40. The dynamism of Christianity (p . 11-437 , 426 p .)

Click on the text you want to read.

The dynamism of Christianity 11
40.1. Jesus wanted a mystical church. 15
40.1.1. A mystical factor 15
40.1.2. The salt of the earth 16
40.1.3. The themes of the first axiom summarized. 17
40.2. Clairvoyance as a fact 17
40.2.1. A powerful charge 18
40.2.2. An inner voice 19
40.2.3. A dream: Jacob's ladder 23
40.2.4. Contact with God through prophets 23
40.2.5. A village wizard looks into the future 24
40.2.6. The yellow smoke box is found. 26
40.2.7. To a paranormal fair 30
40.2.8. The visitors of the Lord. 32
40.2.9. The apostles also practice divination. 32
40.2.10. The themes of the second axiom summarized. 33
40.3. The tripartite division: nature, external nature, and supernatural .. 34
40.3.1. Nature 34
40.3.1.1. Science is accurate, but limited. 35
40.3.1.2. Science: a method, not an ideology 36
40.3.1.3. Science and chance 37
40.3.1.4. Does science believe in fairy tales? 39
40.3.1.5. Science and logic 40
40.3.2. Outdoor nature 41
40.3.2.1. Residents, ... 43
40.3.2.1.a. Pagan gods 43
40.3.2.1.b. Sea nymphs 46
40.3.2.1.c. Elves and devas 46
40.3.2.2. Thought Forms 48
40.3.2.2.a. A vengeful demon 49
40.3.2.2.b. To create a monk 50
40.3.2.2.c. Philip: an imagined character 51
40.3.2.2.d. A pop culture diva. 52
40.3.2.3. Out-of-body experiences during life 53
40.3.2.3.a. An NDE, or 'near-death experience'. 53
40.3.2.3.b. Mrs. Schwarz 54
40.3.2.3.c. I saw a sea of light. 55

40.3.2.3.d. I floated gently upwards. 56
40.3.2.3.e.. I was pushed out of my body. 58
40.3.2.3.f. Brain dead, and yet conscious 60
40.3.2.3.g. Two bruises? I only squeezed gently. 60
40.3.2.3.h. A nocturnal, subtle visitor. 61
40.3.2.3.i. The Dalai Lama 61
40.3.2.4. A definitive withdrawal 62
40.3.2.4.a. His subtle body disappeared into the earth. 62
40.3.2.4.b. A visit from someone who has recently passed away. ... 62
40.3.2.4.c. They do not know that they are dead. 63
40.3.2.4.d. The dog asks his deceased owner for a cookie. 64
40.3.2.4.e. “I had to come back,” the deceased lady emphasized. ... 65
40.3.2.4.f. The shadowy hitchhiker of Alba-la-Romaine 66
40.3.2.4.g. A prolonged and mocking laugh 68
40.3.2.5. A descent into hell 69
40.3.2.5.a. The Witch of Endor 69
40.3.2.5.b. Homer, the Blind Seer 71
40.3.2.5.c. Black is the root, white the flower 73
40.3.2.5.d. Dante's 'Divine Comedy' 73
40.3.2.5.e. Ngema: “ We were many” 74
40.3.2.6. Initiatory groups 76
40.3.2.6.a. The Illuminati or the enlightened. 77
40.3.2.6.b. The Golden Dawn 78
40.3.2.6.c. 'Skulls and bones' and Genesis 3:22 78
40.3.2.6.d. Rock 'n Roll 79
40.3.2.6.e. To win the world, to lose your soul. 79
40.3.2.6.f. Not-so-innocent piercings 80
40.3.2.6.g. Not so innocent blood transfusions 82
40.3.2.6.h. Devilish inhabitants 82
40.3.2.6.i. “You live from the devil, your father” 84
40.3.3. The Supernatural 86
40.3.3.1. Platonic Ideas as Thoughts of God 86
40.3.3.2. The Holy Trinity 88
40.3.4. The themes of the third axiom summarized. 88
40.4. A profane and a sacred evolution 90
40.4.1. An evolution from a distant past 90
40.4.1.1. Man as citizen of two worlds 90
40.4.1.2. Evolution according to Soloviev 91
40.4.1.3. Reincarnation or re-embodiment 93
40.4.1.3.a. The “family unconscious” 94
40.4.1.4. Some testimonies. 95

40.4.1.4.a. Joan Grant 95
40.4.1.4.b. Shirley Maclaine 95
40.4.1.4.c. Shanti Devi 96
40.4.1.5. Reincarnation and the Bible 96
40.4.1.6. Man: the result of a long evolution 98
40.4.1.6.a. Consciousness: from stone and plant to animal and man. 98
40.4.1.6.b. The llama is reborn as a donkey. 99
40.4.1.6.c. The snake comes to look at her daughter. 100
40.4.1.6.d. My brother, the gorilla 102
40.4.1.6.e. Evolutionary theory versus creationism 104
40.4.1.7. Nahualism 105
40.4.1.7.a. The Psylles or snake charmers 106
40.4.1.7.b. The power of the king of Lolo 107
40.4.1.7.c. Father Diëgo and the Cayman 108
40.4.1.7.d. He had turned into a crocodile. 109
40.4.1.7.e. The snake is my elangela. 110
40.4.1.7.f. Of goats and women 110
40.4.1.7.g. A new female python 112
40.4.1.7.h. Your daughter is baptized by Umkulu-Mkulu 113
40.4.1.7.i. A new 'sacred' python woman is born. 114
40.4.1.7.j. Animal energies heal. 115
40.4.1.8. The animals and Jesus, the Son of Man 117
40.4.2. An evolution towards a distant future 117
40.4.2.1. Searching for spiritual connections 117
40.4.2.2. Man has many bodies. 118
40.4.2.2.a. A material evolution 119
40.4.2.2.b. An elevation to the spirit 120
40.4.2.2.c. All vehicles develop 122
40.4.2.2.d. Three immense movements 123
40.4.2.2.e. Personality and individuality 124
40.4.2.2.f. Accelerate or slow down evolution 125
40.4.3. Sexuality and mating 125
40.4.3.a. The life course of a human being 126
40.4.3.b. 'Male' and 'female' are relative concepts. 127
40.4.3.c. Sexual abstinence 127
40.4.3.d. Energy at different levels 128
40.4.3.e. A powerful flywheel 129
40.4.3.f. Use and misuse of sexuality 130
40.4.3.g. Let's summarize briefly. 131
40.4.4. The themes of the fourth axiom summarized. 132

40.5. Dynamic forces in non-Biblical religions 134
40.5.1. Some non-Biblical religions 135
40.5.1.1. Santeria 135
40.5.1.1.a. 'Do, ut des', 'I give, so that you give'. 136
40.5.1.2. Macumba 137
40.5.1.2.a. Our gods position themselves 'above good and evil'. ... 139
40.5.1.3. Voodoo 141
40.5.1.4. I swear by the holy name of Bapuka 142
40.5.1.4.a. A paddle steamer on the Congo Current 142
40.5.1.4.b. Bapuka orders the 143
40.5.1.4.c. Bapuka sent me dreams 144
40.5.1.4.d. No coincidence? 145
40.5.1.4.e. Bapuka: A valid stadium? 146
40.5.1.5. Twadekili, the Virgin Python Priestess 148
40.5.1.5.a. Plant, but also animal energies 148
40.5.1.5.b. The Snake Charmer and the Blind Man 149
40.5.1.5.c. An archaic, yet Biblical code of conduct 151
40.5.1.6. Sai Baba 152
40.5.1.7. The Kumari Religion 153
40.5.1.8. Emperor Akihito and the Sun Goddess. 154
40.5.1.9. 'Capacocha' : The 'royal sins' 155
40.5.1.10. A Lorelei 156
40.5.1.11. Abishag of Shunem and King David 158
40.5.2. The harmony of opposites 159
40.5.2.1. A lying spirit 161
40.5.2.2. A divining spirit 163
40.5.2.3. Sexuality as a source of occult life force 164
40.5.2.4. The problem-solving capacity of religions 164
40.5.2.5. Monotheism, or a multitude of religions? 165
40.5.2.6. Accepting the archaic layer. 168
40.5.2.7. The drums were drenched with blood. 169
40.5.2.8. A magical judgment 169
40.5.2.8.a. A stolen goat 169
40.5.2.8.b. The Fire of Truth 170
40.5.2.9. A divine judgment. 172
40.5.2.9.a. On causes and consequences 172
40.5.2.9.b. Chance 173
40.5.2.9.c. Divine but substandard 174
40.5.2.9.c. Those who honored their oaths.. 175
40.5.2.9.d. An Egyptian papyrus 175
40.5.3. Accept, purify and elevate. 176

40.5.4. The themes of the fifth axiom summarized. 177
40.6. Dynamic forces in Christianity 179
40.6.1. From then and now: our 'sacred history' 179
40.6.2. Some remarkable healings 181
40.6.3. The Holy Trinity 183
40.6.3.1. Christian Prayer 184
40.6.3.2. A daily prayer 185
40.6.3.3. A practical model 188
40.6.4. Logical reasoning 189
40.6.4.1. The ABC Theory 191
40.6.4.1.a. 'Sentences' 193
40.6.4.1.b. What one “makes oneself believe” 193
40.6.4.2. Peirce: Four Methods of Persuasion 195
40.6.4.2.a. Self-will method ('Tenacity'). 195
40.6.4.2.b. Method of orthodoxy ('Authority') 196
40.6.4.2.c. Preferred method ('A Priori') 196
40.6.4.2.d. 'Scientific' method ('Reality') 196
40.6.4.1.e. “The Mirror Man”. 197
40.6.4.2. Three syllogisms 198
40.6.5. Dare to think independently. 201
40.6.5.1. 'Gnothi seauton', 'know thyself'. 202
40.6.5.2. Plato's image of man. 202
40.6.5.3. Dr. Jekyll and Mr. Hide 203
40.6.5.4. The integrist tendency 205
40.6.5.5. Sapere aude! Dare to know. 205
40.6.5.6. Freud and the unconscious 207
40.6.6. An incorrect denial of God 208
40.6.6.1. Is God absent in his creation? 208
40.6.6.2. God does not create automatons. 209
40.6.6.3. Our human limitations 210
40.6.6.4. An 'argumentum ad hominem' 210
40.6.7. The Western Blindness 211
40.6.7.1. Your mind is blind, your soul is dead 212
40.6.7.2. The 18th-century Enlightenment also blinds 213
40.6.7.3. An intellectual education 214
40.6.7.4. The possessed recognize Jesus 217
40.6.8. Magnetizing; a universally operating force 218
40.6.9. The themes of the sixth axiom summarized. 219
40.7. Evil exists. 219
40.7.1.1. The Prince of this World 220
40.7.1.2. A soul without Divine life force 220

40.7.1.3. Theodicy: Can God exist if evil exists? 220
40.7.1.4. The bad mood: dealing with a bad situation. 221
40.7.1.5. Complete despair, complete distrust 222
40.7.1.6. Have we forgotten God? 223
40.7.2. Wizards at work. 223
40.7.2.1. Call upon your Manitou! 223
40.7.2.1.a. Cruel animals 224
40.7.2.1.b. A magical 'liturgy' 225
40.7.2.1.c. Breaking the ice 225
40.7.2.2. One human less, one Ngil more 226
40.7.2.3. Vaughn “What I asked for”. 227
40.7.2.3.a. “It had black wings 228
40.7.2.3.b. This is the power at my disposal. 229
40.7.2.4 “J'ai sacrifié ma vie pour mon peuple”. 230
40.7.2.4.a. “We threw the corpses into the Zaire River 230
40.7.2.4.b. He took all the wives of his employees. 231
40.7.2.4.c. I saw them drink a glass of human blood 232
40.7.2.5. Black Masses 232
40.7.3. Witches at work. 233
40.7.3.1. Fortune : A negative suggestion 233
40.7.3.2. Marguerite Gillot 234
40.7.3.2.a. “They are larvae”. 235
40.7.3.2.b. A baby as a victim 236
40.7.3.2.c. The rebound 237
40.7.3.3. Hexe Petra 237
40.7.3.3.a. I take revenge. 238
40.7.3.3.b. Our relationship is purely spiritual 239
40.7.3.4. The Cannibal of Montpezat 239
40.7.3.5. A witches' sabbath 240
40.7.3.5.a. The one who can do 240
40.7.3.5.b. A descent into hell 241
40.7.3.5.c Goya's Black Paintings 242
40.7.3.5.d. Marilyn Monroe 243
40.7.3.5.e. Van der Zeeuw : “de helle” 244
40.7.4. Energy is stolen. 244
40.7.4.1. They live among us. 245
40.7.4.1.a. Proverbs 7: struck by death 245
40.7.4.1.b. The prostitutes bathed in blood. 247
40.7.4.1.c. Staying alive without food. 248
40.7.4.1.d. 'Staring to death' a toad. 248
40.7.4.1.e. The power of the eye. 249

40.7.4.1.f. Their dead body was beautiful and bloodshot. 250
40.7.4.1.g. He was bitten and died a short time later. 251
40.7.4.1.h. Their bodies were beautiful. They were canonized 251
40.7.4.1.i. The stigmata 253
40.7.4.1.y. Why the stigmata? 254
40.7.4.1.k. The apparitions in Lourdes to Bernadette 255
40.7.4.1.l. Her body was beautiful. She too was canonized. 255
40.7.4.2. Changed homes 257
40.7.4.2.a. Someone is 'pulling' at me. 258
40.7.4.2.b. The Chosen Child and the Deceased Lama 258
40.7.4.2.c. A great-grandmother and her great-grandchild 260
40.7.4.2.d. Chnoem the potter 261
40.7.4.2.e. People who tamper with prohibited substances. 262
40.7.4.2.f. Tessa Neele from South Africa 265
40.7.4.2.g. Go to sleep as a Serb, wake up as an Englishman. 265
40.7.4.3. Alain Remue: Evil sat at our table. 266
40.7.4.3.a. Les cultes de l'enfer 267
40.7.4.4. Knack 1: From the devil, deliver us, Lord. 269
40.7.4.4.a. Knack of 31 05 1989: Readers write. 270
40.7.4.4.b. Reader reactions in Knack of 5 09 1989. 272
40.7.4.4.c. Reader reactions in Knack of August 16, 1989. 273
40.7.4.4.d. A testimony from the webmaster of this site 275
40.7.4.5. Knack 2: 'This is already the century of the devil' 276
40.7.5. Demonic device 278
40.7.6. Satania 282
40.7.7. The Judgment of God 283
40.7.7.1. Causes and effects outside the Bible 283
40.7.7.1.a. A life free from burdens or not 283
40.7.7.1.b.. Deceased people 284
40.7.7.1.c. The judgment of a blind man 285
40.7.7.1.d. The judgment of a lame person 286
40.7.7.1.e. A wound will not heal. 287
40.7.7.2. Causes and effects in the Bible 289
40.7.7.2.a. An immanent sanction 289
40.7.7.2.b. A sick person does not recover... 290
40.7.7.2.c. Correction of error. 291
40.7.7.2.d. The demon of vengeance: a great injustice 292
40.7.7.2.e. Purify us from unconscious evil. 293
40.7.7.3. An afterdeath joy? 293
40.7.7.3.a. Refuting experiences 295
40.7.7.3.b. An afterdead hell 296

40.7.7.3.c. Numerous are the people who do not improve themselves. 298
40.7.7.4. The judgment of God can be read in the aura of man. 299
40.7.7.5. The Last Judgment 302
40.8. The structure of the sacred 304
40.8.1. A fine subject 305
40.8.1.1. The transfer of a thought 305
40.8.1.2. A sea of small dots 306
40.8.1.3. I was pushed out of my body 307
40.8.1.4. 'Monads' as luminous dots 308
40.8.2. It feels like it is alive. 308
40.8.2.1. There is something about this cross 308
40.8.2.2. The animal felt different. 309
40.8.2.3. No Mom, Tofke has no more colors 309
40.8.3. Creating a fetish 309
40.8.3.1. Charging with life force 310
40.8.3.2. In quiet concentration 311
40.8.3.3. Shifting the blame 312
40.8.3.4. The importance of rhetoric 313
40.8.3.5. Some conclusions 315
40.8.4. Relics 317
40.8.4.1. The skull of Saint Thomas Aquinas 317
40.8.4.2. A persistent prayer 319
40.8.4.3. The tourist center 320
40.8.4.3.a. Department stores 322
40.8.4.3.b. Illustrations and photos 323
40.8.4.4. A need for powerful prayers. 324
40.8.5. Sacred objects 324
40.8.5.1. Dedicating an image 324
40.8.5.2. The luminous aura of a church building 325
40.8.5.3. The dark aura of a church building 326
40.8.5.4. A not-so-healing aura 327
40.8.5.5. In the dome of St. Peter's Basilica 328
40.8.6. Holiness as power 329
40.8.6.1. Holiness as a higher power. 329
40.8.6.2. Who touched me? 329
40.8.6.3. A stream of 'particles' 330
40.8.6.4. The voice of Frau Möller 331
40.8.6.4.a. A substitute fine 332
40.8.6.4.b. I had absorbed the pain 333
40.8.6.4.c. A universally operating force 333

40.8.7. Jesus as a unique figure 334
40.8.7.1. Jesus as sensitive 334
40.8.7.2. Jesus as Seer 335
40.8.7.3. Jesus as miracle worker 335
40.8.7.3.a. “My kingdom is not of this world”. 338
40.8.7.3.b. Yahweh wants no sacrifices 338
40.8.7.3.c. The supernatural finish 339
40.8.8. Miracles of Jesus 340
40.8.8.1. The Healings of Jesus: Another Point of View. 341
40.8.8.2. To the traditional healer? 343
40.8.8.3. A miracle: a supply of energy 344
40.8.8.4. The influence of evil spirits 346
40.8.8.5. Miracles as a magical process 347
40.8.9. The miracles at Lourdes 349
40.8.9.1. The Museum of Miracles at Lourdes 349
40.8.9.2. Criteria at Lourdes 350
40.8.10. The themes of the eighth axiom summarized. 351
40.9. Trinitarian energy as the basis of religion 351
40.9.1. The Ecclesiastical Inquisition 351
40.9.1.1. Nicolas Rémi, the Grand Inquisitor 352
40.9.2. A first media-written text 354
40.9.2.1. A stream of luminous dots 357
40.9.2.2. Monads : many luminous points 358
40.9.2.3. From bottom to top 358
40.9.2.4. The Powerlessness of the Mind 359
40.9.3. The sacred viewed clairvoyantly 360
40.9.3.1. Linked nature spirits 360
40.9.3.2. Who gets to see the ghosts? 361
40.9.3.3. Both were conceived without sin 363
40.9.3.4. A hierarchical pyramid 364
40.9.3.5. The androgynous monad. 365
40.9.3.6. An obvious question. 365
40.9.4. The special conditions. 366
40.9.4.a. 'Media writing'. 366
40.9.4.b. Death threats 367
40.9.5. A second medially written text 368
40.9.6. The Wonderful Works 370
40.9.6.1. Sofie's testimony 371
40.9.6.1.a. A particular chargedness 371
40.9.6.1.b. She redoubled her prayers. 372
40.9.6.1.c. What happened to you? 373

40.9.6.1.d. I lay my hands on you. 374
40.9.6.2. The leap of a predator 374
40.9.6.3. A nocturnal crocodile 377
40.9.6.4. Sister Marie-Madeleine's Descent into Hell. 378
40.9.6.5. The story of Father Jan 380
40.9.6.5.a. A missionary in Zaire. 381
40.9.6.5.b. In the deepest part of hell 382
40.9.6.5.c. Animal energies 384
40.9.6.6. A charged skin cream. 385
40.9.6.6.a. I couldn't move anything anymore. 386
40.9.6.6.b. It was about the chakras. 386
40.9.6.6.c. The occult statute 387
40.9.6.7. And yet… even in our time! Kortrijk 388
40.9.6.8. I see that you suffer from diabetes. 391
40.9.6.9. What certainly must be mentioned here. 392
40.9.7. Intrusive creatures 392
40.9.7.1. What clerics rarely see 393
40.9.7.2. The day of the baptism 394
40.9.8. An Exorcism 395
40.9.8.1. Formulas, but also intuition 396
40.9.8.2. Complete despair, complete distrust 399
40.9.8.3. The movie: The Entity 400
40.9.8.3.a. Asmodeus, the worst among the demons 401
40.9.8.3.b. The alluring daughters of men 401
40.9.8.3.c. Merlin the Wizard 402
40.9.8.4. The movie: The Exorcist. 403
40.9.8.4.a. No misleading talk, but prayers 403
40.9.8.4.b. A flyer in the movie theater. 405
40.9.9. The themes of the ninth axiom summarized. 407
40.10. Religion: individual, internalized, and forgiving 408
40.10.1. The Book of Genesis. 408
40.10.2. God makes a covenant with man. 409
40.10.2.1. The old covenant is broken. 409
40.10.2.2. The New and Eternal Covenant 410
40.10.3. Religion: individual, internalized, and forgiving. 411
40.10.4. Freedom, and judgment: What you sow, you shall reap 412
40.10.5. The Commission of Jesus and the Contradiction 413
40.10.6. A conversation, a last letter 415
40.10.6.1. “Some time to consider, please”. 415
40.10.6.2. A final letter 416
40.10.7. As it was in the days of Noah.. 417

40.10.8. Love for all creation. 418

The dynamism of Christianity

Introduction

The title of this text cannot fail to come as a surprise. Christianity, certainly in the West, is in a crisis. Churches are emptying. There are hardly any vocations left, and the number of priests is declining. The news we have heard from the church in recent decades is, to put it mildly, not always encouraging. Traditional popular faith, as it has existed for centuries, now seems to be a distant memory. Is there still dynamism, one might ask, and where do we find it? This text is about that quest. And our answer is affirmative. Yet it reveals important differences from the way we traditionally experienced our faith. It ultimately becomes more personal, more internalized, and pays more attention to that mystical element. Is that new? No, it is actually old, very old. It dates back to the time before Christ, to the time of the prophets. But apparently, we have insufficiently understood the importance of what they predicted then for a distant future.

A podcast and two texts

We listened to a podcast about relics [1]and delved into two texts we found in the weekly magazine Knack. The first text was somewhat older [2], dating from 1989. The second text is more recent [3]. Both discuss the existence or non-existence of the devil and the practice of exorcism. We believe it is useful to dwell on this a little longer. It seems to us that we are not really helped by considering them rather as separate, self-contained pieces of information. What does seem absolutely necessary, certainly in our time, is to situate them within a much larger religious whole. Then they are no longer a separate element of a collection that seems somewhat strange to many. Nor are they part of a much more comprehensive and richer system, the content and scope of which few still suspect. However, if we give them a rightful place within their larger whole, we understand their coherence and structure much better. That larger whole stands for 'total reality'. Its scope and content are simply gigantic. We gain insight into its extent only through limited samples,

[1] The hour of truth, with Dennis van den Buijs. How do you know if your relic is real or not? https://player.vrt.be/vrtnws/js/assets/soundWavesStatic.png VRTN_Radio 5 April 2025.
[2] Chris De Stoop in Knack of May 17, 1989: “Deliver us from the devil, Lord ”.
[3] Jeroen de Preter in Knack of October 26, 2025: “ Satan lives, perhaps today more than ever”.

and we understand only parts of its content. And that reality is rooted in, permeated by, and supported by a thoroughly dynamic and Biblical religion.

W.E. Hocking [4]puts it this way : " 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." And that is what this text intends to address.

Let us look back in time for a moment. For centuries, the Christian religion was a religion for the people. The faith was controlled and administered by the church. The common man accepted the faith as 'our mother the holy church' presented it. Regarding the great questions of life, he resigned himself quite easily to the supposedly infallible authority of the church. It knew best, people believed. The older generation among us remembered in their youth a last remnant of that stable Christianity that had existed for centuries. If one was baptized and confirmed and kept the commandments, people accepted it as true that one would go to 'heaven' after death.

The self-evident certainties that once provided people with a calm mind and contented self-possession have lost much of their power today. Life horizons are less clear, and the world and life seem much more complicated. The paranormal and clairvoyant aspects to which the Gospels repeatedly attest usually remained specific to, and limited to, religious services. But whether, and how, they truly existed outside the walls of the church building, people were no longer so talkative about.

However, if we wish to better understand religion, this simply cannot be done without also addressing these mantic and magical aspects. This is not always self-evident. However, if one has a profound and unusual experience, or endures a serious illness, such questions come much closer, and one is eager to seek possible answers.

Below, we attempt to distinguish a number of elements specific to religion in general. We wish to address several differences between Biblical and non-Biblical religion. If we want to better understand what religion is ultimately

[4] Hocking WE, Les principles de la méthode en philosophie redactiee, in Revue de Métaphysique et de Morale, 29:4, 452/453.

about, we must keep a number of presuppositions in mind. We wish to go further than what common popular belief presents to us.

It is sometimes stated that an axiom or presupposition is a basic statement that is assumed without proof. However, these statements are not entirely arbitrary. Consider, for instance, 'proof by contradiction'. In this case, one assumes that not your axiom, but the opposite of your axiom is true. And if you reason further from there, you arrive at a contradiction. You cannot help but conclude that your axiom does contain a grain of truth. It is in this sense that we consider our presuppositions, and thus, axiomatically, wish to delve deeper into the great questions of life. These most certainly have a philosophical, and for many, also a deeply religious character.

A number of axioms

Some of these presuppositions may sound somewhat familiar to some. To others, they might be entirely new. They may also be difficult to accept. Nevertheless, for a proper understanding of what religion essentially is, they seem well worth considering. They can help us see the unity in the multitude of phenomena. They can also give us a better insight into the logical structure of religion. Once we have internalized these axioms and are sufficiently familiar with them, it seems that they speak for themselves. Then that – according to some – 'blind leap' of faith is far from blind, but rather becomes a thoroughly considered choice. “Yes, of course, that is how it must be, no other way,” we think then. And we are sometimes surprised that we did not see it all this way much earlier.

With our journey through this religious axiomatics, we hope to grant every reader the joy of arriving at a richer and deeper insight into the essence of religion.

We already list these axioms below.
Axiom 1 states that Jesus himself wanted a mystical church.
Axiom 2 tells us that clairvoyance exists.
Axiom 3 divides reality into nature, external nature and the supernatural.
Axiom 4 views reincarnation as a fact.
Axiom 5 pays attention to dynamic forces in non-Biblical religions.
Axiom 6 points to the dynamic forces in Christianity.
Axiom 7 states that evil exists objectively.
Axiom 8 highlights the structure of the sacred.

Axiom 9 illustrates the Trinitarian energy as the basis of religion.
Axiom 10 argues for an individual, internalized, and forgiving religion.

If we pause to consider this, we quickly notice their connection. The mystical element that Jesus intended (1) can only be perceived in a clairvoyant manner (2). But then you immediately divide reality into, on the one hand, that which can be perceived by everyone, and on the other hand, that part which can only be determined 'clairvoyantly' (3). However, this presupposes the existence of an extremely fine substance that makes it possible to experience something of the external and the supernatural. Furthermore, reality is not static, but evolves. Every human being has and makes history. He grows not only in the biological and psychological realms, but also and especially in that subtle realm. Seers tell us that man evolved for centuries through a series of incarnations (4). Thus he could experience many dynamic forces of non-Biblical religions (5), but possibly also the dynamic forces of Christianity (6). Then he became acquainted with the many forms in which evil manifests itself (7), but he also learned to know the power of 'the sacred' (8).

These presuppositions, the axioms of 1 to 8, provide the framework for better situating and understanding axioms 9 and 10. This text, text 40, * *The Dynamism of Christianity* *, differs from all previous texts because it delves much deeper into the essence of this religion.

Through the almost prophetic insights and the miraculous works of Father T'Jampens (1922/2007), we get a unique picture of the power of this Trinitarian energy (9). Father T'Jampens repeatedly illustrated the healing character of Christianity. Where medical science reached its limits, he took over. He effectively healed many people of their ailments. For him, Christianity was fully 'the wisdom that descends for the healing of the nations'. This is also stated in seven languages at the bottom of the title page of this website. He always emphasized that he was merely a mediumistic figure, an intermediary, and that the healing energy ultimately came from the Holy Trinity, and still comes. Like a number of prophets from the Old Testament, he advocates for an individual, internalized, and forgiving religion (10). Here is the common thread connecting these ten axioms.

Not everyone will agree with these ten axioms. Nor is that necessary. It is even good to have reservations about them. We do not list them as truths of faith. Accepting them in blind faith does not seem advisable at all. Blind faith

leads all too easily to errors of all kinds. Let us state much more modestly that these presuppositions exist simply for the sake of taking note of them. It is always good to know someone's view and their argumentation. One can then determine one's own standpoint more accurately, and perhaps point out logical shortcomings to one another. But the reverse can also happen. And both parties benefit from that.

Ultimately, faith in Jesus is only possible if he, Jesus himself, makes it clear to us that he is indeed our savior in the totality of reality and thereby occupies a unique position. Let us examine these axioms with respect for every opinion and with a logically rigorous mind. We bear in mind that of contradictory data, ultimately only one can be true. This naturally applies to religious data as well. It should be immediately clear that the materially observable, as is the case in the exact sciences, is insufficient to penetrate to the essence of a religion.

In what follows, we ask ourselves what religious data is at our disposal and what we can deduce from it. We therefore rely on experience, but equally on logic. And we retain that logical rigor regarding that which is not immediately perceptible to everyone. We wish to clarify and illustrate all of this in this text. We have already mentioned a number of testimonies elsewhere. Here, however, we have rearranged them in such a way that they illustrate the common thread we wish to follow here much better. We do not look so much at the isolated data in itself, but rather aim to demonstrate the connection that unifies the many data. This leads us to a much better understanding of religion as a whole.

40.1. Jesus wanted a mystical church.

That Jesus wants a church is clearly evident from *Matthew 16:18-19,* where he says to Peter : “You are Peter. On this rock I will build my church, and the powers of the underworld will not prevail against it.” The Latin and also the Greek term 'petra' indeed mean 'rock'. If the church were no longer to exist , what mystical factor would remain for us in the present time? Perhaps none at all.

40.1.1. A mystical factor

The term 'mysticism' here stands for the firm conviction that there exists a reality that largely transcends the material world. In this sense, 'mysticism' is related to 'metaphysics'. The latter term comes from Ancient Greek. In this civilization, which is one of the pillars of our Western culture alongside Christianity, man first studied 'fusis', nature and the related natural

sciences. Subsequently, he reflected on that which transcends these sciences. The Greek term 'meta' stands for 'what comes after'. Metaphysics, therefore, concerns deeper reflections on the totality of reality and on its sense and meaning. In short, it concerns the considerations man makes after having mastered the entire 'fusis', the sciences known at the time. Thus, one immerses oneself in the pronouncements of great thinkers, or reflects on the world of the paranormal, the role of the various gods, and everything that can be linked to religion. That is how the Athenian thinkers Socrates, Plato, and Aristotle saw it in their time, and that is a few centuries before our era.

That a higher reality exists is a theme that has remained relevant throughout the centuries ever since. It belongs to 'philosophia perennis', to eternal philosophy. Centuries later, the Enlightenment philosopher J.F. Hegel stated that a people without metaphysics resembles a church without the Most Holy Place. For the Christian faith, this means that the deepest part of our being is firmly rooted in the eternal and imperishable, in 'something' that gives support and meaning to our existence. Biblically speaking, it means that we are profoundly children of God, that we were created in His image and likeness, and that our life is constantly sustained by the power of the Holy Trinity: the Father, the Son, and the Holy Spirit. Some even claim to actually feel that power. Whoever lacks this conviction, a believer states, leads a rather superficial life and feels at the mercy of the seemingly accidental twists of fate.

