

Text 39: A conversation with a clairvoyant priest

Below we reproduce a conversation from the 1990s between a clairvoyant priest (HP.) and a believer (GL).

Webmaster's notes: for this conversation, we provide the letters 'WM.'. The conversation starts with some reflections on death and the afterlife.

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39.1. Death and the Hereafter

HP . - A woman told me that she had met a Californian woman who had gone through a heart crisis. During this, she had left her body, floated above it for a while in her subtle body, and a little later found herself in a dark tunnel. At the end of the tunnel, she saw hills full of naked and sickly people who looked like automatons. She found it a horrible experience. Others who have had a near-death experience tell us that they went through a long corridor and saw a brilliant light at the end. So we have testimonies of two extremes: some go towards the light, others towards the darkness.

Like many peoples across the globe, the ancient Greeks were also familiar with the phenomenon of 'out-of-body experiences'. However, people who have

had such experiences today rarely speak about them. If they do, they sometimes fear being viewed as odd. People who have out-of-body experiences a certain degree of clairvoyance. The limitations of space and time to which our biological body is bound are largely lifted. The Californian lady said that the people she saw there resembled zombies, people without life force, pacing back and forth like automatons in a semi-darkness, and this without any expression on their faces. She found it so frightening that she began to scream. Immediately, she re-entered her body. With that, the temporary clairvoyance also vanished, and she could no longer perceive those awful images. But the memory of it was still too strong for her. She kept on screaming. Only after a sedative did she finally fall asleep.

Once she had awakened, she was convinced that the state following death is a true nightmare. She cursed all churches and religions because, for centuries, they have been deceiving people with tricks involving stories of heavenly paradise. She believed she had ended up in a terrible hell. She shared her experience with two elderly patients. They, in turn, confirmed that they had experienced a similar, negative out-of-body experience. In certain medical circles, such negative experiences are quite easily dismissed as bizarre hallucinations, as 'imaginings'. But for those patients, it was deadly serious.

The three then discussed their life experiences with each other. They had all known a number of successes in life, but also quite a few difficulties. All three had survived a heart crisis and were staying in the same hospital. They had one experience in common: all three repressed a number of not-so-innocent missteps that weighed on them, and all three had been left with a sense of guilt.

One can view such a near-death experience as a kind of occult initiation that exposes that which has been suppressed and repressed. The three women had stumbled upon what they feared most, and believed that they would have to atone for their transgressions. Here you sense that those old religions, with their sense of guilt, are rearing their heads again. Incidentally, a number of those pagan initiations have the same intention, namely to expose what is ethically wrong, and to allow this to be clarified and resolved.

A scientific study on the phenomenon of 'out-of-body experience' was conducted by Karlis in 1950. Osis and Erlendur Haraldson . They described it in their book: * *On the Threshold: Visions of the Dying** ¹. They had sent a

¹Osis K, Haraldson E., *On the Threshold; Visions of the Dying*, Amsterdam, Meulenhof, 1979.

questionnaire to a number of hospitals around the world. In it, 5,000 doctors, nurses, or patients were asked whether they had observed paranormal experiences in patients just before death. And those answers were then statistically processed. A number of those experiences were described by the authors as hallucinations and were therefore not included in the statistics. However, that decision can be disputed. Just think of the negative experiences of the Californian ladies. From a scientific perspective, one can indeed call that a hallucination or an illusion, but anyone familiar with the subtle side of reality 'sees' it differently.

Many patients who have experienced a near-death experience tell us that, shortly before death, they also see people who are still alive appearing subconsciously at their bedside. This, too, is not necessarily a hallucination. It could just as easily be a case of telepathy. This occurs easily between a mother and her child. If, for example, the child is involved in a fatal accident, the mother, who is not a witness to it, may sense it or even clairvoyantly receive an image of it. She then clearly experiences that her child has died and is coming to say goodbye. Only afterwards does she learn of the accident and the time it took place through third parties. This then turns out to correspond with the moment of her paranormal experience. Such testimonies occur repeatedly, especially during times of war.

The authors noted in their study that 1,318 people had perceived apparitions of acquaintances during their death throes, and 884 had experienced faces. I was unable to determine from the book what the difference is between apparitions and faces. Furthermore, 753 patients with a near-death experience showed a striking shift in their mood. They suddenly felt no more pain and died in good spirits. Of these cases, 190 were investigated in greater depth. In 83% of the cases, the apparitions related to deceased family members who came to guide them during their transition. Such help stands in stark contrast to the negative experiences of the three ladies who, after passing through a dark corridor, had encountered people without life force.

Based on their observations and testimonies, Osis and Haraldsson conclude that a paradisiacal world exists after death. The other, not-so-paradise-like world is emphasized far less in their book, even though there are many reasons to believe that it exists as well. The authors also conclude that upon dying, beings—especially deceased family members—often welcome them from that other world and accompany them further on their journey. This may explain the medically sudden and more favorable shift in their state of mind. If death was initially feared, the dying person now no

longer feels alone. He or she believes themselves to be 'in safe hands' and then, overwhelmed by light and music, and accompanied by acquaintances, happily and joyfully goes to meet the other world. Seriously ill people also claim, following, for example, a life-threatening illness or a traffic accident, that a choice was presented to them in their out-of-body state. They could return to earth to complete their task, for example as a mother or wife, or they could choose to leave this world and go to meet 'the light'.

Let us delve a little deeper into what Osis and Haraldsson call 'hallucinations'. In this case, patients mumble things in a kind of waking dream that appear meaningless to the doctor and which, as already mentioned, the authors did not take into account in their statistics.

The very earthly nature of the contents stands out in such cases. Ordinary daily concerns, for example, are discussed. However, whether this is a reason to disregard them is certainly a question. It could also be a consciously suppressed or unconsciously repressed form of confronting death. The mere fear of death, not to mention a practical disbelief regarding the afterlife, can, in the vicinity of death, lead the dying person to stubbornly turn 'to this earth' and wish to remain here by all possible means.

Meaningless muttering, the mental deterioration of the soul of a person who is completely unprepared for death and what comes after, can be a foreshadowing in the behavior of the dying. Let us consider incoherent night dreams. Could they not reflect the deeper essence of the immortal soul? Does a dying person not end up precisely in that realm of night dreams? At least if, by neglecting an orderly life, he or she arrives unprepared in the afterlife? In a number of cases, dreams are also out-of-body experiences, and the soul then goes to the place or sphere to which it belongs. Being bound to a biological body prevents the soul from going to its sphere. But at death, that bond is destroyed. The soul then automatically goes to the place where it feels at home. If it has worked its way up and enriched itself during its life, it will rise higher than before. However, if it has debased itself, it sinks deeper than before. Let us compare it to the specific gravity of a submarine. If there is more ballast, it sinks deeper; with less ballast, it rises higher. Religions worthy of the name have repeatedly pointed out that the soul must be prepared for the afterlife. And there are very good reasons for this. That will become apparent shortly.

However, due to a lack of insight into those hidden things, many people are surprised during their transition. They do not know that world after death.

Some believe that there is nothing left then, but life goes on, naturally without material reality. In that subtle world, the human being remains essentially the same. But apparently, people do not know that. The majority of people are not prepared for this and die with a major problem. Especially when a person's task on earth has not yet been completed. If we look at the many wars in which people die prematurely or are killed in accidents: they often arrive in the other world in a panic and do not realize what is happening. Most cannot make sense of it; they cannot let go of this world and sometimes cause difficulties for their family members still living on earth.

I then try to clarify his or her situation to such a person. This is not a matter of possession in the true sense; rather, it concerns people who do not know what is happening to them. My work consists of convincing them that they no longer have a physical body and must continue on their way, away from this earth. However, our culture has little understanding of this.

I was once invited to appear on one of the popular radio broadcasts “Te bed of niet te bed” (In Bed or Not in Bed) on BRT 2 Limburg, where Flemish radio and television presenter Jos Ghysen interviewed me in the 1970s following the success of the film of the same name, “The Exorcist.” The recording took place in a studio with a large audience present. I explained that, in an out-of-body state, I regularly helped people who had already passed on but were completely unaware of it. They panicked at their new and unusual state, refused to go their separate ways, and, in their ignorance, preferred to cling to a loved one. In the latter, this can manifest as extreme fatigue, dreadful dreams concerning the deceased, and even ghostly apparitions. When I recounted all this, the audience present burst into uncontrollable, prolonged, and mocking laughter.

This makes it clear that such themes are not meant for the general public. I therefore strongly advise people doing this work to avoid any public interest. If you do so anyway, you will often find that your words are misrepresented in the press and that you come across as, to put it mildly, somewhat eccentric – and often within your own religious circles as well. Most priests are not familiar with this practice. You can hardly blame them, as they have not been trained for it. Unlike many other cultures, we have hardly any mediumistic figures who are at home in that other world. In the West, their training is primarily intellectual. In Tibet, for example, you only become a lama or religious teacher if you can solve people's problems using occult, subtle energies, or if you can guide the deceased who are in distress. If you do so,

you render a great service not only to the deceased, but also to the person or persons on earth who suffer harm as a result.

So, most deceased people among us end up in that other world and suffer because of it. But as long as there is no firm doctrine or intervention like people like me do, or like what happens with Trinitarian prayers for the benefit of a deceased person, they have a problem that remains unresolved. The church will even pay for that, because that is actually a task it ought to be dealing with. But then again, the subtle side of reality is treated very much like a stepchild by them.

