , the battle wins. It is not the biological sperm itself that controls the spirits, but the subtle power of the Drukpa. Kunle , who is hidden in his sperm.

The llama is reborn as a donkey.

Alexandra David Neel , *Mysticism and magic in Tibet* ¹⁸, also writes about this Drukpa Kunle . We share her story below.

A great tulku lama had spent his life doing nothing. Although he had been given excellent teachers in his youth, while his library inherited from his predecessors was of considerable size and he was always surrounded by outstanding scholars, he could hardly read. This lama came to die. At that time there lived an eccentric man, Drukpa Kunle . He traveled, true to his wanderer's habit, through the country and on one of those journeys came to a brook where a young girl was just drawing water. Without saying a word, he threw himself upon her and attempted to rape her. The girl was sturdy, and Drukpa Kunle was already elderly. She defended herself so fiercely that she managed to escape, after which she ran to the village to tell her mother everything. The good woman stood bewildered. The people of the region all observed good morals, so that none of them were suspect, and the rogue must therefore be a stranger. She asked her daughter to give an accurate description of this unworthy character.

While her daughter recounted various details to her, the mother pondered. She remembered that during a pilgrimage she had met the magician Drukpa Kunle had met. And the characteristics the daughter recounted to her corresponded completely with those of this saintly and incomprehensible

eccentric. There could be no doubt about it. The one who had wanted to abuse her daughter was Drukpa Kunle . She considered that the principles underlying the behavior of ordinary people do not apply at all to those who possess supernormal knowledge. A magician is not obliged to observe any moral or other laws. His actions are prescribed to him by higher considerations, which elude ordinary man. Thereupon she said to her daughter: “The man you have seen is the great Drukpa Kunle . Everything he does is well done. So return to the brook, kneel before him, and consent to everything he desires of you.

The girl returned and saw the magician sitting on a stone, lost in thought. She knelt before him, apologized for her defiant attitude, which had stemmed from ignorance, and declared that she wished to be his servant in every respect. The saint shrugged his shoulders. “Child,” he spoke, “women do not awaken the slightest desire in me. But listen. The great lama of the neighboring monastery died as an uneducated man after an unworthy life. He neglected all opportunities to acquire knowledge. I saw how his spirit wandered in the Bardo (note: the underworld) and was dragged toward a bad rebirth. Driven by charity, I wanted to provide him with a human body. But the power of his evil deeds did not permit that. You escaped me, and while you were in the village, the donkey and the donkey you see walking there in the meadow mated. It will therefore not be long before the great lama is reborn in the body of a donkey foal.” So much for this text by David- Neel and the stories about Drukpa Kunle .

The generation of subtle life force is central to such stories, not sexual pleasure in itself. They demonstrate how difficult it can be to empathize with the religious axioms of religions from other cultures and other times. Anyone who knows the axioms of these religions or magics can reason logically to the conclusions. Precisely because our Western culture is so desacralized, it struggles to see in them anything more than that which appears profane. As Sterley put it (2.3.), our Western presuppositions surround us like a shield, behind which we perceive only what our own presuppositions allow us.

Halloween and Carnival

It may come as a surprise that both festivals are mentioned in this chapter. However, from an occult perspective, they are also connected to sacred eroticism. Kristensen , in **Collected Contributions to the Knowledge of Ancient Religions** ¹⁹, notes that during this festival, the bond between the underworld and humans is strengthened. Many gods, as well as the deceased, have a need for energies, which they then seek from the living. From an occult perspective,

these festivals can therefore pose quite a few problems. The believers of non-biblical religions saw no other way out. They had to appease these 'higher' beings, for they regularly called upon them to survive. They also did not want to incur the wrath of these beings. This duality is constant in non-biblical religions. The sacred is always two-edged there.

The inhabitants of the underworld were appeased by the offering of food and drink. This does not concern the biological food itself, but rather the subtle forces present within it. Eroticism and erotic dances also generate energy. This, incidentally, is the sacred origin of Carnival. Such processions were religious ceremonies. In a number of cultures, this custom remains highly relevant. The gods and goddesses, the beings of the outer nature, need the energy of their believers. We have already pointed out the difference between these religions and Christianity. The Holy Trinity possesses all energy; the inhabitants of the underworld do not, for they do not live in friendship with the Holy Trinity. The consequence is that they take energy where it is found, including in blood and sex.