40.1.2. The salt of the earth

Regarding this mysticism, we refer to the text 'Salz der Erde' [5](the salt of the earth). This was written in 1931 by Maria Trips, a simple woman from Weingarten, Germany, wrote. She says that she used to never pray for the priests. She thought that shepherds of souls did not need to do so given their constant contact with God . Later, she came to believe that it is extremely important to pray for them. One day, after reading the Gospel text of *Matthew 5:13* , about the salt of the earth, she wondered what Jesus actually meant when he said to his apostles: “You are the salt of the earth. But if the salt loses its savor, with what shall one salt it? It then serves only to be thrown away and trampled underfoot by people.” While musing on this, it suddenly occurred to her that 'the savor of the salt' might well refer to the mystical powers that priests, as mediumistic figures, receive in abundance, including during their ordination and during their abundant prayer. When, then, does the salt lose its savor? She believes that this becomes the case when religious

[5]Trips Maria , Salz der Erde, 1931, Weingarten (Württemberg). See integral text 22 and book 'Homo Religiosus' 13.4.2. Both the text and the book discuss this. You can find both on this site.

people neglect the mystical aspect or even deny it entirely. For suppose they indeed do that, then Christianity loses its last defense mechanism. Then life suddenly loses a great deal of its perspective, of its religious depth, or let us say, of its height.

Mrs. Trips further wondered whether Jesus, when he made that statement, had a specific historical period in mind. Indeed, after some musing, she feared that the era in which she lived—the interwar period, the time between the First and Second World Wars—was the beginning of it. We are now nearly a century further on. Since then, the church has, to put it mildly, certainly not improved. A number of contemporaries in our 21st century likewise state that we are witnessing the beginnings of that 'end time.' They believe that we are in the period when the salt of the earth loses its power. According to them, the church is in danger of losing its influence at a rapid pace. Church buildings are emptying, and numerous malpractices and global scandals are increasingly damaging its image. Contemporary world events sometimes give the impression that the mystical factor of existence is lost. And yet, in all the texts on this website, there prevails a profound conviction that the gates of the underworld will ultimately not overwhelm the church of Jesus.

40.1.3. The themes of the first axiom summarized.

We addressed Jesus' explicit promise that the church will continue to exist. It is not only valuable, but also necessary. The salt of faith must retain its power. In doing so, the Christian religion appropriates a mystical factor and largely transcends the material values of the profane world. As stated: we want to approach not only the profane reality logically, but also the sacred.

40. 2. Clairsensitivity as a fact

What we see and touch “in this world” is merely the 'foreground'. Without any insight into its background, this world risks being interpreted as meaningless, or at least opaque and particularly superficial. That is one of the reasons why mantically gifted mediators can be of some importance: after all, through an extra- or supernatural disposition and gift, they are more at home in that 'background'.

In what follows, we mention a number of situations or events that can confirm the existence of paranormal perception. We prefer to speak, and speak more generally, of clairvoyance rather than clairaudience. The latter places one-sided emphasis on 'seeing'. Some, for example, hear an inner

voice, perceive a scent of holiness, or say that evil 'stinks'. But it could just as easily be a remarkable dream that foreshadows an event or clarifies an insight. We illustrate this form of perception with several testimonies, both Biblical and non-Biblical. This striking charge can illustrate how a person comes to religion, and possibly how such a faith might further develop.

40.2.1. A powerful charge

Let us summarize what L. Chochod, *Huê la mystérieuse*[6] tells us about this. Sometimes an Anamanite, a villager near Hue, Vietnam, feels something unusual at a special place in nature, such as a peculiar and powerful charge. It also happens that he has a striking dream there. Because he feels that there are invisible beings at that place who can help him in his struggle against the many threats of life, he builds a small temple there. Such a thing does not go unnoticed by the other villagers. Some 'sensitive' villagers claim that they also feel that peculiar energy there, for example as tingling in their palms, or even more so, a few individuals will claim, with a kind of intuition, with a clairvoyant gaze, to 'see' the presence of a nebulous 'being'.

Thus, the small temple gradually becomes an important place, a sanctuary where the entire community gathers at specific times and offers sacrifices to local spirits or deities. Often, nothing more is needed to give rise to a religious center. Many similar examples can be found elsewhere, scattered across the globe. For our Western culture, consider, for instance, the origins of Greek, Roman, or Scandinavian mythologies. In a particular place, one experiences a reality that reaches further and higher than the reality of everyday life. We wish to emphasize that in such communities, a direct, unusual, non-natural experience lies at the foundation of their religion. Therefore, not prior theoretical considerations from which one derives some religious practice, but rather direct experience. For us Westerners, this is a rather rare and unusual, indeed 'sensitive' or paranormal experience, but in many non-Western cultures, this sensitivity is the rule rather than the exception. It is, or was, still very much alive among those peoples. Unfortunately, it is greatly diluted or even completely negated once they adopt our Western culture.

Let us also provide a biblical example of this powerful charge. *Exodus 3:1ff* relates how Moses saw a burning bush that was ablaze but did not burn up. When he was astonished by this, he heard the voice of Yahweh revealing Himself as “I am the One who is.” Understand: I am the One who has always

[6]L. Chochod, *Huê la mystérieuse* , Paris, 1943, 295ff. Hué or Huê is the capital of Central Vietnam. (see on this website: Course 6.2.1. Introduction to Hiero-analysis, p. 20ff.).

been, is now, and always will be. Yahweh continued: “Do not come closer and take off your sandals, for the place where you are standing is holy ground.”

The Swiss pedagogue Alfred Bertholet notes in his book * *Die Religion des Alten Testaments** [7]: “ Heiligkeit bedeutet gesteigerte Kraftgeladenheit”, “holiness means increased power-chargedness”. Here again we encounter that mysterious power. Nathan Söderblom, the former Archbishop of, and professor at Uppsala, also writes in **Das Werden des Gottesglaubens** [8]that, from a religious perspective, faith in God may well be important, but that the concept of 'holy', distinguished from 'profane', is far more decisive. Consider Pentecost (*Acts 2:1-11*) , where the power of the Holy Spirit descended upon the apostles as fiery tongues (9.3.5.). Time and again, it concerns that remarkable power or energy emanating from all that is holy towards an environment that is much less so, or even not at all.

40.2.2. An inner voice

That increased power can manifest itself not only in the nature surrounding us, but also within ourselves. It need not be a bramble bush receiving energy from God; it can also be something within our deeper soul. If that power becomes too strong, then clairvoyance—we would dare say—is ' the inevitable' consequence. Let us clarify this with the following statement: “every quantitative increase or decrease leads to a qualitative leap”.

Let us think of a balance scale as shown below. One can continue adding weight to one side, for example in the left pan. That is the quantitative increase. Seemingly, nothing happens for quite some time. If one continues adding weight to the left, the balance scale suddenly tips over at a certain moment. That is the qualitative jump. The weight in the left pan is now heavier than in the right. The changing quantity leads to a change in quality.

The addition of that remarkable energy means that, from a certain moment, almost every human being can experience 'something' of it. Let us simply call that 'something' 'the conscience'. Contact with God begins

[7]Bertholet A., Die Religion des Alten Testaments, Tübingen, Mohr, 1932, 7.
[8]Söderblom N., Das Werden des Gottesglaubens (Untersuchungen über die Anfänge der Religion), Leipzig, 1926-2.

primarily through the conscience. In principle, every human being possesses one. Even the criminal initially has a conscience. He may attempt to consciously suppress it, or perhaps repress it unconsciously. But something within him knows that he is wrong. He may attempt to repress this for a time, but toward the end of his life, this becomes increasingly difficult.

The ancient Greek thinker Socrates , one of the great philosophers alongside Plato and Aristotle, made a great impression in Athens through the authenticity of his life. He often walked around the marketplace, where he approached people and attempted to make them think and reflect. He did this through his so-called 'majeutics.' It was a question-and-answer game in which he pretended to know nothing. Through targeted questions, he drove his opponent ever further into a corner, until the latter realized he was wrong. In this way, Socrates sought to bring his fellow man to reflection and to a better understanding. He was always concerned with the salvation of his neighbor's soul. He never accepted money for his teaching. He sharply opposed the so-called sophists, wisdom teachers, who allowed themselves to be paid too generously for their services and did not always act with the same conscientiousness. Their concern was rather to gain the upper hand through rhetoric and persuasion, not so much to let justice prevail. Socrates criticized them more than they could bear. For this, he was condemned by the Athenian government at the time to drink the poisoned cup.

According to the Greek writer Xenophon [9], Socrates possessed a 'daimon', an inner voice that made itself heard in a paranormal manner. The Greek word 'daimon' here does not stand for what we understand by a 'demon' or a 'devil', but rather for a kind of divine advisor. Plato lets Socrates speak on this matter [10]: “As you have already often heard me declare in many places, something divine like a daimon is granted to me. That is a voice that has accompanied me since my childhood, a voice that sometimes prevents me from doing what I would like to do, yet which never incites me to do anything.” What is striking here is that Socrates maintained his calm self-control amidst these inspirations. He was not controlled or carried away by that voice, but remained in control of it. He is not possessed by it at all. He always remains himself. We will further observe that this is not always, indeed rather rarely, the case with a number of mediums.

[9] Xenophon , Memories of Socrates , IV: 8, 5 .
[10] Plato , Apologia 31d.

There are still people who claim to hear a kind of inner voice. It speaks to them clearly. *A. Poulain* [11]notes that, for example, St. Teresa of Avila (1515/1582) testifies to this: “The inner words are perfectly clear, the soul hears them in a much clearer manner than if they were heard through the senses”.

Pinard de la Bullaye [12]states that hearing an inner voice is a frequent phenomenon in religious circles. He believes that, as a phenomenon, it is undeniable, especially since non-religious people also claim to hear such a voice. Mentally ill people sometimes hear this as well. This is where what the Bible calls 'the discernment of spirits' comes into play. Not every inspiring spirit originates from the higher realm of light; quite the contrary. *1 John 4:1* warns us: “Do not believe every spirit (note: principle of inspiration), but examine whether the spirits are ‘from God’ (note: in friendship with God).” Strict logical thinking is required here. And every result must subsequently be verified. Let us compare this in our digital age to receiving an email. Do not believe every email, but check who it comes from and whether it is reliable.

Our Vietnamese Anamanite is certainly not naive regarding his special place in nature. If he and his community determine that the power in his small temple is waning, it stands to reason that it will be abandoned quickly. If it does not work, it is no longer worshipped.

We will encounter the Welsh occultist Dion Fortune (1890/1946) repeatedly. In her book **Psychic Self-Defense [13]**, she writes that she was once engaged in a life-threatening fight, a fight she threatened to lose. She mentions: “ I had the curious experience that my field of vision narrowed. Just out of the corner of my eye, I saw two walls of dense darkness slowly rising. They enclosed me more and more. I knew that I would be lost when they reached each other. Then something remarkable happened. I clearly heard an inner voice say: ‘Act as if you are defeated, before you really are.’” We have already mentioned this statement by Fortune here. It illustrates the claim made by some that they hear an inner voice in dangerous circumstances. Yet there is more at play here. We will return to this later in the text (see: 7.3.1.). It requires a number of explanations, which will be addressed gradually.

[11] Poulain A., Des grâces d'oraison (traité de théologie mystique), Paris, 1901-4, 291ss. (paroles interiores).
[12] de la Bullaye P., S;J., Les analogues psychologiques, in: settimana internazianale di etnologia religiosa, Paris, 1926, 77.
[13]Fortune D., Psychic Self-Defense, a Study in Occult Pathology and Criminality, Amsterdam, Gnosis, 1937, 10.

*In *Stemmen horen * (Hearing Voices)* [14], Ingrid De Bie describes the work of Professor Romme and his colleagues at the State University of Limburg in the weekly magazine Humo. Since 1989, they have been studying and helping adults and children who claim to hear voices. Romme recounts that his family doctor is a sailor. He said that the doctor heard voices when he was alone at sea for forty-eight hours. It seemed to him as if he were actually talking to someone. De Bie states that two percent of all people hear voices. Some say that it is almost impossible to live with such a voice. In that case, of course, it is not a voice from the higher realm of light, but one that comes from elsewhere and can make a person's life quite miserable. As mentioned, the Biblical 'discernment of spirits' plays a role here.

In *John 12:49* Jesus says : “I have not spoken of myself. The Father who sent me commanded me—he himself—what I should proclaim. What I proclaim, I proclaim as the Father has given me utterance.”

Bystanders might also hear such a voice. Let us give a few examples from the Bible. Let us read *Matthew 3:16.* When Jesus was baptized , he immediately came up out of the water. And behold, the heavens opened before him, and he saw the Spirit of God descending like a dove and coming upon him. A voice came from heaven, saying: “This is my beloved Son, who carries away all my pleasure.”

In *2 Peter 1:18,* we read that the apostles Peter, James, and John heard the voice of God when Jesus showed his aura on the mountain during his transfiguration: “This voice, we heard it. It came from heaven. For we were on the holy mountain with Jesus. We did not rely on cleverly devised myths, but spoke as eyewitnesses of his glory.” In an analogous way, all true religions rely on paranormal facts that, although they come 'from another world,' nevertheless become a historically observable fact.

And *Acts of the Apostles 9:1-18* mentions the following: Saul (Paul) was on his way to Damascus when suddenly a heavenly light surrounded him. He fell to the ground and heard a voice saying: “Saul, Saul, why do you persecute Me?” Saul said: “Who are You then, Lord?” He answered: “I am Jesus whom you persecute. Come, stand up and go into the city. There you will be told what you must do.” His traveling companions stood speechless. They heard the voice, but saw no one. Saul stood up, but although he had

[14]De Bie I., Hearing Voices, Humo of 27.01.1996, 22/27.

his eyes open, he could see nothing. They took him by the hand and brought him into Damascus. For three days he could not see. He neither ate nor drank. Now there was a disciple in Damascus named Ananias. The Lord said to him in a vision: 'Ananias, ' and he answered: “Here I am, Lord.” Then the Lord said to him, “Ask for a man from Tarsus named Saul. He saw in a vision a man named Ananias coming in and laying his hands on him, so that he could see again. This man is the instrument I have chosen to uphold My name among the nations and their kings and among the Israelites. Ananias departed, entered the house, and laid his hands on him. “Saul, brother,” he said, “the Lord has sent me—Jesus , who appeared to you on your way here—so that you may see again and be filled with the Holy Spirit.” Immediately Saul could see again. He stood up and was baptized.

So much for a sample regarding this hearing of voices, which can be both internal and external. A voice can be heard inside someone, but outsiders can also witness it.

40.2.3. A dream: Jacob's ladder

A clear perception can also occur in a dream. In the Bible, *Genesis 28:10-22,* we read how Jacob experienced a dream. He 'saw' a ladder reaching to heaven, with angels descending and ascending upon it. Immediately, Yahweh stood before him and said: “I am Yahweh, the God of your ancestor Abraham and Isaac. I give the ground on which you are sleeping to you and your descendants.” A little later, Jacob woke up. He stood up, took the stone on which his head had rested, and set it up as a memorial stone. It is somewhat analogous to what Hue described when an Anamanite in nature experiences an unusual power and builds a small temple there.

Let us refer to the many dreams mentioned in the Bible that come from Yahweh or from his servants, his angels. Thus we read in *Matthew 2:12* : After their visit to the manger, the shepherds were warned in a dream not to return past Herod. Or let us think of *Matthew 2:13* , where Joseph was warned in a dream to flee to Egypt. Thus Jesus escaped the massacre of the innocents that Herod had ordered. And further in that same text we read: “The angel of Yahweh appears to Joseph in a dream. He announces to him the death of Herod and leads him to the promised land.”

40.2.4. Contact with God through prophets

We subsequently find a stronger degree of contact with God among a number of intermediaries, people who possess a special gift and receive a 'clear' insight from God in this regard. We are then talking, for example,

about 'prophets' and a stronger degree of 'clairvoyance'. We naturally mean the correct, God-willed use here, not the misuse. Thus, seers always make a thorough distinction between the terms 'inspiration' and 'imagination'. 'Inspiration' refers to what they can subjectively and imaginatively imagine. It is quite different with 'imagination'. The latter concerns an objective reality, outside of them, which imposes itself upon them in images they cannot alter themselves.

The clairvoyant Joan Grant , *in *More Than One Life** [15], says the following regarding this: “Through practice I eventually learned how to distinguish between the apparent and the actual. Suppose I ‘saw’ two men walking across a courtyard (note: mantic, clairvoyant). One was wearing a red jacket and the other a green one. If I could then change the color of the jackets or exchange them for Scottish kilts, it was nothing more than a self- fantasized thought. If I could not change the scene, no matter how intensely I tried, I accepted its validity.”

40.2.5. A village wizard looks into the future

In this short chapter, we still attempt to illustrate the concept of “clairvoyance as a fact.” We do this now with a testimony from J. Teernstra , *Sketches and Stories from Africa** [16]. Moreover, the book possesses a so-called 'Imprimatur,' a permission granted by the ecclesiastical authorities to print and publish it. This meant that, in terms of content, it contained nothing that contradicted church doctrine.

Teernstra tells us about Father Trilles, a missionary in Gabon, West Africa. Trilles is visiting the village of Okala, where the chief, who is also a sorcerer, predicts his future. Trilles is not very interested, but nevertheless agrees to the sorcerer's request.

- “And you, white man, don't you want to know what awaits you soon?”

“My dear friend,” I said, “I care little about the future: it belongs to God . You say you can read into the future; can you also see into the past?”

- "Certainly".
- “Do you want to look into my past then?”
- “Yes, please.”
- “What did I do before I became a missionary?”

[15]Grant J., More than one life, Deventer, Ankh-Hermes, 1973, 8.(// Many lifetimes, Victor Gollancz Ltd., London, 1968).
[16]Teernstra J., An Emergent Magician , Sketches and Stories from Africa, Weert, Mission House, 1922, pp. 72/81.

With a meaningful smile, the wizard stoked the fire a little and blew over it three times in different directions. He began to invoke his spirit again with tunes that I could not understand. (Note: that is his form of prayer to the spirit that helps him). Then he held a small mirror over the pot of water standing on the fire, so that steam formed on it. Then he pulled the mirror away and looked at the steam on it, which slowly disappeared again.

Note: That is his divining procedure. It is not the vapor itself, but the manner in which he himself clairvoyantly interprets these figures. The gift lies in the sorcerer. The imprint of the vapor on the small mirror is merely a means of concentration.

The vapor left behind an irregularly shaped pattern of interlocking, winding lines. The wizard examined them attentively.

- “You carried weapons, you were a soldier”.
- “How long?”
- “As long as.”
- “And before I became a soldier?”

The same ceremony was repeated.

- “You read many books, you wrote, you were with many children in the same house.”
- “Do you see the house too?”
- “I see it, it is very big”.
- “Do you see my bed?”
- “Yes, at such and such a place;”
- “How many brothers and sisters do I have?”
- "So much".
- “How many children do my sisters have?”
- "So much".

All those answers were completely correct.

- “What is my mother doing at this moment?”
- “She weeps”;
- “And my father?”
- “Your father? He lies in a large coffin underground. He is dead.”
- “Ho ho, friend, this time you guessed wrong. Not even two weeks ago I received a letter from him.”
- “He is dead”.

I left. I had had enough. And besides, I had an anxious premonition. When I arrived at my mission a week later, I found the sad news that my father had passed away. So much for this testimony of Father Trilles.

40.2.6. The yellow smoke box is found.

Let us give another example of a curious form of clairvoyance in a pagan, and thus non-Biblical, religion. Many of these religions are very close to the needs of the community and can solve many life problems.

The Italian explorer Attilio Gatti (1896/1969) bears witness to this [17]. He traveled through Africa in the first half of the 20th century and wrote extensively about his adventures. He led thirteen expeditions through the south of this continent. He became one of the first Europeans to see and film the legendary okapi and the bongo, a chestnut-brown forest antelope with white stripes. Commander Gatti, known to Africans as 'Bwana Makubwa', 'great leader', knew the Pygmy peoples of the Congo very well. He took good photographs of them, but also of tribes such as the Watussi and the Masai. He met an important female python shaman (note: Twadekili, the text below is about her) and witnessed the way this shaman healed people and solved problems. What he wrote about the indigenous peoples, his encounters with cultures that have now disappeared, together with the 53,000 photographs he took during his expeditions, contain a wealth of scientific and anthropological material. Wikipedia, the online encyclopedia, still mentioned the existence of Twadekili as a python shaman until a few years ago. It is such a pity that such testimonies are no longer mentioned today.

In his book *People and Animals in Africa,* [18]Gatti tells of the clairvoyant gifts of Twadekili, a virgin Xhosa priestess. She lives there in a kraal, in a simple hut, together with her partner... a giant six-meter-long python. Just as plant energies can heal people, so too can animal energies. You do have to know how to do it, though. And that requires years of training. Twadekili masters the animal. She is magically stronger than the snake. Or rather, she was stronger. For Gatti mentions during a later trip that they died. is, just like Ramini, her successor. An extremely fascinating culture and a profound magical practice have thereby been lost forever. Many authentic African

[17]Attilio Gatti (1896/1969) is one example of this. He was an Italian-born explorer, author, and documentary filmmaker who traveled extensively throughout Africa in the first half of the 20th century. He led thirteen expeditions to Africa. He became one of the first Europeans to see and photograph the legendary okapi and the bongo, a brown antelope with white stripes. Commander Gatti, known to Africans as “Bwana Makubwa,” knew the Pygmy peoples of Congo very well. He took good photographs of them, of the Watussi and the Masai. He met an important female python shaman (note: Twadekili) and witnessed how she healed people and solved problems. What he wrote about the indigenous peoples, his encounters with cultures that have now disappeared, together with the 53,000 photographs he took during his expeditions, contain a wealth of scientific and anthropological material. A few years ago, Wikipedia, the online encyclopedia, still mentioned the existence of Twadekili as a python shaman. Now it no longer does. It is such a pity that such testimonies are no longer mentioned.

[18]Attilio Gatti , People and Animals in Africa, Antwerp, De Sikkel, 1953, 168/177. See also the book 'Homo religiosus' on this website, 4.2.1. 'Seeing' and 'hearing' in a mantic manner; the yellow smoke box.

cultures have simply disappeared with the penetration of European civilization. Let us summarize Gatti's testimony and provide some commentary.

Gatti had lost his golden cigarette case somewhere in the land of the Xhosa. (Note: The Xhosa are a people in South Africa. Nelson Mandela, among others, was a Xhosa.) His African traveling companions called it his 'yellow smoke box'. He was quite attached to it and wanted to give ten dollars to the finder. That was a very large sum in those days and in that country. He had not spoken to anyone about it yet. He had sent three boys to his previous camp to look for his case there, but he was still without news of them.

And furthermore, there is the following: the young warrior Nomazindo was in love with Mdabele, a fellow tribeswoman. However, her father demanded five cows as a dowry. Nomazindo had only three and could think of no way to obtain two more cows. Although a cow cost only three dollars, that was a very large sum for him. Gatti quickly calculated that Nomazindo would certainly have to work for more than a year for this. Reason enough for Nomazindo to consult the priestess Twadekili and ask her for advice.

Xiposo, the village chief, suggests to Gatti that they visit Twadekili, the snake charmer, healer, and fortune teller. Xiposo knew how attached Gatti was to the quiver. He was displeased that Gatti had lost the quiver in his region. He felt personally responsible for it. “Come with me to the snake charmer,” he urged. “She will tell you where to find that quiver.” “Why not?” thought Gatti. “I had never had the chance to see a native fortune teller at work. This was an excellent opportunity, and it certainly couldn't hurt.” They went immediately to Twadekili's hut. Gatti bent down to pass through the low doorway. In a Zulu hut, this serves the threefold role of door, window, and chimney. Gatti found himself in a dimly lit room. His eyes, still blinded by the sunlight outside, could initially distinguish little.

Gatti recounts. The snake charmer sat silently on the ground, waiting for us to explain the purpose of our visit, which I did immediately. Instead of answering me, she directed a sonorous buzzing towards a corner of the hut. Then I received a violent shock. Before my eyes, which by now had adjusted to the twilight, appeared the hideous head of an enormous python. Slowly, the animal rose from its nest and moved rhythmically back and forth to the chanting of Twadekili. It rose higher and higher, until the animal stood stock-still. Its small, malevolent eyes remained fixed on me. Instinctively, I made a

movement to stand up and retreat, but Xiposo's hand restrained me as he whispered commandingly: “Do not speak. Do not move.”

Twadekili tossed the leopard knuckles three times in a row. That is her method of mantic divination. Let us compare it to the drawing of the steam on the sorcerer's mirror, in the testimony of Father Trilles. Twadekili examined the pattern thus formed by the leopard bones and said that the problem was very simple. But in very cryptic language she continued: “Cows are not born only from cows, and riches do not come only from inheritances. Nor from long, steady labor.” It was as if she knew that Gatti had already calculated for himself how long Nomazindo would have to work for it. “Three warriors will come,” she continued, “who have empty hands and are tired and gloomy. Wait a while, for in their failure lies the happiness of another. And those are the cows, who will bring peace to two loving hearts.” Then Twadekili disappeared into her hut.

Neither Gatti nor Xiposo understood it. Gatti did understand, however, that Twadekili had just predicted that his boys would return empty-handed. And indeed, half an hour later they arrived, and Gatti learned that their search for his cigarette case had yielded nothing. Now he wanted to ask Twadekili for advice on this as well. What exactly did she mean by the words “in their failure lies the happiness of another”? Just as Gatti reached her hut, she stepped outside, sat down, and began throwing the knuckles again without saying a word. She watched them intently.

Gatti looked at the sorceress. She stiffened and seemed to be in a state of ecstasy. Her eyes sparkled like two shimmering streaks as she stared intently at the python. Gatti continues: “The snake held me in its grip with such force that my gaze was drawn back to it automatically. Fascinated, half-hypnotized, I could do nothing but stare. A strange, numbing drowsiness came over me. Suddenly, the sorceress’s voice rang out, low and metallic, as if she came from very far away, and from a distant past. The voice cut through my consciousness like a pin that seemed to conjure up razor-sharp visions, just like images on a film.”

Gatti sat down beside her. He tried to mentally picture where he was and exactly what he was doing when he had lit his last cigarette and put the case back in his pocket. He was determined to bring back into his mind every memory that had slipped away from him. Throughout this, he constantly had the impression that Twadekili was 'looking into his thoughts' along with him. A moment later she spoke: “I see you, you are walking in

the direction of the rising sun. You are looking for something. You take six times ten steps, then another four. What you desire lies at the place where three trees stand in a row. It is a branch that you are looking for. You cut into it with your pocket knife. ”

Gatti could not believe his ears. Everything she said was true. “You are going to sit on a stone, ” Twadekili continued . “You do this to clean the branch and carve a stick out of it. Then you bend to the right and to the left, to receive the food and drink that your men have brought you.” It all indeed corresponded with what had happened. “I see your box lying there,” Twadekili continued, “it is sliding on the grass, under a stone shaped like a snake’s head. Nomazindo will go there and find the yellow smoke box. And of the rich reward, which your boys have not earned, you will give two-thirds to Nomazindo and one-third to your boys. And they will be satisfied. And Nomazindo will be able to marry.”

Gatti heard the sorceress panting under the terrible exertion, but he could not look at her. His gaze remained inexorably trapped in that of the snake. “Then you get up. You return to your friends and to the great wagon that is driving without oxen. I have spoken.” Thus Twadekili decided. A dull sound reached his ear. With difficulty, he averted his eyes and turned his head. The sorceress had fallen forward and lay unconscious on the ground. He quickly looked at the python, but it had disappeared into its nest. Finally, he was freed from the suffocating gaze of the animal, although his head felt heavy and painful. He wanted to rush to the snake charmer’s aid, but Xiposo stopped him again. He grabbed Gatti’s hand and pulled him outside. “The snake charmer has spoken,” he said. “But that enormous python… won’t he kill her while she lies there unprotected?” Gatti asked alarmedly. Xiposo smiled at that ignorance. “This python always lives with her in the hut. He is the embodiment of the spirit of the ancestors. He is her infallible advisor, her safest protector.” Gatti tried to compose himself, ashamed in front of his black friend that he had been so impressed. He stood speechless.

Nomazindo wanted to start searching immediately. So Gatti left with him for the campsite where he had been a week ago and where he had last used his cigarette case. Upon arriving there, Nomazindo stepped towards the rising sun, took six times ten steps, then another four, and immediately saw the place where three trees stood in a single row. And there, too, lay the stone on which Gatti had sat. It truly looked like the head of a snake. However, Gatti did not find his case. “Twadekili made a mistake,” he said, disappointed. “Twadekili never makes a mistake,” came Nomazindo’s cheerful reply. He

asked Gatti to help lift the large stone. And underneath lay the sparkling golden cigarette case.

So much for this testimony. We note that Gatti attempts to recall everything he did the last time he used his tube , and that it was as if Twadekili could see his thoughts along with him. Anyone familiar with anthroposophy knows that seers sometimes ask their client to bring a specific situation back to mind. In a way, they 'see' along with what their client “brings forward” in their thoughts. Indeed, they will sometimes point out details that have escaped their client and that are of importance. It is as if the client, during his reverie, projects a film before him, and whoever is sufficiently gifted in anthroposophy can follow this film along and see things that the client did not notice.

What Gatti sees and depicts is merely the foreground. But in the background, the spirit of the healer, together with the spirit of her snake, is at work. And all this under the guidance of Umkulu-Mkulu, the supreme being of the Xosa, the tribe to which Twadekili belongs. The healing is ultimately attributed to Umkulu-Mkulu .

Our desacralized culture does not always find such stories and the many other testimonies of Gatti from his travels credible. The many books he wrote, now more than sixty years ago, are hard to find today. Sometimes you still come across them, but not in the 'religion' section or the 'New Age' section, but rather somewhere among the children's literature, next to the stories of Winnetou and Arendsoog.

After these few testimonies regarding clairvoyance, and after everything that follows on this subject in this text, we generalize and assume that clairvoyance is of all times and all places. It is well known that abuses also exist in this area.

40.2.7. To a paranormal fair

For many years, I had known a visionary in whom I placed great trust. He often gave me good advice and provided me with Trinitarian prayers, prayers in which the Holy Trinity was invoked. He said that they gave me the energy to overcome my life's difficulties.

One day, there was a paranormal fair in the neighborhood where I live. It is incredible what you find all gathered there: tarot cards, pendulums, advertisements for all kinds of massages, aura gazers, but also a number of

psychics who tell you things about yourself in a 'hidden' way ('apocalypticism' as it is called). “You really have to be in the mood to go for a consultation there when everyone can see you,” I thought. But it was still very early and there were few people. I was curious. And a little later, I was sitting at the table in front of the psychic. She looked at me attentively for a moment and then asked how I was doing. I was not yet familiar enough with such a method, shielded myself a bit, and answered rather curtly that I had come to hear it from her. Now I know that such an introductory conversation allows the psychic to 'dowse' your fluid, your subtle energy, and that shutting yourself off is not the ideal method. So, without knowing it, I made it extra difficult for her. She looked at me with slight irritation, took a sort of dice with runic symbols, and gently tossed them onto the table in front of her.

She immediately pointed out a number of difficulties. Well, who doesn't? And what she said was quite vague. You can tell that to anyone, I thought. I began to regret having paid for a consultation and thought it might well be wasted money. But then she looked at me intently again and said: “You recently visited a colleague of mine, and he is starting to gain too much influence over you. My voice tells you that you had better avoid him.” I stood stunned. Naturally, I thought of that first psychic. So I wanted confirmation regarding this.

On the other hand, I didn't want to reveal his identity. I thought for a moment. Then I asked: “Does he have a short beard and a red car?” She replied that to get an answer to that question, she would have to throw the stones again and that an extra charge would have to be paid. I agreed. She continued her work and said that the man had no beard and no red car. That was correct. But I deliberately wanted to ask a question to which the answer would be 'no'. Otherwise, it would be too obvious, I assumed.

Then I asked her if it was someone I had met on a certain date at a certain place. The psychic tapped her finger on the sign displaying her rates. I nodded that I was willing to pay the extra cost. I was too curious. She threw the stones again. This time the answer was affirmative. She emphasized once more that I certainly had to rid myself of that man's influence. That seemed so strange to me. I told her that I hoped this was the last thing I would ever do in my life. She looked at me in disbelief. I thanked her for the advice and said that I was going to think it over carefully. It had cost me quite a bit of money, but I was certainly richer for a strange experience.