39.2. A nocturnal visitor

WM. - An anonymous person tells their story. It had been nine years since I had last met E. On the night of July 22 to 23, 2003, I was suddenly awakened by a man standing beside my bed. I was immediately wide awake, but realized a moment later that I was in an out-of-body state and that my physical body was asleep. Only then did it dawn on me that the man beside my bed was not standing there with his physical body either, but with his subtle body. I now noticed that it was E. When he saw me, his mouth literally fell open in amazement, almost as if he were only now realizing that I was not who he had always taken me to be. He knew that I had a great interest in religion and the paranormal, and he always looked down on me with a distinctly materialistic view of life, somewhat pityingly. But now, in his out-of-body state, nothing remained of his sense of superiority; on the contrary. He was not only infinitely surprised by “the full reality” he was now confronted with, which was practically at odds with the image he had had of me all those years, but he was also in complete panic.

Only now did I notice a large bloodstain on the site of his solar plexus. The umbilical cord had broken. I understood immediately that he had passed away, but that he did not yet fully realize his true condition. I tried to calm him down and make him see his real situation. I reminded him of our earlier conversations, in which I argued that there was much more to the world than that which was merely physically demonstrable and that death does not have the last word. He, however, maintained that dying was the very last thing that could happen to a human being.

I argued that he did realize after all that there is life after death, for there he stood, “in flesh and blood,” but without a biological body. He replied that

he was not dead at all, “for surely you can see that I have my body and can still think,” he argued. I acknowledged that he had a body and consciousness, but that it was neither his physical body nor his earthly consciousness at all. I therefore suggested that he stick his arm through the wardrobe. It seemed such an absurd idea to him that he initially refused. I insisted. What did he have to lose? He finally moved his arm towards the wardrobe and, to his infinite astonishment, found that the hand disappeared completely inside, through the wooden door. He stood rooted to the spot. I continued by telling him that he was indeed dead, but now possessed only a subtle body, and that he could now determine that his thoughts about death as the end of everything were completely wrong. Gradually, he seemed to grasp the reality of his true situation. I then attempted to convince him that he must now go his own way, away from this world. Otherwise, he would remain a spirit bound to the earth, who could only continue to live by stealing the subtle life energies of other people still living in their biological bodies. Especially his widow, his only daughter, and all those who had been close to him in his life.

He seemed to gradually understand it, continued to look at me hesitantly for a while, and vanished into nothingness a moment later, almost like a mist slowly dissolving. I myself woke up in the morning and noted down this 'dream'. A year and a half later, I learned by chance the date of E.'s death. He had died on July 22, 2003. So much for this experience.

Such testimonies are found repeatedly. J. Grant, among others, in **More Than One Life* ^{2*}, mentions a number from his own experience. R. Montandon, in **Messages de l'au de- là** ³, also gives many examples and concludes: “Most of these deceased do not know that they have died and do not want to believe it either. They imagine that they are simply continuing their earthly life and their thoughts remain focused on this material world which they do not wish to leave at all.”

39.3. The salt of the earth

HP . - Let us refer, for example, to the 1931 text by Maria Trips concerning *the salt of the earth* ⁴that can lose its power. While reading the Gospel of Matthew, she wondered what Jesus meant when He said to His apostles: “You

²Grant J., *More than one life*, Deventer, Ankh-Hermes, 1973, 182. (// Many lifetimes, Victor Gollancz Ltd., London, 1968).

³Montandon R., *Messages de l'au-delà*, Victor Attinger, Neuchatel, 1943, 47.

⁴Trips Maria, *Salz der Erde*, 1931, Weingarten (Württemberg). See also under the tab 'texts', text 22: 'The Salt of the Earth'.

are the salt of the earth. But if the salt loses its power, with what shall you salt it? It is only good to be thrown away and trampled underfoot by people” (*Matt. 5:13*). Later, it suddenly became clear to her that 'the salt' refers to the supernatural forces that permeate people—but especially priests as mediumistic figures. When does the salt lose its power? She believes that this is the case when a priest neglects or even denies the supernatural. And that is increasingly the case in our time.

For, yes, what is one to think when a professor at the seminary dares to claim that the devil does not exist? If you read Holy Scripture, surely it is abundantly clear that, if you deny that, the descent of Jesus into the underworld, for example, makes no sense. The texts of Paul and Peter regarding Jesus’ reckoning with those dark powers from the cosmos, and so on, all of that falls away then. But what is left? A kind of edifying morality – love one another – as horizontal as possible, and everything is explained psychologically and sociologically. The psychology of religion of such a professor teaches you more about his psychology than about religion. That is all reduced to psychological and sociological concepts, and then it becomes manipulable. Or what to think of that same professor at that same seminary, who, when asked by a student whether Christ is a unique figure, answers that he does not know.

But first, I will say my prayer. Father, Son, Holy Spirit, Holy Trinity, Father, intervene now, for that is truly an outlier of great magnitude. For that, You are entitled to my eternal gratitude, FATHER.

Sterley , who is a follower of the German thinker M. Heidegger, has seen that problem with extraordinary acuity: that the rationalist and materialist mentality is simply blind, and does not even realize that it does not realize it. He writes this explicitly, moreover.

Sterley is a specialist in ethnomedicine and the author of the book *Kumo , Hexer. and Witches in New Guinea* ⁵. He puts it this way: “Our presuppositions surround us like a shield, behind which we perceive only what we can explain with our ' Vernunft ' , with our modern, Western reason.” Our Western reason sticks primarily to what is strictly scientific. But that is only a part of reality. All the paranormal and religious, viewed as subtle forces, falls outside of it. One does not think rationally, one thinks rationalistically. They resemble each other, for in both cases one appeals to reason, to logical thinking. The difference is that rationalism limits itself to what is scientifically demonstrable

⁵“Unsere Vorstellungen umgeben uns wie ein Schild, behind our current life, was able to understand with our understanding”. Sterley J., *Kumo, Hexer und hexen in Neu-Guinea*, Munich, 1987, 183.

to everyone. Rationalist thinking is therefore much more limited in scope than rational thinking. In other words: our axioms, our presuppositions of what is 'real' to us, limit our perception to what these presuppositions can handle.

But look at contemporary church circles: they are just as rationalistic today. The consequence is that they, like the dean I know—who is a charming man—think rationally. He attended seminary for six years and laughs at a lady accompanying a busload of believers to a statue that has been venerated for centuries. Surely you notice that something is not right, not only psychologically—if only out of respect for the faith of that lady and those people—but also from a worldview perspective. How should we proceed then? Well, the descent of Jesus does not exist; that is a statue. The Ascension does not exist; his resurrection is not a historically scientifically verifiable fact. So that eludes us. What is left, then?

I once had a conversation with a student who had attended the Institute for Religious Studies. There, they said that the Gospels were merely a literary genre in which God, creation, healings, and all those things necessarily appear, but which never actually happened historically. So the healings and the incantations of Jesus and the apostles fall away. I said to that student: “Well, isn’t God a literary image too?” Fundamentally, he said, that is the case. I told him: “Why then make the miracles of Jesus into a literary genre and not God, since He belongs to exactly the same system.” Logically considered, He is then just as unreal and nothing more than a literary genre.

GL. – Yes, extend that line of reasoning then. But it is surprising that people say such things at such an institution. Your faith is not strengthened there; it is actually weakened.

HP . – That is radically toned down. Sterley captures that perfectly. He is actually an ethnophysician , specialized in ' ethno-medicine ', as he writes himself. He knows the world well. Moreover, his book is one of the most brilliant I have ever read. He is someone who thinks with great accuracy. He is a Heideggerian – *vorstel* , that is, thinking. The West lives on ideas, he states, but reality is different. These ideas of the West are attached to ethnological phenomena, and people believe they can explain them in this way. That is his major thesis, and in that, he is right. Of course, Heidegger's language is little known. I think that many people, if they were to read him, would wonder what he means. For you have to be somewhat familiar with his style. He is better known in Germany. It is a German book, after all, but what he describes is commonplace – here too.

If you were to speak to Sterley about that possessed person ... (a certain lady), he would immediately grasp the territory in which this falls. But take fifty priests here: they would say – firstly: I don't understand any of it; secondly: that is something for psychotherapy, and so on. And with that, it is closed. The tragedy is that that lady cannot be helped by ordinary priests, because they do not grasp her problem.

GL. – You could help that lady, and I think she knows it very well, but actually doesn't really want to know it. She represses and suppresses her problem. But because of that, she is not free. She does not want to get rid of her obsession.

39.4. Many lives

HP. – Yes, for centuries she has been in the grip of evil, and intends to remain so. And eventually, she has become so petrified in it that she is trapped within it. In a previous life—for for every clairvoyant reincarnation is simply a fact—she renounced Christianity during a specific initiation. I am well aware that the doctrine of reincarnation is not received enthusiastically by the Church. But let us read KO Schmidt, * *We Do Not Live Just Once* ⁶ *. Schmidt states that the Second Council of Constantinople, convened in 553 by the Byzantine Emperor Justinian , declared the doctrine of reincarnation heresy by a majority vote. So much for this author. However, I make the following observation: you do not vote on the truth, you investigate it. And regarding reincarnation, just about every seer, male or female, who takes his or her gift seriously is convinced of it. The fact that people solve their problems in their current lives by examining what went wrong in a previous life and setting it right seems to be a strong indication of the authenticity of the reincarnation hypothesis.

The testimony of Shanti Devi is well known ⁷. Around 1930, four-year-old Shanti Devi (1926/1987) claimed that she had lived in India before and that she remembered it well. She told her current parents that her real home was actually in Mathura , a place about 150 km from her current residence. She claimed that she still knew quite a few people, relatives, and places there. She was said to have been married as Lugdi Devi to the merchant Kedar.

⁶Schmidt KO, *We do not live only once*, Leiden, The Cycle, sd, (// *Wir leben nicht nur einmal*, Gettenbach, 1956).

⁷Lönnnerstrand S., *Shanti Devi, a story about reincarnation*, The Hague, Miranda, 1996. See also http://en.wikipedia.org/wiki/Shanta_Devi

Nath and died ten days after the birth of her son. Indeed, a merchant, Kedar, lived in Mathura. Nath , who had become a widower nine years ago, and this ten days after his wife, Lugdi Devi, had given birth to a son. When this Mahatma When this came to the attention of Gandhi , the leader of the Indian nationalists, he launched an investigation into the matter. The conclusion was that Shanti Devi was indeed a reincarnation of Lugdi Devi.