These beings could also invoke Trinitarian energies. But they are not readily receptive to that. They usually refuse, because they do not wish to abandon their willful attitude. They behave autonomously, vainly, and haughtily. They have behaved in this way for centuries. If the magician wishes to call these beings to order, he must first summon them. This can be done, for example, through sexual rites. In this way, one comes into contact with them. Qualified magicians claim that they can then make them feel the Trinitarian energies and present them with a choice: abandon their vanity and seek their energies at the source of all life, or face a Trinitarian divine judgment. We will return to this in detail in the twelfth chapter, which deals with causes and effects.

9.4. The Bible and Erotica

We also find quite a few texts in the Bible that discuss eroticism and sexuality. A sample.

9.4.1. Male and female He created them.

In *Genesis 1:27* we read: "And God created man in his own image. In the image of God created he them; male and female created he them. God blessed them. And God said to them: Be fruitful and multiply; fill the earth."

When man, specifically as man and woman, represents God's nature, it means that man participates in God's mode of being and precisely because of

this transcends inorganic nature, plants, and animals. That is also why sexuality is essentially sacred through and through.

9.4.2. Asmodeus , the worst among the demons

The Bible testifies that demons can also be erotically active in the book of *Tobit* 3:8. Sarah married seven times, and each time her husband was killed in the bridal chamber by Asmodeus , the 'worst of the demons,' on the evening the bridegroom entered Sarah's room. Asmodeus does no harm to her personally because he 'loves' them (note: he wants to 'possess' them), but as soon as a man approaches them erotically, he kills him." The Bible further relates that God sends his high angel Raphael to deliver Sarah from this and give her a suitable husband.

9.4.3. The alluring daughters of men

Let us read *Genesis* 6:1/4. "When mankind began to multiply on the face of the earth and had daughters, the sons of God (understand: high beings) saw how alluring the daughters of men were and chose wives for themselves from among them. But Yahweh said: ' Let my spirit not be endlessly responsible for man, since he is flesh' (*Gen.* 6:3) " Understand: since his life force is insufficient. This 'spirit/flesh' contrast was discussed earlier (1.4.1.) and dominates Biblical thought until the final pages of the New Testament.

Especially with Paul, this 'spirit/flesh' pairing plays a central role. We continue: (*Gen.* 6:4 .) "In those days, and also afterward, there were giants on the earth, the Nephilim , because the sons of God had intercourse with the daughters of men. They are the heroes of old, those notorious people."

Here one clearly sees the same fundamental structure that ruined Sarah's life. But with the difference that the angels—in Biblical terminology: unclean spirits alienated from God, or demons—influence the fertilization process in such a way that the children share in the demonic nature of the sons of God . During fertilization, the sons of God inserted a kind of soul-body, representing their element, into the child. One can, of course, always reject such a type of fertilization in the name of modern biology, but this does not prevent what the Bible says from being possible in itself. Especially once one prioritizes the phenomenon of possession. This is all the more so because possessions not infrequently contain a strong erotic element.

As the biblical writer depicts the situation, it is clear that the sons of God possess extraordinary life force and thus appeared as notorious heroes. Yet their ethics remained substandard. This moral decay, due to a lack of God's

supernatural life force, provoked a divine judgment, a flood. Once again, it becomes apparent how dynamism plays a leading role here. Asmodeus is apparently such a son of God .

From these two examples, the sons of God and Sarah, it is abundantly clear that Yahweh does not tolerate such behavior from his sons of God . 2 *Peter 2:4* also disapproves: “God did not spare the angels who acted wickedly, but placed them in the deepest depths of the underworld and gave them over to darkness, where He has stored them up for the judgment.”

La Bible de Jérusalem ²⁰states that the story of the Nephilim is merely a folk myth. That, however, is the question. From what follows, one can also assume that they are, to use a term coined by Nietzsche, a shameless race of 'übermenschen'. Due to their moral corruption, this led—according to the Bible—to the Flood on the part of Yahweh. One can say that the Khlysti who imitate these sons of God are , from an occult perspective, themselves also Nephilim , with the moral corruption inherent in them, and with the risk of undergoing divine judgment.