A considerable time later, I met that first seer again and told him the whole story. He smiled understandingly and replied: “Of course, her voice tells her to stop having contact with me. She does not pray while doing her work and is inspired by lower spirits, who sometimes tell the truth, sometimes not, but are always hostile towards seers who work through Biblical prayer and are inspired by higher beings. ” When, much later, I read about the lying spirit in the Bible, *1 Kings 22:20/2* (5.2.1.), that seemed like a plausible explanation to me. Even now, years later, I still think so. Also telling to me was the fact that I had to put a sum of money on the table again for every new question, whereas that first seer never asked me for money.

40.2.8. The visitors of the Lord.

The Bible *, Deuteronomy 18:9ff.,* mentions the following regarding such mantic practices: “ When you have entered the land that Yahweh your God gives 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 drives these peoples out before you.”

Opponents of the paranormal see this as a clear condemnation of it and want to banish all manticism and magic from religion. Proponents, on the other hand, argue that this condemnation applies only to 'the atrocities of those peoples,' namely those peoples who contact beings that do not call upon Yahweh's inspiring life force. They fail to see the evil inherent in attempting to solve people's life problems with high divine energies.

This view is reinforced, among other things, by the text from *Ecclesiasticus (Ben Sira). 34:5:* “Divination, divination, and dreams: all vanities, unless they are sent as visitors of the Lord.”

40.2.9. The apostles also practice divination.

Let us read the Bible and summarize what *Acts of the Apostles 1:15–26* teaches us. After the death of Judas Iscariot, the apostles decide to choose a new apostle. They propose two candidates, Joseph Barsabbas and Matthias. Together they say a prayer to be rightly inspired by God. Then, using some kind of divining technique, they cast lots. It falls on Matthias. He is added to the eleven apostles. In verse *1:26* we read: “Then they cast lots. The lot fell on Matthias; so he was added to the eleven apostles.”

.

40. 2.10. The themes of the second axiom summarized.

In the second chapter, we presented a number of samples intended to demonstrate the existence of clairvoyance. We are clearly not discussing the abuses that also exist here, but rather the use. The abuse of something must not stand in the way of its use. We learned that a Vietnamese man experienced a deity in nature. Therefore, the man built a sanctuary there. Socrates claimed to hear an inner voice that sometimes prevents him from doing what he would like to do, yet never incites him to do anything. Others also claim to hear voices. It is then important to determine whether that voice comes from a higher heaven or from the underworld. Here, the biblical counsel applies: 'by their fruits you will know them.' What is the nature and what are the results of what that voice advises? Are they healing or not? That will decide.

Dreams, too, can give rise to paranormal perceptions. The Bible recounts how Jacob experienced a dream in which he saw a ladder reaching into heaven, and angels descending upon it and ascending again. The place where he experienced that dream was sacred to him. Insights can occur not only in dreams but also while fully conscious. This was the case for the prophets in the Old Testament. They repeatedly warned the Israelites to obey God's commandments.

Ngema, the village sorcerer, convinced Father Trilles that this black magician could see into the past and the future. Ngema was inspired in this by a spirit from the underworld.

The explorer Colonel Gatti described a magnificent display of clairvoyance by the shaman and snake charmer Twadekili. She was able to tell him where he had lost his golden cigarette case. Moreover, she demonstrated remarkable wisdom in solving life's problems. She ensured that a Nomazindo in love found the case, and thus could receive a portion of the reward Gatti had offered. And because of this, he was able to pay the dowry his bride's father demanded.

During a visit to a paranormal fair, it became clear once again that some seers are guided by higher spirits, while others are guided by lower entities. And, as could be expected, the lower does not tolerate the higher. The seer, inspired by a lower spirit, warned her client not to act on what the seer with a Trinitarian spirit recommended. Seers who live in friendship with the

Biblical God will pray, before beginning a consultation, not to be wrongly inspired.

The Bible *, Deuteronomy,* warns against inspiring beings that do not call upon Yahweh 's inspiring life force, but sees no danger when God's help is invoked. When designating a new apostle, the other apostles also resorted to a divining procedure.

With all this, we conclude that mediumistic persons can inform us about religion, whereas ordinary people do not have such experiences, or do not yet have them, or do not have them sufficiently.

40.3. The tripartite division: nature, outdoor nature, and above nature

As a third axiom, we specify the tripartite division of 'nature', 'external nature', and 'supernatural'. By this, we mean three distinct levels of reality. 'Nature' or the natural level of reality relates to everything our surrounding world reveals and is also experienced by everyone. 'Extra-nature' or the extra-natural level of reality refers to everything that falls outside that 'nature'. Finally, 'super-nature' or the super-natural level of reality relates to everything that transcends that 'nature' and 'extra-nature'.

Every religion worthy of the name has at least a vague sense of what is real, and knows that reality is 'layered'. There is a 'here', an 'above', and a 'below'. The 'profane' refers to life here. The 'above' or 'below' refers to the sacred and more hidden side of existence. The Bible *, Exodus* 20:4, expresses this layering as follows: " in heaven above, on earth below, in the waters under the earth", and thereby divides reality into three 'realms' that are not always strictly separated, but are nevertheless distinct: the supernatural, nature, and the external nature. *Philippians 2:10 also* confirms this distinction: "Everything kneels in Jesus' name, from the highest peak of the heavens, on earth and in the underworlds".

In this short chapter, we also clarify the term 'hylistic pluralism'. This implies that, in addition to the matter we all know, there are also rarefied forms of substance.

40.3.1. Nature

The natural level of reality, or 'nature' for short, refers to everything that can be perceived by the senses. We are thinking here of the world surrounding us as everyone knows and experiences it, and as science fully

acknowledges its existence and validity. In brief, that is the first part of our tripartite division. Science plays a major role in this. Its achievements are impressive in our time. For many, anything with scientific status is the highest attainable standard. But does science encompass all reality? Let us delve deeper.

40.3.1.1. Science is accurate, but limited.

Something receives scientific recognition if it meets the criteria, the presuppositions of science. Thus, science must be susceptible to investigation by the wider community. This investigation is preferably reproducible. A given acquires scientific status if other researchers arrive at identical findings under identical circumstances. These strict criteria ensure that whatever has scientific recognition is sound and firmly founded. Science is extremely precise. Let us hold science in high regard. If medical science, to name just one example, did not have its current standard, many who are reading this text now might well no longer be here.

But this also makes it clear that its domain does not encompass the whole of reality. It limits itself, then, to that part of all that exists which is of a sensory and material nature. Or which can ultimately also be determined sensually via various instruments. Scientifically speaking, what is non-sensory does not exist. But if you first state that only the sensually perceptible has reality value, then naturally you will find nothing that transcends this sensory realm. One presupposes in advance what still needs to be proven. That seems like circular reasoning; it is a bit like a dog chasing its own tail. Let us compare it to a deaf person who denies that sound vibrations exist.

Do we truly grasp all of reality with our sensory knowledge? In other words, if humans possessed other senses, they would perceive reality differently. The newspaper *Le Temps* of May 2, 2012, 35, writes that a number of photographs of nebulae and galaxies taken by the Hubble telescope are astonishing. Yet they are only 'real' to a certain extent. The way they are colored is the result of agreements made to represent space objects. The shape in which these nebulae appear, in turn, depends on the technique used to observe them. For instance, we see the Crab Nebula in the shape of a bell when photographed with X-rays. We notice an irregular shape during ordinary optical observation and a very jagged pattern through an infrared viewer. This illustrates that the answer to the question “what is real and how is it real?” is not so simple. What appears is determined in part by the way we perceive it or by the technique employed, as well as the accompanying

theory. Let us not forget this last point either. The untrained surgeon who sees ultrasounds or X-rays of his patient's internal organs must first be familiar with them before he can draw conclusions about the patient's well-being.

40.3.1.2. Science: a method, not an ideology

Data that transcend sensory perception, such as paranormal and religious experiences, fall outside the domain of science. However, science does not encompass total reality, but only a part of it. In other words, its domain applies only to a subset of total reality. A methodological science will acknowledge this and knows and respects its boundaries. An ideological science does not and wrongly appropriates statements that exceed the boundaries of its field. If, with its limited axioms, it nevertheless pronounces an ontological judgment—a judgment on the totality of what exists—then it makes an unreal leap and falls into an ideology, into 'a method' that wrongly fancies itself the only valid one.

If we were to reason through its ideological form, then all the paranormal, all religious forces, and all magic simply lose their right to exist. What remains of Jesus ' miracles, of his suffering and death, his descent into hell, his resurrection, and his ascension if the standards of scientific work were to be adhered to here as well? Many a believer will say that what remains of 'religion' is then nothing more than a horizontal psychological, sociological, and folkloric phenomenon without any contact whatsoever with a reality that transcends man. Gone is all mysticism and everything that transcends human existence. The salt of faith has then become powerless. Or, to put it in Hegel's words: a people without metaphysics resembles a church without the Most Holy Place. Religious pronouncements by an ideological science are merely opinions without authority, nothing more. That is sometimes overlooked.

Let us read the newspaper *De Standaard* [19]of November 5, 2012. Following a dispute with one of its employees, the Catholic University of Leuven states: “Anyone working at a university must subscribe to the standards of scientific work. Anyone who manages a website stating that you can be cured of a congenital heart defect by the laying on of hands does not belong at a scientific institution.”

The presuppositions of science indeed do not allow, for example, to

[19]See http://www.standaard.be/artikel/detail.aspx?artikelid=DMF20121104_00357623

establish a causal link between a laying on of hands and a subsequent healing. Scientifically speaking, that position is entirely correct. But that is not the question. The real question is whether the healing must therefore simply be denied within the totality of reality. If science were to do so, it must provide conclusive scientific proof that this is impossible even outside its domain. And as long as that proof has not been provided, its statements on this matter are merely an opinion among other opinions. The possibility that factors other than scientific ones are at work is therefore not ruled out in advance. Science judges whether something is scientific or not, whether it satisfies its axiomatics. Science does not judge whether a given exists within the totality of reality. With its statement in the *Standard*, the University of Leuven oversteps its boundaries and degrades itself to an ideology.

But on the other hand, a number of religious people also suffer from a similar affliction. To lend weight to their faith, they appeal to science—yes, indeed. As if this would strengthen the validity of their assertion. As if it would make them appear more credible. The German Lutheran theologian R. Bultmann (1884/1976), * *Geloof zonder mythe* (Faith Without Myth* [20]), and his contemporaries wish to 'demythologize' faith. They desire a scientifically tinged faith. According to such thinkers, the Bible and religion must be more in accordance with our rather scientific zeitgeist. True to the scientific ideology, they deny the paranormal and mystical side of faith. The historical character of the miracles of Christ— his resurrection, his descent into hell, and his ascension—is also declared unreal. These events are merely edifying and fictional stories, nothing more. But then one might as well reason further and say that the god standing behind this is equally powerless and unreal. 'Religion' is reduced to an exclusively horizontal psychological, sociological, and folkloric event, causing it to lose all its vitality. Once again, that mystical factor is missing. It is clear: anyone who wants to reconcile religion with science will find virtually no religion left.

40.3.1.3. Science and chance

That chance plays a profound role in life is accepted by some people, but emphatically refuted by others. Let us reflect on this for a moment. Let us begin with an example. A train traveling at an average speed of 100 km per hour will, under normal circumstances and after an hour of travel, be 100 km away from its place of departure. That is predictable and therefore no coincidence at all. Let us broaden this simple example with a second one. Let us imagine a block of ice breaking off from a glacier at the North Pole and

[20]Bultmann R., Geloof zonder mythe , JJ Romen & Zonen, Roermond, 1954, 15.

beginning to drift into the ocean. If one possessed all the necessary and sufficient data, one could calculate its trajectory from the moment the glacier broke off until it had completely melted. We are thinking, among other things, of its weight, the wind direction, the salinity of the water, the temperature of the ice, the water, the air, the Gulf Stream, the Earth's rotation, the phase of the moon…

Let us, along with the iceberg, also have a ship depart, for example from Southampton, specifically on April 15, 1912, and let us also call that ship the 'Titanic'. One can likewise calculate the course of this ocean giant if one knows all possible factors. We are thinking of the engine power, the ocean currents, the weather conditions, the position of the rudder, the course to be sailed from departure to destination, and so on. But look, both trajectories have a common point: the place and time of the collision. We can call that a coincidence. We do so because, from our limited perspective, we do not have all the required data for both trajectories at our disposal.

If one adheres to one-sided knowledge—in the case of the Titanic, to a single course of events and disregarding all others—then one can say that there is chance. But in the totality of reality, viewed metaphysically as integral knowledge, pure chance exists nowhere. Everything has its objective reason, in any case. But these do not all lie on the natural level of reality. Some occurrences originate in the unconscious or subconscious of man. There may also be influences from an extranatural or supernatural level of reality. Yet, given the enormous complexity of life, we rarely know all the influences that determine a course of events. There is certainly such a thing as a principle of sufficient reason or ground. Our life, however, is governed by so many different courses of events, known, but especially unknown, conscious, but even more so unconscious factors. This insufficient knowledge leads us, from our standpoint, to speak of accidental events. In the totality of reality, however, they are not. As they say: everything has its reason.

This principle of sufficient reason or ground does not, however, contradict determinism. Let us clarify this. If one stone falls on another, that is determinism, not chance, for that too has a sufficient reason. To claim that it is chance implies that at least one course of events is unknown. If all courses of events were known, then there would be no chance, but every process would proceed in a determined manner. Such insight and wisdom are not given to us humans. Calculations and insights regarding this fall fundamentally short. Therefore, from our limited viewpoint, we stick

to chance.

A well-known uncertainty principle bearing the name of the German physicist W. Heisenberg entails that the result of a physical experiment is influenced by the measurement itself. Let us illustrate this with an example. The English physicist Newton hypothesized that light consisted of particles. An experiment to that effect confirms this theory. However, the Dutch physicist Christiaan Huygens claimed that light travels in waves. But the correctness of this is also confirmed by an experiment. The result of the experiment conforms to the design, to the wishes of the person performing the experiment. These contradictory results were 'explained' by Heisenberg by stating that the manner in which the measurement of the experiment is performed influences the result. At one time, light behaves as a wave; at another, as a particle. The reader or readers who find a conclusive explanation for this might well expect a Nobel Prize in Physics. Scientists refer to this as pure chance. That the measurement influences the result was also demonstrated by Einstein. At speeds approaching the speed of light, a meter becomes longer, and a weight of 1 kilogram heavier.

Let us further illustrate this principle of sufficient reason as follows. If one stone falls on another, this happens according to the laws of gravity. Consider a plant crushed by a stone. That plant does not react like a stone. If the plant is at all capable, it will assume a different form during its growth so that it shoots up alongside the stone. The sufficient reason—let us call it the determinism displayed by that plant—is not a physical but a plant-based determinism. We see this in its relationship to gravity. A stone falls, but a plant reacts differently. Or consider this: suppose an animal is hit by a stone. We can call its reaction determined, but that animal reacts differently than the plant. The animal can flee if it sees a stone coming in its direction. A human also attempts to ward off all harm. The so-called freedom of man is likewise not without reason. Every 'free' action has a reason. Pure, absolute freedom, freedom without reason, does not exist. Everything that occurs illustrates the principle of sufficient reason or ground. Here too, the only conclusion is that coincidence does not exist.

40.3.1.4. Does science believe in fairy tales?

A story is the theory concerning an event and requires at least two consecutive events. For example: I arrived there and saw her. If two or more events follow each other in time and are close to each other in time, they can form a story. A progression consists of at least two parts. The principle of sufficient reason states that if a story is to be rational, the continuation

in the omen must have a reason.

Thus, fairy tales are one specific kind of story. But in fairy tales, we learn that a pumpkin can suddenly turn into a carriage. However, the origin of that carriage does not find its sufficient reason in the pumpkin. Pumpkins simply do not become carriages. In fairy tales, that is possible; fairy tales are irrational. Rationally speaking, there is indeed not a single element that can explain such a thing. It has no reason, and therefore one can indeed speak of a coincidence here.

With fairytale nature in mind, we now consider the origin of the cosmos. Initially, there is inorganic nature. Then the various evolutionary stages of life appear: plants, animals, and humans. Inorganic nature 'in itself', or perhaps we should say 'within itself', contains no single factor that can lead to the origin of life. From that which is lower, it is impossible for something higher to arise.

If world-renowned scientists claim that life and the various evolutionary stages of plants, animals, and humans arise by chance, this is analogous to the 'explanations' in a fairy tale. Evolution as science views it is then one long scientifically founded fairy tale. Plants do not arise spontaneously, nor do animals, and humans certainly do not either. Much more is required for that than mere chance, or than merely inorganic nature. We will explain further in the text that this belongs to the domain of extra-nature or the supernatural. Let us conclude what follows. Science can justify the origin of life by speaking of a series of 'random' events. But then it condemns itself to telling a fairy tale.

40.3.1.5. Science and logic

A number of believers will note that, even if one does not believe in paranormal forces, one cannot deny the physical results of, for example, a remarkable healing or a miraculous event. If one does so, one is not acting logically, and therefore not honestly. He who thinks logically thinks ethically, and he who acts ethically also acts logically. Both share the common characteristic of serving the truth. If something aligns with reality, and is therefore true, they affirm it. They affirm that something exists, that it 'is'. And moreover, they affirm that it 'is' as it is. They affirm not only its existence, or its being, but also its attributes.

Logic, like ethics, has the axioms: 'what is, is', and 'what is so, is so'. This second 'is' or the second 'is so' is not a superfluous repetition, but

emphasizes that one affirms what 'is', one confirms what exists, and that it exists 'so'. The liar, among others, sins against these axioms. Of that which 'is', he says that it “is not”, or of that which “is not”, he says that it 'is'. Whoever represses or suppresses a certain truth says of what 'is so' that it 'is not so'. Against better judgment, he does not want to have known it. That, too, is a form of dishonesty. Likewise, he or she who reduces that which 'actually reveals itself', e.g., the physical result of a miraculous event, to 'nothing', does no justice to what truly 'is' and is therefore dishonest. One sees that religion, conscientious action, and logic are connected to one another in a certain way.

Because many people, for example, do not possess any religious experience themselves, they generalize that such a thing simply does not exist. Strictly logically, this is a syllogism in which the antecedent clause has been omitted. Written out, this reasoning becomes: “Everything that I myself do not experience does not exist. Well, I myself have no religious experience, therefore religious experiences do not exist.” But the statement: “everything that I myself do not experience does not exist”, is, as an antecedent clause, an unproven generalization. That entire reasoning is therefore merely a hypothesis, not conclusive proof. We will return to this theme of 'logic in religious matters' in detail later (6.4.).

40.3.2. Outdoor nature

As stated, the supernatural level of reality refers to that which falls outside the natural level. It concerns that which can be characterized by the label 'paranormal'. Think here of abnormal forces of all kinds, subtle beings, specters, fallen angels, deceased people wandering on the 'other side' without finding their way, and the many lesser gods and spirits of non-Biblical religions.

The domain of this 'external nature' is considerably more extensive than that of nature. People who are somewhat familiar with this external nature claim that this realm is perceptible only to those who are sensitive to it. This realm can also be experienced to a greater degree by those who possess the gift of 'clairvoyance'. In short, external nature can only be experienced in a paranormal manner. Subtle phenomena can also belong to this domain. This brings us immediately to a 'hylistic pluralism', to the existence of many kinds of fine matter. We will clarify.

The Leiden professor J.J. Poortman (1896/1970) , in his four-volume work * *Ochêma, geschiedenis en zin van het hylisch pluralisme** *(Ochema,*

History and Meaning of Hylistic Pluralism [21]), discusses at length the concept of matter held by diverse cultures across the globe. The Ancient Greek word 'hulè' means 'substance' or 'matter', and 'pluralism' refers to 'a multiplicity'. The term *hylistic pluralism thus refers to the belief in the existence of many kinds of matter. Almost all cultures, with the exception of contemporary Western civilization, were or are familiar with it. Yet,* Poortman complains , this theme has been and continues to be repeatedly suppressed in our culture, even though there is often ample reason to mention the belief in the existence of a multiple materiality. The English theosophist GRS Mead (1863/1933) writes in his book *The Subtle Body in Western Tradition* [22]that this belief is “one of the oldest persuasions of mankind”.

In this view, the entire cosmos is filled with fine matter, but it is not uniformly distributed. In some places it is abundant, while in others it is barely present. Experts tell us that the human emanation, or the 'aura', is composed of a number of increasingly rarefied layers of fine matter. These surround the biological body and permeate it.

Moreover, that external nature exhibits the following. Where there is fine matter, there are subtle beings. They are precisely the carriers of that matter. And thus the reverse is also true. Where there are beings, there is naturally also fine matter. Both matter and beings always go together. In addition to this hylistic pluralism, a pluralism regarding matter, we could therefore also speak of a pluralism regarding spirits or a 'spirit pluralism'. The subtle world has numerous types of inhabitants. Both very 'ethereal' and less 'ethereal' spirits reside there.

The term 'ethereal' refers to their specific density. Less ethereal spirits are much closer to our material world. Their specific density is almost equal to ours. On the one hand, it is a small step for them to 'materialize', to be experienced by us. And on the other hand, it requires hardly any effort for a psychically gifted person to perceive them in their domain, in their more ethereal world.

The old catechism [23]does not mention the term 'ethereal', but it does use the word 'subtle'. In the *catechism* of 1868, p. 52, we read: “What is the body of Christ since his resurrection?” And the answer reads: “Wonderful, diligent,

[21] Poortman JJ, Ochêma, Geschiedenis en zin van het hylisch pluralisme, Assen, Van Gorcum, 1954, (// History of Hylic Pluralism, Theosophical Society in the Netherlands).
[22]Mead GRS The subtle body in western tradition, London, Stuart and Watkins, 1967.
[23]Mechelen Catechism, Bruges, 1964, 21.

swift and subtle, unbearable, immortal and more excellent than the bodies of the blessed will be after the resurrection". The so-called " *small catechism* " of 1852, p. 39, a simpler edition intended for the common man, states: "How will the bodies of the devout or holy people appear in the resurrection?" And the answer is: "Very clear and shining brightly, light, subtle, and impervious." We wish to draw attention to the word 'subtle' as a synonym for 'fine matter' or 'ethereal' that is used here. With these references to Christ and the saints, however, we are no longer in the external nature, but rather in the supernatural. The latter will be discussed further in the text. We only wanted to explain the term 'subtle' here. Beings of the supernatural will naturally be even 'subtler', 'ethereal', or more 'fine matter' than what the external nature contains in terms of spirits and fine matter.

40.3.2.1. Residents,

The outdoors is home to numerous inhabitants. Besides people who have passed away, one also encounters a whole hierarchy of nature spirits and other subtle beings, such as the many non-Biblical gods of the various pantheons. Let us consider the many ancient Greek, Egyptian, Roman, or Celtic gods. Or let us refer to the numerous lower spirits and gods of South African or South American religions. Anyone who is sensitive or clairvoyant can perceive them. Let us go through the list below.

40.3.2.1.a. Pagan gods

Many of our older generation still remember hearing a number of these gods mentioned in their history lessons. Every culture had its gods and goddesses. They each manage a sphere of reality. For instance, in almost every civilization, there is a god who concerned himself with agriculture. Another god has love as his domain. Among one people he is called Eros, in another he is called Amor. You can turn to him if you are seeking a romantic union with someone. Furthermore, there are goddesses of the earth. They are worshipped for their care of fertility and the success of the harvest. We consistently used the present tense in the sentences above, because today that is still the case in a number of non-Western cultures. Pachamama, which literally means 'Mother Earth', is still the most important earth goddess in the countries of the Andes today. For instance, farmers there only fertilize their fields if Pachamama approves. Those cultures hold periodic processions in honor of the many gods and goddesses. People offer them, for example, flowers, field crops, and animals. They believe that the gods are very close to people and their needs. They are convinced that they intervene, at least in part, in the eternal miseries of their believers, and that they can solve human problems such as diseases and miscalculations.

Let us return for a moment to our youth and our school days. If you asked in history lessons whether the gods and goddesses of those cultures really existed, the teacher would sometimes look in your direction with a meaningful smile. In a favorable case, you would be told that you still had much to learn and that you certainly shouldn't be naive. You understood. In religious classes, they were usually a bit milder. There, those beings were simply called 'idols' or 'pagan gods'. Your religious booklet would be illustrated with a drawing by Saint Willibrord, or Saint Amandus, or whoever. And he would be diligently working with an axe to decapitate the images of the 'idols' of the local culture. That was called 'proselytizing work'. Simply denying the existence of these idols was a bit less easy in religious lessons, because some of them are mentioned in the Bible. She is mentioned in *Isaiah 34:14* Lilith [24], a goddess of the underworld, is mentioned once. We read: "Wild cats meet dogs there, veritable devils meet; the shades haunt there, and find their rest there".

Respect for the gods of other cultures was sometimes hard to find. H. Kluin , **Het geestesleven der natuurvolken** [25], mentions the contemptuous attitude of some 'missionaries' towards the Torajas, a tribe on Celebes (Sulawesi, in Indonesia). He writes: "So it was, whenever missionaries wanted to demonstrate the futility of the pagan gods and spirits. We summoned all the gods of the Torajas and challenged them to punish us for preaching the living God , but the Torajas told us that those gods dared not harm us, but they did harm them." The Archbishop of Milan, Achile Ratti (1857/1939) , the later Pope Pius XI , founded the Ethnographic and Ethnological Museum in Rome. He was knowledgeable in religious studies and forbade missionaries from destroying idols. He also instructed the seminaries to teach religious studies and to show respect for other religions and their customs. "They are human documents that must not be allowed to perish," he stated. Many Catholics have, according to W. Schmidt , *Travaux faits et travaux à faire*[26] not always attested to such a broad view of other cultures and religions as Pope Pius XI demonstrated at the time. Let us delve further into the belief in the existence of such gods. Are we right if we simply relegate those many beings to the realm of fables? Can their many myths be reduced to imaginative conceptions of the time?

[24]Jacques Bril, Lilith ou la Mère obscure, Payot, Paris, 1984
[25] Kluin H., The Spiritual Life of Nature Peoples, The Hague, General Bookstore, 1923, 155.
[26]Schmidt W., Travaux faits et travaux à faire, in Settimana lnternazionale di Etnologia Religiosa, IVa Sessione, Paris, 1926, 28.

What, then, to think of a poet like Homer? He lived in the 9th century BC and is the author of the *Iliad* and *the Odyssey* , two masterpieces of world literature. You will hardly find a page in these epics that does not mention the gods. Odysseus is the main character in the book The Odyssey. This epic recounts his return to Ithaca, the island where he was king, after having supported the Greeks in the Trojan War. His sea voyage lasted twenty years. Odysseus was a seer, as was a requirement at that time to lead a people and protect them against impending dangers. His adventures take place at times on the 'natural level of reality'. We find him then, braving storms in the wild swells of the Mediterranean Sea, or bobbing on a wooden raft in the bright sunlight. At one moment, he finds himself in the 'outer nature', in the underworld, where he wages war against the many inhabitants who complicate his return. The unsuspecting reader is constantly surprised by this shift in level. A long journey at sea, a life-threatening 'Odyssey' without the constant intervention, for better or worse, of the many gods, is simply unthinkable for the hero Odysseus. After all, they determined his fate, the success of his journey.

The ancient Greek thinker Protagoras, on the other hand, taught that the gods are not the measure of all things, but that man himself, entirely by his own authority, determines the standard. Until then, it was the gods who, consulted through various oracles, determined what was permissible and what was not. Protagoras's view, that man was to take center stage, was quite revolutionary in his time. He remained a rare exception with his opinion in the Attic Peninsula. In our current era, his statement is quoted more frequently. Not to label it as exceptional, but increasingly as the rule. 'Man is the measure of all things' is the norm for many contemporaries. Have the gods of the past been forgotten, then? Apparently not entirely. Today, we hear other voices as well.

the book **Récit des temps perdus ** [27]by the contemporary Greek novelist, Aris Fakinos . In it, he recounts the life of his grandparents, who were poor Greek farmers. In an interview about this, he was asked: “Do you really think your grandfather was capable of meeting the goddess Aphrodite?” Fakinos replied: “My grandfather could neither read nor write. He knew absolutely nothing about mythology or history. He was merely a simple Attic farmer. Well, how could he have described the goddess Aphrodite with such striking details if he had never (note: mantic) seen her?”

[27]Fakinos A., Récit des temps perdus, Seuil, 1982, Bulletin d'inform. des Edit. du Seuil, 241(1982:oct.).

40.3.2.1.b. Sea nymphs

Or let us take the book by Th. Zielinsky: **La religion de la Grèce antique** [28]. We read: “The sea nymphs stand in very close connection with the sea. Sometimes dryly and foolishly called 'the personification of the caressing waves of the sea'. Personification? Never will people who speak of them in this way be deemed worthy to behold them with their own eyes. Never will they see anything of these sea nymphs, with their silver feet, playing with the dolphins in fair weather, while their golden locks sparkle on the tops of the waves. The Ancient Greek felt and saw the deity in the fields themselves, in the fragrant groves, in the abundance of a fertile garden. He saw himself and his life surrounded by a whole multitude of natural deities, whether friendly or threatening, but always suffering alongside. And what is much more important, he could feel one with his deities, reflect them in the mirror of his consciousness, and have a deep awareness of them .” So much for Zielinsky.

One notices that the author intends the perception of subtle beings “in the mirror of his consciousness” to be strictly realistic. Then, naturally, the question arises whether he, Zielinsky himself, was clairvoyant. Furthermore, did he have good reasons, as is often the case nowadays, not to make this public? He was a professor at the University of Warsaw. Perhaps he wanted to maintain a good relationship with his overly profane colleagues, and realized that it is best to keep silent about the things one cannot say with impunity.

40.3.2.1.c. Elves and devas

G. Hodson, too , testifies in his book **Les fées** [29]to his mantic encounter with what he calls 'a golden elf'. He describes clairvoyantly: “She is decidedly light in color, very frank and fearless in her expression. She is surrounded by a golden aura, in which one can trace the outline of her wings. Suddenly her posture changes and she becomes serious. She stretches out her arms to their full length and concentrates. Her aura diminishes. The forces are directed towards herself. After a few seconds she releases the entire concentrated energy. This now flows in all directions, as bundles of golden power, to every individual stem and flower.”

Further on in the text, he describes the process of such an energy transformation. “Slowly, the nymph absorbs the magnetism of the sunlight and the flowing water. Once she has saturated herself with this, she releases the energy with which she has charged herself with a blinding flash of light

[28]Ziëlinsky Th., la religion de la Grèce antique, Warsaw, 1926.
[29] Hodson G., Les fées, Paris, Adyar, 1966, 77.

and color. During this magical moment, she experiences an ecstasy. The expression on her face and in her eyes is glorious and almost indescribable. The eyes, in particular, emit brilliantly dazzling rays. Immediately thereafter, she experiences a dreamy joy. Her form becomes vague and indistinct shortly thereafter. After the event has been processed, she reappears and the whole process resumes." So much for this testimony by Hodson. Let us note that this subtle energy absorption from the sun is transformed by the nymph. In such a way that this energy becomes usable and can be passed on to the surrounding plants and flowers. These utilize the energy for their growth.

In passing, we note that the Christian religion, in addition to the already mentioned tripartite division into 'nature, extra-nature and supernatural', has another triad. This consists in the acceptance, purification and elevation of a specific given or situation (5.3.). Here, too, we encounter a kind of threefoldness, but on a lower level. The energy, the life force of the sun, is accepted by the elf, subsequently reformed, and passed on to the plant kingdom at a higher level. The nymph appears to be a medial figure, a necessary link, between capturing the solar energy and stimulating plant growth in her vicinity. That subtle structure and the associated dynamics, the transformation, the 'upgrading' as it is called nowadays, from the lower energy state to the higher, seems time and again to be a fundamental element in everything that 'lives' and grows in nature. This brings us to what Zielinsky tells us about the mantic experiences of the ancient Greek man. He saw himself and everything around him surrounded by a whole multitude of supernatural beings: deities, nature spirits, fairies, elves, nymphs... What an enormous wealth is displayed here.