Let us return to that lady, in the grip of evil and during her initiation. In principle, that effect, or let's say that occult characteristic, persists. Every time she is given the chance to return to Christianity, the beings of that occult order react particularly violently. They do not want that lady to slip away from them. And that explains her great rage at every attempt by anyone to undo that initiation and bring her back to Christianity. Those are the spirits that make her so possessed. I could free them from this, I could exorcise them. That is not so simple and requires a great deal of occult energy. But the tragedy is actually that she no longer wants to do so herself, and eventually can no longer want to, precisely because of that petrification. Virtually every attempt to do so worsens her situation and strengthens the evil within her even further. If she doesn't want to, well, then she doesn't want to. But that hinders her further evolution towards a higher form of existence.

39.5. An evolution through time

WM. - Let us refer to the Russian Christian Orthodox thinker Soloviev (1853/1900). He sees a number of evolutionary levels arising within man. Through countless reincarnations, these ultimately lead him to what Soloviev calls a 'child of God'. Such a 'child' shares in God's supernatural life. Becoming one with Christ is the culmination of the evolution of every individual human being. This implies that the history of many peoples throughout time is, in fact, our own personal evolution. That is a story of an ever-growing consciousness. It was initially trapped in a stone, evolved for thousands of years through the plant kingdom, continued to grow in size for centuries through the animal kingdom, until our consciousness transcended this form of existence as well and we incarnated for the first time as a primitive human. Subsequently, we went through many lives in a prehistoric time, and another large number of others in a historical time. Thus, we may once have been an Indian, a black person, a Chinese person, or a white person. Something that strongly relativizes racism. Perhaps some indeed once belonged to a race they persecuted or fought in a next life. We may have lived in the land of the pharaohs, then in ancient Greece, or we were subsequently Roman citizens. A number of authors, such as Elizabeth Haich and Joan Grant, write about their

previous lives in those cultures, lives they remember in detail. We also experienced a number of lives during the Middle Ages, or during the Age of Enlightenment, or even more recently.

And in all those lives, we got to know people. We loved some very much, others a little less. We forged bonds of love, and perhaps even hate. In this way, 'karmic' bonds were formed. Bonds that will continue. And in a next life, we met these acquaintances again. It is unfortunate, but most people remember hardly anything of a previous existence. A new birth seems to erase our memory time and again. But deep within us, we carry all those memories with us. And very occasionally, something of them does surface again. We do feel sympathies or antipathies upon a first meeting with someone, but we rarely know the deeper reason for them. True seers can sometimes clarify this for us in a surprising way.

For example, you might hear them say that you were previously married to your current wife and that it was a happy marriage. Or perhaps you yourself came to the realization that you know your partner from a previous life? Perhaps that is even mutual. That is why, in this life, when you saw each other for the first time, it was immediately love at first sight. Or a seer tells you that your brother from back then is your father now, or vice versa. Or sometimes you hear that you have a crime from the past to atone for now, in your current life. Thus, in a time span that seems endless, we evolved ever further out of the night of time and, let us hope, in the direction of a 'child of God'. From that perspective, the power of death seems to lose quite a bit of its strength. In essence, or rather, let us say, in fact, there is no expiration date attached to the deepest part of man. He is made for eternity and for a dwelling in the highest heavens.

*Winged Pharaoh** ⁸, J. Grant describes autobiographically a past life in ancient Egypt. Very poetically, she introduces us to her book: "When it was time for me to return to the earth, a messenger of the supreme life told me that I would be reborn in Keme (Egypt). And those who would form my new body would welcome me. For once before we had been connected, and the bonds between us were those of love and not of hate, which are the two threads that bind people most strongly to one another on earth. And as a brother, I would have someone with whom I had long since traveled together on the great journey. When all this was communicated to me, the sorrow which all feel who must leave their true home for the sake of yet another

⁸Grant J., *Winged Pharaoh*, De Driehoek, Amsterdam, sd.

day's journey in the land of mists was lightened, for I would have friends in my exile." And she concludes the book with: "Then I left, like a sunbeam breaking through the clouds, this shadow land of tears and pain to walk with my dear companions in the light."

Let us emphasize in these quotations that she calls a single earthly life "a day's journey into the land of mists," "an exile," and regards the earth itself as "a shadow land of tears and pain." We will return to this later in the text. J. Grant likely uses these images to indicate the contrast between an earthly existence and a life in an afterlife in the presence of a brilliant light. People with mystical experiences also speak of a particularly luminous world that surrounds them and that is infinitely more beautiful and feels far more pleasant than any earthly joy. That is good to know, but it should not lead to pessimism regarding this world. Our existence on earth is meaningful and, in that respect, serves our evolution. The smile of a child, a loving partner, a helping hand in an emergency, the enjoyment of beautiful nature—to name just a few—these are surely things that every person with a warm heart can enjoy, indeed, can be moved by.

Vladimir Soloviev (1853/1900), Russian Christian Orthodox philosopher, gives in his * *La justification du bien* ⁹* a beautiful example of such an empathetic attitude, an example he himself derives from Isaac the Syrian: "The heart of man overflows with love for the entire creation, for all that lives: for people, for birds, for animals, for the daimones . If the attentive gaze of man turns towards creation, then he is moved to tears and an all-encompassing and deeply felt tenderness takes possession of him. A keen empathy for the suffering of that creation penetrates deep into the heart of man. He cannot, therefore, see or bear that a creature has to endure the slightest evil, even the slightest sorrow. For that very reason he prays, moved to tears, even for the wordless beings, for the enemies of truth, for those who harm him. In prayer he asks that God sustain them and grant them forgiveness. Even for the crawling creatures he prays, with an all-encompassing tenderness".

Whoever does not share the life of their fellow man, to a certain, 'understanding' degree, whoever does not open themselves up to what is nowadays called " participating" The person who calls it " observation " escapes such a person that which only such empathy can give him. For the

⁹Soloviev V., *la justification du bien* (essai de phil. mor.), Moscou, 1898-1; Paris, 1939, 72.

experience of the sacred and the understanding of the religious person, this is no different.

We titled this little chapter an evolution through time. Not only does the universe evolve, not only does the Earth have a geological history, not only does man live through a biological story in every individual life, but everyone also has an individual occult history that transcends the boundaries of time and space in an ascending trajectory. God's mills grind slowly, but surely.

Unless, tragically enough, we slow down our own occult evolution, and instead of constantly ascending, we also descend occasionally, and something within us chooses to lead a series of petrified lives. Or lead a series of lives in which we do not wish to know God and do not let ourselves be bothered by people, as Jesus says of the unjust judge in *Luke 18:1-8*. In that case, we may well have led a successful life in a certain instance and according to earthly standards, for example as a feared warlord and conqueror, or by not always acquiring material wealth, fame, or power honestly. But if it does not serve our deeper, occult evolution, it is essentially a lost existence. Or worse, it can cause us to descend and take us a step backward.

Is such a vision far-fetched? The priest-seer, and many others with him, do not believe so. For example, he says that he 'sees' that the lady in question, mentioned above, has not evolved since the Sumerians. For five thousand years she has been incarnating, life after life. During all that time, we hope, she has experienced many joys, but perhaps also quite a bit of sorrow, and yet she does not come closer to God. The question then rises sky-high: What have you been doing all that time? What have you accomplished in those lives? And what did you do in the time between two lives?

Or, what then have you *not* done life after life? Did you neglect the things you ought to have done? Did you truly make people happier, or did you primarily cause them misery? Nietzsche would speak here of the meaninglessness of life and of 'the eternal return of all things'. You are then indeed caught in a cycle of a series of lives that do not really offer a better outlook. The pressing question arises whether, all this time, you truly loved your fellow man and helped him in his needs. Or, to put it in the words of the thinker Schopenhauer: was your fellow man a distant 'non- Ich' to you? Whereas you ought to have approached him lovingly as an 'Ich -noch- einmal', as someone you can love, just as you love yourself? After all, one reaps what one has sown. But when the facts concern more than one life, the connection between cause and effect is rarely clear to those who are not mantically gifted.

The evolution of a human being unfolds over many lifetimes, as we wrote. Let us illustrate this with the following testimony. A young couple had a child, but as it grew older, the parents discovered with a heavy heart that the child was demented. Naturally, this has its occult reasons. These can be manifold. Does a heavy black-magical fate hang over this child? Is it the result of a mistake of their own in the past? One can continue to speculate about this, but ultimately, this solves nothing. The child is simply there, and the parents take on the heavy burden of raising it. A number of medical examinations follow, but there, too, one stands powerless.

The parents continue their search and come into contact with a clairvoyant priest. He concentrates, commends the situation to the Holy Trinity during his next Mass, and does what he can to help the child. As expected, the child's biological structure is simply what he is: quite inadequate. He will have to live with that for the rest of his life. But subconsciously, that is another story. Magical intervention is possible in that structure. And that is what the priest makes his work. This means that the problem will only be solved... in the child's next life. For then the healed subtle structure can also shape the new biological body in a healthy way. And then the child will therefore also be mentally healthy.

One might wonder, with a certain disappointment, whether that is all that can happen for this child. And from the parents' point of view, this is quite understandable. After all, a life lasts so long... In the light of eternity, however, it may well be a different story. How many lives would the child have remained demented without that intervention? One will never know that without a clairvoyant eye. On the other hand, in the light of the almost countless lives one still has to live, one can state that it is nevertheless a milestone in the much larger evolution of this child. As said, God's mills grind slowly, but surely.

After these rather penetrating reflections, let us return the floor to the priest-seer, where he continues to speak about the petrification, and the continued petrification, of some people.