9.4.4. The days of Lot

Let us read *Gen. 19*. Three “men,” in fact a manifestation of Yahweh and two of his angels, arrive at Abraham. Yahweh stays. The two men proceed to Sodom because “the outcry against Sodom and Gomorrah is great, its sin is extremely grave.” Sodomy or homosexuality occurred in a brutal manner in the Israel of that time and was considered a “sin against nature,” punishable by death (*Levit. 18:22*).

Lot gives the two 'men' shelter, but “they were not yet in bed when the house was surrounded by the men of the city, from the younger to the older , the whole people without exception. They asked: ‘Where are the men who are with you tonight? Release them so that we may abuse them.’” Lot tries to dissuade them from their homosexual practices. After all, guests were 'sacred', and Lot proposes to respect that inviolability, linked to his hospitality. He even went so far as to give his two virgin daughters—according to the views of those days—to those insistent men.

That Lot wanted to give them his daughters may surprise us. Yet we find a number of similar customs much closer to home. Among the Inuit, for example, it was customary for a visitor to be offered a wife during their stay. It was considered impolite not to accept this offer. In those extremely remote regions, it can be seen as a remedy against biological inbreeding.

Let us consider a number of marriages within royal houses in our own history. These served diplomatic interests in the first place, not the love between two people. Let us point to the many countries where marriages were (or are) 'arranged' by people other than the lovers themselves. Respecting the free will of two lovers is apparently not that old.

Let us continue the story in *Genesis*. But the men (understand: the angels) seized Lot, dragged him into the house, and shut the door. They struck those standing at the door, small and great, with blindness so that they could not find the door. Now the two men said to Lot: "Do you have any relatives left in this city? You must bring your son-in-law, sons and daughters, and everyone who belongs to you out, away from this place. We are going to destroy the city: the cry for vengeance against the inhabitants is so loud that the LORD has sent us to destroy the city." Then Lot went to speak with his future sons-in-law, the men who wanted to marry his daughters; He said: "Get away, flee from this place, for the LORD is going to destroy the city." But they laughed at him. Then the LORD rained sulfur and fire down from heaven upon Sodom and Gomorrah. He destroyed those cities and the whole region, with all the inhabitants and everything that grew there.

9.4.5. A divine judgment

With this, the angels carry out a divine judgment, an intervention by God in earthly history, on account of a "sin crying out for vengeance," a conscienceless behavior that prematurely provokes its unpleasant consequences. Biblically speaking, this can occur either directly or through the laws of nature. Note the structure, which is a sifting: the former, the Sodomites, are, contrary to all expectations, unable to withstand the action of the angels because of their 'flesh.' The latter, Lot and his family, possess God's Spirit because of their conscientious behavior and are saved. The former do not see the natural catastrophe coming; the latter are warned by the angels and escape.

According to the Bible, the Flood (*Gen 7*) testifies to a divine judgment: "When the Lord saw how the wickedness of men had increased on the earth, and how the desire of their hearts went out toward evil all day long, He regretted that He had made man on the earth." The Flood follows as a 'punishment' because of the inadequate life force of many people. For whoever does not possess God's inherent life force is exposed to all possible dangers contained within creation, and this without being able to offer serious resistance.

Noah 's contemporaries, lacking God's inherent life force ('spirit'), surrendered themselves to what is called "the elements of nature" (the flood), so Lot's contemporaries surrendered themselves to "the elements of nature" (burning sulfur). The sacred writer does not state it explicitly, but the basic statement regarding "spirit / flesh" clarifies God's judgment at the time of Lot.

The text must be situated and understood within the context of the days of Lot. Our time is experiencing a major debate concerning the true nature of homosexuality. In the days of Lot, homosexuality was so harmful that the Yahweh religion could do nothing but denounce the affliction as irresponsible. This is already evident from the very description of the aggression with which the inhabitants of Sodom and Gomorrah threw themselves upon their victims: “ Set them free so that we may abuse them .” This text therefore does not condemn homosexual or lesbian relationships in themselves.