Many people say that walking in nature relaxes them and gives them energy. Experts emphasize that by systematically destroying nature, we are damaging this invisible, subtle foundation. A necessary link in the chain of life is thereby lost. The pollution of rivers also endangers the proper functioning of that subtle world. For those religions, this is not only a biological problem, but primarily a religious one.

Finally, we read in the book **The Gardens of Findhorn* [30]***. It contains an account of several remarkable contacts with subtle beings who control parts of the plant kingdom there . These gardens are located in Findhorn, a small town on the Scottish east coast. The members of this community claim that they cultivate their gardens in consultation with devas, a type of higher plant

[30] The Gardens of Findhorn, Amsterdam, sd, written by the members of the Findhorn community.

spirit, and with other nature spirits. These beings are said to assist them in a mantic manner and advise them on how the plants can best grow there. The results speak for themselves. Botanists are amazed that some plants and vegetables, which normally do not thrive or barely thrive at such high northern latitudes, grow into magnificent specimens there. Due to the already considerable fame of this community—including its own website: www.findhorn.org—we will not go into further detail here.

40.3.2.2. Thought Forms

The pagan gods, devas, elves, and the many lower nature spirits are not the only ones that populate the outer nature. Let us read what WH Gmelig Meijling tells us about the thought forms [31]. “When someone concentrates on the same thought for a while, more and more energy cells of the same kind develop within the aura, building up into an ever-larger unity. The clairvoyant then perceives such a grouping of energy cells as a luminous, ever-growing sphere of the same color. If such a thought, or more precisely, such a content of consciousness, is sustained long enough, then such a bundle of energy cells acquires its own independence. It can then leave the human aura as a constructed thought and move freely through space. There it wanders around in search of vibrations of the same kind. Now, when another person harbors similar thoughts, the aura of the latter opens up, and he or she absorbs those subtle thoughts into their own aura via one of the chakras (note: subtle contact points with the outside world). (…) It is even 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.” So much for Gmelig's text on these so-called thought forms or forms of consciousness.

In other words, one forms images in one's consciousness. He or she cherishes specific thoughts. He or she has feelings and desires regarding these. And all of this is reinforced by a certain willpower. All these elements contribute to the construction of such a thought form. If it is strong enough, it detaches from the person who formed it. Then this thought form moves through space as a subtle being. Magicians are capable of creating powerful thought forms and, moreover, directing them towards the fellow human being of their choice. If this thought form brings healing energies to a loved one, we speak of white magic. Such thought forms have luminous golden-yellow colors. If one wishes to harm a fellow human being, and harbors, for example, persistent thoughts of revenge, then we are talking about black magic. As

[31]WH Gmelig Meijling, Wim Gijsen, De aura (Uitstraling van mens, dier, plant en steen), Deventer, Ankh–Hermes, 1975, pp. 21-25.

expected, these latter thought forms have dirty brown to black colors. Let us illustrate this with a few examples.

40. 3.2.2.a. A vengeful demon

For this, we refer once again to Dion Fortune, the Welsh occultist. She wrote a number of works on magic. We will examine the manner in which she brought a ' vengeance demon' [32]to life. We will briefly summarize her story. Someone had wronged her greatly. Just before falling asleep, she let her thoughts run wild and mused on how she would take revenge. Because she was sufficiently sensitive, she noticed, to her surprise, that her thought of revenge began to manifest itself subtly. She 'saw' that a subtle mist formed at the level of her solar plexus (note: a chakra at the level of the navel), and that it gradually took on the form of a wolf. Eventually, the animal was connected to her body by only a thin umbilical cord. The Bible, Ecclesiastes *12:6,* refers to this umbilical cord as 'the silver cord'. Fortune feared that upon breaking the umbilical cord, the animal would grow into an independent and malevolent being. Then, she believed, evil in the world would have increased slightly. She consulted her 'master' about this, a clairvoyant and qualified person. He told her that she had to absorb the animal back into herself at all costs, a bit like sucking lemonade from a glass with a straw. She did so, however, with great difficulty and 'bathed in sweat', while at the same time having to reabsorb her thought of revenge. But that meant she had to relive this thought again, something she could only accomplish with the greatest self-control. So much for this greatly abbreviated story.

Many people also harbor thoughts of revenge that, for whatever reason, they cannot and do not wish to control. They give these thoughts free rein. Even a specific form of psychiatry [33], completely unfamiliar with the subtle workings of things—with the subtle background—advises such people to further act out their anger, perhaps in their thoughts, perhaps by working out their anger on an object. One might, for example, strike a sack of sand, imagining that one is striking with force the person on whom one wishes to take revenge. Or one might do so on a photograph or statue of someone one cannot stand. This is something people do quite often at demonstrations. The group then reinforces this form of thought. In this way, the demonstrators do indeed work out a part of their aggression. But unconsciously, just like Fortune, they too can bring subtle beings, 'revenge demons,' to life. In doing so, they can cause harm to the fellow human being they wish to assail.

[32]See the book 'Homo Religiosus', 7.4.1. : a vengeful demon.
[33]See the book: 'Homo Religiosus', 7.4.1. A Vengeful Demon : The Moral Taboos of Religions .

However, they do not know it, nor do they have insight into the subtle side of their deed. Apparently, one can also cause harm without being aware of it.

40.3.2.2.b. To create a monk

We illustrate the construction of thought forms with a second testimony. We read *Magic and Mystery in Tibet.*[34] of the Frenchwoman Alexandra David-Neel (1868/1969) . Mrs. Neel *In Tibet,* it led to the rank of 'lama', which entails a kind of doctorate in magical practices. It is highly exceptional, indeed unprecedented, for such a title to be bestowed upon a Westerner, especially a woman, in that culture. Let us summarize the creation of her thought form.

According to the Tibetans, through repeated and powerful concentration of thought, one can bring a thought form, a so-called 'tulpa', likewise a subtle being, to life. In her book, Mrs. Neel recounts how she visualized a monk. She writes: “I locked myself in a tent and performed the prescribed thought concentration and other rituals. A few months later, the monk had become lifelike. He became a sort of guest, and lived alongside me in my dwelling. Some time later, I broke my life of seclusion and began a journey, together with my servants. The monk counted himself among the company. Notwithstanding that I was living in the open air and covering several miles daily on my horse, the thought form did not fade. I continued to see the fat monk. The character I had imagined when I constructed the thought form gradually underwent a change. The fat, stout friend walked increasingly bent over, and his face betrayed a vaguely mocking and angry look. He grew older and balder. In short, he escaped my control. One day, while I was sitting in my tent, a servant brought me some butter. He saw the thought form too and mistook it for a living lama. I thought of letting the phenomenon run its course. But the presence of that unwilling companion began gradually to get on my nerves, so I decided to destroy the thought form again.” The latter means that Mrs. Neel must 'absorb' this thought form back into herself, just as Fortune did with her wolf. She succeeded, but only after six months (!) of hard struggle.

Let us observe the gradual change in the character of the monk. Seers will say that they observe that other beings with less good intentions also interfered in the creation of that monk. We will return to this in the chapter on “the harmony of opposites” (5.10).

---

[34]David -Neel A., Magic and Mystery in Tibet, London, Unwin paperbacks, 1939-1 · 1965, 219 (//Mysticism and Magic in Tibet, Amsterdam, Gnosis, 1941) . See also on this site the book: 'Homo religiosus', 7.2.4. A thought moves freely; Visualizing a monk.

40.3.2.2.c. Philip: an imaginary character

Iris M. Owen, *Philip le fantôme* [35]also describes the collective creation of a thought form. Let us summarize. It is 1972. The Society for Psychical Research forms a group of members around Dr. George Owen. The group focuses with clockwork regularity on the formation of a character based purely on imagination, whom they call Philip. They aim to ensure that Philip eventually becomes a ghost that haunts. The group delves into the history of the mid-16th century. They imagine a person who 1550 inmight have lived around England. They name him Philip. They choose a person whom they know for certain never existed. However, they do give him a home, a set of relationships, and a personality. The members imprint all of this sharply in their minds and meet with the goal of bringing a thought form 'Philip' to life. Gradually, their plan succeeds, and an 'artificial elemental'—as it is called—emerges. It is artificial because it was 'created' by humans. The addition 'elemental' refers to the fact that one of the four elements—water, air, fire, or earth—is required. In many cultures, they are considered the fundamental building blocks of life. Fortune's vengeful demon and Mrs. Neel's monk are also artificial elementals.

The group around Dr. Owen meets regularly; they tell witticisms among themselves and sing songs, but without the help of a clairvoyant medium (note: one who can communicate with spirits). Nor are they sitting in the dark. Darkness facilitates materialization. Very quickly, knocking sounds were heard, and the group was able to make contact with Philip. The experiment demonstrates that sustained thoughts, a strong will, and a powerful emotion can bring a thought form to life. No difference was noticeable between Philip and what is called an 'ordinary' spiritualist ghost.

Let us mention that, according to experts, a number of lesser gods of primitive tribes are likewise nothing more than an artificially created elemental. They too originated from the concentrated thought, will, and mind of a group of people, of a magician, or possibly from the efforts of both. As already stated, such an elemental can also be used for good. For instance, we heard of a mother who was so devoted to her sick child that she unknowingly brought forth an elemental that provided the child with a great deal of healing energy.

[35] Owen IM / Sparrow M., Philip le fantôme, Ontario, Ed. Québec Amérique, 1979.

40.3.2.2.d. A diva from pop culture.

John M., a sensitive narrator. The covered stadium was filled to the rafters. Twenty thousand fans had already taken their seats hours in advance and waited with growing tension for the appearance of their idol. A number of them had banners and waved them repeatedly back and forth. While doing so, they recited lyrics from a song by their idol, half singing and half shouting. The atmosphere became increasingly oppressive; the cheering grew louder and louder. The tension rose to a peak. Finally, there was movement from behind the curtains. And there she stood, the diva, impressive in a very striking dark red dress. The stadium roared. All eyes were fixed on that one lady. Thunderous applause followed. A number of young people got tears in their eyes. What an emotional moment. The diva stepped up to the microphone. All the cheering fell silent. People waited to see what would come.

John was forced to leave the stadium. He felt quite unwell. And that had come on rather suddenly. Just at the moment the diva appeared and the eyes of the twenty thousand attendees were fixed on her. He had felt from his stomach area how all his energy was being drained from him and moving like a bundle in the direction of the diva. He did not understand it. When he later met a clairvoyant, he recounted the events. “You were both a witness and a victim of the formation of an artificial elemental,” the seer told him. “The concentrated attention, the will, and the intense emotion of the thousands of spectators directed at the diva were more than enough to create a particularly powerful elemental. The diva, as is often the case, did not radiate well at all from her deeper soul. Worse, she sucked the subtle energy of those present towards herself. That created a euphoric moment. But hours later, a number of those present feel unusually tired. John, you, as a sensitive person, experience this more quickly, but also more intensely. In the future, try to assess how such a diva radiates from her deeper soul, good or bad. In the latter case, you had better avoid such performances. If you still want to go, say a prayer beforehand asking for protection. Also, pay attention to what such divas have to say after their performance. In a number of cases, they literally say that they felt a cloud of energy coming towards them from the audience. And I can tell you that they are not wrong.” So much for the words of the seer.

So much for these few examples intended to illustrate the creation of a vengeful demon, a monk, a castle ghost, and an artificial elemental. Let us conclude that it is apparently of great importance to keep one's own thoughts, feelings, and emotions under control. Let us also think the right

and the good things, for thoughts strive to manifest themselves in the material world.

40.3.2.3. Out-of-body experiences during life

The silver cord is intact. “The silver cord” refers to the subtle cord which, as mentioned, is cited in the Bible, *Ecclesiastes 12:6.* It supplies the biological body with subtle life force. If it is broken, the subtle body can no longer animate the biological body. The latter then dies. We first present a few testimonies in which the cord remains intact. Whoever leaves the body can subsequently return to their own body via this 'umbilical cord' and then possibly testify about that experience.

40.3.2.3.a. An NDE, or 'near-death experience'.

The fact that subtle matter exists alongside matter as we all experience it is strikingly evident in people who [36]have undergone a so-called 'out-of-body experience'. As already mentioned, humans not only have a physical body but are also surrounded by an aura, a subtle body. One occasionally hears that someone has undergone an NDE, a so-called 'near-death experience'. It is an experience in which people temporarily leave their biological body with their subtle body and are, moreover, aware of it. This can occur, for example, during an operation where the patient is under general anesthesia, during a severe psychological shock, or if one is the victim of a serious and life-threatening accident. The phenomenon is known in all times and places and is not specific to any particular religion.

If one regains consciousness in that out-of-body, subtle body, one sees one's own unconscious body lying beneath. Both are connected by a kind of cord or umbilical cord, the aforementioned 'silver cord'. If this cord breaks, the out-of-body body cannot find its way back to the biological body. The subtle body can then no longer supply the biological body with energy, which leads to the death of the latter. In the other case, after the anesthesia has worn off, one returns to consciousness in the biological body. Sometimes one retains the memory of what one saw and underwent during the operation in the out-of-body state and can recount it. For those who have experienced this, the experience is so profound that it fundamentally changes their outlook on life and on the world. They have experienced firsthand that there is much more in the totality of reality than just gross matter as everyone knows it. They are thoroughly convinced that 'something' deep within them survives biological death.

[36]See on this site the book: Homo religiosus: chapter 6: out-of-body experiences.

40.3.2.3.b. Mrs. Schwarz

The Swiss physician Elisabeth Kübler-Ross (1926/2004) became famous for her pioneering work on end-of-life care. Let us quote from her book: *Lessons for living* [37].

, what Mrs. Schwarz recounted was the first report for us of a patient who had an out-of-body experience. We already possess (note: in 1977) hundreds of such reports recorded in California, Australia, or elsewhere. Without exception, they share one common denominator: the person in question left their earthly body while fully conscious. That death, of which scientists wish to convince us, does not actually exist. Death is nothing other than leaving your earthly body, in the same way that a butterfly emerges from its cocoon. Death is a transition into a new state of consciousness, in which you continue to feel, see, hear, understand, and laugh, and in which you are capable of further growth. And the only thing we lose during this transformation is precisely what we no longer need: our physical body. It is like the winter coat we discard at the arrival of spring because we know it is already very worn out and we no longer wish to wear it. And it is exactly the same with death.

“A large number of those patients have also told us that, in addition to the peace and tranquility that came over them, plus the realization that they could perceive themselves but not be perceived, they also felt that they were 'whole' again. That is to say, someone who has lost a leg in a car accident and sees that leg lying on the road, after leaving his physical body, notices that he has both his legs again after all. During an explosion in a laboratory, one of our patients lost the sight in both eyes. Immediately afterwards, she found herself outside her body and could see again. She could perceive what further consequences this accident had and described afterwards what happened when people came rushing to her aid. After the doctors had succeeded in bringing her back to life, she was completely blind. Do you understand now why many of them resist our attempts to bring them back to life, if, after all, they found themselves in a far more desirable, much more beautiful, and more perfect place?”

“And often we also meet those whom we did not even know were already ‘on the other side.’ We know the case of a twelve-year-old girl who did not want to tell her mother anything about her delightful experience, because

[37] Kübler-Ross E., Lessons for the Living (Conversations with the Dying), Bilthoven, 1970, 48/140.

no mother likes to hear that one of her children finds it more delightful somewhere else than at home. That is, of course, very understandable. But what that girl had experienced was so unique that she had to share it with someone, no matter what. And so she confided to her father that when she 'died,' she had experienced so much delight that she would not have wanted to come back for anything in the world. The remarkable thing was—apart from the incredible splendor and the simply fantastic abundance of light and love that is also described to us by most others—that her brother was with her and had embraced her in his arms full of love and tenderness. When she had told her father all this, she added: "But the only thing I don't understand is that I don't have a little brother at all." Then tears welled up in her father's eyes, and he had to confess to her that she had indeed had a brother, but that he had been three months before her birth had died. No one had ever said a word to her about it.

So much for E. Kübler-Ross . We also refer to the so-called 'phantom pains': people claim to have pain in a body part that has been amputated. An amputation concerns only the biological body. The subtle body remains intact in this process.

40.3.2.3.c. I saw a sea of light.

A witness tells their story. "I am awakening, coming to consciousness, in my subtle body. I have left the body and find myself somewhere in a rather dark place right next to a long line of passing people. Their grey figures barely stand out against the dark background. They walk past aimlessly, indeed mechanically, and it seems to me that they do this constantly, that they are trapped in a cycle and do not have the strength of their own to break that cycle. They are deceased: they are no longer part of the physical world, and it all has something to do with the violence of war. Their faces are frighteningly grey, absent, and expressionless. They look like masks. Only their eyes, which are an eerie color, indeed have a greenish hue, indicate that they are not robots. I see that they notice me. The pupils of their eyes remain fixed on me for a while as the people themselves pass by aimlessly. It seems as if, through these eyes, I am making contact with something deeper within these people, with their essence trapped in those ethereal bodies. In a way, I 'know' that what I experience has a reality value.

Despite their drab appearance, I overcome a certain aversion to them. Yes, gradually I am overwhelmed by a feeling of empathy and pity. They are like an 'I-once-again', as the German thinker A. Shopenhauer (1788/1860) once put it. He said that there are two fundamentally different ways of

approaching one's fellow man. On the one hand, somewhat indifferent and emotionless, like a 'non-Ich'. And on the other, with an empathetic 'Ich noch einmal'. I consciously fold my hands and pray a Hail Mary, slowly, with faith and conviction. I pronounce every word with great emphasis, and in my thoughts, I ask heaven to have mercy on these soulless beings. And behold… suddenly, a handful of people standing closest to me burst apart, just like that, like soap bubbles. Nothing remains of them. It is as if they never existed.

At the same time, I notice small luminous points descending from the sky. They remind me of a so-called 'fairy wand' that we light at Christmas, which then brilliantly emits many small sparks until it burns out. Yet it is all much finer, much more penetrating. From the brightness of those many small luminous points, falling like snowflakes into the night sky, I realize that it is still very dark where I am. Still praying, I look up. Far above my head glows a sea of light, indescribably beautiful. I long to go towards it. Immediately I hear a rustling, my whole body tingles (note: the result of an influx of higher energy. Sensitives claim to feel this too while praying, especially in their crown chakra). Heavenly music is playing. I have never heard such beautiful and sublime melodies in my entire life. I feel my out-of-body state rising, towards the light. At the same time, the sparks increase in intensity and number. It looks like fireworks bursting open. It is such an overwhelming feeling that I think it would be a shame if I were to wake up now.

Immediately afterwards, everything fades and I truly wake up in my physical body, quite disappointed. Perhaps I shouldn't have thought about the final part, the awakening. For the subtle body executes what you think. As I gradually wake up, I feel myself sinking very gently into my biological body. I notice how my subtle arms and legs slowly merge more and more with my physical limbs. In doing so, they tingle softly. When this stops, it is all over. I am wide awake and can now move my arms and legs again. I need a moment to recover from all of this. I realized that I have experienced something incredible. No, not a dream, this was real. It is certainly something much bigger and much more realistic than the world I experience from my bed. “Which world is the real one?” I wonder. I think of that gnome who dreamed that he was a butterfly. He didn't quite know whether he was a gnome dreaming that he is a butterfly, or a butterfly thinking he is a gnome.

40.3.2.3.d. I floated gently upwards.

We present a second anonymous testimony. Someone shares their story. “I woke up but still needed a moment. Do you know that feeling? Saying a

bit of goodbye to the world of your dream and gradually adjusting back to waking up in this world. You wonder if this is the start of a new workday. If so, that alarm clock is about to become very annoying. Otherwise, you can just lie there quietly for a little while longer. But that was the problem; I didn't have the impression that I was lying down. No, it seemed to me that I was gently floating upwards. So I decided to open my eyes; then you have a point of orientation and that unstable feeling will pass, or so I thought. So I opened them, but I saw only fibers. There were fibers all around me. My face was right in the middle of them. Well, then I'm not in bed, I assumed."

Then I tried to gradually raise my head a little further. I succeeded. Now I saw wooden beams to my left and right, with a wooden floor of fiberboard on top. You still think you're dreaming at that point. But that couldn't be, because I was awake. I was still getting up and expected to hit my head against the wood. But look, my head just went right through it. And my shoulders too. That was wondrous. And right in front of me, on the fiberboard, lay a stack of books. I could even read the titles on the spines. Strange, I had all those books too. But mine were in a small pile in the attic. And that was located just above the bedroom. And suddenly I realized it. They were my books. And I was in my attic. My head and shoulders were just sticking through the attic floor. And the fibers I saw first were the insulation materials I had installed myself between the floor beams. But surely I couldn't be floating? And if I was just hanging in the air, surely the bedroom had to be beneath me? And the bed? I wanted to see that. And as if by itself, without having to move any muscles, my whole body turned around. I sank a little through the attic floor, through the beams, the insulation, and the plasterboard of the bedroom ceiling. And there, two meters below me, stood the bed. I saw my wife lying there, and next to her... I lay. I saw the thin thread connecting my biological body to my out-of-body state. I saw the alarm clock on the nightstand. It was three minutes past three. I didn't know at all what was happening, wanted to get out of that situation, and panicked. Then I felt an intense falling motion and lost consciousness.

I woke up. I knew I had experienced something unusual. Yet, it seemed to me at least as real as the reality of everyday life. This was not 'just' a dream. I opened my eyes. I was lying next to my wife, who was sleeping peacefully on. The alarm was set for three and five minutes. Two minutes later, then. You don't have to tell me that out-of-body experiences don't exist. I informed myself extensively about this afterwards." So much for this testimony.

Finally, we should mention that, according to experts, everyone has an out-of-body experience during sleep. This is usually an unconscious process. In this way, the out-of-body subtle body can absorb invigorating energies from the cosmos and transmit them to the biological body. One has thus experienced a beneficial and invigorating night's rest. If one is suddenly disturbed in their sleep at that moment, one sometimes has the impression of falling. Experts explain this as the sudden falling motion of the subtle body towards the biological body.

40.3.2.3.e.. I was pushed out of my body.

An anonymous witness tells his story. “An association was celebrating an anniversary. As one of its members, I delivered a speech for the occasion and attempted to do so in a poetic manner. In verse, I had outlined the arduous origins, along with the further history of the association, and humorously and in vivid language, I included a number of pleasant anecdotes. The founder stood right next to me and was figuratively, and subsequently literally, showered with praise. I touched upon the high and noble character of the association’s purpose and referred somewhat to the Platonic world of ideas (3.3.). The approximately one hundred and fifty attendees were particularly captivated and empathized with every word and image of the verse. They felt particularly involved. After all, they had contributed intensely to the association’s ever-growing success. Their 'hearts' affirmed the thoughts expressed; their gratitude went to the founder and the extensive work he had already accomplished. During the short pauses I inserted into my presentation, everyone remained so captivated that one could hear a pin drop. The concentrated the attention of the many present—in other words, the increasing quantitative subtle energy—was about to make a qualitative leap. But at the time, I knew practically nothing of that.

Suddenly, it was as if I were pushed out of my body. I found myself about two meters behind my biological body, which fortunately continued reciting the verse on a sort of autopilot. My consciousness resided mostly in my subtle body. I 'saw' before me myself continuing to recite the text, but I also 'saw' the subtle cord connecting me to my biological body. To my utter astonishment, I also noticed that a subtle bond ran from the stomach area of everyone present to my stomach area. It was an extremely peculiar sight, an audience literally hanging from me by threads. I knew that the climax of my text was yet to come. There, I articulated the high ideal of union in images that deeply moved me. And behold, all the threads of those present bundled together in my stomach area, and suddenly, just like that, the world high above me burst open. My crown chakra expanded, and from it emerged all

the threads, but united, bundled into what seemed to me one strong and thick rope. The 'rope' went straight up.

Still reading on autopilot, I 'saw' an overwhelming and brilliant light high above me, like fireworks bursting open. A heavenly music sounded, such as I had never heard before. And behold, many, indeed myriads, luminous points descended and bundled together into a cord much thicker than the cord that had ascended. This thicker cord came to me, passed back through my crown chakra, and continued through my subtle body to my stomach region. From there, it did not return to the audience, but rather to the founder. Quite suddenly, he had to process the entire bundle of subtle energy in his stomach region. At that moment, he was deeply moved, and it was a matter of 'gritting his teeth' for a moment not to show emotion in front of the numerous attendees. After he had received that energy in his aura, the entire image faded. I felt myself being pulled back into my biological body. A little later, I found myself back in my biological body, with my text, and just in time to read the closing words. The founder was then presented with flowers amid prolonged applause. Many also came to tell me afterwards that they had simply found the whole event beautiful.

So much for this experience, which remains very clear in my mind many years later. I admit it is not hard science, but it was certainly a particularly overwhelming event. It has since become clear to me: thoughts 'work' in the subtle world. Especially when they are amplified by the thoughts, feelings, and will of many like-minded individuals. I even suspect that these concentrated thoughts can build up a subtle form, which shoots upwards like a large energy field. This form is then capable of serving as a receptacle at the climax of the entire event. It can then receive a considerably higher and finer energy from everything in the totality of reality that is attuned to it and responds to it. It seems like an illustration that like connects like. In this case, this amplified energy can provide the association, and its founder and inspirer in particular, with a great deal of subtle energy. The event is then not just a beautiful memory, but an effective support for its continued operation and development. I also think that hidden within all of this are a number of basic rules for what is called “ritual magic.” So much for my reflections on this experience.

40.3.2.3.f. Brain dead, and yet conscious

The article from Science, *Beyond Death* [38](Où se situe la conscience) provides an account of a remarkable near-death experience (NDE) that a certain Pam Reynolds underwent during surgery under general anesthesia. This took place under strict medical supervision. Moreover, the surgery was filmed and can be viewed in the documentary * *Surviving Death* *. [39]National Geographic is also dedicating a documentary to this near-death experience. During brain surgery, Pam's brain temporarily received neither blood nor oxygen. Meanwhile, her bodily and brain activity were closely monitored. Despite this deep inactivity, Pam reported upon waking that she had had an out-of-body experience during the procedure. She was floating above her biological body and had followed her surgery. Once back conscious in her physical body, she was able to describe the course of the procedure. She also recounted what the doctors had said to each other during that time. American heart specialist Michael Sabom, initially skeptical about NDEs, concluded that Pam's experiences could not be explained by any brain activity, since her EEG was completely flat during the operation. According to him, this raises fundamental questions about the relationship between consciousness and brain function. Does consciousness arise spontaneously through brain activity, as materialist and scientific views posit? Or can consciousness also exist independently of a material structure, as the paranormal 'sciences' have claimed for centuries? Apparently, such experiments point towards the latter view.

40.3.2.3.g. Two bruises? I only squeezed gently.

In his book **Out-of-Body* , Robert A. Monroe describes* [40]a conscious out-of-body experience in which he visited his female colleague Rita over the weekend. She was in her kitchen at the time. From his out-of-body experience, he saw that Rita was talking to two girls. Monroe tried to attract their attention, but without success. When, still in his subtle body, he asked Rita if she would remember his visit, she believed she indeed heard his voice in her head. She nodded briefly in confirmation. To be certain that she would indeed remember his visit, he pinched her side. She reacted with startle.

A few days later, Monroe confronted her with this visit. Rita looked at him in surprise: “So you really were there?” she said hesitantly. Then she showed him two bruises on the exact spot where he had pinched her. Apparently, his

[38] Science (revue), Paris, 2003, Juillet (File: Au-delà de la mort), 69/71 (Où se situe la conscience?)
[39] https://www.netflix.com/be/title/80998853 , See also the book on this site: De Homo Religiosus, 6.1.1. Out-of-body experiences without immediate danger.
[40]Monroe R., Out-of-body Experiences, Out-of-body Experiments, Deventer, Ankh-Hermes, 1980, 58.

subtle pinching has a visible effect here in the physical world. It is then not illogical to assume that Robert has something of a magician about him. Magic consists of producing an effect in the material world through the power of thought. Which is illustrated in the story described above.

One can just as well produce an effect in the subtle world with the power of thought. This was illustrated with Forune's avenging demon, with David-Neel's monk, with the creation of the ghost Philip, and with the thought form of the worried mother for the benefit of her sick child (3.2.2.).

40.3.2.3.h. A nocturnal, subtle visitor.

Marguerite Gillot , * *On the Threshold of the Invisible** [41], tells us a similar story. She knew an old engineer who practiced radiesthesia, and thus dowsing, and who practiced subtle out-of-body experiences. He promised her that he would come to visit her at night in an out-of-body state.

Gillot had forgotten this sprain. At night, around half past one, she experienced an invisible presence at the foot of her bed. A moment later, it had vanished again. The next day, the engineer called. He confirmed to her that he had 'visited' her in an out-of-body state and told her that she was still reading a book. He knew what time it was and could also accurately describe her nightgown.

40.3.2.3.i. The Dalai Lama

H. Harrer , **Seven Years in Tibet** [42], relates: "The Dalai Lama told me that he was studying books describing the ancient methods of separating body and mind. The history of Tibet tells of many saints who were able to keep their minds functioning at a distance of hundreds of miles, while their bodies were immersed in meditation. The young Dalai Lama was convinced that, through his faith and with the help of rites, he could be with his mind in distant places, for example in Samyé. When he was ready, he wanted to lead me there from Lhasa. I remember replying with a laugh: 'Well, Kundun, if you can do that, I'll become a Buddhist too.'"

We mention this testimony partly to demonstrate that the phenomenon of 'out-of-body experiences' occurs in just about every place, but also to note H. Harrer's stubborn disbelief. Despite his friendly relationship with the Dalai Lama himself, the writer remains unconvinced of the existence of

[41]Gillot M., On the Threshold of the Invisible, Deventer, Kluwer, 1960. (// Aux portes de l' invisible, Paris), 1960, 25-27.
[42] Harrer H., Seven Years in Tibet, 1953, NV Uitgeversmaatschappij Pax, 1950 , 307.

the phenomenon of 'out-of-body experiences' after all these years. Let us speak of 'the Western refrain': “what I do not experience myself does not exist”. That he is not alone in this is also evident from what follows.

40.3.2.4. A definitive withdrawal

We then present a few testimonies where the cord breaks. Whoever leaves the body cannot return to their own body afterwards; it dies.

40.3.2.4.a. His subtle body disappeared into ***the earth.***

Let us refer to the final scene of the film 'Ghost', an American blockbuster from 1990. In that scene, the out-of-body experience is depicted very realistically. A murderer is hit by a car. He does not survive, and his dead body lies bloody on the street. He has an out-of-body experience and regains consciousness in his subtle body. However, he does not yet realize his death. Slowly, he rises and, to his utter astonishment, sees his own dead body lying before him. Only when the summoned medical services attempt in vain to revive his body does he realize his passing. But his wicked way of life also dawns on him. Subsequently, he is brutally snatched from this world by a number of sinister spirits and finds himself confronted with the judgment for his misdeeds. Then, he sinks into the earth with his subtle body and descends ever deeper into the darkness.

40.3.2.4.b. A visit from someone who has recently passed away.

An anonymous person tells their story. It had been nine years since I had last met E. On the night of July 22nd to 23rd, 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 the person he had always taken me to be. He knew that I had a great interest in religion and the paranormal, and he had 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 almost diametrically opposed to the image he had had of me all those years. 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 realized there was life after all, 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. “How do you think you got in here? Surely not through the front door,” I refuted. “What do you have to lose?” I asked. Finally, he moved his arm towards the wardrobe and, to his infinite astonishment, discovered that it 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 for himself that his thoughts about death as the end of everything were completely wrong. Gradually, he seemed to see the reality of his true situation. I then attempted to convince him that he now had to go his own way, away from this world. Otherwise, he would remain a spirit bound to the earth, who could only continue living here by stealing the subtle life energies of other people still living in their biological bodies. Especially the energy of his widow, his only daughter, and those who had been close to him in his life.