HP. - And that is the genius of Father Trilles in his book *Chez les Fang* ¹⁰. He writes that they had such creatures on the mission, and that they always left worse than they had arrived. He is the only one I know who clearly admits

¹⁰Trilles P., *Chez les Fang* (Quinze années de séjour au Congo français), DDB, Lille, 1912, 190-196.

that. Such situations must have occurred quite often in missionary circles. He concludes: "La formation Christian after sur them none"—Christian formation has no influence whatsoever on them. This indicates that magical formation penetrates much deeper into the soul of the apprentice sorcerer, into the unconscious and subconscious layers, than Christian formation does. Christianity as the higher religion clearly reaches its limits here, set by the lower religion, in this case that of the Fang .

39.6. An unforgivable mistake

The lesser religions form the soil, the foundation upon which Christianity, as the higher religion, can build. Therefore, those lesser religions are a valid stage in the religious development of man. The path is thereby paved for Christianity, which can—indeed must—build upon this basis by accepting, purifying, and elevating these religions.

Whoever, as was the case in many 'conversion efforts', simply ignores or banishes all non-Biblical religions, commits an unforgivable error. The existence of the vast subtle world of nature spirits, ancestral souls, fairies, thought forms created by humans, gods and goddesses—let us call them: that entire substructure of beings active in subtle processes—is simply considered non-existent in virtually all conversion work of the missionaries and missionary sisters. But that is like erecting a building without paying attention to the foundations. Such a building rests in the void. It is then stripped of its subtle structure, of its inner strength, of its metaphysics.

To put it in the words of Maria Trips, the salt has lost its power. In this way, religion can no longer possibly become a tangible force. Let us compare it to the pyramid of life in nature: the numerous lichens and grasses are indigestible to us, but through grazing animals and other intermediate steps, man still finds the necessary food. The higher builds upon the lower. The lower can exist without the higher, but the reverse is not possible.

The higher, the peak, needs that base to be able to exist.

Primitive religions know how to utilize those subtle energies much better than, for example, Christianity in its current form can. Hence the continued success of those non-Biblical religions and of a movement like New Age ¹¹. Let us be clear, however: Christ most certainly wanted a church. In *Matthew 16:18* He says to the apostle Peter: "You are Peter, and on this rock I will build my church, and the gates of hell shall not prevail against it." The term 'petra '

¹¹See the courses tab on this website for course 10.4: Introduction to New Age.

means 'rock' in both Latin and Greek. Christ possessed very strong powers. He was a clairvoyant and a magician. He passed on his clairvoyance and his power to his apostles. In principle, therefore, every priest possesses them. But practically speaking, that has become a very different story over the centuries.

39.7. A secularizing direction

WM . – The Welsh occultist Dion Fortune states in her book **Psychic Self-Defense* ^{12*} that the average cleric is not very skilled in the technique of occultism, of controlling subtle processes, and that he therefore understands little or nothing of his religious duties. For her, it remains an open question what influences the priest brings to the altar and what forces he subsequently disseminates. In doing so, she nevertheless expresses a very serious criticism of the rather secularizing direction the Church has taken in the course of its centuries-long history. As a result, one can also ask many questions about the training and work of many clerics. Let us also point out that our Western culture, unlike our orthodox brethren, went through 'the Enlightenment' in the 18th century , a cultural movement that was rather hostile to all things paranormal and religious, and whose influence still lingers, particularly through the exact sciences.

The predominantly intellectual training of the average cleric, for example, also contrasts sharply with the training of a shaman, marabout, medicine man, sorcerer, or lama, where paranormal gifts are indeed required and developed, and where one attempts, within that magical realm, to achieve an effective solution to a concrete life problem. In religions such as Santeria , Macumba, and Vudu, among others , people are magically active to find solutions to people's daily problems.

Also Alexandra David- Neel , *Magic and Mystery in Tibet* ¹³, speaking of her training to become a lama not so much as an intellectual study, but rather of an important occult initiation. “Among the Tibetans, these initiations do not consist of the imparting of a doctrine or a secret, but of a transfer of an ability or occult power, which enables the disciple to perform the special act for which he receives the initiation. The Tibetan expression “angkoer dei,” translated as 'initiation,' literally means “the transfer of power.” So much for Mrs. David- Neel .

¹²Fortune D., *Psychic Self-Defense, a Study in Occult Pathology and Criminality*, Amsterdam, Gnosis, 1937, 102

¹³David-Neel A., *Magic and mystery in Tibet*, London, Unwin paperbacks, 1939 ⁻¹, 1965, 356. (// *Mysticism and magic in Tibet*, Amsterdam, Gnosis, 1941).

The manner in which a number of priests fulfill their religious function sometimes resembles that of a profane civil servant and, for example, stands in stark contrast to the conduct of Jesus. He laid hands on and healed the sick. Thus in *Luke 8:43/48*, where Jesus healed the woman suffering from a flow of blood. The same applies to His other miracles. The apostles, too, laid hands on and healed the sick. In *Jeremiah 18:18*, those who mediate between the whole people and God are called “priest, wise man, prophet,” and in *Matthew 23:34*, they are called “prophets, wise men, and scribes.”

HP. - Let us return to Maria Trips and her text *Priester und Mysticism* ¹⁴. She continues by stating that the priesthood and mysticism are connected. The calling and ordination of a priest belong to mysticism. If he no longer shows interest in the latter, then he falls short in his priesthood. Then the believer finds nothing supernatural in that mediator anymore, for the priest then relinquishes the wealth, power, and strength that he received at his ordination.

That Jesus himself had foreseen otherwise is evident from *Mark 16:17-18*, where Jesus says: “These miracles will accompany those who believe: In my name they will cast out demons, speak in tongues, pick up snakes. Even if they drink deadly poison, it will not harm them. They will lay hands on the sick, and they will be healed.” Unfortunately, Saint Augustine, who died in 430, notes that those gifts had already practically died out in his time. Our culture has apparently lost quite a bit of its inner strength. It seems like a downright contradiction that missionaries testify that magical practices and miracles do occur in supernatural religions, yet the supernatural level, which claims to be able to rely on higher energies, has hardly an answer to this.

GL. – I know two missionary sisters who have done missionary work in Congo their entire lives, and they are completely unfamiliar with that subject. So they laugh at the sorcery of the sorcerers. They say they are gullible naive people. But then I think: how can you spend a whole lifetime right in the middle of it and actually never be aware of it?

HP. – That is what P. Feyerabend, the philosopher of science, says. They never take it seriously, he complains. They accept the most superficial arguments to say that belief in sorcerers is naive, and they never investigate it. Heidegger saw that very clearly. Of course, Heidegger with his Nazism, that is something else. As rector of a university, he never wanted to condemn

¹⁴Trips Maria, *Priester und Mystik*, 1948, Weingarten (Württemberg).

Nazism, not even after the war, when those many abuses, including those in the concentration camps, came to light. That had his political reasons, mind you, but he still has the problem that Sterley too describes, seen – even if only partially, mind you. Yeah, young man, that is tragic, isn't it? But look, on that particular TV channel, a priest feels called upon to claim that people shouldn't go to all those psychics to be exorcised. As if only the abuse exists, and not the use. The Church is now beginning to realize that it is losing its clientele. Oh well, that is the consequence of its own position.

If you listen to the missionaries of the past: when they came into contact with all those primitive cultures, they eventually became afraid of them, because they found that that magic is particularly efficient, but very dangerous. It is an effective, but at the same time an almost insane world.

I am going to say my prayer: “Father, Son, Holy Spirit, Holy Trinity, Father, intervene again, for that is a broader context. Holy Trinity, therefore have a right to eternal gratitude, FATHER”.

I conclude that prayer with the word 'father', so that the beings assisting with it know that the prayer has come to an end. It is also in capital letters so that the beings understand very clearly that it is the Creator of all life who is meant.

39.8. Medial figures

GL. – Why do you actually pray when we delve deeper into the subject, or broach another topic? Because that falls outside today's preparation?

HP. – Yes, I am actually working on someone's specific problem, and if I broaden that, I always have to call upon Our Lord, because those subtle beings who are going to deal with that need to understand their task well. I have to make that clear to them, for they do not know our world. I am then a kind of medial figure between their world and ours. If I deviate, they are not prepared for it, and then they need a supply of life force so that they can handle that broadening.

GL. – Wouldn't it be advisable, then, for me to keep my mouth shut a bit and not disturb your concentration?

HP. – No, you absolutely must ask your questions, for that is precisely what this conversation is for. But I need to know that the beings who are

addressed regarding a particular problem – and there are some very great ones among them – do not deviate. I must verify whether they know their task well. Those invisible beings need me to know the world in which we live. They do influence it, but vaguely, not precisely. That is the role of all those figures in those – even pagan – religions, you understand? Call it the magician or the seer or a mediumistic figure or I don't know what. They ensure that these beings see the problem very clearly. They know it all vaguely, don't they, but not precisely. There are often very powerful beings among them, but a number of others are merely on an infra-human level.

I know a seer who describes humanity before the ancient Greeks began practicing science. Quite a few seers, both male and female, entered (and still enter) a trance while practicing their clairvoyance. For a while, they were (and are) no longer of this world. But strictly speaking, that is a form of possession. At that moment, those people are not themselves. Some being or other is using their infrastructure to convey a message. For instance, many thinkers of ancient Greek religion stated that their gods spoke both truth and falsehood. Clairvoyance in which the seer is not themselves remains suspect. How do you know that the inspiration comes from the Biblical God, and not from some lying spirit?

Some ancient Greek thinkers had their reservations when they realized that their gods are actually demonic, that they do both good and evil, depending on their disposition. Thus we see that the Greek supreme god Zeus dictates the laws to the Greeks, but that he cheats on his wife Hera with mortal women, and that he rapes Leda, the wife of the Spartan prince. People knew of the existence of this dubious nature, but resigned themselves to it. The gods decided. It was fate. A number of ancient Greek thinkers had realized that there was a need for a different type, a rational type of civilization. For if we remain stuck in that primitive world of fickle seers and their nervous breakdowns and fantasies, then we will not make progress, they believed.