9.4.6. A Midianite woman

Let us give a second text from the Bible. *Numbers 25:1ff.* mentions the following: “Israel settled in Sittim . The people engaged in fornication with Moabite women who invited the people to the sacrifices of their deities. The people partook in the sacred meals that accompanied the sacrifices and bowed down before their deities.” The sanctuary of Baal- Peor (*Numbers 23:28*) was located on the border between Israel and Moab. Both peoples went there. Moabite women attempted to involve the Israelites in these religious rites and even make them worship these idols. That other cultures besides Israelites and Moabites also visited this sanctuary is evident from *Numbers 25:6* and *25:8* , where it is said that an Israelite appears with a Midianite woman and enters a sacred sleeping chamber with her. This brief description nevertheless shows how ingrained such sacred eroticism was at the time, even among high-ranking persons. However, it remains a fact that Yahweh could not tolerate the idolatry of his people.

So much for this sample from the Bible in which erotica and sexuality are discussed.

9.5. 'Higher' beings and eroticism

9.5.1. Top beams , bottom beams

The biblical story of Lot suggests that eroticism is also present in 'higher' subtle beings and, moreover, that this eroticism can be directed at earthly humans. Our medieval theologians spoke of an ' incubus ' and a ' succuba '. An ' incubus ' is 'a top-lying one', a demon of the male sex, who has sex with

women. A 'succuba' or 'bottom-lying one' is a demon (a 'goddess') who does the same, but with men.

According to C. Rager , *Dictionnaire* ²¹, a succube —literally a 'submissive'—is a female demon who engages in sexual intercourse with a man at night. Medieval texts attest : noblemen, for example, saw very beautiful women with sexual intentions enter their rooms through closed doors and windows.

According to the same dictionary, an incubus , literally an 'overbearer' , is a demon that engages in sexual intercourse with women at night. In medieval texts, such a being is designated by a multitude of terms: *dusius* , *faunus* , *ficarius* , *homo silvestris* , *larva* , *pilosus* , *satyrus* , *silenus* , *sylvanus* . These are Latin terms that emphasize an aspect. For example, sexually needy (*ficarius* , *satyrus*), nature spirit (*faunus*), or forest dweller (*homo silvestris* , *sylvanus*).

The dictionary states that among the ancient Romans these figures were nature spirits, but that gradually, under pagan and especially Christian influences that linked eroticism with demonism, they were labeled as 'demons' or 'devils'.

The fact that “nocturnal lustful visitors” have been mentioned time and again since ancient times, and the fact that experienced occultists interpret such things as possible, should give us pause for thought. Even in our time, reliable people report such nocturnal visits. As a result, one gets up the next morning particularly exhausted. That exhaustion then exposes the aspect of 'larva' , (7.4.4.) or energy-draining phantom.

The Italian theology professor from the 17th century, Sinistrari d'Ameno , says in his work *Dictionnaire des sciences occultes* ²²(Dictionary of Occult Sciences), regarding demonicity , what follows. The devil—whatever he may understand by that—possesses two ways of having sexual intercourse with humans. On the one hand, he has sex with sorcerers and sorceresses after a solemn profession of faith whereby one surrenders oneself to demonic power. And on the other hand, he sometimes has intercourse with people who want nothing to do with it. The author adds: “It is an established fact that every now and then children are born who are big, strong, brave, beautiful, and wicked.” We referred earlier to “The Omen,” an American film from 1976. (5.2.2.).

9.5.2. Merlin the Wizard

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

C. Rager, *Dict. des fees et du peuple invisible dans l'occident païen*²³ (Dictation of fairies and invisible beings in the pagan West), sees in Merlin the wizard a child, born after sexual intercourse between an incubus and a woman. Rager provides a lengthy explanation, a part of which we reproduce here. Merlin's mother, according to the Breton romance, was very beautiful but did not wish to marry, believing that if she lay in bed with a man, she would die. In a text dating from 1215/1230, it is stated that she finally goes to bed with a stranger after she has convinced him that she will enjoy his body but will never see him. They become the parents of a child who is unpredictable and depraved.

Satan hopes to make him his servant but fails. Merlin's mother feels remorse, and in her repentance, she delivers Merlin from the demon. Yet, according to the text, Merlin retains something of the bestiality of the nocturnal visitor. For instance, at birth he is so hairy that it frightens his mother. Due to his 'divine' ancestry, Merlin possesses the ability to be omnipresent, to change shape, and shares in the paranormal knowledge of his subtle father, an incubus. From God, he receives gifts such as wisdom and prophecy from childhood. In other words: Merlin remains a dualistic being.