He seemed to gradually understand, 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 that morning and noted down this experience. 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.

40.3.2.4.c. They do not know that they are dead.

Such testimonies are found repeatedly. J. Grant , *in *More Than One Life [43]**, also mentions a number from his own experience. R. Montandon, *in *Messages de l'au de-là* [44]*, likewise provides quite a few examples. He

[43]Grant J., More than one life, Deventer, Ankh-Hermes, 1973, 182.(// Many lifetimes, Victor Gollancz Ltd., London, 1968).
[44]Montandon R., Messages de l'au-delà, Victor Attinger, Neuchatel, 1943, 47.

concludes: “Most of these deceased persons do not know that they have died and do not wish to believe it either. They imagine that they are simply continuing their earthly life. Their thoughts remain focused on this material world, which they do not wish to leave at all yet. Often, they remain with their subtle bodies in and around their home. They wonder in amazement why strange people are staying in their house. If the new tenants or owners possess any sensitivity, it is not impossible that they experience the ghostly occupant in one way or another. For example, at nightfall, they may see a faint, misty figure floating around in their living room.”

40.3.2.4.d. The dog asks his deceased owner for a cookie.

And it may come as a surprise, but animals such as dogs and cats also recognize their deceased owner, for example, when they visit the home. The dog then follows that shadow, for instance, wagging its tail and barking. In one of her books, [45]D. Fortune recounts how a dog greeted his deceased owner.

Two ladies, Rhodes and Iris, are keeping watch over a dying man. He passes away a moment later, and his ghost leaves his body. This ghost comes from the bed and takes a seat in the armchair where the man so often sat during his life. The two ladies noticed nothing of this.

Fortune says, however, that they both sensed a presence. And that they shared their unease with each other. We provide a snippet of their dialogue.

“Do you feel it too? Do you see anything?” asked Iris, smiling.

“No,” answered Rhodes, “I am not clairvoyant, but my dog is. He followed me when I came here. He is probably lying in a corner somewhere.”

Rhodes called the dog. The animal came walking, looked at Iris, and then walked to the bed, where it sniffed the man's dead body. Afterward, the dog lay down by the fireplace. Whatever it was that disturbed their peace, the dog took no interest in it and remained lying quietly. Iris made tea and took out a box of biscuits. The animal came closer and asked for its share. Rhodes gave him a piece. Then he walked calmly to the empty armchair and waited tensely. Both women looked in surprise at this peculiar behavior. The dog tapped the chair impatiently with its paw. Apparently, it wanted to attract its master's attention.

“I’ve always heard,” said Iris, “that only cats like ghosts and that dogs are afraid of them.”

“Yes, me too,” Rhodes agreed, “but it looks like the dog is very good friends with this ghost.”

[45]Dion Fortune, The Secrets of Dr. Tavernier; Changed Homes. See also text 38 on this website.

40.3.2.4.e. "I had to come back," the deceased lady emphasized.

The Swiss physician Elisabeth Kübler-Ross became famous for her pioneering work in end-of-life care. In her book **On Death and Life After** [46], we read: " In my lecture hall, what Mrs. Schwarz recounted was the first report for us of a patient who had an out-of-body experience. We already possess (note: in 1977) hundreds of such reports recorded in California, Australia, or elsewhere. Without exception, they share one common denominator, namely that the person in question left their earthly body while fully conscious. That death, of which scientists wish to convince us, does not actually exist. Death is nothing other than leaving your earthly body, in the same way that a butterfly emerges from its cocoon. Death is a transition into a new state of consciousness, in which you continue to feel, see, hear, understand, and laugh, and in which you are capable of further growth. And the only thing we lose during this transformation is precisely what we no longer need: our physical body. It is like the winter coat we discard at the arrival of spring, because we know it is already very worn out and we no longer wish to wear it anyway. And with death sits It is exactly the same.

Further on in her book[47] We read the following testimony. " As one of the many among my patients, I would certainly have forgotten Mrs. Schwarz if she had not sought me out again." Mrs. Ross says that one fine day she noticed a woman in the elevator who looked familiar to her, but that she could not immediately place the lady. "Her figure was very transparent, yet not so transparent that you could see everything behind her," writes Ross. The woman, however, walked up to her and said: "Doctor Ross, I had to come back. Would you mind if we went to your room together for a moment? I really won't keep you long." And Ross continued to himself: "Elisabeth, you know that you see that woman. And yet it cannot be true. You absolutely must touch that woman to find out if she is really there." So I took hold of her to see if she would dissolve into nothingness again. I felt her skin to know if it was warm or cold. I even suppressed the thought that this apparition could really be Mrs. Schwarz, because she had been buried a few months ago.

When we arrived at my door together, she opened it as if I were visiting in my own room. She did this with irresistible courtesy, tenderness, and love, and said: "Doctor Ross, I had to return for two reasons. One is that I wanted to thank you and Reverend G. (that was the Black minister with whom I got

[46] Kübler-Ross E. , "On Death and Life Afterward"; Ambo, Amsterdam, 1985, 7-10, 47-49.
[47] Kübler-Ross E. , "On Death and Life After"; Ambo, Amsterdam, 1985 , 30.

along so excellently) for everything you both have done for me. But the real reason why I had to return is to tell you that you must not give up your work on dying and death, at least not yet."

I persuaded the apparition to put a few words on paper for the minister. "You understand, of course, that I had no intention whatsoever of sending those lines to my friend. But I needed scientific proof, for it goes without saying that someone who is buried can no longer write letters. And that woman with her so very human, no, non-human, with her sweetest smile, could read all my thoughts. Never before had I known with such certainty what reading thoughts was. She took the paper and wrote a few lines on it, which we have, of course, kept behind glass ."

40.3.2.4.f. The shadowy hitchhiker of Alba-la-Romaine

Our source is D. Audinot , **Les lieux de l'au-delà** [48]*;* the well-documented work speaks of phantoms, so-called 'white women', and 'vanishing hitchhikers'. We will consider such a curious case. In the spring, at the time of the red moon, in early May (note: the days of the so-called Ice Saints), motorists leaving the A6 motorway in Montélimar to cross the Ardèche via National Road 102 may sometimes have a very strange experience: an encounter with a shadowy hitchhiker who belongs to the toughest of her kind. She does not appear as a 'white woman' but wearing a female motorcyclist's leather suit. The apparition occurs in the late afternoon, just before sunset. This hitchhiker allows herself to be transported a good thirty kilometers. The phenomenon has been observed several dozen times, with the sequence showing an extremely strict and systematic pattern. Audinet reproduces the report of Mr. Regis F., residing in Lyon, who published it in *Science et magie* . He claims that his story can be verified by the gendarmerie of Aubenas, which is well-informed regarding this recurring phenomenon.

"As a mathematics teacher at a lyceum in Lyon, I am not exactly that superstitious," he states. But the following happened to him in the spring of 1996. Every weekend, he drives with his wife along the A6 motorway from Lyon to Montélimar. "One Saturday evening, we had just left the motorway and were crossing the Rhône when, around a bend, a hitchhiker in a leather suit shyly gestured to us with her hand. I stop. She asks me where we are going. I tell her. That seems to please her, whereupon I let her take a seat in the back. By the looks of it, a very beautiful young woman with a pale, almost white face. Not very talkative. That is how I catch a fleeting glimpse of her in

[48] Audinot D., Les lieux de l'au-delà (Guide des fantômes, dames blanches et auto-stoppeuses évanescentes en France, Belgique et Suisse, Agnières, 1999, 59/63 .

my rearview mirror." It becomes evening. Mr. Regis switches on the lights and drives quite fast. At a certain point, his passenger asks: "Could you slow down a little, sir? I am not feeling very well." Regis slows down, somewhat displeased. It gets dark quickly, and he doesn't like driving along those winding, dark roads at night.

Ten minutes later, just past Alba-la-Romaine, she is back with a complaining voice, almost white in color: "Sir, I beg you, drive slower!" Regis continues: "I slow down even more, while my wife, sensing that I am boiling inside, places her hand on my knee to calm me down. We drive through Villeneuve at thirty kilometers per hour, accelerating slightly upon leaving the town. But—I swear to you—I did not drive faster than fifty or sixty kilometers per hour since the road does not lend itself to speeding. After fifteen minutes, my hitchhiker is back, complaining silently: "For the love of God, sir, please moderate your speed! I feel truly nauseous!" The hitchhiker adds: "Otherwise I will be forced to get off!" "What a whiner," I say to myself as I drop back to forty kilometers per hour.

Suddenly I hear something like a sigh; I look back in my rearview mirror and no longer see the hitchhiker. I stop abruptly at the edge of the road and look around: the seat is empty! I look at my wife in dismay, who is just as surprised as I am. "She didn't jump through the door, did she? One would have heard something like that!" Surprised and a little frightened, I turn around and drive slowly to the beginning of Villeneuve-de-Berg. We encounter few cars. I carefully scan the faces of the people in the cars, but apparently our unknown lady is not among them. She is not at the edge of the road either! I turn around and drive with my lights on full blast and silently to Aubenas. I stop at the gendarmerie. Two men listen without much surprise to my strange, rambling story. When I have finished describing the girl, they shake their heads, smiling: "Ah," says one of them in all seriousness, "You are the third person this year who 'la gets to see 'larva'. Since her fatal motorcycle accident three years ago on that same road, that girl shows herself every spring under the red moon.

The shadowy hitchhiker, once materialized, is completely and physically tangible and thus reveals herself in flesh and bone. She does not seem to realize that she is dead. Often, upon approaching the scene of her fatal accident—as is the case with Alba-la-Romaine—she expresses a unease that she cannot explain further. She is therefore—at least temporarily—'alive'. She can open car doors. She appears either for an extended period or briefly. The latter sometimes for a few minutes and over a few hundred meters. The

hitchhiker of Alba-la-Romaine was completely materialized during the thirty-kilometer ride, or for about twenty minutes. That duration—together with the frequency of her appearances on the same road—is very rare. The shadowy hitchhiker deceived the teacher and his wife. There is therefore no question of, for example, epileptic vision; such a thing occurs only in one person. There is, therefore, more than an individual objective experience.

In an introductory section as well as throughout the book with its few hundred cases, Audinot places very strong emphasis on the dynamic aspect. One apparition progresses no further than a fleeting shadowy appearance, while another materializes tangibly. The author also believes that the energy that makes the apparitions possible diminishes with the years and centuries. The author is so certain of his case that he invites every reader who wishes to verify the case of Alba-la Romaine to visit the road section indicated above "on a Saturday during the first days of May, on National Road 102 from Montélimar to Alba as far as Villeneuve-de-Berg".

This story, which bears a perfect resemblance to countless others—many of which were recorded at the Aubenas gendarmerie—allows for several interesting observations. The 'shadowy hitchhiker' was involved in an accident three years ago and met a violent death on that road. She corresponds perfectly to what was formerly known as 'ghost apparitions'. Briefly outlined: It concerns people who have died suddenly and regularly appear around the place where they died, while perfectly materializing (note: becoming gross material) and dematerializing (note: returning to subtle material or even disappearing completely) so that they are capable of vanishing without leaving a trace.

40.3.2.4.g. A prolonged and mocking laugh

In one of the popular radio broadcasts 'Te Bed of niet te Bed' (In Bed or Not in Bed) on BRT 2 Limburg, Flemish radio and television presenter Jos Ghysen interviewed an exorcist in the 1970s, prompted by the success of the film of the same name, "The Exorcist". The recording took place in a studio with a large audience present. The man claimed that he regularly had to help people who had already passed away, but who did not yet realize it at all. They panicked at their new and unusual condition, refused to go their separate ways, and, in their ignorance, preferred to cling to a loved one. For the latter, this can manifest as extreme fatigue, eerie dreams regarding the deceased, and even ghostly apparitions. When the audience heard all this recounted, they fell into… uncontrollable, prolonged, and mocking laughter.

This makes it clear that people familiar with the paranormal are more inclined to avoid any public attention. And those who do not, sometimes complain that, after being interviewed, they read things about themselves that they did not say at all, or find their words distorted. Sometimes the reporter on duty even feels the need to speak disparagingly about the interviewee's view in order not to lose 'the scientific status of his text' and 'credibility with the reader or listener'. Apparently, for a number of people, it is not always possible to listen to such themes and other views on reality with a calm mind and with respect for the other opinion.

40.3.2.5. A descent into hell

A descent into hell (also known as *descensus ad inferos*) refers to the belief that subtle beings can descend underground. For instance, Christianity recognizes the descent into hell of Jesus, where he redeemed people of good will from evil. We will return to this later.

40.3.2.5.a. The Witch of Endor

We read in the Bible, *1 Samuel 28:3-25.* After the death of the prophet Samuel , King Saul was overcome with fear when he had to go to war against the Philistines again . He tried to ascertain what Yahweh's will was, but received no answer, neither through dreams, nor from prophets, nor through ' Urim and Turim' . The latter would have been a divining procedure, somewhat akin to working with a pendulum. In his despair, Saul had a woman summoning the dead sought, although he himself had banished such people from the land. Disguised, he visited the wife of Endor at night and asked her to summon the spirit of the deceased prophet Samuel.

This implies that the 'witch' undergoes a conscious out-of-body experience. That is why we include this text under this heading, 'out-of-body experiences'. According to the testimonies above, not all out-of-body experiences occur consciously. That was the case with “I saw a sea of light”, “I floated gently upwards” and “I was pushed out of my body” (323c, d and e). The out-of-body experiences, so to speak, overtook the person leaving entirely spontaneously. It is different, for example, with the out-of-body experiences: 'Two bruises? “I only squeezed gently”' and “A nocturnal subtle visitor” (323g, and h). In those cases, the person going to leave decided to do so beforehand and as a conscious act. This is also the case with the witch of Endor.

But there is more. Unlike the previous testimonies, the woman with her out-of-body experience does not remain near her biological body. No, she

literally sinks into the earth and descends subconsciously to the depths of the underworld. According to the Bible, that is the place where, in those days—that is, the time of the 'Old Testament'—the souls of the deceased resided. It is the time before Jesus descended into hell and delivered people of good will from it. But with this last point, we are already making a big leap to what is yet to come.

After the required preparations, the woman 'saw' an old man in a cloak ascending and recognized the prophet in him. The Bible does not clarify what those preparations consisted of. Perhaps it concerns an animal sacrifice. In that case, it does not involve the flesh of a biological animal, but rather the subtle energy present in the blood. We will encounter this custom, the sacrifice of a living being, repeatedly. For instance, in the next chapter, where the Greek seer Odysseus sacrifices a lamb. With the subtle energy present in the animal's 'vapors of blood,' he can make contact in the underworld with the deceased seer Teiresias. In this way, Odysseus can also rescue Teiresias from oblivion, temporarily restore his clouded memory, and hear 'true things' from his mouth.

In connection with this sacrifice, we already refer to Jesus' statement at the Last Supper: “Whoever eats my flesh and drinks my blood possesses my life force.” This concerns an analogous principle. The prophet Samuel needs that subtle energy to emerge 'from oblivion' and, with the heightened consciousness thus attained, to likewise tell 'true things'. This is to be able to answer King Saul's question. This state of heightened consciousness, this clairvoyance, is only possible if the person in question possesses sufficient subtle energy. That is no different today. A seer who is too tired hardly 'sees' anything of that other side of reality.

Let us return to our witch. When she realized that her visitor was King Saul himself, she was startled. Saul reassured her. The summoned spirit of Samuel asked Saul why he had disturbed his rest. Saul complained that God no longer answered him and asked for counsel. Samuel said that Yahweh had turned away from him because of his wicked deeds and would therefore give the kingship to David . Samuel predicted that Saul and his sons would die in battle the following day and join him in the realm of the dead, Sheol, Hades, or the underworld, as *Numbers 16:30* describes .

The Bible text concludes that this prophecy came true. Saul lost the battle against the Philistines and died along with his sons. The necromancer of Endor is described as a mantic-gifted woman. She was able to summon a

deceased prophet and see through Saul's true identity. The story takes place, as mentioned, in the time of 'the Old Covenant' (10.1.1.). In this context, Yahweh entered into an agreement with the Jewish people. The Bible text further reveals that the ghost of the prophet Samuel rose from the earth after the necromancer had summoned him. The Bible then assumes that there is life after death. In this state, one possesses consciousness and even a body. This body is subtle and nebulous like a phantom. Moreover, this phantom is not located in higher or heavenly spheres, but in a kind of underworld, in the depths of the earth. Even though this concerns Samuel, a prophet.

It may be surprising that even a prophet finds himself there. Let us remember that this text is situated in the first part of the Bible, the Old Testament. This time is situated before Jesus, after his death on the cross, 'descended into hell' to deliver the believers there from the grip of evil. In the meantime, these deceased reside in the underworld. Even though this concerns a prophet. It is the situation of the people in the Old Testament, before Jesus , after His death on the cross, 'descended into hell'. Summoning spirits, however, is, as Samuel himself says, disturbing their rest. It is already strongly discouraged in the Old Testament. The text may once again highlight the gravity of our redemption. Most people hardly stop to think about it anymore. Unless they themselves have experienced its existence through a profound out-of-body experience. Seers tell us that today quite a few people are still unredeemed in their deeper souls. Something within them prevents them from 'living in friendship with God'. This has to do with their 'occult status'. We will return to this later (4.1.).

40.3.2.5.b. Homer, the blind seer

The ancient Greek poet Homer (-800/-750) is said to have been the author of two epics: the *Iliad* and the *Odyssey* . He was known in his time as 'the blind seer'. His eyes did not allow him to behold the light of this world, but his sixth sense, his clairvoyance, saw all the more. He has not been the only blind seer in the course of history. Others, too, were blind and yet clairvoyant.

The *Iliad* tells us about the Trojan War in which King Odysseus participated. The *Odyssey* [49]recounts the sea voyage of Odysseus , King of the island of Ithaca, after he had participated in the conquest of Troy, on the Bosphorus. As announced above, Odysseus also experienced a descent into hell during his adventurous sea voyage.

[49]Aafjes B., Homer 's Odyssey, Amsterdam, Meulenhof, 1983, 1 13.

It had taken him and his crew twenty years to return home. To keep his ship seaworthy, he was almost constantly engaged in a battle with the elements of nature during those many years at sea. At one moment he was active in this world, in 'nature', but then in 'outer nature' he had to contend with subtle beings who were more or less favorably disposed towards him and who either facilitated or thwarted his travel plans.

The journey of Odysseus

It should also be clear to the attentive reader by this that Odysseus was clairvoyant as well, which was required for a king in his time. Kingship was then a sacred function, supported by the entire people with special rites and customs. In this way, Odysseus could shield his subjects from the threatening dangers of the visible, but also and especially of the invisible world. As we shall see (5.1.7. and 5.1.8.), today we find such a sacred conception of kingship in only a few places in the world. The secularized Westerner who dismisses or denies this sacredness in those cultures understands hardly anything of their religious and social practices and therefore comes across as completely nonsensical.

Odysseus, too, pays a visit to the underworld, a 'descent into hell'. This is at the direction of the exceptionally beautiful but dangerous sorceress, Circe. There, Odysseus wants to ask the deceased seer Teiresias whether Penelope, Odysseus' wife, has remained faithful to him during all the years he has spent at sea. After Odysseus makes him drink the blood of a slaughtered lamb—that blood again—Teiresias, thanks to the subtle energy present within it, emerges from his zombie-like existence, regains his memory, and is able to convey 'true things' to him. Odysseus thus learns that his wife Penelope has remained faithful to him during his many years at sea [50].

[50]See the book: 'Homo Religiosus', 6.3.; Odysseus in the Underworld

40.3.2.5.c. Black is the root, white the flower

Axiom 2 mentioned several samples regarding clairvoyance. We can add to this what Homer clarifies for us. In his *Odyssey* [51]VI, 403, he states how Odysseus receives the plant named 'moly' from the god. Homer writes about this: “Black is the root, white the flower, like milk. The gods call this plant 'moly'.” With this plant, Odysseus can protect himself against the sexual magic of the sorceress Circe. The reader who does not possess the 'gift' of mantic perception merely 'thinks' what Homer has written about this. Whoever also 'sees' mantically and holds Homer's text in consciousness immediately sees, within their own psyche, the image of a black root that, without a stem, blooms open directly into a pure white flower, something that refers to an ancient phallic symbol. Both perceptions, the normal and the paranormal, can now be further interpreted. The ancient Greek tradition takes such paranormal perceptions seriously and places them in a 'supernatural' world. As might be expected, Western interpretation relegates such paranormal, non-scientific perceptions to the realm of fantasy.

40.3.2.5.d. Dante's 'Divine Comedy'

Dante A. Lighieri (1265/1321), the great Italian poet , also visits an underworld in his 'Divina Commedia' [52]or 'Divine Comedy', ' in a hundred cantos'. He thus also undertakes 'a descent into hell'. Afterwards, he describes what goes on in what he calls 'a mountain of purgatory', and finally in a kind of 'paradise'. Let us compare this mountain of purgatory with the Biblical purgatory and this paradise with a heavenly place. By emphasizing this tripartite division: hell, purgatory, and heaven, he summarizes the predominant ideas of scholastic philosophy in a poem. As is perhaps known, scholasticism is the medieval philosophy closely associated with Christianity, which was taught and developed in schools—hence the name: 'schola'—and universities from the 11th to the 15th century . It follows Patristics, the time of the 'Patres', the Church Fathers. In doing so, Dante also upholds the Biblical view that reality is divided into a nature, an extra-nature, and a supernatural. It was his great youthful love, Beatrice, who spurred him on to his Divina Commedia . Beatrice had died at a young age. Dante foresaw her premature death in a vision. As the deceased, she accompanies him into the other world. The deceased Roman poet Virgil (-70/+19) also accompanies him on his journey through purgatory and hell.

---

[51] Aafjes B., Homer 's Odyssey VI, 403, Meulenhof, Amsterdam, 1965, 103.
[52] Dante A., Divine Comedy, see http://www.gutenberg.org/ebooks/8800

Let us quote from Dante's famous 'Canto 7', his seventh canto: “O, because I felt my heart break at that sight, I said: ‘O Master, explain to me what kind of people these are, and tell me whether these souls here to our left, whose heads are shaven, all belonged to the clergy.’ Virgil answered: ‘They are all men who, during their earthly lives, were so blinded that they did not know the right measure in their handling of their wealth. These shadows here, whose heads are not covered with hair, were clerics and popes and cardinals, in whom greed went beyond all bounds.’ (…) Virgil, the good Master, spoke: ‘My son, now you see the souls of those who allowed themselves to be overcome by their passion.’” Dante says that the people in the underworld are 'naked', stripped of their life force and thereby lead an inhuman, indeed a zombie-like existence, without uplifting energies. We will return to this in detail in the chapter dealing with the judgment of God (7.7.).

40.3.2.5.e. Ngema: “ We were many”

Finally, let us mention a testimony of a descent into the underworld. Let us read J. Teernstra , *Sketches and Stories from Africa* [53]. We have already mentioned the book in Trilles's testimony, when the village sorcerer predicted his future. Let us also read *Father Trilles 's second contribution* , titled: ' *An Out-of-Body Magician* '. As mentioned, Trilles was a missionary in Gabon. His story was about Ngema, a village sorcerer. The latter liked to come and talk with Trilles at dusk. Ngema saw a white magician in the missionary and treated him as if he were a colleague who also practiced magic. They had often talked about magic and summoning spirits. One evening, Father Trilles asked Ngema if he wanted to go fishing with him.

"Too bad," said Ngema, "can't you postpone that for a day?"

- “For what reason?” asked Trilles. “You can come with us, can't you?”

- “The 'master' has called us all together for tomorrow, my colleagues and I;”

- “What did you say? Which teacher?”

- “Well, the master, I say, the one who can.” Trilles understood.

- “Well done, and which colleagues are still coming?”

- “Well, those who live in the vicinity, and also further afield. Some come from thirty days away.”

- “And where is that meeting being held?” Ngema hesitates for a moment.

- “On the Yemvi plateau, by the old abandoned mine, four days' journey from here.”

[53]Teernstra J., An Emergent Magician , Sketches and Stories from Africa, Weert, Mission House, 1922, pp. 72/81.

Trilles is surprised:

- “How can you still get to a place tomorrow evening that is four days' journey away from here? You will never get there on time.”

Ngema looked at Trilles indignantly:

- “White colleague, can't wizards travel where you are?”

- “Certainly, but not like you.”

- “No, certainly not like me. You know, you can come over for dinner tomorrow. In the evening, you will see how we, black wizards, travel.”

That evening, Ngema became very solemn.

- “I will start with it. While I am working, do not disturb me, at least if your life is dear to you. For both me and you, any disturbance means certain death.”

As a test, Trilles asks him—since he is going to Yemvi anyway—if he would stop by his friend Eseba in Nshong, a three-day journey from here but on the way to Yemvi, to ask him to urgently bring the box of bullets that Trilles had forgotten there. Ngema agrees. In the evening, Ngema begins a number of ritual preparations. He sets out idols and keeps a fire burning, containing fragrant plants and sharp, sweet-smelling wood. Then he begins to hum a monotonous melody. This is his supplication in honor of the spirits who are to help him. He also rubs his entire body with a red liquid. Next, he begins a slow dance around the fire, spinning on his own axis as well, faster and faster. For hours. Then he stands still.

Suddenly, a sharp hiss sounds from the ceiling of the hut. Trilles looks up. A large snake coils downwards, keeps staring at Trilles, and moves its venomous tongue back and forth. Trilles understands that the snake is his 'elangela' or 'nahual', his helper spirit [54]. We will return to such helper spirits later (4.1.7.e.).

The snake wraps itself around Ngema's neck and sways its head back and forth to the rhythm of its magic song. Afterwards, it falls into a deep sleep. The snake also goes to rest. Trilles stays with Ngema all night, whose body seems to be in a state of suspended animation the entire time. He is completely unresponsive. Trilles pulls open one of Ngema's eyelids. The eye is white and glassy. Trilles lifts one of Ngema's arms, then a leg. They fall back down without any sign of life.

[54]See the book Homoreligiosus, 10.2, on this site.

White foam appears at the corners of his mouth. Heart palpitations are barely felt. In the morning, Ngema wakes up convulsively. It takes a moment before he regains full consciousness. Then he says: “There were many of us, and we had a good time.”

Trilles, however, is skeptical: “No, you were here all night, in a deep sleep!”

Ngema: “I was not lying on the bed. That was only my body. But what is my body? I was on the Yemvi plateau.”

Three days later, Eseba arrives at the mission:

- “Father, here are the bullets you had requested via Ngema.”

Trilles : “When was Ngema with you?”

Eseba: “Three days ago, at 9 o'clock in the evening.”

Trilles is surprised: “Just at the moment Ngema had fallen asleep. Did you see him?”

Eseba: “No, Father, surely you know that we are afraid of spirits passing by at night. Ngema knocked on my door and that is how he delivered the message. But I didn’t really ‘see’ him.” For Trilles, there was hardly any doubt left: Ngema had gone to the celebration. His ‘self’ had made a journey in a few moments that normally takes several days. Moreover, his ‘self’ had acted, listened, and spoken there.

“There were many of us and we had a good time.” So says Ngema after his adventure. It concerns a witches' sabbath. He went to “the master, to the one who can.” We will return to the theme of the 'brain sabbath' later (7.3.5.).

40.3.2.6. Initiatory groups

Some associations require you to undergo an initiation before you are admitted. In this way, you are welcomed into student life through a so-called baptism. That is a purely profane event. We are not discussing that here.

A number of other initiations have a more sacred character. This is the case with an initiation into an association that has ties to the outside world. Depending on the type of association you wish to belong to, a specific ritual is involved. Something in your deeper soul, or let's say in your aura, will be influenced by this. Subtly, you then receive a characteristic. A number of experts state that such an initiation is not always uplifting. Moreover, some associations have a strongly hierarchical structure. The top knows what the base is doing, but the base is unaware of what motivates the top. Some say that a certain secrecy prevails. Others refute this. The 'Freemasons' are a

well-known initiatory group. Their association states that it strives for the spiritual and moral elevation of man and that it helps the other members—who are referred to as 'brothers'—in their difficulties. Malicious tongues, however, claim that people there exclusively help one another, secure lucrative appointments for each other, and look after each other's interests, and this within the political, legal, and economic spheres.

40.3.2.6.a. The Illuminati or the enlightened.

Let us now turn to a very different kind of initiation: [55]the Order of the Illuminati of Bavaria. This was founded in 1776 by the Anglican Bishop Albert , the Lutheran Adam Weishaupt , and the scientist Benjamin Franklin . It is said that this order is anarchistically oriented. It is said to strive, in an occult manner, for dominion over all economic, political, military, and religious affairs on a global level. Benjamin Franklin was an American scientist, inventor of the lightning rod, politician, and co-author of the Declaration of Independence. of the US. His portrait is on the hundred-dollar bill.

We should also mention that this explanation is inspired by the Enlightenment idea of the 18th century. This posits that man must break free from his 'immaturity' and from 'the coercion' that religions have imposed upon him for centuries. It is man, not the deity, who—in an extremely nominalistic manner—is the bearer of the light of reason. This reminds us of the Ancient Greek Protagoras (3.2.1.) and his assertion that man is the measure of all things. The light of reason is symbolized by the torch of the Statue of Liberty in New York. That was a gift from the equally enlightened France of that time to the US. Some point to a number of Egyptian elements found in the temples of several Illuminati. Anyone somewhat familiar with ancient Egyptian culture knows that people in the land of the pharaohs were (and are) very active in the field of black magic.

In this context, let us mention the following. When Nikita Khrushchev , the president of the then USSR, accompanied by Egyptian President Nasser , wanted to visit the pyramid in 1958, during the construction of the Aswan High Dam, he received a telegram in which the Russian secret service advised him against it. This service was well-informed about occult matters. At least, that is what Gris H. claims in * *New Parapsychological Discoveries Behind the Iron Curtain* [56]*. Let us further recall the so-called 'curse of Pharaoh

[55]See on this site the book De Homo religiosus, 5.3. Occult initiations, Initiatory groups
[56] Gris H., W. Dick W., Les nouveaux sorciers du Kremlin, 1978, Tcou, Fr. (In translation: New parapsychological discoveries behind the Iron Curtain, Haarlem, 1979).

Tutankhamun' . In 1922, his tomb was discovered in the Valley of the Kings by the British archaeologist Howard Carter . Dion Fortune put it this way at the time: “If the curse of the mummies does not work now, all my faith in occultism is gone.” Every magician knows that in ancient Egypt, the tombs of the pharaohs were secured with the help of artificial elementals. These guardians stood watch there. If anyone wishes to desecrate these graves nonetheless, he must be occultly stronger than the energies concentrated there. Otherwise, one brings upon oneself a black magic fate that will manifest itself regardless.

40.3.2.6.b. The Golden Dawn

The Hermetic Order of the Golden Dawn was also founded in 1887 as part of the Illuminati by W. Westcott , a London coroner, MacGregor Mathers , an eccentric, and W. Woodman , a physician. Its orientation is unmistakably Luciferian. Among its members are WBYeats (Nobel Prize in Literature 1923) and Bram Stoker (author of *Dracula*). Aleister Crowley (1875/1947) became a member in 1898. He was a notorious magician who evolved from poetry to drug use and sexual magic, seeking to increase and strengthen his supernatural abilities. He identified himself with 'the beast' from the Apocalypse, the last book of the Bible. Hence the Luciferian, diabolical orientation. In *Revelation 13:18,* St. John says that 666 is the number of the beast, summarizing all powers directed against Jesus. As the final book of the Bible, *Revelation* deals with the end times and the destruction of the world. D. Fortune, among others, was a member of the Order of the Golden Dawn for a time but resigned following profound disagreements with Crowley.