39.9. A lying spirit

WM .- Let us refer to *1 Kings 22*, where it is recounted how, on the one hand, a lying spirit ¹⁵takes possession of the four hundred seers of the king of Israel, and on the other, how the prophet Mikeas is the only one who correctly interprets God's inspiration. Let us summarize this text: One day, the prince of Judah comes with his army to reinforce the army of Israel in a war against the prince of Aram. As was customary at that time, they first consult the seers

¹⁵See the book: 'Homo Religiosus', 2.4. Clairvoyance, A Lying Spirit.

to determine the chances of victory. Apparently, Israel then possessed only one seer who lived in friendship with God, namely the prophet Mikeas . The other 'seers', numbering four hundred, did not allow themselves to be inspired by God. They could only 'see' when they were in a trance, in ecstasy. But that means a loss of self-possession. They are then no longer 'themselves'. An 'entity' other than God or his emissary inspires, indeed controls, them and clouds their 'clairvoyance'. Thus, it is uncertain whether they can still communicate 'true things'. The Bible, *1 John 4:1* , repeatedly warns against this 'discernment of spirits': be particularly critical of such inspiring beings, and verify whether they have indeed been sent by God. Ultimately, this is evident from the results achieved. "By their fruits you will know them," so we read in *Matthew 7:18* .

The four hundred predict victory for the prince of Israel. However, Mikeas does not predict this. He responds in two stages. First, he ridicules the prince and says with a certain irony: "Go and fight, and you will surely succeed in your plan." The prince immediately understands the boastfulness and demands the real truth. Thereupon Mikeas becomes serious: "I 'saw' all Israel scattered over the mountains like sheep without a shepherd, and Yahweh spoke: 'They have no master; let them return home peacefully.' Then I 'saw' Yahweh, seated on his throne. He asked his faithful ones: 'Who wants to persuade the prince of Israel to fight against the army of Aram, so that the king will go to meet his own death?' Then a spirit stepped forward and said to Yahweh: 'I want to persuade him. I will become a lying spirit in the mouths of all his prophets.' Then Yahweh said: 'Go, and you will succeed.'" Mikeas continues: "Now, Yahweh has put a lying spirit in the mouths of all your prophets, because Yahweh has decreed your destruction." Thus, the prince who demanded the truth heard it from the prophet in an unvarnished manner. However, the king does not accept this prophecy. Appalled, he strikes Mikeas in the face and cries out: "How could the Spirit of Yahweh have forsaken me to speak to you?" Mikeas remains calm and answers: "That is exactly what you will discover on the day you hide yourself from God and flee from His presence. Go, and you shall see." Thereupon, the prince has the prophet thrown into prison. Mikeas repeats: "If you return unharmed, then Yahweh has not spoken through me." Israel engages in battle and indeed loses the fight. The prince pays for his wrong choice with death. He is struck by an arrow in his chariot. So much for the Bible.

In this story, there was only one God-fearing seer among four hundred other ecstatic seers, driven by intoxication and trance. One might wonder how the ratio stands today among us between the seers who are friends with God

and the others. If one examines the actual world, it stands to reason that this ratio will be far from favorable. Among hundreds of people who work with a pendulum, card readers, and other 'seers,' there is often only a single one who lives in friendship with God. The latter tell us that continuous prayer is a necessity so as not to be erroneously inspired from moment to moment by some misleading 'spirit of lies.' Bringing a high truth into this world undistorted and pure—this is called apocalypticism—has quite a few obstacles to overcome on its way to this world. Let us return to the conversation after this explanation.

39.10 The atrocities of those peoples.

HP . - And then, the Bible also confirms that clairvoyance can be misleading in non-Biblical cultures. In the Bible, *Deuteronomy 18:9 ff.*, regarding such mantic practices, we read the following: “When you have entered the land that Yahweh your God is giving you, you shall not commit the same abominations as those of those peoples. You shall not find among you anyone who gives his son or daughter to the fire, who practices divination, enchantment, clairvoyance, or magic, who consults spirits and diviners, who calls upon 'the dead.' For whoever practices such things is an abomination to Yahweh your God. And it is because of this abomination that Yahweh your God is driving these peoples out before you.”

Opponents of clairvoyance see this as a clear condemnation of it and want to ban all manticism and magic from the religion.

Proponents, however, argue that this condemnation applies only to “the abominations of those peoples,” namely those peoples who contact beings that do not call upon Yahweh’s inspiring life force. These proponents fail to see the evil inherent in attempting to solve people’s life problems in a paranormal way by using high divine energies. This view is reinforced, among others, by *Ecclesiasticus (Ben Sira) 34:5*: “Divination, divination, and dreams: all vanities, unless they are sent as visitors of the Lord.” Therefore, a seer friendly with God will, before concentrating on the problem, ask in a prayer not to be misled by potentially intruding spirits.

It should be clear, however, that for a rationalistically minded person, every form of witchcraft or magic is based on deception. For many, this is a presupposition. His or her judgment is not the result of an investigation, but rests on an assumption. Clairvoyance is not allowed to exist, because that does not align with his or her conception of reality, so it is stated. To put it

somewhat in the words of Sterley : “for such a person, material presuppositions surround the person like a shield behind which he perceives only what he can explain with his rationalistic reason”.

In Western culture, that entire paranormal world has been treated with contempt or relegated to oblivion for centuries. The extra-natural and the supernatural were, and still are, erased from the conscious mind of many. Yet, unconsciously and subconsciously, all these things continue to operate. By denying that world of subtle forces, the rationalist interpretation of those pagan cultures, and even of the Bible, has suppressed and repressed far more than it has resolved. And now this is surfacing in New Age and related movements. But these remain essentially 'harmony of opposites'.

39.11. The harmony of opposites

WM. – Let us clarify this last expression. The author Kristensen , in **Collected Contributions to the Knowledge of Ancient Religions** ¹⁶, speaks of demonism as it is found in almost all archaic, ancient, and classical religions. Salvation and calamity emanated from the gods. Human desires and ideals were no law to them. Their nature was demonic, unfathomable, and unpredictable. Salvation and calamity originated from them, as did downfall and rise, the contradictions that constitute the enduring life of the world. The will of these deities was fate, divine yet inhuman. The deities were not just in the ordinary sense of the word. By their conduct, they renounced the laws which they had nevertheless established for mankind. Mankind was fully aware of this contradiction in the 'divine' essence.

Kristensen called this ambiguity the "harmony of opposites." Let us emphasize here that it is not outsiders at all who label these pagan religions as unreliable. No, it is the believers of these religions themselves who say so.

What Kristensen says is not new. The Apostle Paul already spoke of demonic beings who seek to mislead man. He called them 'the elements of this world' (*Gal 3:19; Col 2:15, 2:18*) which must be put forward if we are to understand this world as it is. As mentioned, the pagan gods belong to those elements. Originally, a number of them were helpers of God and each was given a part of reality under their control. Yet they turned proudly against their Creator and chose to rule their domain arbitrarily and willfully. Their self-conceit caused them to become blind, demonic, or satanic in the face of

¹⁶Kristensen WB, *Collected Contributions to the Knowledge of Ancient Religions*, Amsterdam, 1947, NV Noord-Hollandse Uitgevers Mij, 105/124.

all spiritual ideas and values. If one wishes to understand the world as it actually is, with its imperfections and flaws—the French writer Jean Marques- Rivière ¹⁷spoke of “the battlefield of Western civilization”—then, Paul states, one must put forward that this world is largely controlled and inspired by demonic and satanic influences of all kinds. Such spirits and gods are actually constantly working on the dismantling of spiritual ideas and values.

Thus we see that in the temptation of Christ in the wilderness (*Matt. 4: 8ff*), it is Satan who, as 'prince of this world'(!), grants all kingdoms to Jesus on the condition that Jesus submits to him. *Luke 4:5* and *John 18:36* also state that all the kingdoms of the world have been given into the hands of Satan. Jesus does not dispute Satan's possession of this world, but says that his kingdom is precisely not of this world. Through his suffering and death, Jesus will indeed soon discover who is in charge in this world.

That evil desires to see its power exercised in this world, and does not tolerate this being brought to light too conspicuously, is evident, among other things, in the writing of texts that seek to bring the truth about this to light. This is called 'apocalypticism'. The priest-seer was quite ill every time he had completed a course and needed time to recover. The webmaster can confirm this. After compiling texts 33 (The Devil), 34 (The Seekoei), 35 (Rock 'n Roll) , 36 (Godforsaken), and 37 (Miracle 71), he lay in bed for several days with a fever of 40°. Evil, once brought to light, strikes mercilessly and inexorably. Praying and continuing to pray, appealing to subtle healing beings and energies, is apparently the only defense.

Let us therefore conclude this little chapter with a short prayer. “Holy Trinity, save us from the eternal fire of the Last Judgment, which scorches all that weighs upon us, radically and forever. For this You are entitled to our eternal gratitude.”

Why is the Last Judgment mentioned here? Because the evil beings know that this signifies the end of their reign. Then their judgment will come, and they fear it. By repeatedly reminding them of this in prayer, some—though not all—come to their senses to some extent. Let us consider the possessed in the Gospel. Once they are confronted with Christ and his power, the spirits possessing the person in question ask Jesus whether the Last Judgment has

¹⁷Rivière JM, *A l'ombre des monastères Thibétains*, Paris, Attinger, 1930, 177.

already arrived. They know all too well that that day signifies the end of the exercise of their power.

