Summary of Text 25:

"Mantic Practices as They Are Commonly Practiced".

In this text, Pastor T'Jampens examines the phenomenon of clairvoyance and paranormal perception. He does so primarily through the work of the French seer Eliane Gauthier.

To understand the essence of mantic art (*mantikè technè*), the text draws on classical Greek concepts such as *mnèmosunè* (an expanded state of consciousness encompassing the past, present and future) and *theoria* (a penetrating, contemplative perception that reaches the heart of the facts). The text criticizes the established scientific community, which often rejects paranormal phenomena and seership a priori, without any factual investigation, adopting an attitude of disbelief and ridicule.

According to the text, telepathy - the extrasensory exchange of information - is the essential foundation of clairvoyant perception. Telepathy gives the seer access to thoughts that already exist but are sometimes unconscious in the client's soul, and therefore often helps correct misunderstandings and misinterpretations of human relationships. Genuine clairvoyance, however, goes further and includes "pure seeing" or foreseeing (precognition), through which information about events that have not yet occurred is received. Here, the text warns of the danger of manipulating predictions: when a seer presents a definite picture of the future, there is a risk that the client will be influenced by it and unconsciously begin to act in accordance with that prediction.

Gauthier compares human consciousness and the paranormal to the ocean of the collective unconscious

Gauthier follows the line of thought developed by Freud and Jung. Through their gifts, seers establish a connection with this immeasurable source of information. Deep within the soul, people often possess an "inner voice" (a *daimon* or guardian angel) that already knows the truth before the seer speaks. Physical aids or infrastructure - the so-called underlying structure or "support", such as tarot cards, numbers, coffee grounds or crystal balls - do not alter the content of what is perceived. They function solely as catalysts to bring about the altered state of consciousness required in both the seer and the client.

The practice of a consultation is subject to important ethical and psychological rules.

Making an audio recording is crucial for listening back to forgotten information later and for checking whether the seer is projecting their own psychological problems onto the client. Consultations generally do not take place by chance, but at decisive turning points (*kairos*) in the client's life. The future should not be viewed as a rigid fate, but as a set of several potential possibilities. Since the mantic word possesses a magical, formative power, seers must exercise extreme restraint. Negative or judgemental predictions can have a destructive effect, while excessively detailed statements may mislead the client.

The text examines in detail the pitfalls and dangers of mantic practices. When a seer "sees nothing", this often points to a psychological barrier or repression in the client that needs to be addressed through psychotherapy. Fatalistic thoughts and the feeling of being "cursed" often stem from unresolved childhood trauma; claiming that occult harm can be bought off with money or jewelry is fraud. Moreover, predictions about exact dates of death or events in the very distant future (more than two to three years ahead) are decidedly harmful because they paralyze the client with fear. Compulsively moving from one seer to another ("seer-hopping") also arises from a lack of trust in one's own intuition and leads to further confusion.

Finally, the text draws a parallel with Carl Rogers' client-centered, humanistic psychology.

Both the therapist and the seer assume that the person seeking help already possesses within themselves the resources needed to find a solution. However, Gauthier leaves a gap in terms of faith by failing to identify God as the source of omniscience. The text supplements this with the biblical account of the prophet Daniel (Daniel 2), who teaches that it is not human abilities or pagan spirits of fate, but exclusively the Divine Trinity that is the source of all wisdom, light and the revelation of hidden mysteries.