40. 3.2.6.c. 'Skulls and bones' and Genesis 3:22

The Order of Skulls and Bones is a secret society at Yale University (USA) that evolved from the Illuminati. In an interview in which President Bush Jr. was asked questions about his membership in it, he replied that such matters are too secret to discuss. Besides Bush, the association includes many other highly influential prominent figures from political and economic life. The emblem of this order consists of a skull with two intersecting bones underneath, along with the number 322. The latter refers to *the Bible, specifically the book of Genesis 3:22,* which reads: “And the Lord said, ‘Now that man has become one of us in the knowledge of good and evil, I will prevent him from stretching out his hand and plucking from the tree of life, that he would live forever.’” We will return to this later.

40.3.2.6.d. Rock 'n Roll

Jean-Paul Régimbal , *in *Le rock 'n Roll** [57], writes the following regarding this Order of the Golden Dawn: “In turn, Mick Jagger (Rolling Stones) also dedicated himself to Satan, under the influence of Marianne Faithfull and Anita Pallenberg. Those two witches invited Kenneth Anger—himself a follower of Aleister Crowley —to initiate Keith Richards and Mick Jagger into all the rituals of black magic. Mick Jagger was dedicated to Satan in The Order of the Golden Dawn. And so it is that he considers himself the 'personification of Lucifer'. Three of his songs explicitly assert this: 'Sympathy for the Devil', 'To their Satanic Majesties', and 'Invocations of my Demon Brother'. It is common knowledge that the great producers of rock 'n roll music are members of a satanic church and that the vast majority of rock groups are registered as members of some diabolical religion.” So much for Régimbal, so much for anything regarding the dangers of this music .

40.3.2.6.e. Win the world, lose your soul.

Let us consult Jean-Paul Régimbal , **Le rock 'n Roll*, once again* . Here is the explicit testimony of Vincent Fournier: “A few years ago, I went to a spiritualist séance where Norma Buckley (note: who leads the séance) begged the spirit to make itself heard. Eventually, the spirit came and spoke to me. It promised me and my band fame, domination of rock music throughout the world, and abundant material wealth. The only thing it asked of me in return was that I allow it into my body so that it could take possession of it. In exchange for this possession, I became famous all over the world. To do that, I took the name by which that spirit revealed itself during the séance. So, I am known all over the world. Does this name ring a bell: Alice Cooper? ”

Seers warn: throughout his entire subsequent evolution, the question rises sky-high as to how Fournier can regain his 'quiet self-possession', his freedom. It may well be that he acquires wealth and success in this world. However, one can ask serious questions about his fate in 'the other world'. The Bible, too, states that the soul is so important that it cannot be exchanged for anything. *Mark 8:36/37* indeed states: “What does it profit a man if he gains the whole world, yet loses his soul? What will a man give in exchange for his soul?” How can he get rid of that possession? That requires an exorcism, in which the exorcist must have more power than the spirit calling itself Alice Cooper. “The only thing the demon asked was to take possession of me,” a laconic Vincent Fournier states himself. Apparently, our culture does not have an immediate problem with his statement. But the

[57] Régimbal JP, Le rock 'n roll, (viol de la conscience par les messages subliminaux) Sherbrooke, Québec, Editions croisade Daniel Chatelain, 1983, 24.

belief in possession and the existence of an exorcism usually meets with a great deal more disbelief.

40.3.2.6.f. Not-so-innocent piercings

The practice of human sacrifice is as old as humanity itself. As will become apparent later in the text, a number of non-Biblical religions sacrificed people to their gods. This involved the subtle energy present in the blood. It was offered to the lesser gods in exchange for a reciprocal service: the resolution of a life problem. Such blood sacrifices can, if necessary, be replaced by a sacrifice in which not 'the whole' is offered, but rather a part. This part replaces and represents the whole. Thus, the DNA from a single drop of a person's blood is identical to all of that person's blood. This insight also holds true from a magical perspective. After all, one always has the whole in mind. Let us refer, for example, to the intentional mutilation of a part of the body. This can take various forms, such as circumcision, clitoridectomy (nowadays referred to as FGM; female genital mutilation) , castration, incisions, piercings, and thus also tattoos.

Although such piercings and tattoos are becoming increasingly socially accepted in our time, according to a number of seers and magicians, they are far from harmless. More than one mantically gifted individual states that placing a piercing, tattooing, or performing a circumcision can, from a sacred perspective, be a blood ritual, even if this is done subcutaneously and the bleeding is minimal. As stated: the part stands for the whole. In this context, the person performing the ritual is, in his or her deeper soul, possibly the initiator. He or she is thus the medial figure, the mediator between the deity demanding blood and the victim, the person on whose body the tattoo is placed or on whom the mutilation is performed. The victim can then fall into the grip of that deity, who claims a portion of his or her energy, with all the consequences that entails. This lack of energy can manifest itself in various setbacks or in weaker health. It is usually an unconscious process for the victim. It is very difficult to undo such an initiation. We will return to this in the chapter on pagan religions (5).

The TV channel 'één' broadcast a documentary by the Flemish journalist Annemie Struyff, titled ' *Blijf van mijn lijfje' (Keep off my little body)* [58]. It dealt with the genital mutilation of girls in Kekonga, Kenya. Although circumcision is prohibited by law there, the tradition still exists, especially in rural areas. The circumciser from Kekonga was later arrested by the police. Her mother

[58]Flemish TV channel VRT 'één', documentary series “Blijf van mijn lijfje”, episode 2 of 13 Feb. 2014, at 20:35.

spoke in the report afterwards. She defended her daughter's 'calling' and said literally: “My daughter did not choose that work; it was commanded of her by (note: a pagan) god.” She is right. The true, demonic, or even satanic nature of such gods will be further clarified in 'Axiom 5', which deals with dynamic forces in non-Biblical religions. Many a mantically gifted person will notice that the deeper, unconscious soul of the circumciser is trapped in the grip of her deity. She accepts the commands willingly and as a divine calling, performs the blood ritual, and will even vehemently defend this intervention against her critics.

The report also shows us about a hundred girls queuing in a long line to undergo circumcision. The line was guarded by a man who ensured that no one could escape. When Mrs. Struyff asked whether those girls wouldn't be better off walking instead of undergoing their mutilation, the answer came from one of the accompanying black women: “They have to, otherwise he will bewitch them and they will die.” It is a pity that this statement was not addressed at all in the report. Is this a foolish superstition? People who reduce all reality to the level of nature (3.1) will agree. However, in doing so, they proceed externally. They view it externally, as outsiders. They lack any empathy and do not address what the people on the spot say about it. Those who are familiar with nature outside (also axiom 3.) will take into account that this could be an extremely dangerous black magic practice. As mentioned, one could have asked the people on the ground what they—not we with our Western mentality—think and experience of it. Possibly whether they possess testimonies pointing towards the existence of such practices.

Once initiated, the person who underwent the tattoo or mutilation can also fall under the spell of that deity, whereby he or she loses a part of their own sacred life force, for the benefit of that deity. In our profane world, mantically gifted individuals complain, there is hardly anyone left who pays attention to this. Sensitive people will often feel uncomfortable witnessing the performance of a tattoo or mutilation, or even just at the thought that such practices exist and are applied with clockwork regularity. For mantically gifted individuals, it is yet another indication that profane processes in themselves simply do not exist. Everything that happens has an impact on the subtle world. It plays absolutely no role here whether one believes in this or not. The tragedy of the nominalistically minded human being is, according to the sacred view, that it remains essentially an unconscious process.

40.3.2.6.g. Not-so-innocent blood transfusions

And if we consistently follow this line of reasoning, let us also consider blood transfusions. They can save lives, but they also have an occult effect. All religions know that blood contains subtle energy. Hence the many blood sacrifices to the gods of a number of non-Biblical religions. Jesus also says: “Whoever eats my flesh and drinks my blood shares in my life-giving force.”

Anyone who limits reality to the natural level will naturally deny the subtle workings of blood. But we are talking about religion here, not some exclusively biological effect. Perhaps you are lucky and receive blood from someone who leads a holy life. But it can also be otherwise. What about a blood transfusion in which you receive life force from an Alice Cooper who made a pact with the devil, or an Aleister Crowley who identified with 'the beast' from the Apocalypse? In your deeper soul, you are then suddenly and quite thoroughly initiated into the values, or rather the non-values, that they uphold.

Science, of course, does not dwell on this. Nor can it do otherwise. It knows little to nothing of this part of reality. And if it does, it will likely speak of it with contempt. One hears quite often that a person's character can change after undergoing a transfusion. If it is for the better, there is no problem. But it can also be tragically otherwise. If a blood transfusion is unavoidable, seers and magicians urgently advise us to pray to the Holy Trinity so that the received blood may be purified of all dark influences. In the same vein, it seems possible to us that the harmful subtle effect of a piercing or a tattoo could also be reduced or even reversed in this way. That is a hopeful thought.

40.3.2.6.h. Devilish inhabitants

We cannot leave these inhabitants unmentioned on the list of beings of the otherworldly nature. They clearly do not belong to nature or the supernatural. We might be better off placing them in a category called 'under-nature'. Their true home is indeed in the deepest depths of the underworld. Yet, a number of them have the annoying trait of not wanting to remain in the underworld constantly. They can also ascend to higher spheres, naturally with diabolical intentions. Their realm even encompasses our Earth. It is there, above all, that they wish to exert their influence to make life thoroughly miserable for humans. But they have been doing that since 'the very beginning'.

The book *of Genesis* describes how God created heaven and earth. Space was initially a wild, empty, and dark chaos. In six days of creation, God brought forth light, celestial bodies, plants, animals, and ultimately man. According to the Bible, man was made “in God’s image and likeness” and therefore possesses a divine core in his deepest being. Consequently, he is called a child of God in the Bible.

God also created the angels. The Book of *Job 1:6* states that God was assisted in His governance by His council, by a number of His highest angels, His 'sons of God'. However, the son of God, Satan, became a rebellious son, a devil, who no longer kept God's commandments. The Bible even calls him an 'adversary'. Moreover, in his vanity and pride, he seduced man into disobedience to God.

Let's continue the book *of Genesis 2:16* . In the Garden of Eden, man was allowed to eat from all the trees except the tree of the knowledge of good and evil. Yet he broke this commandment. In *Gen. 3:22* we read that because of this, man came to know evil alongside good. As a result, he likewise lost his original divine life force. Paradise, the Garden of Eden, passed him by because of this.

That text, *Gen. 3:22,* will most certainly ring a bell with the attentive reader, specifically because of the number 322 mentioned here. Let us recall that, together with the skull and the two bones, it belongs to the emblem of the order of 'Skulls and Bones'. This order likewise withdraws from God's authority and arbitrarily determines what is good and what is evil. Just as Protagoras already said that not God, but man is the measure of all things, so the members of Skulls and Bones turn away from the Biblical God and His life-force and decide arbitrarily.

Genesis 6:3 emphasizes that God's Spirit does not remain eternally responsible for man if he rejects God. With this loss of divine life force, he leads a rather profane existence. *Matthew 8:21* states that such people are, in a certain sense, already dead, and thus unredeemed, precisely because they reject God's life force. To the extent that the world feels less attracted to God's spirit, it should be clear that Christianity is losing influence. Less resistance is offered against the powers of evil. The power vacuum that then arises is filled in no time by beings from the underworld.

In this creation myth, Adam and Eve represent humanity. The fruit, the apple, serves as a model for pride and vanity, inspired by the devil. From the

first sin, man possesses both good and evil. The dashes before and after the conjunction 'and' illustrate the intertwining of these two opposing concepts. They can apparently reverse or flow into one another. We will return to this 'harmony of opposites' later in the text (5.2.). Despite this fall, there remains hope. God announces a savior early on.

The creation story is not a factual account. It is a myth. That is a sacred story in which a reality of a higher order is discussed. This myth is situated 'in the beginning' and ' explains' how man lost his original, divine life force and descended into a lower, mortal state. As a result, his sacred level diminishes. His task is not only to restore his sacrality to that level but even to surpass it. In an incredibly long evolution, man then attempts, enriched with many experiences, to regain this divine state. The deified man would then be the ultimate goal of this evolution. But with this, we are already anticipating axiom 4, which deals with evolution.

Similar creation myths are also found in many other, non-Biblical cultures. In Greek mythology, chaos initially reigns, from which the earth (Gaia), the underworld (Tartarus), and love (Eros) arise. The Romans adopted many elements from the Greeks and enriched their own myths with them. Even today, non-Western cultures such as the Pygmies possess [59]a creation story that shows remarkable similarities to the Genesis story. A paradisiacal state, a fall from grace, and a gradual restoration are also described. In their own way, such cultures had and have some awareness of a supernatural world. Seers explain such similarities through a shared spiritual insight. Prophets and seers of these peoples also have access to a similar high reality. Almost all of them are aware of a supreme god who brought the world into existence. To put it in Hegel's words, they had a sense of a 'most holy', a 'mysticism'. An exclusively profane existence, as Om Protagoras saw it, and as some in our Western culture see it, was completely unknown to them.

40.3.2.6.i. "You live from the devil, your father"

Regaining the lost divine state is not easy. In *John 8:44,* Christ says to the Pharisees: "You live from the devil, your father" (understand: not from My Father, the heavenly God). " It is the desires of your father that you want to carry out ." The Jewish scribes and Pharisees criticized the fact that Jesus healed a paralytic on a Sabbath. That was against the legal regulations at the time. All work was forbidden on that day. Strictly applying the law was more important to the Jews of that time than helping one's fellow man out of

[59]Schebesta P., Origin of Religion, Tielt, Lannoo, 1962, 54, 143. See also on this site, the book 'Homo religiosus 5.1.2. Sacred Evolution, Creation Myths'.

his or her misery.

Jesus attempts to make it clear to the Pharisees that, in their unbelief, they are unfree. They do not realize that in their deeper soul—let us say in their unconscious and subconscious—a hostile inner word resonates. Jesus clarifies: “I, I speak as I have heard it from my Father. You act as you are inspired by your father.” In other words: in the depths of the souls of the Pharisees, according to the Bible, someone else—'their father'—is at work. This is not the Biblical God, but Satan. While the Pharisees consciously believe they are serving God, they are in fact, unconsciously or subconsciously, carrying out the will of the adversary, Satan. It is the tragedy in which many people today still live unconsciously. We will discuss this further when it comes to the night dream (7.5.3.).

It takes little imagination to see that today, many are inspired in their actions by spirits that do not always have the best interests of them and their fellow man at heart. This applies to political, economic, and social life alike. The Viennese psychiatrist Sigmund Freud found eros and thanatos—sex and the kill drive—in the soul depths of quite a few people. That should surely give pause for thought.

Nowadays, one hears, even in religious circles, that the devil and his subtle or unconscious influence simply do not exist. Anyone who reads the Bible quickly notices that because of Jesus' descent into the underworld—which is, after all, the foundation of our salvation—it then becomes entirely meaningless. The texts of Peter and Paul regarding Jesus' reckoning with those dark powers from the cosmos are then also without significance.

The scribes in Jesus' time went a step further. In *Matthew 12:24-32* , we read that Jesus' contemporaries claimed that Jesus himself was possessed by the devil. Jesus was said to cast out the devil with the help of Satan, the prince of devils. *Luke 11:15-23* and *Mark 3:22-26 also* mention this. Jesus refuted this as follows: “Every kingdom divided against itself becomes a wasteland; neither city nor household can stand when divided against itself. If Satan casts Satan out, he becomes divided within himself. How then will his kingdom stand? But if I, Jesus, cast out demons with the help of the Spirit of God, then clearly the kingdom of God has come among you.”

, Matthew 4:8/9 speaks of Jesus’ temptation in the desert. “Again the devil took Jesus up a very high mountain, he showed Him all the kingdoms of the world with their glory and said: ‘All this I will give you if you fall down

before me in worship.'" Let us note that Jesus does not dispute the devil's claims to this world. On the contrary, Jesus even confirms that great influence of Satan. Jesus himself says that his kingdom is not of this world. Such demonic 'princes' apparently play a very large role on earth. Satan is the first and most powerful among them, since he controls "all kingdoms" of this world. Indeed: *John 12:31* says that "the prince of this world"—Satan is apparently meant—will be cast out by the final judgment of God. In short, Satan controls this world, but his days are numbered. As stated, Jesus has built his church on a rock, and the powers of the underworld will not overwhelm it (1.1).

40.3.3. The Supernatural

The 'supernatural' stands for everything that transcends 'nature', the primarily material world as everyone knows it. We therefore emphasize the vertical dimension here. This includes, first and foremost, Yahweh, together with his servants and the prophets of the 'Old Testament'. The first part of the Bible informs us about this in detail. It concerns the time between the creation of the world and the birth of Christ. The 'New Testament' then begins with this. We speak of the Holy Trinity, of God the Father, of Jesus as God the Son, and finally of God the Holy Spirit. Jesus repeatedly clarified in his life that the Father had sent him, Jesus. And also that Jesus said what the Father inspired in him. Jesus himself, in turn, announced the coming of a helper, the Holy Spirit. The latter revealed himself on Pentecost and then descended upon the apostles 'as fiery tongues'. Hence the Trinity. They are distinguishable, but inseparable. The Virgin Mary, angels who remained faithful to God, and people who lived holy lives also belong to the supernatural. It should be clear that paranormal experiences, mysticism, clairvoyance, magic, apparitions, and the belief in a 'hylistic pluralism', to the extent that they are inherent to Christianity, also belong to the supernatural.

40.3.3.1. Platonic Ideas as Thoughts of God

We refer first of all to Plato (-427/-347), the greatest philosopher of the West, and to his theory of Forms. According to Plato, everything that exists in the material world is merely a shadow image, an extremely imperfect representation of the corresponding idea. He illustrates this with his famous cave myth. The core of this myth is the contrast between the perishable world in which man finds himself and the imperishable world of timeless and absolute ideas. Such 'ideas' or 'forms' represent the essences of everything that exists. In other words: everything that exists in the material world is

merely an extremely imperfect representation of the corresponding high idea. Let us summarize this myth.

In a cave, prisoners are held, chained in such a way that they can see only the back wall of the cave. An intense light outside the cave illuminates this wall. Just before the entrance to the cave, people pass by carrying all kinds of objects. The prisoners see only the projections of this spectacle on the back wall of the cave and believe that these shadow images are the true reality. Now, if a prisoner breaks his chains and turns around, he too can look into the light. This will initially blind him. Gradually, his eyes will adjust to the new situation, and he will increasingly notice the difference between the shadow images he had until then considered the only reality, and the much richer and higher reality outside the cave.

To label our material world as a realm of shadows, Plato must in one way or another have clairvoyantly beheld something of that immaterial world. His ideas have something divine about them. Earthly realities are animated and formed according to this transcendental and eternal model. Indeed, they could not even exist without this model. Thus, since all eternity, the immaterial and perfect model 'man' has existed, or the model 'snowdrop', or the epitome 'horse'... And all people, flowers, or animals, however distinct, form themselves according to their own specific transcendental model.

Every (Platonic) idea was, is, and will be. They are divine and exist, to put it in an ecclesiastical formula, 'from the beginning, now, and always, and for ever and ever'. These models are present before (1), above (2), and in (3) the processes themselves. In ontological language, it is said that they are preconstitutive (1). This means that they are already present before every arising and passing away of that which surrounds us. But they are also constitutive (2), they are simultaneously continuously present in the things themselves. Furthermore, they are informative (3), which means that things inform us, they make themselves known to us. Finally, there is a fourth characteristic: things ask to be respected in their reality, not despised. That is the ethical characteristic. Thus, the idea 'horse' has existed since all eternity. It ensures that every horse realizes itself according to that model. Moreover, it is effectively present in every individual horse. Finally, there is the requirement that we treat it respectfully. Behold what Platonic theory of ideas encompasses.

A few centuries later, the thinker Albino identified these Platonic ideas with the thoughts of God. He had the insight that everything that exists does

not merely have its own immaterial 'divine idea,' but that every 'idea,' in the strictly Platonic sense of the word, simply 'is' a deity. Thus, there is a deity that watches over the formation of man, of snowdrops, or of horses. Yes, in that sense, there is even a deity of oranges. In short, everything that exists has its own specific deity. What is visible was already invisibly present in God's Spirit since eternity. The Bible, *Hebrews 11:3,* expresses this thought as follows: “By faith we know that the worlds were formed by the creative word of God.” In other words, what one sees arises from what one does not see. At the basis of the visible world lies the invisible. *La Bible de Jerusalem also* [60]expresses this thought in a footnote: God does not show his power outwardly, yet he directs events. “What one sees arises from what one does not see,” the Bible teaches. What arises, therefore , has nothing to do with chance (3.1.3.).

La Bible de Jérusalem [61]also explains this text in a footnote: “Avant leur création, les réalités existaient en Dieu, de qui tout procède”: “Before they were created, the realities already existed in God, who precedes everything.” That is the perfect articulation of the Platonic ideas. That 'existence in God' constitutes precisely the holiness or inviolability of those ideas. Here, too, we find the threefold nature of accepting, purifying, and elevating. The Platonic thought was accepted, purified, and elevated to a higher level. Such an objective 'idea' is therefore something quite different from the subjective figment of our imagination that we have when we say, for example, that we have 'a good idea'. Cartesian thought, an idea as Descartes saw it, is nothing more than a subjective figment of the imagination that in no way outweighs the objective idea of God's thought.

40.3.3.2. The Holy Trinity

We speak of the Holy Trinity, of God the Father, of Jesus as God the Son, and finally of God the Holy Spirit. As stated, Jesus repeatedly clarified that the Father had sent him, Jesus. And Jesus himself, in turn, announced the coming of a helper, the Holy Spirit. The latter revealed Himself on Pentecost and then descended upon the apostles 'as fiery tongues'. So much for this first introduction to the Trinity. We will return to it later (in axiom 9).

40.3.4. The themes of the third axiom summarized.

In this chapter, we have divided reality into three inseparable but distinct parts: the natural, the extra-nature, and the supernatural level.

[60]La Bible de Jérusalem, 1978, Cerf, Paris, p.535. Dieu ne manifeste pas extérieurement sa puissance, et cependant il dirige les evenements.
[61]La bible de Jérusalem, les editions du cerf, Paris, 1978, 1738.

The natural level or nature refers to everything our surrounding world reveals and is experienced by everyone. It is pre-eminently the domain of the sciences. It proceeds from facts that can, in principle, be observed by everyone. Science is necessary, science is solid, but consequently its field is limited. It does not encompass 'everything that exists'. Statements it makes within its field have great reality value. However, if it wishes to make authoritative pronouncements about things lying outside of it, it becomes an ideology. We see this when it wishes to make claims in the religious realm and subject religion to science. Naturally, it may state that religion is not scientific; in that, it is correct. Religion does not wish to be. It would mean denying its source, paranormal experiences. We have extensively demonstrated this inadequacy of science. We stated that ontologically, within the totality of reality, chance does not exist. We also stated that the higher does not emerge from something lower as if by itself, as in a fairy tale. The higher exists beforehand, as a higher reality, and realizes itself gradually through a very long evolution within the lower.

But with this, we have left 'nature' and are dealing with extranatural or supernatural influences. We spoke about the existence of 'hylistic pluralism', the belief in the existence of many kinds of matter. Almost all cultures, with the exception of contemporary Western civilization, were or are familiar with it. In some places it is abundant; in others, it is barely present. Where there is fine dust, there are subtle beings. They are precisely the carriers of that matter.

Let us begin at the supernatural level of reality. Among the inhabitants of that subtle world resides an entire hierarchy of nature spirits, elves, devas, and gods of the pagan pantheons. But also thought forms, forms that humans themselves bring to life in subtle matter, such as Fortune's vengeful demon, Mrs. David-Neel's monk, the ghost Philip, and the thought form that arose during a pop festival. Furthermore, we discussed the theme of 'out-of-body experiences,' in which people temporarily left their biological bodies with their subtle bodies and relived a number of experiences. There were also permanent out-of-body experiences. If the bond between the biological and subtle bodies broke, the subtle body could no longer return, and the biological body died. This sometimes led to problems. Not everyone who had 'passed over' realized it.

We also devoted attention to people who are still alive and consciously leave their bodies and begin a descent into hell. They then visit, for example,

the deceased in the depths of the earth. We referred to the witch of Endor, Odysseus, Dante, and the black sorcerer Ngema.

We focused on a number of Initiatory groups. These involve people who are still alive but nevertheless have strong ties to the underworld. Some would say that, in a way, they bring the underworld to Earth.

As a third subdivision, alongside nature and the external nature, we briefly mention the supernatural. We focused on Platonic ideas, which were later Christianized into the ideas of God. The supernatural is pre-eminently the domain of the Holy Trinity and everything that can be associated with it.

40.4. A profane and a sacred evolution

Just as the universe and the starry sky evolve, so too does the Earth have a geological, but equally a biological history.

40.4.1. An evolution from the distant past

Over millions, life developed through a plant kingdom and an animal kingdom until finally ' Homo sapiens', or the wise man, was formed **.** That concerns the natural level of reality **.**

40.4.1.1. Man as citizen of two worlds

Humanity evolves not only profanely, in this world observable to everyone, in 'nature', but simultaneously also sacralally, in the other world, in the 'outer' or 'supernatural'. Thus, alongside their profane history, every individual has a hidden history reaching far into the past. It may be surprising, but usually, they barely know their own sacral history. It can follow a favorable and ethical or an unfavorable and unethical course. The result of a person's individual history is called their 'occult status'. This subtle state determines their current biological and psychological situation, as well as their happiness and health. For those who can perceive it, it can be read in the individual aura.

Sensitives, people sensitive to this, can already sense a great deal of this in their fellow human beings. A person may come across to others as particularly heavy and tiring, or as pleasant and invigorating. Seers notice, among other things, how a disease can develop in a person's subtle body, even before it 'materializes' and becomes visible in the biological body. Magicians can then intervene and prevent the disease from developing further and manifesting in the biological body. For a seer who lives in friendship with God—their number, however, is frighteningly small—the life

history of every human being is like an open book, and that book can be read with incredible accuracy and down to the smallest details. It seems like a contradiction, but viewed in this light, such seers know the person they are targeting much better than he or she believes they know themselves.

Incipient illnesses can also manifest in the aura as dark spots, even if the biological body of the person in question is not yet suffering from them. A magician who means well for his fellow man can intervene at that point. He can combat and eliminate the dark spot with a supply of life force, of subtle energy. In that case, the disease does not break through in the biological body of the person being treated.

If we survey the broad outlines of someone's life, we can say, for example, that he is a good person, or perhaps not. We can also limit ourselves to one specific day in that life. Perhaps it was the day of the wedding, of an important occult initiation, or perhaps that person committed a terrible crime. Such a day then has a major impact on the rest of that life. But this also has repercussions for that person's subtle body. His or her aura will turn lighter or darker, depending on the ethics of what he or she committed. With death, the physical body deteriorates. The subtle body exits permanently. This is precisely due to the cause of death.

40.4.1.2. Evolution according to Soloviev

Vladimir Soloviev (1853/1900), a Russian Christian Orthodox philosopher, establishes in his **La justification du bien**, [62]along with the biologists of his time, that the evolution of life forms is a scientifically undeniable fact. He further assumes as an axiom that something higher can never spontaneously arise from something lower or more primitive. Anyone who accepts this, as we have already stated, believes in fairy tales (see axiom 3.1.). It would mean, for example, that one throws loose letters into the air and that they fall to the ground in such a way that they form a meaningful text about some subject. Such a text can only arise if there is already a thought that someone communicates through the letters and words. That text is then not the result of chance, but of intelligent labor. In other words: from a and b I can indeed derive a or b, or a + b, but from a alone I can only derive a, never b or c. To claim that the lower creates the higher, which is after all creating something out of nothing, implies replacing the fact of evolution with logical nonsense. As stated, that is reserved solely for fairy tales.

[62] Soloviev V., La justification du bien, (Essai de philosophie morale), Paris, 1939, 190. See also on this website, course 5.7.1. Cultural-historical introduction to modern and current thinking, p. 40ff.

The German philosopher M. Scheler (1874/1928) [63]clarifies: “The flow of forces does not run from top to bottom, but from bottom to top. Evolution first shows the inorganic world, which contains hardly any life. Plants and animals follow thereafter. However, the animal is much more dependent on the existence of the plant than vice versa. The intellectual man comes last. Although he is dependent on plants and animals for his existence, he is the one who attains full self-consciousness. Powerful is the base, powerless is the top of the pyramid.”

Vl. Soloviet[64] puts it this way: “The fact that the higher types of 'being' emerge in evolution after the lower types absolutely does not prove that the higher ones were produced by the lower ones. The higher types already exist at a higher level of reality. Biological evolution does not deny this. One cannot deny it. It is a fact. But the evolution of the lower types cannot—by its own power alone—create the higher ones. It does, however, create the material conditions or a favorable environment such that the higher type gradually realizes itself therein.”

The higher realities, the Platonic ideas (3.3.) or the divine thoughts already exist before the lower forms realize themselves in the material world. Biological evolution creates the material conditions by which the higher can realize itself in matter. Plato has clarified this to us in detail. The Biblical idea of creation implies that all forms of being, all ideas, are created by God.

Soloviev sees a number of evolutionary levels arising in this world from the ideas or forms of being specific to the other world, in an ascending line of consciousness: a stone, a plant, an animal, a human, until ultimately a deified human. Behold Soloviev’s characterization of the levels of evolution in a nutshell. Not only does the universe expand, but apparently so does individual consciousness. Every new incarnation can expand consciousness further. Let us note the caveat indicated by the word 'can'. Not every life is uplifting. Not every incarnation ends at a higher level than the level at which it began. Seers tell us that, unfortunately, quite a few people do not evolve higher during their lives. Sometimes the end is even sadder than the beginning.

Sometimes I find even the beginning sad enough. But then, as said, one

[63] M. Scheler, Die Stellung des Menschen im Kosmos, Darmstadt, 1930, 76-81.
[64] Fl. Solovief, La justification du bien, (Essai de philosophie morale), Paris, 1939; 192,

reaps what one has sown before. J. Grant , in * *More Than One Life* [65]*, says that as a brand-new grandmother she visited a maternity ward and, clairvoyantly, received a very unpleasant impression of a child. She writes: “The next baby, born that very night, was an extremely malicious man who glared at me from inside an infant’s body, so full of rage that I felt I would be doing humanity a service by throwing him out the window.”

That brings us to the German philosopher F. Nietzsche (1844/1900) and the eternal return of all things. He claimed that the higher world of light is dead. Let us quote from his **The Gay Science** : “God is dead, we have killed him. Do we not now wander as through an endless nothingness? Has it not become colder? Is the night not darker than before?” Nietzsche is the philosopher of the drives. These lie at the basis of just about everything man does. What man calls “the higher” is merely a kind of superstructure upon this life of drives. For Nietzsche, there are no higher ethical values in themselves. The life drive designs the values. Whoever has the strongest life drive, whoever is the strongest, determines the values arbitrarily and authoritatively. Everything comes down to the will to power. The man of power rules over others. For him, the ideal man is a kind of 'Übermensch'. With this, he became the philosopher of Nazism. Hitler presented Mussolini with the complete works of Nietzsche as a gift during their meeting in 1942 inthe Brenner Pass. But let us return to the reincarnation.

40.4.1.3. Reincarnation or re-embodiment

But there is more. A good clairvoyant can also see the common thread in the aura, formed by the successive lives of a person. That brings us to reincarnation. To many people, the belief in ever-new embodiments may seem strange. Yet it is generally accepted in many cultures and occult movements. For a competent clairvoyant, it is simply a fact.

We just wrote that at death the biological body dies, but the subtle body survives death. And so the colors of the aura, or that occult, hidden status, remain. Thus, the subtle body actually contains the sum of all previous incarnations. Somewhere deep hidden in the depths of our soul, all our memories are stored. They are virtually inaccessible to our consciousness. But they work. They form the fundamental tone of who we are. They influence us. Here, one reaps what one has sown. For a clairvoyant person, as mentioned, they are an open book. For a rather ordinary person, something of those previous memories may, in sporadic moments,

[65]Grant J., More than one life, Deventer, Ankh-Hermes, 1973, 142. (// Many lifetimes, Victor Gollancz Ltd., London, 1968).

penetrate his or her dreams or everyday consciousness.