39.12. An insane atmosphere

HP. - It is incredible how many people I encounter whom I see have something wrong with them. They are mentally sound, but the atmosphere in which they live and the occult beings influencing them are, to a greater or lesser degree, insane. And the church, the clergy for centuries—indeed, for as long as 1900 years—does not touch this. It has sacraments for this, but those sacraments conceal much more than they resolve. You can baptize someone, but he remains possessed. The priest administers the sacrament, which works in principle, but it is suspended by that foundation, which is unhealthy.

The same applies to a part of modern medicine. I see this up close now because I help people for whom contemporary medicine is powerless. For years, they have been giving medication to the insane. But that suppresses and represses, yet it does not solve those people's occult problem. In their next life, they suffer from the same ailment again.

Let us look at the Jews in the Gospel (*Mark 2:5*). Jesus heals a paralyzed man on the Sabbath and tells him: “Take up your bed and go home.” The Jews say that Jesus must therefore die. Admit that that is insane. However, Jewish culture does not consist of insane people, but the atmosphere, the occult atmosphere, is insane. That is why Saint Paul already criticizes the Jewish law, which is saturated with 'the elements of the world,' elements that say: you may not do that, and you must refrain from that. You may not eat that on those days, do not do that during those hours. How can you live with that? Paul is right, but he barely touched upon it.

He did perform exorcism, but today that has all but disappeared from the church. The consequence is that the occult foundation from which humanity grew through evolution from inorganic nature has not been touched, and now, as mentioned, that is resurfacing in New Age.

39.13. Intrusive spirits

HP. - That the effect of a sacrament can be suspended became clear to me from the following testimony. In his time, and that is centuries ago, a certain Theodotus said ¹⁸: “It is advisable to approach baptism with joy. But, since

¹⁸See on this website, course: 9.5. Elements of Philosophy of Religion 1994/1995, Sample 56. Penetration.

unclean spirits often descend into the sacrament and immediately acquire the sacramental mark as well—something that makes such spirits uncontrollable in the future—our joy becomes entangled in fear out of concern that unclean beings might also descend into the baptismal water.”

Behold this text, which is very important to us. The writer expresses his concern that unclean spirits may also gain access to the person being baptized, especially if the baptism is not administered with the utmost care. The writer exposes something—apocalypticism—that a large portion of contemporary clergy apparently does not 'see'. The older baptismal ritual contained a prayer that had an exorcizing, an evil-fighting effect. However, a certain secularizing tendency within the church today minimizes the existence of evil and of the devil. And so, that exorcism formula was removed from baptism. But if the devil does not exist, well-meaning believers ask themselves, why do we still get baptized, and from what or whom has Jesus delivered us?

A few years ago, the following occurred in West Flanders. A couple, the wife of whom was a teacher and already had three children, had a fourth: a flower of a girl and a perfectly healthy child. At night, the child slept like a baby. After a while, the mother was even able to resume her teaching duties. Then came the day of the baptism. Uncle, a priest, was given the honor. From that day on, the child wept as soon as night fell... until morning. The family doctor, and later the pediatrician, were called in: “The child heard too much noise at the family baptism party.” Medication followed, but to no avail. Until, at their wits' end, they consulted a clairvoyant.

This lady, somewhat suspicious because she sees a priest being compromised, nevertheless says what she 'feels'. She states: “You do not have to believe me, but I stand firm on this. When I concentrate on the rite of pouring the baptismal water, I see a number of sinister spirits, black figures, which, along with the baptismal water, penetrate the child. So let it be worked on, perhaps 'exorcised', by someone who can master such a thing. But, I emphasize, worked on 'in that precise sense'. The couple fell for a priest who performed a rite 'in that precise sense'. From that day on, the girl slept normally again. Anyone who would decide from this not to have a child baptized is clearly making the wrong choice here. Baptism should not be phased out, but rather revalued. If it is to be effective against evil influences, it seems advisable to once again provide this ritual with an exorcizing formula.”

And regarding 'the harmony of opposites,' the following. Recently, I ran into a Black man in a bookstore. I looked at him and went up to him. I told him that his deceased aunt was standing behind him, that she loved him but was very strict. Any Westerner who was addressed like that by a stranger would think that man must be crazy, but that Black man didn't think so. He listened attentively. He stood dumbfounded and afterwards confirmed that it was true. In his culture, all of that still exists. And with that, the ice was broken, and we began a lively conversation. He was happy to meet someone here who was also familiar with that paranormal realm and did not, like most Westerners, consider it infantile or laugh it off.

I am going to say my prayer: Father, Son, Holy Spirit, Holy Trinity , Father, Your intercession again please. For this You are entitled to our eternal gratitude, FATHER.

He said that he was a member of the lodge of (a country). He lived in ... (a Central American country) and was an assistant there to the Archbishop of ... (a capital city) for Catholic youth. He had converted to Catholicism, but his father was a hungan , at home in that black magic. He said that he appreciates the Catholic Church for its morality, implicitly implying that this is not the case in his environment. The world of those hungans is conscientious one moment and unscrupulous the next. There we encounter once again the eternal 'harmony of opposites,' as Kristensen ¹⁹describes it, or as the Apostle Paul calls it, 'the elements of the world,' elements that one must prioritize in order to understand the world as it actually is. Daily news reports bear witness to the fact that, for example, not every head of state is sound of mind, but lives to a greater or lesser extent in an insane environment or even seems to bear witness to some insanity. The world is often governed by norms that do not exactly attest to high ethics.

WM. - Note: We refer to what the moral philosopher Dirk Verhofstadt, and his book **Atheism as a Basis for Morality** ²⁰, present to us. He writes: "Yet there are rules that we all accept, regardless of our faith. For instance, we do not murder, steal, or cheat—and not because God demands it—but because it is socially disapproved of and punished." So much for this quote.

It is astonishing to hear such language after two devastating world wars, and after having witnessed almost daily the appalling facts unfolding on the

¹⁹Kristensen WB, *Collected Contributions to the Knowledge of Ancient Religions*, Amsterdam, 1947, NV NoordHollandsche Uitgevers Mij, 129.

²⁰Verhofstadt D., *Atheism as a Basis for Morality*, Houtekiet, Antwerp / Utrecht, 2013, p. 11.

current world stage. History and current events teach us that there are indeed places and times, and indeed quite a few, where all this is neither condemned nor punished. This worldly frame of reference does not appear to be as absolute as Verhofstadt portrays it.

Anyone who traces the actual evolution of humanity will notice that violence is by no means unfamiliar to it. The prophet Isaiah 24:1-6 said that even in his time the earth was permeated with blood. He writes: "The earth is defiled under the feet of its inhabitants, for they have broken the laws." Wars appear to have plagued almost the entire history of mankind. The present time is certainly no less egregious in this regard. The common man usually suffers the most. He does not want war at all; he wants to be able to live in peace. Often, it is a number of irresponsible leaders who choose brutal violence out of self-importance. So many parents are deprived of their children, and conversely, so many children of their parents. So many partners lose their loved ones. It causes so much bitter misery that is not immediately resolved even after death.

Seers tell us that life after the death of such rulers will be one great horror. They also tell us that, in an out-of-body state, they notice that the aura surrounding the earth darkens with every new act of armed violence.

In this context, the clairvoyant W. Gmelig, in **De aura, straling van mens, dier en plant**²¹, tells us about the existence of a so-called group aura. He writes: "It is the case that when a large group of people think of the same thing in unison, a kind of 'group aura' can arise, and this applies for both good and ill."

Such a group aura or thought form can also be called a form of consciousness, for not only thought, but also imagination, feeling, desire, and will—the entire consciousness—is involved with it. These forms, created by humans themselves, move around us as subtle, independent 'beings' and influence us. Viewed in this way, man himself is a co-creator of a great deal of subtle life around him.

Gisela Graichen, in **The New Witches**²², discusses the power of such thought forms. She writes: "All those people who demonstrate fiercely against the war are screaming in them: war, war, war. That is not good, because by

²¹Gmelig Meijling / WH, Gijzen W., *The Aura (Radiation of Human, Animal, Plant and Stone)*, Deventer, Ankh - Hermes, 1975, 24.

²²Graichen G., *The New Witches, Conversations with Witches*, Baarn, De Kern, 1987, 81.

doing so they are building up the energy field 'war'. If I constantly talk about my fears, I keep directing energy towards them and strengthening those fears instead of reducing them.” So much for this quote.

If one reasons further, one sees that our modern communication media amplify the subtle side of many events almost endlessly. They are followed closely and brought into every living room daily. After all, one wants to attract sufficient viewers. It is not the most edifying themes that are explained in detail. That is why the average person usually does not like watching world news. Sensitives, or seers, sometimes turn off the TV, because evil is emphasized and repeated to such an extent that this subtle, negative aura literally fills the entire living room. They attempt to cleanse their homes of this evil by, for example, praying a similar prayer to the one mentioned at the end of chapter 11.

Let us return to the Verhofstadt who writes that we do not need God because murder, theft, and cheating are already socially disapproved of and punished. For this moral philosopher, it is not religion but society that has the final word.

W. E. Hocking , *Les principes de la méthode en philosophie The religious person* ²³will certainly disagree with Verhofstadt. Hocking writes: “One can see in religion something like a decisive 'no'. The religious person resists the threats of material nature that seek to dominate him, not to say devour him. Religion is a decisive and massive refusal. And what it refuses is that the material powers hold the entire human being in their grip. It is not the believer, it is the unbeliever who is naive in the face of natural phenomena. The deepest realities belong to the domain of the invisible. After this remark, let us return the floor to the priest-seer.”

HP. – Let’s continue with our Black man. At a certain point, he says that all real Hungans go insane at the end of their lives. Why? Their biological organism and their nervous system cannot withstand, on the one hand, the evil they cause, and on the other, the evil they endure. The result: their common sense is overwhelmed and they become demented, insane. But in principle, they already were because of the world in which they live. Our Black man had indeed converted to Christianity, but he covers that up afterwards; he represses and suppresses it. And suddenly, in the course of the conversation, he spontaneously shows his membership card of the

²³Hocking WE, *Les principes de la méthode en philosophie* redactée, in *Revue de Métaphysique et de Morale*, 29:4, 452/453.