9.5.3. The Entity

We base ourselves on J. Degas, *The Capture*²⁴. In early 1983, following immense success in the USA, the film 'The Entity' was released in French cinemas, which is somewhat reminiscent of the film 'The Exorcist'. The main plot of The Entity: a girl, portrayed by Barbara Hershey, who was awarded for her role, is both tormented ('bullied') and raped by an invisible being ('the entity').

The film is the work of Franck de Felitta. In 1977, in California, he met the girl Carla Moran. For years, she had truly been mantically visited by an 'entity', and in that aggressive, erotic manner. As a rational and enlightened man, De Felitta was convinced that "such nonsense" did not exist. To him, the so-called religious or paranormal explanations were simply 'illusions'. However, De Felitta gradually changed his mind. He met Howard Long, an American specialist in the field. Together with other researchers from the University of California, he witnesses the manifestations of such an entity. They observe a multicolored light in Carla's aura. In the laboratory itself, a

creepy shadow is seen forming there and throwing itself upon the young woman.

Those present film the event. This shows both the multicolored light phenomena and the apparition. The medical report is formal: Carla is physically tormented. She has nail scratches on her chest, an injured shoulder, and injuries between her thighs. Carla has also been raped. Under other circumstances, and following identical scenes, Carla is pregnant three times. According to these facts, there is apparently much more going on than merely a Freudian 'sexual neurosis'. Thorough experience shows that such "sexy harassment" occurs much more frequently in our pornographically permissive culture than "respectable people" suspect. And to magically master such an erotic intrusion, according to experts, one must possess much more than the traditionally known incantations.

9.5.4. A ghost lover

A. David- Neel , **Love Enchantment and Black Magic* ^{25*}, recounts the particularly gruesome practices of so-called Bön sorcerers who specialize in black magic. She hesitated for a long time, as she writes in the introduction to her book, to put her story down. Reproducing these facts without further ado, she continues, would make the story incomprehensible to strangers unfamiliar with Tibet. Therefore, she chose the novel form. She concludes her preface with the sentence: "Meanwhile, the reader is requested to constantly remember that this novel was actually lived from beginning to end." The atrocities she speaks of are much worse than what is depicted in the excerpt below. The novel is about the love between Garab , a robber, and Détchéma , his girlfriend. We let the author speak for herself.

One night, when Garab lay awake, he saw that Détchéma , who was lying beside him, seemed to be struggling with 'something'. It appeared as if she resisted at first, but then gave in. "A bad dream," thought Garab . Two days later, the same thing happened again, but this time the struggle was more intense and longer. The young woman let out a cry. "What is wrong?" asked Garab . "Are you sick?"

"Why don't you protect me?" stammered Détchéma , still only half awake. "Were you asleep? ... Did you see him leave?" "Who?" asked Garab . Détchéma was now wide awake. "What did I tell you?" she asked, her voice betraying a certain fear. Garab got the impression that she was not answering frankly. "You screamed," he said calmly, "and then you mumbled something incomprehensible." He no longer doubted it: one of the demons haunting the

mountains had attached itself to him and his girlfriend to harm them. Towards the middle of the night, a sudden sensation of cold woke him. By the moonlight shining in, Garab distinguished a subtle yet human form. It was the figure of a Hindu yogi. His ash-smeared, pale face touched that of Detchéma , and his lips were pressed greedily against those of the young woman. Immediately Garab jumped up, but even quicker the fantastic visitor made his escape. “Did you sleep well last night?” Garab asked his friend the next morning. “Yes,” she answered laconically. “Didn’t you dream?” asked Garab . “In these holy places the gods sometimes send dreams to the pilgrims.” “No,” she answered, but her voice trembled.

Garab asked no further questions. He was certain he had not dreamed. He had seen the yogi and had left the tent to track him down. Who was this ominous intruder? Were we dealing here with a real yogi, skilled in magic, who understood the art of making himself invisible to escape persecution or, moreover, was capable of transmitting his own ethereal “double” and making it act from a great distance, like a human being of flesh and blood? Had things gone so far with Detchéma that she preferred the caresses of this ghost lover to his own? At this thought, a furious rage rose within him. Suddenly, he remembered the strange story his mother had told him regarding the manner in which she had become pregnant, a story to which he had given no credence. Could it indeed be possible that beings from another world assaulted women of the human race? Another feeling now mingled with his anger: the desire to solve this mystery and uncover the identities of that strange visitor. So much for this text by David- Neel .