40.4.1.3.a. The "family unconscious"

L. Szondi (1893/1986), a Hungarian psychoanalytically oriented psychiatrist and author of **Schicksalsanalyse* [66]* (Analysis of Fate), spent his entire life immersed in the human "fate." In 1916, during the war, he was shot in the back while serving as a soldier in the trenches. The bullet lodged in a book in his backpack and thus saved his life. The title of this book was **Traumdeutung** (Interpretation of Dreams) by S. Freud . This remarkable incident set Szondi thinking. He studied hundreds of family histories, including that of the Russian writer F. Dostoevsky (1821/1881) . Szondi's main thesis is: the fate of an individual is largely determined by family tree figures, and thus by the ancestors. He speaks of a "family unconscious" that imparts a mysterious purpose within the depths of the soul. The ailments and life paths of ancestors are easily passed on to one's own descendants. Profession, marriage, and friendships are determined by them. For Szondi, it is clear: life is much more than mere blind chance. The unconscious plays a major role in all of this.

P. Van Eersel , *in *J'ai mal à mes ancêtres* [67]*, states that ailments of ancestors can affect descendants. In her book, she gives seven specialists ample opportunity to speak on this subject. J. Herbert , *in *La religion d'Okinawa*, also* [68]gives us a sense of what ancestor worship can be. This religion recognizes only 'holy' women as sacred intermediaries. As healers, they work together with and complement doctors. Herbert says of these healers : "They discover who the ancestor is causing the descendant to suffer and teach the sick person how to bring that ancestor to peace. This occurs very frequently today (note: in 1975) among men or women who were killed during the many wars that this world still experiences. Their premature death means that they are still too focused on this earth. They have not yet found their way in the other world and their attention remains too much with their closest relatives..."

Many people have a certain intuition about what they did or did wrong in the past. Or where they once lived. Sometimes that is the place they enjoy traveling to. Or it is complete strangers who seem particularly familiar to them in an inexplicable way. Often, at the start of a new existence, they

---

[66] Szondi L., Schicksalsanalysis, Basel, Benno Schwabe & Co, 1944.
[67] Van Eersel P., J'ai mal à mes ancêtres, (la psychogénéalogie aujourd'hui), Paris, Albin Michal, 2002.
[68] Herbert J., La religion d'Okinawa, Paris, Dervy livres, 1980, 59.

unconsciously pick up the thread where they had arrived at the end of a previous life. Let us look at child prodigies, or at the person who exhibits criminal behavior through and through, yet persists. Every life offers new opportunities to further develop good qualities, or to strip bad ones of their power.

Thus, a man in his current life might participate in all the war commemorations taking place in Bastogne as a seemingly innocent hobby. He can reenact those battles annually with a group of people and old war equipment, faithfully and realistically. Perhaps he will not ask himself a single question about this. A clairvoyant, however, will most likely receive visions in which he indeed sees our man in his previous life fighting there, in those places… and falling. And that is still far from being processed. And our soldier from back then is still intensely occupied with this every year. But the true reason for his game eludes him.

40.4.1.4. Some testimonies.

40.4.1.4.a. Joan Grant

In ' *Winged Pharaoh' ,* [69]J. Grant autobiographically describes a past life of her own in ancient Egypt. Very poetically, she introduces us in 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 (note: 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 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."

40.4.1.4.b. Shirley Maclaine

Closer to home, we have the American actress Shirley Maclaine (1934/…), also the figurehead of New Age. New Age is a labyrinth of non-Biblical and Biblical revivals in which the paranormal plays a leading role, in the form of 'expanded' consciousness and magic. In an interview in the

[69] Grant J., Winged Pharaoh, De Driehoek, Amsterdam, sd.

weekly magazine *Flair,* [70]she says that she remembers several past lives: "Sometimes I was a man, then again a woman. I remember very clearly the feeling that I was living on Atlantis, you know, the continent that disappeared into the ocean. I was a man, a great teacher, and I loved my wife very much. It was at the end of the Atlantean civilization and we were being overwhelmed by enormous tidal waves. I was terrified, and because drowning seemed so terrible to me, I ended my life. What I remember is that I felt as if my soul was floating over the water and that I saw a gigantic tidal wave take away all those I loved."

40.4.1.4.c. Shanti Devi

The story of Shanti Devi is also well known [71]. She was born in Delhi, India. As a young girl, in 1926, she began claiming to remember details of a previous life. According to these accounts, when she was about four years old, she told her parents that her real home was in Mathura, where her husband lived, about 145 km from her home in Delhi. The case was brought to the attention of the Indian politician Mahatma Gandhi (1869/1948), who established a commission to investigate. The commission traveled with Shanti Devi to Mathura and arrived there on November 15, 1935. There, she recognized several relatives, including Lugdi Devi's grandfather. She discovered that Kedar Nath had failed to keep a number of promises he had made to Lugdi Devi on her deathbed. She then traveled home with her parents. The commission's report, published in 1936, concluded that Shanti Devi was indeed the reincarnation of Lugdi Devi.

40. 4.1.5. Reincarnation and the Bible

We Do Not Live Just Once * [72], K.O. 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. One might make the following observation here: the truth or falsehood of a particular proposition should not be voted upon. It should simply be investigated. However, the Vatican has never formally excluded the doctrine of reincarnation. A number of ecclesiastical authorities even spoke out openly in favor of the possibility of reincarnation. Among them was the Belgian Archbishop D. Mercier (1851/1926), the driving force behind Neo-Scholastic philosophy. Much of the Bible can be interpreted in a reincarnistic way, according to the proponents of reincarnation. It is

[70]Flair of July 26, 1983, 30.
[71]https://en.wikipedia.org/wiki/Shanti_Devi
[72] Schmidt KO, We do not live only once, Leiden, The Cycle, sd, (// Wir leben nicht nur Einmal, Gettenbach, 1956).

therefore unclear, they state, why Biblical tradition cannot accept that a resurrection body can reincarnate as a subtle substance, since it is already present in our current biological body as a gift from God.

The church has never affirmed the doctrine of reincarnation, but neither has it denied it. Nevertheless, it is mentioned indirectly in the Bible. Much in life becomes much clearer, more understandable, and even more hopeful if we take that hypothesis seriously.

In *John 9:6,* the healing of the man born blind is discussed. The Jews ask Jesus : "Rabbi, who sinned? He or his parents? So that he was born blind?" If this passage is representative of the mentality of the time, it shows that the Jews at least believed in an existence that precedes the present life, and that, moreover, can have an impact on the present. Jesus answered that the man was born blind so that the works of God might be revealed in him. Adherents of the doctrine of reincarnation conclude from this evasive answer by Jesus that he does not really disapprove of the doctrine of reincarnation. He had ample opportunity to do so. Possibly, He did not want to bring up the topic publicly. Moreover, it is not really a topic that one presents to the common man today.

Let us read *John 1:19* . "The Jews had sent priests and Levites from Jerusalem to John the Baptist, asking: 'Who are you?' He openly admitted: 'I am not the Messiah.' 'Who then? Are you Elijah?' they asked. 'I am not him either,' he answered. In other words, the Jews are asking him if he is a rebirth of a prophet who died long ago.

In *Mark 6:14* we read: King Herod heard about Jesus , for his name had become known, and people said: "John the Baptist has been raised from the dead. Therefore those powers are at work in Him." But others said, "It is Elijah ," and still others, "It is a prophet like other prophets." When Herod heard that, he said: "That John, whom I had beheaded, has been raised from the dead."

And *Matthew 16:14* mentions that Jesus asked his followers: "Who do people say that the Son of Man is?" to which they answered: "Some say John the Baptist, others Elijah ; still others Jeremiah or one of the prophets." But these, too, were already dead.

Many famous people have also expressed their belief in reincarnation. We mention, among others, Pythagoras , Plato , Giordano Bruno ,

Paracelsus, Cyrano de Bergerac , Leibniz , Hume , Voltaire , Schopenhauer , Cardinal Mercier , Edgar Allan Poe , Ralph Waldo Emerson , Humphrey Davy , Henry Ford , Buddha , Schiller , Goethe , Lessing , Nietzsche , Wagner , … In one of her works, D. Fortune expresses reincarnation as follows: “For he who knows, the womb is a grave and the grave is a womb”. Understand: with conception in the womb, a spirit leaves its true home to incarnate in a biological body, whereas it is liberated from this once that body dies and the spirit can return to its true home.

40.4.1.6. Man: the result of a long evolution

Over millions, life developed through a plant kingdom and an animal kingdom into, ultimately , 'Homo sapiens', or the wise man **.** So we wrote at the beginning of the chapter concerning axiom 4. Evolution essentially aims to expand consciousness, so seers state. Let us pause here for a moment. Consciousness begins very close to the ground. Human consciousness, too. We mean this in the most literal sense. And what follows from this can already seem surprisingly overwhelming to many of us.

40. 4.1.6.a. Consciousness: from stone and plant to animal and human.

* *Many Lifetimes* ,* [73]we read how she articulates her very broad view of life: “By this time I had acquired sufficient empirical (note: 'paranormal' is meant) experience to perceive the broad outlines of the individual’s progress during the four initial stages of his evolution. He starts with enough energy to organize a single molecule. As his energy increases and his consciousness expands, he needs more complex forms (note: a gross material 'dwelling' is meant) to contain this consciousness. After the consciousness has become too large to be contained by the mineral phase of existence, it enters the vegetative kingdom and then, through a series of incarnations in various specimens of the animal, this consciousness evolves into its first incarnation as a member of the race of Homo sapiens, of the wise man.”

In other words, our consciousness was initially contained within a single molecule, only to be 'embodied' in a stone after a certain growth of consciousness. Subsequently, the growing consciousness incarnated a plant-like existence many times. Then into some animal or other, to finally start as a very primitive human with a series of incarnations as a human being. Expressed even more clearly: if seers look even further back into our past, they see what we were like as an animal, before that as a plant, and

[73]Grant J., Many Lifetimes, Ned.: More than one life, Deventer, 1973, 8.

even earlier as a stone. In that view, we have already traveled an exceptionally long road. And apparently, we are still far from our ultimate goal. Biblical seers state that the distance between an ape, as the most evolved animal, and an average human is smaller than the distance between that human and a deified human. That is hard to swallow. Especially for those who think that death is the end of everything. We still have a long way to go.

Let us reflect on this further. If a person behaves, there is evolution in a favorable sense. But what if he does not behave? Does he then take steps backward? It seems like a somber thought. And yet, we find a number of indications for this as well.

40.4.1.6.b. The llama is reborn as a donkey.

Margo Anand , **La magie du tantra dans la sexualité* [74]***, tells the story of Drukpa Kunle, a sexual magician who lived in the 15th century. Even today, he is described in songs and stories in Tibet, Bhutan, and Nepal. But also Alexandra David-Neel , *Mysticism and Magic in Tibet* [75]writes about this Drukpa Kunle . Let us recall that she brought the thought form 'monk' to life (see: 3.2.2.). We provide her story below.

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

While her daughter recounted various details to her, the mother pondered the matter. She remembered that she had met the magician Drukpa Kunle

[74]Anand M., La magic du tantra dans la sexualité, Paris, Trédaniel, 1997.
[75]David - Neel A., Magic and Mystery in Tibet, London, Unwin paperbacks, 1939-1 · 1965, (//Mystical and Magic in Tibet, Amsterdam, Gnosis, 1941, 43).

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

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

The generation of subtle life force is central to such stories, not sexual pleasure in itself. They demonstrate how difficult it can be for a Westerner to empathize with the religious axioms of religions from other cultures and other times. Anyone who knows the axioms of these religions or magics can reason logically to the conclusions. But that is far from simple for our Western culture. We will encounter more such hard-to-digest stories in this text.

40.4.1.6.c. The snake comes to look at her daughter.

Let us read Attilio Gatti , *Bapuka* [76]. In Zululand, Gatti meets Matumbo, a man of modest means who had 'only' three wives. The youngest, Tebeeni, the apple of his eye, was beautiful and so young that she could well be his

[76]Gatti A., Bapuka, Zurich (CH), Fussli, 1963. See on this website: text 32: Bapuka, a summary.

daughter. She had given him a son a few days earlier but had died suddenly shortly after the birth. The little boy was being soothed by Satulini, the fourteen-year-old and still-virgin sister of his deceased mother. But she could not provide the milk the baby desired. Her young breasts were not yet capable of doing so. Gatti suggested giving the little boy cow's milk instead, but Father Matumbo immediately rejected that proposal. “My son may only be suckled by a member of the family, otherwise he would die,” the worried father emphasized. The sangoma, the village sorcerer, nodded in agreement. “But he will not die of hunger,” continued the sangoma, “He will become a great warrior and be a source of pride for his father and for the whole village.”

And the Sangoma immediately set about taking care of that. He summoned Satulini and the crying baby. She had to bare her breasts and lie down on the ground. Father Matumbo was requested to gather glowing logs from the huts and bring them to the Sangoma. The sorcerer arranged the wood in a specific manner and added four square-shaped stones to heat them up. Then he took a pre-prepared plant fabric and mixed it with warm water to create a sticky paste. Next, he began rubbing her well-formed breasts with nettles. The girl uttered no complaint and remained motionless. A little later, the Sangoma set the nettles aside and rubbed the sticky paste onto her breasts. Then he placed the heated stones on top. Meanwhile, he mumbled a series of unintelligible words. That was undoubtedly his form of prayer to the spirits guiding him in this work. After two hours, his prayer seemed to be finished. The stones were removed from Satulini's breasts, the porridge was rinsed off. Satulini stood up. An older woman brought her the starving child. Satulini began to suckle the child, as if it were an almost everyday occurrence. The sangoma smiled. He received the thanks of the happy father and of the entire village, and also obtained his reward: Matumbo's best cow.

The next day, a loud rattling sound was heard. In the middle of Teebeni’s hut, the deceased mother, lay a large snake, a green mamba coiled up completely. It was a dangerous, venomous animal. So Gatti offered to shoot the snake immediately. Matumbo looked at Gatti in disbelief and asked if he had gone completely mad. “That is the ghost of my deceased young wife!” he cried indignantly. “She has come to check if everything is alright with her baby.” And for that, he needed the help of the sangoma. So the sorcerer was summoned. In front of Tebeeni’s hut, the sangoma began to play a melody on his flute. That won’t do any good, Gatti thought; snakes are deaf. They have no ears at all. But lo and behold, the snake began to move rhythmically along with the melody and crept calmly towards the sangoma. He guided the animal through the corral, while continuing to play the melody. The snake

followed. Then the journey went to Satulini, who held the baby to her breast and let him drink her milk. The animal was able to determine that everything was in order. Afterwards, the sangoma led the snake out of the corral. A moment later, she slipped between the low bushes and disappeared into the wilderness. The sangoma received expressions of gratitude from everyone, and also received his wages: a goat and three chickens.

Apparently, for a Zulu, it is self-evident that consciousness can also transfer from human to animal, from Tebeeni, the deceased mother, to a snake. Perhaps for them this is not a lowering of standards, but a different distribution of consciousness. First a human, now a snake. Perhaps it will be reversed again later, and a Zulu will hardly worry about it?

40.4.1.6.d. My brother, the gorilla

We consult Chr. Dedet , *La mémoire du fleuve*[77] Michonet, a timber merchant, arrives in South Gabon, West Africa, in the village of Tsinguépaga, where Moundouli is the village chief. There he becomes acquainted with the culture of the Bavongo. Let us summarize. " It is easy to laugh at all those beliefs, as I did at first. But what delusions do not arise in the mind when one lives in these forests full of cries and where unexplained light phenomena move during the warm nights?" Village chief Moundouli complains that his youngest brother employs "malicious methods." Like Moundouli, his brother is occultly gifted. What he does most is leave his body and enter one or another gorilla of the region. In that 'form' (note: of the nahual, see: 4.1.7.), he targets Moundouli's wives, whom he attacks on the plantation. Two have already been attacked. A third, Mousounda, is attacked one day: suddenly "the gorilla" came at her, worked on her back, bit her shoulder, and tore off half of one of her breasts (oc, 193). Michonet, himself a 'métis' (half-blood), attempts to 'explain' this event in a purely natural way: there simply are dangerous gorillas in the area!

When Michonet wants to go hunting with Doukaga, a member of the tribe, Moundouli responds: " Only if a gorilla attacks you, kill him. In that case, no one will be able to accuse me of having 'destroyed my brother'."

One sees how far the identification goes: if his brother enters a gorilla, then that gorilla is "his brother". Whereupon Michonet sets out hunting with Doukaga. Michonet recounts: " I spot an enormous gorilla. From twenty meters away. I have no time to think. I load and shoot: at a distance

[77] Dedet Chr., La mémoire du fleuve (L'Afrique aventureuse de Jean Michonet), Paris, Editions Phébus, 1984, 174.

of four meters, he receives the full force of the charge in his chest. Crying, he walks away on his left leg. He collapses against a tree. He weeps. Bites off the bark " (oc, 199). Neither of them dares to go and see. In the evening I learn from the people that the gorilla is dead. I go to speak to Moundouli about it." "I hope it is not the ape that has chosen my brother's soul to live in," says Moundouli.

Less than an hour later, a worried Doukaga arrives: "It is the village chief's brother!" He had been in perfect health that very morning. He was cleaning vines in front of his hut. A child finds him slumped onto his couch. He is unconscious. He is rattling and spitting blood. "I see the gunshot wound in the gorilla's chest." He is sitting sprawled out on a tree trunk. Doukaga to Dedet: "Moundouli only asked for the time you shot the gorilla." Dedet replies: "Between ten and eleven." The brother slumped down at the same hour.

Later Moundouli says: " That is it then. On the one hand, you killed my brother. He was indeed 'in the gorilla'. He collapsed from the same gunshot. There is no doubt about that. On the other hand, I cannot blame you. By killing him, you have done me a service. What you did, that is precisely what I would have had to do myself one day or another. As for you: rest assured! My brother himself willed what happened to him. Imagine: going so far as to want to attack a white man who is my guest! Do you realize that?"

K. De Jong , **De zwarte magie** [78], relates. A man had gone out to fetch wood in the mountains. Darkness overtook him, and he was pursued by two tigers. He climbed into a tree, and the tigers could no longer reach him. One of the tigers then fetched a third to help, who repeatedly stretched out his paws toward the man. However, the latter hacked at the animals' claws with his axe, and they fled. The next day, it turned out that a certain Choe Toe-shi had left his house during the night and returned with an injured hand. It was concluded from this that he was a were-tiger, and this was reported to the governor of that region. The governor ordered his subordinates, with weapons in hand, to surround the villain's house and set it on fire. Choe Toe-shi, however, assumed the tiger form and managed to escape.

[78] De Jong KH, De zwarte magie, The Hague, Leopolds uitgeversmij, 1955 $^{-2}$, 47.

Here, too, it is assumed that an out-of-body spirit of a human can animate a tiger. A wound sustained by the magician in animal form has repercussions on his biological, human body.

40.4.1.6.e. Evolutionary theory versus creationism

The Gazette of Antwerp of December 13, 2007 Titled: 'No creationism in science education'. Let us summarize this text briefly.

A group of Belgian professors warns in an open letter against the inclusion of creationism in secondary school science lessons. According to them, creationism is not science and belongs solely in the subject of religion, not in science education. They emphasize that this position is not an attack on faith, but advocate for a clear distinction between science and religion.

The letter was prompted by a Council of Europe resolution advising against the teaching of creationism. That resolution met with considerable opposition, particularly in religiously inspired countries and also among some Flemish politicians. The professors find this opposition incomprehensible and even dangerous. The letter was initiated by VUB Professor Henri B. Eisendrath and signed by academics from various Flemish universities.

That concludes this summary.

Generally speaking, creationism holds that everything that exists is due to an act of creation by God. For the believer, this presents no problem at all. It does become a problem, however, when one views it as an alternative to the theory of evolution. We can be brief regarding the latter. The theory of evolution is a scientific fact. It is therefore more than a 'theory'. It can be factually established. And discussing the existence or non-existence of facts is pointless. Anyone who denies the biological theory of evolution demonstrates ignorance.

But creationism also has its rights, at least as long as it is not radically opposed to biological evolution. We have already written that man is a citizen of two worlds, a material and a subtle one. And both are subject to evolution.

Biological evolution realizes itself in the material world. Evolution as creationism advocates it is situated in the subtle world. Let us refer to the text 'Science and Chance' (3.1.3.). It was already stated there initially that the origin and evolution of life cannot be a matter of chance. We have further elucidated this with 'the Platonic ideas as the thoughts of God' (3.3.1.) and

with Soloviev's view regarding evolution (4.1.2.). Soloviev assumed as an axiom that something higher can never spontaneously arise from something lower or more primitive. From a and b one can indeed derive a or b, or a + b, but from a alone one can only derive a, never b or c. To assert that the lower creates the higher, which is ultimately creating something out of nothing, implies replacing the fact of evolution with logical nonsense.

Soloviv put it this way: “The fact that the higher types of 'being' emerge in evolution after the lower types absolutely does not prove that the higher ones were produced by the lower ones. The higher types already exist on a higher level of reality. But the evolution of the lower types cannot—by its own power alone—create the higher ones. However, it creates the material conditions or a favorable environment such that the higher type gradually realizes itself therein, in an evolution spanning centuries. The higher realities , the divine thoughts , are already there long before the lower forms realize themselves in the material world.”

In that view, the coexistence of subtle creationism and biological evolution does not seem to imply a contradiction; quite the contrary. From their specific level of reality, they complement each other. Thus, there is no ' evolutionary theory versus creationism ', but rather a coexistence of 'evolutionary theory and creationism'. We see no contradiction in this.

40.4.1.7. Nahualism

As mentioned, it concerns a mysterious occult bond between man and animal. A person, a child, a man or woman 'imagines' themselves becoming one with a 'totem'—in this case, an animal—in a magical rite. Something in the soul depths of the animal responds to this. During this rite, a wild animal, not a tame one, is magically lured from the wilderness, during which it also reveals itself. That animal is then called the 'nahual' or 'nagual' of the initiated person. The practice itself is called 'nahualism' or 'nagualism'. Sometimes, based on metonymy, the village magician who performs the rite is also called the nahual. He is indeed the one who represents the nahual—the animal and thus also the spirit of the animal—in the clan.

A. Lefèvre , *in *La religion** [79], writes that a redskin had a bison as a manitou, or guardian spirit. The redskin clarified, however, that he did not worship the bison itself, but the manitou of all bison, which resided beneath

[79]Lefèvre A., la religion, Paris, 1921, 7.

the earth. What the redskin calls his 'manitou' corresponds to what we call the 'nahual' here.

Pater Trilles , *in *Les Pygmées de la forêt équatoriale* [80]*, mentions in a footnote that, among the Negritos among others , the central idea of the totem is to appropriate at least a portion of the animal's characteristics. The carrion falcon, for example, was capable of seducing thanks to the speed with which it swooped down on its prey and also thanks to the exceptional sharpness of its gaze. The exchange of soul substance also signifies the exchange of character traits. The Black person who has the carrion falcon as a totem bird is convinced that when he goes hunting, his gaze will also possess the speed and sharpness of the falcon.

In this way, one also realizes that this nahualism is a necessity for survival in many cultures. If the negrito fails in his hunt, he and his tribe suffer from hunger. It is therefore good to possess those qualities that make a hunt successful, such as very good eyesight. In many cases, the ritual is a form of a “do ut des”: I, a human, give, for example through my blood, to you, my nahual, a part of my human life force, so that you, nahual, through your blood provide me with a part of your animal characteristics, so that I, and with me the entire tribe, can survive.

40.4.1.7.a. The Psylles or snake charmers

That the animal represents a link in the long evolution to man, and that we are related to animals in the depths of our souls, is evidenced by the Psylles, among others. The traveler and historian Herodotus (485/425 BC) already mentions this people known as snake charmers. Throughout the ages, there have been people who could exercise remarkable authority over wild animals.

R. Montandon , *De la bête à l'homme* [81], tells of a Yogi who, in a totally deserted place, only had to strike a specific tone and ravens would appear from all sides. But let us return to the Psyllas. Montandon describes how *Moussa, charmer of serpents,* a Psyl, operates in the Egyptian city of Luxor:

“There he goes. Strides forward slowly, his stick on his shoulders. He sings invariably at the same pitch: “O you who are hidden, answer my voice! Wake up, you who sleep, come listen to my voice! Come forth from your

[80] Trilles H. , Les Pygmées de la forêt équatoriale, Paris, 1932, 150.
[81] Montandon R., De la bête à l'homme. (Le mystère de lapsychology animale) Neuchâtel, Victor Attinger, 1943, 147/153.

holes and show yourself!" There, he suddenly changes direction, takes a quick twenty steps forward, nose into the wind, and stops before an opening in the ground. He strikes around it with his stick, rummages inside, rolls up his shirt sleeve, kneels, and sticks his arm in up to his shoulder. Then he pulls out a magnificent snake with a yellow belly, which he has skillfully grasped by the tail end. For a moment he plays with it, while she twists forcefully around his arm and bites him until he bleeds. He does not flinch. She plunges her backward- curved fangs, pointed as needles and white as ivory, deep into his flesh. He smiles! Finally, he lets her go. She makes a quick escape. When she is about twenty meters away, he shouts something that seems to paralyze her. She moves not a single movement anymore. He goes to get her and slides her into his basket .

Montandon states that Moussa does this with scorpions as well. What is going on here, magically speaking? A subtle thought form (see: 3.2.2.) of Moussa, also called an "artificial elemental," hovers around on the orders of his master, in search of prey. This thought form also contains subtle matter of an animal soul—in this case, a snake—so that two beings, the elemental and the soul of the animal, are suddenly grasped and subjected psychically and physically to the animal tamer, Moussa. That he is capable of this is due to his atavism. Manticists say that, from a reincarnistic perspective, he was once a snake, a cobra, a scorpion, or whatever else, before he evolved from the animal world. This means that, based on this kinship, he is attuned to those animals. Thus, he can tame them without danger to soul or body. 'Something' within him is, from his prehistory, related to the soul of the animal. And he also expresses this in the thought form. But how that happens in practice, the tribe has kept secret for centuries. It is merely passed down from father to son and perhaps involves a magical formation.

40.4.1.7.b. The power of the King of Lolo

J. Lantier , *of *La cité magique** [82], was once allowed to witness a rite in a 'monastery' of female fetishists in northern Dahomey (West Africa), just before the annual festival of fetishes in Lolo. Lantier recounts: A number of initiated women, dressed in white, go to a large pond in a bend of the river. The villagers keep their distance. The village chief shouts a few unintelligible words and then throws a series of still-living chickens into the pond. The numerous crocodiles pounce on the animals. An initiated woman then enters the pond singing, followed by the other initiates.

[82]Lantier J., La cité magique (Magie et sexualité en Afrique noire), Fayard, Paris, 1972, 67/77.

The crocodiles—"I saw that fantastic miracle," says Lantier —clear the way. Thereupon the initiate turns to the crocodiles and, in the name of the King of Lolo, offers them permission to allow all the women of the village to draw water from the pond all year round. "Here and there the enormous maws of the crocodiles opened as if they wanted to affirm it," writes Lantier. Then all the women returned from the water. Once on the bank, they took off their clothes and bathed in the water again, amidst the crocodiles. A few minutes later they emerged from the pond again. Thereupon the village women, with jugs in hand, were allowed to draw water in the presence of the crocodiles. The animals seemed entirely indifferent to their presence. So much for this testimony by Lantier . Apparently, even primitives have their own 'miracles' that substantiate the axioms of their religion. Just as in the previous testimony, one can also assume here that the initiate was once a crocodile.

40.4.1.7.c. Father Diëgo and the caiman

I. Bertrand , La sorcellerie [83]. A remarkable story that took place in Mexico. The book is from 1900, so the story is older. It is about a certain Father Diego, a brave man like many of the first missionaries. One day, he punishes an Indian who had committed a serious offense. That Indian was very dissatisfied with this and plotted revenge. He knew that Father Diego was on his way to a dying Indian to hear his last confession. On the way, the priest, who was on horseback, had to ford a river. The punished Indian secretly hurried to the place, made the necessary preparations, and set up an ambush.

A little later, the priest arrives on his horse, calmly reciting his breviary, and enters the river. Once in the water, his horse feels restrained. The priest looks down and notices a caiman attempting to pull the horse into the water. At this, he gives the animal the reins and prays so fervently for God's assistance that his horse drags the caiman out of the river. A series of blows with hooves and sticks land on the animal's head. It is forced to release the grip and is left behind dizzy and severely wounded. The priest travels on.

Upon arriving at his destination, he begins to recount the incident. A moment later, a messenger comes to meet him and tells him that the Indian whom the priest had punished shortly before had been found severely wounded on the riverbank and died shortly thereafter. Father Diego goes to investigate: the crocodile lay dead on the bank. The animal had similar

[83] Bertrand I., La sorcellerie, Paris, sd (around 1900), Librairie Bloud et Barral, 18.

injuries to those inflicted on the Indian. The latter had apparently died from the blows of the Father and his horse, including the hoof and stick!

The Indian masters the technique of out-of-body experience, and as a conscious act at that. His phantom, his subtle body, does not begin to materialize subtly, as you experienced when falling asleep, but it takes possession of the caiman. In a way, one could say that the caiman is then 'possessed' by the Indian, and the latter can thus impose his will on the animal—in this case, the killing of the priest. But the prayer and the powerful reaction of our missionary decided otherwise. Leaving the convent in a conscious and willful manner surely requires a solid knowledge of magic, and if your goal is to kill a fellow human being, then that is clearly 'black' magic.

40.4.1.7.d. He had turned into a crocodile.

J. Lantier , * *La cité magique* [84]*, recounts the following event, which we summarize. The judicial police in Kinshasa accuse a man of having transformed himself into a crocodile to make it easier to steal a child. About ten years ago, the man, who had a wife but no children, turned to a renowned magician asking him to provide him with a son. The magician agreed and gave the man a potion to enable him to transform into a crocodile. In that form, the man enters the stream and follows a small boat containing a six-year-old child. At a certain moment, the crocodile rocks the boat violently, causing the child to fall into the water. The animal seizes the child and swims with him to his village.

There, the man resumes his human form and asks his wife to be the child's mother from then on. Years later, the case goes to court. Before the judge, all parties involved confirm the reality of the story. Even the boy, now sixteen years old, can still clearly remember the circumstances of his abduction. The court of Kinshasa sentences the man to return the son to his biological parents and to pay compensation and a fine. In its considerations, the court emphatically states that the man had truly transformed himself into a crocodile in order to commit his crime.

So much for Lantier. Some testimonies in his book are of a sometimes shocking rawness. However, they remain eyewitness accounts. Some of them openly express their skepticism and their disbelief at what is taking place, but they do not deny the facts unfolding before their eyes. This type of eyewitness is perhaps the most reliable, since, contrary to their axioms,

[84]Lantier J., La cité magique, Fayard, Paris, 1972, 84s.

they still present the facts as they truly appear.

40.4.1.7.e. The snake is my elangela.

Our source: H. Trilles , *Chez les Fang* [85]. What is called 'nahual' in Central America is called 'elangela' in Gabon (central West Africa), where Father Trilles (1892+) was a missionary. We have already met him at the initiation of “the ngil” (3.3.3.) and in the story of “an out-of-body magician” (6.1.1.). Trilles tells the story.

An elderly chieftain offers me and my catechist lodging for the night in a large tent. Suddenly, around two o'clock, I hear a rustling of dry leaves by my bed. 'Something' is tugging at my mosquito net that completely surrounds me. And suddenly, it becomes deathly quiet. Extremely cautiously, I step outside the net, but it was so dark that I could see nothing, so I lit a torch. There was a peculiar smell I did not recognize. Behold: a coiled snake, a black one nearly three meters long, of the kind whose bite is fatal within three minutes, lies beside my bed, its head already raised and swaying, its eyes sparkling with rage, ready to strike. I grab my rifle and shoot, but the torch goes out and I can no longer aim the weapon. “Do not shoot, missionary!” shouts the chieftain, “for by killing the animal you would have killed me. Fear not: the snake is my elangela.” He throws himself to his knees beside the snake and takes it in his arms, pressing it against him. The animal behaves completely calmly throughout. It is carried away and laid down where the chief usually sleeps, while being caressed in the meantime. “It is simply a mistake,” said the elderly chief. “The snake was used to sleeping with me. When she saw that a stranger was lying in my bed, she became furious.”