Freemasons' lodge. And at the same time, he was the right-hand man of the Catholic bishop for Catholic youth. On the one hand, he says he belongs to Christianity, but on the other hand, he is a member of the Freemasons' lodge. Those two do not go together; they are opposed to each other. But he apparently does not dwell on that.

GL. How can that be reconciled?

HP - I think he was playing the liaison. Brilliantly intelligent, eh, and so black, well, like soot. When I mentioned his aunt, he was surprised. But then he started speaking. I showed him five books on the Vudu religion. I looked at him and said: "Am I wrong in believing that sexual magic is the key to these pagan religions?" "That is true," he confirmed, "but normally we don't talk about it. That is a very delicate subject." And I continued by saying that in our Western views, sexuality is not perceived as sacred at all. Sacrality is usually hard to find.

Nowadays, one sees sex at will on TV and the internet, and people think, even in a number of priestly circles, that this is primarily, or even solely, psychological and sociological. But that is above all occult. That touches your subtle life force. And you do not treat that lightly. Or, if you do, from an occult perspective, it has major consequences. Then, for example, that famous parable of the five wise and the five foolish virgins from the Gospel of *Matthew 25:1-13* comes into effect. That is actually an end-time parable, isn't it? The five wise virgins had provided their lamps with the necessary oil; the five foolish virgins had not. When Jesus returned, the former were ready to receive Jesus; the foolish virgins, however, were not. Jesus advises people to always be vigilant, for only God knows the time when He will judge people.

Or let us refer to *Matthew 20:1-16*, where the workers in the vineyard who had worked only the last hour of the day received the same wages as those who had been picking grapes since the morning. Apparently, the Heavenly Father is lenient toward everyone who turns to Him, even though that insight comes quite late to 'the workers of the eleventh hour,' to those who attain a more mature understanding.

Yes, the idea of reincarnation rears its head here as well. Look at the Gospel where it speaks of the healing of the man born blind (John 9:1-14). The Jews ask Jesus who sinned, he or his parents, so that he is born blind. It is clear from this that the Jews believed in a sin preceding birth. Christ answered the question by saying that the works of God are revealed in him.

But actually, that is an evasive answer. And from this, I conclude that Jesus does not disapprove of reincarnation , for he had ample opportunity to do so. In my opinion, Jesus did not want to bring up that theme publicly. That is not a subject for a broad audience. The church is not capable of engaging with occultism as a community. It must reserve that for exorcists, who in many cases are not competent, or not sufficiently competent.

If I were to use ecclesiastical exorcism, I would first have to exorcise the ritual of that rite itself. Intrusive spirits have largely invalidated the ancient text. They have long known it by heart and, in a number of cases, perform the ritual together with the priest, albeit with the intention of diminishing its power. But those priests hardly feel or see this. More than one exorcist ²⁴will tell you that a number of ordinary prayers no longer suffice and that there is a need for more powerful prayers. Actually, such an exorcism should consist of an ever-changing text, so that those evil beings simply can no longer memorize it. Then the exorcist works much more on his intuition of the moment. Naturally, in doing so, he continues to make an unceasing appeal to the Trinity.

Incidentally, the same consideration applies to some of our more ordinary prayers. Intrusive minds attempt to dismantle those as well. On the one hand, our prayers have a fixed Trinitarian structure, but on the other, they leave room for their own formulation. And this can be adapted to specific and individual needs. Let us not look too far afield here. Consider, for example, the actor Fernand Constandin , better known as Fernandel , who gained fame for his role as a priest in the Don Camillo films. He addressed God in a vernacular language as it intuitively welled up within him.

That sacrality is sometimes hard to find is also evident from some statements made by our religious authorities. A cardinal who struggles with the subtle side of reality, and the many beings inherent to it, may say a thousand times: “You must choose between New Age and Catholicism,” but that is a false choice. You must choose between a clerical system and objective truth. The Church has become and remained a popular religion, and wishes to be so, and does not touch any of those matters. And why not? If you touch them—New Age and, for example, the doctrine of reincarnation—only then will people begin to understand baptism and the dogma of original sin...

²⁴See on this website, Tab: courses : Course 6.2.1. p. 111 : 3.3. – A primitive form of occult soul life. From: J. Pearce-Higgins, *Poltergeists, Hauntings and Possession*, in: JD Pearce-Higgins/G.St. Whitby, ed., *Life, Death and Psychical Research*, London, 1973, 188ff.. See also on this website, tab books, the book : 'Homo Religiosus', 13.3.2., Incantations.

The newspaper contained an article by a professor of religious psychology. He had attended a congress attended by many exorcists. And they had determined that there were practically no possessed people left. I burst out laughing. But it was rather a 'tragic laugh,' as the Ukrainian author Nikolai Gogol calls it. He described the daily lives of the people and their sometimes appalling flaws and sins. Their behavior sometimes struck him as more caricatural. With much humor, irony, and even sarcasm, Gogol observed, laughing because a caricature elicits laughter, but also weeping. For it is actually tragic that at that congress, the truth of possession is not faced. One thinks all too easily of intense sensational situations in this regard, but those are rather exceptions. Most possessions are latent and dormant, but for that no less dangerous or penetrating. I hardly know where to begin. Evil manifests itself in so many places, but many do not see it. I notice that so many people live in an occult atmosphere, an atmosphere that shows signs of insanity. And without a good connection with God, one is ultimately no match for it.

I am now going to say my prayer. "Father, Son, Holy Spirit, Holy Trinity, Father, allow me to tell this, for it is, after all, instructive. You are therefore entitled to eternal gratitude, FATHER."

39.14. Father Jan

HP . - A few years ago, I received a visit from a little lady from a small community. She asked me if I knew Father Jan. I replied that I had heard of that priest, but had never met him myself. I told her that I did know he had been a missionary in Zaire, and that he was now spending his old age in Flanders in a small parish with a beautiful little church and an old presbytery. Every day at 7:30 p.m., he celebrated his evening mass there. His presbytery was always filled with women who wanted to assist him with his duties. And that little lady says to me: "Look," she says, "Father Jan is a very good and distinguished man, but when I am there, I feel particularly tired afterwards. And I don't understand that. I don't know what it is, but I have the impression that there is something dark emanating from him. Is that possible?"

I said, "Yes, madam, that is possible. A person's surface soul can sometimes be in contradiction with their deeper soul." I gave that lady some advice and referred her to a few protective prayers. But a little later, I received a visit from a young lady from A. with a similar story about Father Jan. And neither lady knew the other. I told that young lady again that a person's deeper soul can be in contradiction with their conscious behavior. And a little

later still, I heard broadly the same story, this time from a couple who go to church there every Sunday. And both told me: "That is not pleasant at all; when we go to his High Mass and receive Communion, we feel unwell for the rest of the day. Why is that?" Again, I told the story of the foreground and the background and referred to a few prayers.

But when my visitors had left, I decided to call that Father Jan. I told him that I wanted to have a conversation with him after all. I told him about the three or four people who had come to me with their problems. I told him that they didn't dare speak to him about it, and that I didn't want to do that behind his back either. So I suggested that I come in place of those people. And he thought that was a good idea. And I went there, on a beautiful sunny afternoon, and I told him that. "Look," he said, "I was a missionary in Zaire for 28 years, and those black ladies from my parish over there told me that too." "So it's not just here?" I asked. "No," he said, "over there they said that about me too."

I then asked him what he had done about it, because such a thing is surely quite annoying. He shrugged his shoulders, uninterested. "There were even blacks," he continued, "whom I knew went to their sorcerers or sorceresses after they had been in contact with me, for example at a baptism or I don't know what, to neutralize that imagined negativity of mine."

I asked what his clerical superiors thought of that. He replied that they attributed it to black nervousness and remnants of primitivism and such. I heard him say this personally, and he stated unequivocally that it was the same here in Flanders. He did not question it. How could a missionary be so careless? He could have questioned those blacks. But he did nothing about it. To him, it was all primitive superstition. And he knew that they went to their sorcerers to do something about it. For that is exactly what their sorcerers saw: in his deeper soul, Father Jan was someone who appropriated the energy of his believers. From an occult perspective, he did nothing other than steal the energy of his parishioners, both in Africa and in Belgium, sucking out their life force. And that is why, in his presence, during his Eucharistic celebration and his communion, they felt as though their energy had been robbed. Then I said to myself: "Now I understand why those missionaries have no hold on that people; they never respond to what those people say. Among the Black people, you have many sensitive individuals who feel that vampirism, that stealing of energy, very strongly."

The tragedy is that someone who steals energy from others may have the best intentions, yet remains dangerous and 'harmful,' and continues to unknowingly cause harm around them. This, too, has its reasons.

I told him that if he wanted to, I could help him get rid of this. But he categorically refused... and that was his death. He passed away shortly afterwards. My 'voice' says that God wants to help him through an excess of mercy. God shouldn't do it, but he does it anyway. My voice says that it is not fair that Father Jan does not want my help. But just imagine, so for twenty-eight years he did not respond to what the believers over there were saying about that vampirizing, about the stealing of subtle energy from his parishioners. How do you expect to live in a good relationship with those people if you do not take them seriously? How do you expect them to accept the Biblical message? But if you suspect that in your deeper being you are actually robbing people of their energy, then you are perhaps afraid of the truth. And indeed, he remained arrogant. And my inner voice said later that he is now in the deepest part of hell; he didn't want to 'repent', did he?