Garab ’s deceased father , who cannot find his way in the other world and wishes to evade his second death, the shedding of the subtle body. To survive in this way, he needs energy, which he steals at night through a form of sexual intercourse with Detchéma . Fortunately, Garab and his girlfriend meet a qualified magician who can undo this theft. The magician clarifies the situation and speaks of a tremendous secret exploited by criminal initiates. “In this way, they claim many victims, for the women who fall prey to these people die within a short time. Your sensual love for the woman accompanying you has also fed the cruel sensuality that persisted in your father. He wanted to have your mistress with him to seize her life force and the portion of psychic energy that you were able to transfer to her. You would both have become victims. But I will save you.”

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

with “ the entity ”.

9.6. Religion and sexuality: conclusion

Sexuality has a profane and a sacred side. Western culture primarily emphasizes the profane side. In doing so, extreme nominalism easily loses contact with the sublime and sometimes views sexuality more as a secular and non-committal pastime.

From a sacred perspective, sexuality and eroticism are always connected to subtle life force. Energies are generated and exchanged in this process, but in a number of cases also misappropriated.

In many extra-biblical cultures and religions, sexual practices are employed to use energy for practical purposes. In some cases, “the primordial chaos ” is actualized, involving particularly primitive and not always reliable beings.

The injudicious arousal and application of such forces can be particularly dangerous. Biblically speaking, a number of these religions represent a valid stage, as long as one does not know better. It is difficult to fault the old religions for making use of available occult energies to solve life's problems. These pagan religions possess life force that even reveals 'great miracles ,' but the root is 'flesh.' The life they bestow springs from ritual contact with the “ Sons of God ,” with averted angels, as *Genesis 6:1-8* clearly states. Christianity does not simply condemn that 'flesh,' but it does recognize its lack of ethics. Therefore, the Bible introduces “God’s Spirit,” God’s inherent life force, which saves. Christianity attempts to accept, purify, and elevate these practices. The gods addressed in these lower religions can share in that higher life force and in Biblical ethics. Otherwise, they remain stripped of God’s spirit and face divine judgment.

The Bible itself also mentions a number of sexual practices, along with a judgment regarding them in cases that cry out for revenge. From a Biblical perspective, the generation of energies through sexuality not only remains substandard but also becomes superfluous. The Holy Trinity, as the highest authority in the universe, is the giver of all life. Therefore, one should no longer appeal to beings and gods situated outside of Biblical religion who act autonomously and independently of the Holy Trinity. The unpredictability of many extra-biblical beings will be discussed in detail later.

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Register of Persons

Abisjag van Sjoenem, 6
Anand M., 29, 30, 40
Boutet F., 36, 40
Brown D., 14, 21
Chia M., 27, 40
Christ Jesus, 8, 11, 14, 16, 21, 27
d' Ameno S., 36
d' Ignis B. , 7, 40
David, 6, 40
David-Neel A. , 31, 37
the Felitta F., 37
de Sade D., 3, 4, 6
Degas J. , 37, 40
Descartes R., 6
Dostoevsky F., 6
Fortune D., 7, 9, 10, 11, 12, 13,
14, 15, 16, 17, 40
Freud S., 4
Gauer A., 18, 19, 40
Geley G., 18, 40
God , 29
Grant J., 10
Haich E., 21
Hall J. , 7, 40
Hershey B., 37
Yahweh , 33, 34, 35
James W., 7
Krishna G., 20, 21, 26, 40
Kristensen W., 32, 40
Kunle D., 28, 29, 30, 31, 32
Mary Magdalene, 14
Mariel P. , 22, 24, 40
Markale J., 28, 29, 40
Mead M. , 28
Merlin the Wizard, 36, 37
Moran C., 37
Nabokov V., 4
Nabukov V., 30
Nietzsche F. , 5, 34
Noah, 35
Paul, 16, 29, 33
Rager C., 36, 40
Rasputin, 24
Sai Baba, 25
Soloviev V., 10
Sterley J., 32
Temples P., 8, 40
Trilles H., 15
Van Gestel M., 18, 40
by Lysebeth A., 26, 27
Voltaire, 6
Wendel F. , 25, 40