WM. - Remark: "If he wants, I can help him get rid of this," says the priest. That is an improbable and incredibly great service that this priest, guided by his voice, a very great saint from the early Middle Ages, offers to Father Jan. It means that this priest, as a true 'Ebed Yahweh' (*Isaiah 40:66*) as a suffering servant, wishes to take upon himself the evil of one or more of Father Jan's previous lives and to atone for it—vicariously.

Father Jan's refusal to accept help and his will to continue stealing energy—the divine life force of the faithful—cannot be accepted by Heaven. And therefore, he undergoes the judgment of God. A person may be superficially inspired by the best intentions, yet still be 'harmful' in his or her unconscious and deeper soul, as occultists say in French. He or she then radiates misfortune around him or herself. The outward appearance, the 'foreground,' seems good, but the hidden and fundamental depth, the 'background,' is essentially not. In French, someone who brings misfortune is described as a "porte-poisse," someone who carries poison within and radiates it as well. Elsewhere,²⁵ they are called, among others, 'evoe' (Trilles), 'kumo' (Sterley), or a 'Lorelei' (German Romantics). The names differ in the many cultures, but it concerns the same phenomenon. This, too, is usually related to causes that can be situated in past lives. Mistakes made can be forgiven by the injured party, but must be rectified. If you have stolen

²⁵See the book: 'Homo religiosus', 7.5. A life force that causes misfortune

something, you can apologize for it, but you will also have to return it. Unless the injured party, not the thief, decides that you may keep the stolen item.

HP . – As already mentioned, Jesus definitely wanted a church. It was stated of non-Biblical religions that we had best accept, purify, and elevate them. But perhaps this advice can also apply to many practices and situations within the institution of the church itself. Let us think here of a renewed attention to the subtle world, a study of the occult side of religions, both non-Biblical and Biblical, and an education of religious that is not exclusively intellectual, but addresses the intuitions and forces emanating from every true religion. Or could the warning of the prophet Isaiah , 53:1; 6:10, still apply? In this we read: “God has blinded their eyes, hardened their hearts. This so that they would not see with their eyes, nor understand with their hearts; — lest they repent and I heal them!”

Deut. 29:1/5 points to the 'wound': “Now Moses called all Israel together and said to them: You yourselves have 'seen' (first sight) everything that Yahweh (...) has done. (...). But Yahweh has not given you a heart to understand (second sight) until now.” The 'faith' – now not interpreted secularly as opposed to 'religion', but sacredly, as it is consistently understood in the Bible, for example – is the breaking through of the first sight, into a second sight 'given' by God's grace ²⁶.

WM. – In this connection, I witnessed a conversation between the clairvoyant priest and a fellow priest, also a fellow teacher, who said that he did not possess this gift at all. The clairvoyant priest replied that his colleague did initially have this gift, but needed to make a start on its effective development. “You can do this too,” he stated. Naturally, you have to grow into it. Start doing so. Pray to help people in their need. You received the necessary ordinations for this upon accepting your priesthood. First of all, you have the ordination of the diaconate, in which you place yourself at the service of the needs of your neighbor. But you have also received the presbyterate, the highest degree of ordination. Occultly speaking, these are powers and energies that you can utilize for this purpose.

Our 'enlightened' and more rationalistically oriented priest was not at all in favor of this. He was, moreover, a supporter of the view of theologian Rudolf Bultmann . In the latter's book **Geloof zonder mythe** (*Faith Without Myth* ²⁷),

²⁶See on this website, Courses tab, Course 5.5.1. Introduction to Hiero-analysis, p. 51: The comprehending structure of the diagnostic-experimental method.

²⁷Bultmann R., *Geloof zonder mythe*, JJ Romen & Zonen, Roermond, 1954, 15.

he argues for a 'demythologizing' of the Bible. This entails a Bible that is in accordance with the needs of our rather rationalistic, scientific zeitgeist. Bultmann denies the paranormal side of faith as well as the historical character of the miracles of Christ. Thus, he states that "some aspects of traditional religious concepts must disappear, such as the belief in heaven, hell, the 'descensus ad infernos' or 'the descent into hell', the Ascension, the Second Coming, the belief in spirits and demons, the belief in miracles, and the mythological expectation of the future...". A number of believers say that this is not a demythologizing but a liquidation of Biblical religion.

The relationship between the clairvoyant priest and his colleague frequently led to disagreements, including regarding their views on exorcism. To this colleague, that was more of a problem for psychologists and psychiatrists.

One day, a student was seriously ill. The medical diagnosis stated that he would need to have his blood changed every month for the rest of his life. The colleague wanted to put it to the test. He approached his clairvoyant colleague and said: "You who speak so much about healings and subtle energies, look, one of our students is seriously ill in the hospital. Do you have time now to visit him with me?" "We will make time," was the calm reply. Both went to the hospital after the class, which ended at 8 p.m., and visited the student. "I will pray for him, also during my mass," he said. The days went by, and lo and behold, two weeks later the student was back in class and, to everyone's surprise—including that of the medical staff—had been declared cured.

It is to the credit of the fellow priest that, from then on, for the sake of honesty, he defended his fellow visionary to the other colleagues: "Look, we cannot grasp it with our rationalist minds, but I witnessed that remarkable healing. I must therefore admit that his religious vision effectively has a healing effect." That concludes this testimony.

But there is more. The ordinary believer can also walk part of the way along that path. Even though his or her intuitions do not reach as far as he or she would hope or wish. For this, let us refer to the experience of a certain Sofie ²⁸.

²⁸See on this website, texts tab, text 37: Miracle 71: an alternative? No. 9.7. Sofie's testimony p. 155

39.15. Sofie's testimony

WM. - As a religion teacher, Sofie had immediately after her retirement found herself in a group that met at the home of a clairvoyant priest. He administered an initiation to everyone, but with Sofie, this was not so simple. The priest had to lay his hands on her one more time to give her more energy. After that, according to him, it worked for her too. But Sofie, who was completely unfamiliar with such a form of religion, wondered what strange company she had now ended up in. She feared she had fallen into the hands of a black magician and could not understand why the other attendees did not see this and had accepted everything benevolently. Immediately afterwards, she had moved forward her annual appointment with her dowser and herbalist to check whether she was still in good health after this 'initiation'.

The dowser was able to see her two weeks later. All that time, she had tried with prayers to escape that supposed grip of black magic. But look, the more she prayed, the sicker she became. She had to stay in bed and took her wooden cross with her between the sheets anyway. Only after about ten days did she get better. When she was finally able to see her dowser, and he had finished his work, he was particularly surprised by her excellent health. Her 'blood vessels', as he calls them, had never been in such good condition. He couldn't understand it. He didn't even have to give her any more herbs and asked what exactly had happened. Sofie remained evasive and said that it might be because she was retired and life was much quieter for her now. Still, the man didn't understand. Afterwards, Sofie went to the priest-magicians full of enthusiasm and told him the whole story. The magician looked at her with a questioning expression. Then he said: "You prayed far too intensely in too short a time. And that brought more 'holiness,' more healing powers into your body than your subtle structure could bear. That abundance made you temporarily ill. But that is over now. You have become stronger. Now you can handle it. And furthermore: the cross, which you mentioned taking to bed with you all the time, now radiates much better than before, because of those prayers. Your praying has charged it up considerably more strongly." So much for this testimony.

With this, we wanted to demonstrate that, although Sofie was not clairvoyant at all, she can still be active in that magical realm, just like anyone who prays. That increased energy caused her health, and thus her subtle radiation, to improve, but apparently her surroundings as well. The wooden cross radiated better. And perhaps the same can be said of her bed, possibly of her room, and by extension even of her house. Here, too, one can state that

every quantitative increase (her increased prayer) ultimately leads to a qualitative leap (her health suddenly improved).

Let us briefly consider a procession, such as we have known in recent decades. The village priest led the way with the Blessed Sacrament, or with a statue of Mary, or whatever else, followed by members of various village associations and many believers. Thus, they proceeded through the main streets, praying together. Nowadays, this is primarily seen as folklore. But the original purpose was of a religious and occult nature. The intention was to drive evil from the streets and sanctify the village.

That frequent prayer is truly not a luxury but a bitter necessity should become apparent from what follows.

39.16. Penetrating but also fading spirits

HP. – Demonic and satanic spirits attempt to undermine and invalidate not only baptism, but all sacraments and all prayers. Therefore, it seems advisable to end many prayers with the word 'FATHER'.

Evil beings know that this refers to the Creator of all existence, and they fear Him. They know that He, and He alone, has the final word. Here the occult effect of a prayer becomes apparent once again: the activation of subtle energies, and thus of beings, to achieve a goal. Subtle beings are the carriers of such energies. In black magic, this is done for evil, for black magicians also pray to their gods and helpers. They indeed wish to cause harm. In white magic, this is for good. Here, one wishes to solve a problem or heal someone.

Shall we conclude this text with a prayer? You can choose your own intention. And remember that your problem is contained within the yellow box below. This way, it is neatly described and defined, and God and His servants know where to focus to help you.

Luke 17:26. - "As it was in the days of Noah , so will it be in the days of the Son of Man: people ate and drank and married until the day the flood came and destroyed them all, while Noah entered the ark.



Jesus, you clearly foresee that, except for a few, people at the time of your return at the end of time will live just as thoughtlessly as in the time of Noah – not realizing that you are returning. – Please open our eyes so that we are not taken by surprise. You deserve our thanks for that great grace.

WM. - Let us recall J. Grant (Chapter 5) and her reflection on an earthly life as 'a day's journey into the land of mists', 'an exile', and the earth itself as 'a shadowland of tears and pain'. This is to make us feel the glory of a 'heavenly' existence.

The Priest-seer whom we quoted in this text expressed a similar thought at the end of his life. From the doorway of his small home, he bid farewell and said: "Dear friend, my task on earth is coming to an end. It was a difficult task, with much misunderstanding from a number of people, including fellow priests. Yet I enjoyed performing it, and it was necessary. To my great joy, I am leaving this world. It is much better to work in the City of God."