40.4.1.7.f. Of goats and women

R. Peyrefitte , *in *Les conquêtes d'Alexandre* [86]*, mentions that for the inhabitants of the ancient Egyptian city of Mendes, the male goat was a 'sacred' animal. They made it an object of worship. One specimen was bred in the temple. That goat was considered the visible presence of the deity. Egyptian women engaged in sexual intercourse with that goat—because they could not do so with the god himself. In doing so, Peyrefitte refers to a text by Herodotus and to a fragment of a poem by the Greek lyric poet Pindar: “Mendes, the Egyptian city, by the steep banks of the sea, the last horn of the Nile, where the male goats, the husbands of the goats, engage in intercourse with women”.

[85]T rilles R., Chez les Fang, ou quinze années de séjour au Congo Français. Lille, DDB, 1912, 228 .
[86] Peyrefitte R., Les conquêtes d'Alexandre, Paris, Albin Michel, 1979, 361.

The very term 'sacred' attributed to the goat makes us sense that it concerns a subtle phenomenon. A spirit, a god, animates the goat and radiates energies. Lower ones, of course. But the female priestesses who had intercourse with the goat could perform healings, cast incantations, and offer counsel on matters of life. Here, too, the intimate contact with a lower animal facilitated attunement to the lower problem. Because such women received thorough training, and also because they communicated with 'higher' energy-rich beings through the goat, they proved stronger than the evil to be combated.

The “male animal/female” pairing has been a well-known concept in pagan magic throughout the centuries. The male animal represents within itself a power of fertilization and, in a sacred context, a male deity that was visibly manifested within it and linked his life force to that of the animal. Again, a matter of dynamism, but at the cultural level of the 'pagan' religions, which fundamentally knew no other life force than the life force of plants (including their spirits), of animals, and of humans. Higher, subtle, and healing Trinitarian energies will only enter this world after our redemption, after the descent, resurrection, and ascension of Jesus. But that is for later.

All these cultures know that the entire reality is permeated by a subtle substance from which power emanates and with which one 'works,' and that sexuality, including with animals, can be a means to activate that subtle substance, the life force. A number of life problems are solved in this way. As has been repeatedly emphasized, in those cultures, this is not about pornography. Whoever does not share their presuppositions misses the essence of this magic and condemns themselves to a totally erroneous interpretation. Consequently, there is an abyss between experiencing sex with animals as we know it as bestiality in our desacralized pornography—something that is an abomination to those cultures—and the way in which they deal with that sexuality through their nahualism—through a mysterious bond between man and animal.

Thus, in India, one finds depictions of copulating couples in a number of temples. Many a Western European might spontaneously respond by stating that this amounts to nothing more than banal pornography. And yet, the locals would be shocked by this particularly disapproving judgment. To them, it is a sacred act: the glorification of the sacred life force. And that is concentrated par excellence in the reproductive organs. They do indeed

transmit that so mysterious life. What appears to be 'sex' to a profane Westerner becomes, for the local believer, a high religious act: the veneration of the sanctity of life. One must indeed share their religious presuppositions—not ours—if one is to understand what they—not we—mean by those depictions. If one fails to do so, one condemns oneself to an erroneous interpretation. It is indeed a matter of using sexual energy, not of misusing it.

40.4.1.7.g. A new female python

Van der Leeuw , *in *De primitieve mens en de religie** [87], mentions that a certain P. Buléon attended a nocturnal initiation, during which a blood covenant was concluded between a sorcerer and his nahual. It is significant that such a ritual takes place in the darkness of the night. According to Buélon, at a signal from the sorcerer, the desired animal emerges from the forest and readily lends itself to a ritual for the exchange of some blood. We provide an account of such a ceremony, interrupted here and there for commentary.

Let us delve into A. Gatti , *People and Animals in Africa** [88]. Although Gatti also regularly displays a nominalist view, he is honest in describing and depicting the phenomena. He demonstrates this here as well, in his account of the initiation of a new 'holy' female python. As already mentioned, the term 'holy woman' in that culture means something like 'a priestess'. On one of his journeys, he meets Twadekili , a remarkable healer. Twadekili, a virgin woman, lives with her 'partner', a giant python . 6 meterGatti witnessed the manner in which, during the initiation, a wild python is lured from the wilderness. And how, in doing so, a new female python is also initiated. Twadekili lives in the northern part of Natal, South Africa, in the Xosa Mountains, in a kraal, in a few huts clustered together.

Twadekili's virginity is a requirement and fosters the magical bond with her 'partner'. The healings she achieves together with her snake rely on a form of sexual magic. This may surprise us Westerners, but the Jews of the Old Testament, along with all their neighboring peoples, were also familiar with such practices. The Book *of Exodus 32:1-4* mentions that the Jews made a golden calf and worshipped it as their god. Many peoples worshipped the sacred bull as the husband of some goddess. The combination of female and male animal was typical of that entire pre-

[87] Van Der Leeuw G., Primitive Man and Religion, Groningen, 1952, 19.
[88] Gatti A., People and Animals in Africa, Antwerp, De Sikkel, 1953 , 159.

Christian world. It is understandable that Yahweh, after revealing Himself to His people, was angered by this.

But Christianity had not yet penetrated Natal when Colonel Gatti met the 'holy' python woman Twadekili. So those cultures made do with the energies they found in the plant and animal worlds. Animals possess an occult energy that is in many cases far stronger than the energies of plants. And Twadekili, among others, makes use of this. Whenever she faces a difficult problem, she involves the python. As mentioned, this coexistence entails a parallel life cycle. When Twadekili dies, the snake dies with her, and vice versa. Both are then buried in the middle beneath their hut. Her successor then comes to live in that hut. In this case, the young Ramini . She had already been trained by Twadekili for many years. From then on, Ramini sleeps just above that spot. The spirits of the deceased predecessors and those of her python thus continue to work as inspirations in and around the successor and her snake.

40.4.1.7.h. Your daughter is baptized by Umkulu-Mkulu

Let us go back in time for a moment. About twenty-three years earlier, a baby was born into the family of a Xosa Kaffir. This Xosa is a healer herself. Suddenly, Twadekili appears . She knows that a child has been born. She stays in the mother's hut for a moment. Shortly thereafter, she comes out with the baby and hands the girl to the father. “This, your daughter is being baptized by Umkulu-Mkulu (note: the supreme being of the Xosa) with the name Ramini . Raise her with care, for she will become a great 'holy' python woman. When the moment comes, I will come to get her.”

When Ramini is about eight to nine years old, her father keeps her in the hut and holds long conversations with her. Other healers who come to visit must impart 'knowledge'—very ancient wisdom—to the girl. At the age of twelve, Twadekili comes to fetch her on the orders of the spirit of the previous python woman over whose grave she sleeps. This farewell to her parents is accompanied by solemn liturgy. Ramini becomes 'the daughter of' Twadekili . The term 'daughter' is understood here in a magical sense; she acquires the same occult nature as her predecessor . For years, she then undergoes training in the hut, together with the snake. Ramini 'learns' many lessons, through rites, the preparation of herbal potions, and the singing of magical words. Then approaches the day when Ramini becomes 'ripe' as the 'holy' woman of Umkulu–Mkulu. She then receives the counselling snake, which immediately becomes her 'sacred companion'.

Once she has progressed this far and is initiated, she begins to treat simple cases in her own hut. This continues until the day her predecessor dies, along with her python, and she, Ramini—with her python by then—becomes a fully-fledged healer.

40.4.1.7.i. A new 'sacred' female python is born.

One day, Gatti becomes aware that the completion of Ramini's initiation is near. "When the moon is full, her eyes see many things that happen in Xosaland. Other eyes, too, can see the same things if they belong to someone who is as vigilant, patient, and silent as the moon," says Twadekili .

Gatti lies in wait in the darkness at night. He writes: "My pocket calendar showed the time of the full moon: 12:51. In the black darkness behind the hut, something moved, a woman, gliding stiff and bolt-straight across the ground, her arms stretched taut in front of her. She crept between the huts. It was Ramini . She stepped very close to me. I saw that her eyes were open, but that they were staring blankly ahead. Then I began to understand that she, consciously or unconsciously, was going to the snake lair." The 'snake lair' is an accumulation of gigantic granite blocks and gnarled trees that are difficult for humans to penetrate. It is the place where the pythons reside.

Ramini seemed to hesitate for only a moment as she reached the deepest shadows behind the piled-up rocks. Then she stood still, motionless, her arms still stretched out before her, beneath the intertwined branches above her head. Then I heard a rustling sound, right in front of the still motionless Ramini. A giant python suddenly rose up, face to face with the girl. Ramini let out a convulsive sigh. With her arms still outstretched, she walked back in the direction of the corral. The python followed closely behind her. Ramini disappeared into the hut with the snake.

The following morning, there was a tremendous throng of men and women who had flocked in. Twadekili danced a joyful dance in front of her hut and cheered: "A new female python is born." The entire crowd joined her merrily and sang the praises of the supreme being: "Thanks be to Umkulu-Mkulu." One raises the right index finger in the direction of the sky god to thank him.

So much for this rather remarkable and unique testimony by Gatti . We would also like to point out the following. Although the initiation is a

test of strength between man and animal, between Ramini and the python, and the spirit that controls the python, Umkulu-Mkulu, the supreme being of the Xosa, is also involved in the initiation. Ultimately, it is he who leads the entire initiation. We will return to this shaman and the manner in which she heals a blind person (5.1.5.b.).

40.4.1.7.j. Animal energies heal.

A healer tells her story. A Black woman from a Central African country became redundant to her president. He expelled her from the country without further compensation. She ended up in Belgium and lived on social assistance there. She heard about the healer and went to see him. She explained that she had been suffering from headaches for a long time, and that the doctors and specialists could not help her. In fact, because they could not diagnose anything, they believed the pain was merely imaginary. “But if I have pain, then I have pain,” she said confidently.

The healer asked her what she herself thought of her pain. She believed it was the will of God. The healer answered her that, as long as she believed that, he could not help her. He agreed that God tolerates such things, because creation is independent to a certain extent. But it cannot possibly be His will. The black woman could agree with that. Then he asked her how long she had been a Christian. She answered that she belonged to the third generation that was already a Christian. To her great surprise, she received the answer that this was not yet long enough to heal her with Trinitarian energies. The healer told her that to heal her, he must return to the religion of her ancestors. And that religion was connected to Nahualism, to the subtle bond between man and animal. Or let us say better, to the bond between man and her Nahual, and that turned out to be the deity of a feline predator. The seer told her that because of that ancient ancestral religion, those animal energies were still strongly present within her. So, to heal her, he would have to fall back on those energies and use them now for her healing.

Then he asked her if she wanted to look with her mind, in and around her. That is to say, as a sensitive person, she must determine whether she still finds anything of those animal souls within her. For a Westerner, that is an absurd question, but in those cultures, things are different. The woman concentrated somewhat, as if she were investigating deep within herself. Then she hesitated, as if she did not dare say what she 'saw'. The healer came to her aid. He said: “Look around you with your mind; do you see the souls of lions?” “Yes,” she answered, “they are male animals.” The

healer continued: “Identify your ovaries with the testicles of that lion.” The woman answered: “That is strange, but my headache has suddenly diminished.” “Then we are on the right track,” was the answer, “we continue.” Now see if you perceive the souls of tigers.” The woman affirmed this and saw that her pain had become even less. “We are going to do the same thing one more time, but now with snakes,” said the healer. “Do you see the souls of snakes?” Again the woman affirmed. Then she exclaimed in surprise: “I am not in pain anymore.”

Then the woman said that she was so happy to have found someone in Belgium who was familiar with such practices. She said that their sorcerers in Africa can do things that Western people shouldn't even dream of. “The West doesn't understand that. The missionaries say it is from the devil and that we shouldn't engage with it,” she complained. The seer agreed. Here, people have long since forgotten that there are healing and saving occult powers in the animal world. One must, however, know the method and engage with it with reverence.

We were allowed to record this conversation with the seer on a tape recorder. We note that he explicitly states that the lady's pain cannot possibly be the will of God. We will return to these conversations and to this statement by the healer later (7.4.1.l.). This entire theme of 'nahualism' (4.1.7), which deals with the subtle kinship between man and animal, demonstrates that man is still strongly dominated by animal spirits in the depths of his soul.

In the case of the African lady, three generations of Catholicism were not yet sufficient to heal her with Trinitarian energies. Perhaps Catholicism was practiced too superficially. Seers perceive a subtle animal residing in the forehead of quite a few people, just between the eyes and on a small scale. Usually, this is a carnivorous predator, a lion, a tiger, a monitor lizard, a snake.... In the deep night dream, such people have a form of sexual contact with the spirits that control these animals. And these animal spirits can in this way control the deeper soul of a number of people. Western sexual promiscuity further facilitates this. We will see further on that it can also be otherwise, that a human can turn out stronger occultly than the animal (5.1.5.). Then it becomes a completely different story.

For centuries, man has had to make do with animal energies. He needed those energies to survive in nature. The exchange of soul substance between man and animal also means the exchange of character traits. Let

us refer to the Egyptian city of Mendes and the sacred goats (4.1.7.f.), or to the exceptionally sharp eyesight of the carrion falcon (4.1.7.). In fact, for Christianity, the occult world is comparable to a wilderness. If you possess life force of an animal nature, you will have great luck on earth, but yes, when you die, you return to that animal world. Only with the arrival of Christianity can that situation change. People do not realize the revolution of the arrival of Christianity and the redemption. But the occult kinship between man and animal can have a long-lasting effect. It certainly gives food for thought. Religion is a deep phenomenon, not a surface phenomenon.

40.4.1.8. The animals and Jesus, the Son of Man

The prophet Jeremiah already criticized the Israelites in his time for worshipping the demonic creatures of the animal kingdom. Through nahulisms of all kinds, such creatures manifest themselves as wild animals and attempt to assail humans, especially during the night. As mentioned above, it is therefore the animals that—still—hold the world and people in their grip.

The Bible, *Daniel 7:9/14* , says that the kingdom of God resembles a man, just as the kingdoms of this world resemble animals . It would perhaps be better to say 'monsters', for the animal, as a creature, is good. It is against such monsters that the prophet *Daniel* places the Son of Man, Jesus. Jesus is a figure sent by God who is not animalistic. The examples further demonstrate that in many pagan religions, animals and the beings that control these animals are central. Even today, Christian salvation has not yet penetrated to the deepest soul of many people. Even though they call themselves Christians.

40.4.2. An evolution towards a distant future

40.4.2.1. Searching for spiritual connections

Gisela Weigl, *Die entschleierte Aura* [89], says that seers have existed since time immemorial [90], so she says, but not everyone was on the same spiritual

[89]Weigl G., Wezel F., Die entschleierte Aura, Eching (DL), 1986 [-2], 142 and 143.

[90] It is still difficult to live at times, but not all conditions can be experienced during the day. If I was in Abendland as 'Hells' was being visited, I was now living in astral world and not being able to experience the sights of the world. So it is possible to create even more natural objects in the Astral Light to create a better environment in the innermost harmony, in the formless world of light and sound, in the natural environment and untouched harmony. (s.13). Your life is of a natural light environment, durable and healthy with all the season's swinging connections. That auric Light encapsulates all the world and the world, your spirit and life, your culture and your people. Es omfängt oh all non-materials Wesen, seien es Engel oder Dämonen. (s. 15).

level. What is referred to in the West as 'clairvoyance' usually means only astral seeing and not seeing through worlds that illuminate the true spiritual connections. Thus, a bridge is created between perceptions in the astral light and the sublime visions in deep inner concentration, in the formless worlds of light and sound, the realms of eternal peace and indestructible harmony. Every living being is surrounded and permeated by an auric light-egg and, through this egg, vibratingly connected to all that exists. That auric light envelops all stars and worlds, every stone and every animal, every plant and every human. It also encompasses all non-material beings, whether angels or demons. (p.15).

From these few sentences by the clairvoyant Mrs. Weigl, we understand that there is much more going on with our evolution than what we have already mentioned higher up in the text. When someone dies, the biological body dies and the person leaves the earth. He then finds himself in a subtle or etheric body. People who do not realize that they have died and do not wish to leave the earth remain bound to this body. In this way, they can cause so-called ghostly phenomena in their loved ones. If they realize this, this etheric body also dies. This is referred to as the second death. From then on, the deceased person resides in an astral body that does not die immediately. May we conclude from this that man has three bodies? A biological, an etheric, and a ray? No, not at all. According to the occult tradition, man has... seven.

40.4.2.2. Man has many bodies.

The occultist D. Fortune , *in *Esoteric Philosophy of Love and Marriage** [91], states that man is a sevenfold being. Incarnated, he possesses seven distinct bodies that exist within one another. However, these are not yet all equally developed. Let us summarize the most important points Fortune makes regarding this. In addition to a biological, etheric, and astral body, man possesses a number of subtler vehicles that continue to exist even after death.

In her commentary, Fortune reconstructs creation, so to speak, on an occult, hidden level. The entire creation is initially potentially contained in what she calls the 'monad', the divine spark. We will encounter that term, the 'monad', later.

[91]Fortune D., Esoteric philosophy of love and marriage, Northamptonshire (UK), The aquarian Press, 1982 -6 .

This splits into two opposing forces, a positive and a negative, a masculine and a feminine consciousness. This consciousness now builds itself a form, a 'vehicle', and also proceeds to inhabit it. Viewed from the perspective of the forces that built the vehicle, the vehicle is material. Viewed from the perspective of the vehicle, the forces that built it are also more ethereal than the vehicle itself. Let us imagine a sugar solution in warm water. As the water cools, sugar crystals appear, seemingly out of nowhere. If the formless water is consciousness, then one might say that the formed sugar crystals are the vehicle. We will see that such a process will repeat itself at increasingly lower levels.

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

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

This cycle of densification and further materialization now repeats itself a number of times, so that seven vehicles or bodies are built up successively.

In this process, consciousness is continually passed on to the last vehicle to be built. Ultimately, that is the most material, the biological body. One can say that every body, every vehicle is built up and controlled by the vehicle above it. All are interconnected and are controlled and guided by the aforementioned 'monad', the immaterial principle or the divine spark. The Bible speaks of the immaterial soul.

40.4.2.2.a. A material evolution

We have already seen that this biological, gross material body itself undergoes a very long evolution . Joan Grant spoke of a mineral, a vegetative, and an animal phase before one can speak of an incarnation as a human being. Soloviev completes this series and states that man must still develop into a God-man. Consciousness continually expanded further during those many incarnations.

Now that the biological vehicle, the human body, is sufficiently developed, the energy flows towards the development of the etheric body, to the layer of

our aura closest to the physical body. We divide and control our passions . Once we have progressed sufficiently in this, we invest our subtle energy in the astral body. The next layer in our aura expands and takes on lighter colors. Subsequently, we develop that subtle body which enables us to think concretely. Afterwards comes abstract thinking; later, we invest energy in the spiritual level. Thus, consciousness will begin its way back up. Starting from the monad, consciousness gradually expanded and descended ever deeper into matter from its divine height. In doing so, consciousness built up the various and more material forms or bodies, until it finally animates and perfects the material, gross, biological body.

40.4.2.2.b. An elevation to the spirit

This consciousness then begins its return journey upwards from its most material vehicle, the physical body. On its return journey, it now fills the still empty, rarefied vehicles it had already formed and refines them. In this way, the subtle bodies, or the various layers of the aura—for that amounts to the same thing—become perfected and attuned to one another. This attunement means that they are smoothly connected to one another. Put another way, all layers are conscious of themselves, but also of every other subtle body. In psychological terms, there is no longer an unconscious, nor a subconscious. Man is constantly aware of all layers or bodies. Including those of his fellow man.

The person who achieves this has completed their long evolution. The entire cycle is finished. This went from the monad to the biological body, which then undergoes a long material evolution, and subsequently returns to the monad. He or she who has this behind them is the clairvoyant par excellence. They are at the highest spiritual level of clairvoyance that Gisela Weigl discussed in her book, or to put it in Soloviev's words, this person is ultimately deified. In the seer, all bodies are in harmony, and at the moment of seeing, they are aware of all bodies. They receive the vision in full consciousness and can verify everything with their intellect, which is, after all, also a gift from God.

The view that a human being possesses many subtle bodies that must develop is shared by many seers, religious philosophies, Buddhist and Theosophical movements, as well as by the occult sciences. However, with this, we have long since abandoned folk religion. Let us refer, for example, to the Mechelen Catechism of 1964, which claims to contain a brief summary of Christian doctrine. To question 141, "Where does the soul go after the death of a person?", the answer reads: "After the death of a person, the soul

goes to heaven, or to hell, or to purgatory." This is subject matter for seven-year-old children, and for them, that may suffice more than enough. However, if you wanted to marry in the church, it was expected that you knew the contents of that catechism in broad strokes. You were usually questioned about it. But for many, this meant entering adult life with only that rudimentary basic insight into life after death.

G. Weigl , *Die entschleierte Aura* [92], says that all chakras, all subtle connection points, are awakened and active within him. His spirit, soul, and body work together. The subconscious, the waking consciousness, and the superconscious are united. The chakras connect the seven bodies and thus ensure unity. If such people incarnate on earth, they experience this as beneath their dignity. The vibrations of heaven and hell are felt much more strongly and deeply by the spiritual seer than by a person less gifted in their sensitivity. If they encounter a person radiating negativity, they absorb a great deal of evil and must process it. If they look into the past or the future regarding such a fellow human being, this constitutes a heavy burden for the same reason.

A number of religious call themselves 'bride of Christ'. Do you really become that after a single earthly life in a monastic community? Some believe that literally. Aren't such expectations very high? We gladly wish everyone their heaven, but in light of human evolution, that thought seems, to put it mildly, not very realistic. Immediately after death, the contrast between the very high expectations one harbors and the actual situation one finds oneself in can sometimes lead to panic reactions. We have encountered this before. Minimal preparation regarding what awaits us after death is certainly not a luxury. Especially not for people who immerse themselves in religion every day. Let us mention one fact: the book 'Homo Religiosus' [93]was read aloud during the midday meal in a monastery. However, when the sister began discussing the themes of 'leaving the convent' and 'reincarnation', all further reading was forbidden. And this despite the fact that the Bible itself mentions these matters multiple times.

---

[92]Weigl G., Wezel F., Die entschleierte Aura, Eching (DL), 1986 [-2] , 41-58. 58, The changes in Himmel and Hölle were formed by a lot of strength and strong effects as well as a few sensitive ones. For these people, they were responsible for their loss and the burden of a tax burden that could be taken into account by their inner good fortune. 59 It is best to be aware of each person's life, and they are conscious of their time in all their bodies. Is it possible to be fully aware and able to do everything with clear understanding, but is it a good idea? Aura eines Meisters des Lebens: Seine Aura ist zehr Groß und hat eine Ausstrahlung von meeren tausend Metern (s.40). The Einheit von Geist, Seele und Körper is gegeben, when the Chakras are all erweckt and in Tätigkeit sind, anyway Unterbewusstsein, Wachbewusstsein and Überbewusstsein combines their work. These Chakras connect, create energy and create Einheit. (S. 41).

[93] You can read this book in its entirety on this website.

40.4.2.2.c. All vehicles develop

As mentioned, the many layers of the aura, or the spheres of radiation, manifest as a number of increasingly larger and more ethereal coverings around the person. They can be compared to the various layers or shells of an onion. With the difference that the layers of an onion follow one another: one after the other. The various subtle bodies permeate each other: one through the other. This is also how they are perceived clairvoyantly. The etheric aura usually extends only a few centimeters beyond the biological body.

The astral aura is much finer and extends a few decimeters beyond the body. Finer bodies reach even further. Seers say that the finest aura, depending on the spiritual development of the person, can have a diameter of several hundred meters. If Abishag were walking in a valley in the Alps, her finest aura would completely fill this valley. That is how large an aura can be. The aura of a deified person easily has a diameter of several tens of kilometers.

The aura of an enlightened person [94].

To clarify what was already stated initially. Man will now, in the course of his long evolution, have to bring all subtle vehicles under his conscious control. He will first learn to master his etheric body, the vehicle of his passions. In psychological terms: he must become the master of his instinctual life. In depth psychological jargon: he must learn to control 'the

[94] Title page of Gisela Weigl, Die Entscheleierte Aura, Aquamarin Verlag, Grafing, 1986-2

wild self' within himself. In occult and religious terms: he must learn to rise above the temptation of his base and primitive demons. In clairvoyant terms: he must build up the first layer of the aura in such a way that it becomes large and luminous, purified of all possible dark spots that might potentially appear.

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

The next vehicle follows here. Fortune speaks of the vehicle of the concrete mind. Human thought thus becomes less and less clouded by emotions or passions. He learns to reason logically, rigorously, and validly. One sees the importance that the occult and religious world attaches to logical thinking.

Finally, it is the turn of the vehicles of abstract thought and the spiritual body. These higher vehicles are developed in only very few people.

All subtle vehicles also have an effect on the vehicles beneath them. Distorted feelings lead to a biologically poorly functioning endocrine system and make a person sick. Those who are unable to make sound judgments may experience emotional distress, which can lead to psychophysical disorders. Sick thoughts cloud the psyche and ultimately lead to physical complaints.

The goal of evolution is to align all these bodies beautifully with one another, so that man is aware of each of the seven bodies at every moment. As might be expected, that is a task for many incarnations.

40.4.2.2.d. Three immense movements

In summary, we can say that consciousness descends in a first movement. From the high divine sphere, it gradually penetrates deeper into matter in seven phases until the material world is reached.

The second movement consists in the development of a gross, biological body. This begins as a single small cell, progresses through a mineral existence, via a vegetative and then an animal life, until this material form ultimately evolves into a fully-fledged human being.

Finally, the third movement returns upwards from the physical body. In this process, the subtle vehicles are further developed and perfected, and consciousness gradually ascends higher again, until, in the seventh phase, the divine level is reached once more.

Millions of years ago, the evolution of consciousness began until it descended into the material world. From there, it will return to the monad. By then, however, consciousness will be enriched with everything there was to learn on its journey through the many forms of matter.

40.4.2.2.e. Personality and individuality

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

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

At the end of every incarnation, the personality passes on its experiences to the individuality. It is the individuality that evolves. With each subsequent incarnation, the new personality is built up by the individuality. Because this individuality has grown for the better after each incarnation—let us proceed from that optimistic assumption for a moment—it builds up a richer personality than the previous one. Otherwise, a poorer personality is built up. Our individuality concerns the unity of an evolution; our personality concerns the unity of a single incarnation. The individuality is also the bearer

of what is also called the occult status of man. We could also call this occult status of a human being his or her individuality.

If we take all this into account, it seems as if we must rise above the pain and pleasure of the moment. This applies even to an incarnation. We are best off basing our lives, to the extent possible, on that which transcends this temporary state.

40.4.2.2.f. Accelerate or slow down evolution

One thus realizes that man is determined by what he has done in the past. He is already shaping his future through his reactions to what he is experiencing in his current life. He can attempt to process and overcome the burdens of life, or he can try to flee them and allow himself to be crushed by them. Man accelerates or slows down his own evolution.

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

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

40.4.3. Sexuality and mating

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

When energies are exchanged through the finer vehicles, Fortune speaks of 'mating'. Thus, people struggling with a particular problem can engage in a 'fruitful' conversation about it with a fellow human being and come away with 'fertilized' ideas. In that case, an exchange of power has taken place at

that particular level—or let us say via that particular vehicle. That is, therefore, 'mating'. It goes without saying that such 'fertilizations' can extend far beyond marriage and the circle of friends.

When the growth of both partners in a married life proceeds quite differently, this can also give rise to tensions. If the woman is at the forefront with tender feelings, and the man is still focused solely on passions, then the woman's emotional body lags behind and she may feel unfulfilled. She may potentially seek understanding for her feelings elsewhere in a so-called 'platonic' love. The danger then exists that this leads to the step towards the lower vehicles, resulting in emotions, passions, and sexuality. Someone with a strong spiritual interest will find little satisfaction with a partner who has only passionate interests.

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

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

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

40.4.3.a. The life course of a human being

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

40.4.3.b. 'Masculine' and 'female' are relative concepts.

In the biological body, it is almost always clearly determined who is male and who is female, who represents the giving aspect and who the receiving aspect. In our subtle bodies, this is relative. It can vary depending on whether one adopts a giving or receiving attitude. Whoever communicates their own feelings to others is, during this process, masculine in the sphere of emotions, regardless of whether they are a biological man or a woman. Whoever communicates information to others is, at that moment, masculine in the sphere of the concrete spirit. Whoever receives the information is then feminine at that level of reality. It is not the form that is decisive here, but rather the relative force. Because it always concerns life force, which is presumed to come from very high up and is continually transformed further in the various bodies, all 'mating' and all sexuality are essentially a sacred event. Moreover, whoever is concerned with the development of their subtle bodies will also utilize the life energy for that purpose. Viewed from this evolutionary or magical standpoint, one will then pay close attention to ensuring that this life force is not lost but always promotes the growth of the vehicles in one way or another.

So much for what Fortune tells us regarding the occult aspects of conception and sexuality. A number of seers share that opinion.

40.4.3.c. Sexual abstinence

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

In all of this, the intention cannot be to repress sexual desires; however, it does appear that one eventually feels no desires at that level. Those who are not ready for this had better not venture onto this path. Many mystics

who followed this path testify to the hellish temptations and trials they encountered.

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

40.4.3.d. Energy at different levels

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

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

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

40.4.3.e. A powerful flywheel

One can decide to convert from one day to the next. But before the effect of this reaches into all subtle bodies, considerable time is required. Seen in this light, a conversion is not a frivolous matter. Some mantically gifted individuals argue that more than one incarnation is sometimes required before the traces of an overly demonic archaic religion are purified and elevated to, for example, Biblical Christianity. A true conversion is not only a matter of personality, but above all of individuality. Trilles, in his fascinating work **Chez les Fang** [95](see below) , pointed out that the children trained as ngils, as black magicians, were no longer open to higher values. "They always left the mission in even worse condition than when they arrived," and "Christian formation has no hold on them whatsoever," concludes Father Trilles . Which indicates that the formation of the pagan spirit penetrates much deeper into the unconscious and subconscious layers—Fortune would say: into the individuality of man—than an overly superficial Christian upbringing. The higher religion that is Christianity clearly reaches its limits here, those imposed upon it by the so-called lower religion. So tenacious and powerful seems that pagan primal layer within man.

Individuality can be regarded as a powerful flywheel that initially shows no movement. If forces are now set to work from the personality, from an incarnation, these will gradually set the flywheel in motion. Metaphorically speaking, this movement can be clockwise or counter-clockwise. The flywheel can rotate along with evolution, in an ethical sense, or against it. Subsequent incarnations can further accelerate the rotation of the flywheel, but also slow it down. However, to change the direction of rotation of a fast-spinning flywheel, it must first be slowed down until it comes to a standstill. Only then can it be set in motion in the other direction.

One thus also realizes that a person can do a considerable amount of good in the current life, while the flywheel of individuality is still turning in the wrong direction due to mistakes from previous incarnations. Some people intuitively sense this duality. This has nothing to do with consciously calculated and cunning behavior, where, so to speak, a small fish is cast out to catch a bigger one. No, the person comes across as very sincere and is imbued with the best intentions, but they are still colored by something negative from the depths of the soul.

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

The reverse also exists. We then have a person with a smoothly running flywheel, with an ethically aligned individuality, but who nevertheless makes a significant mistake in his current existence. In the grand scheme of his evolution, this mistake carries less weight. Let us refer, for example, to the conversion of Paul . He, who persecuted Christians, is struck by a blinding light, after which he converts and becomes the great champion of Christianity.

Fortune , *The Training and Work of an Initiate* [96], states that such sudden enlightenment is only possible for very advanced souls. Let us also mention here, for example, the "good thief" who died on the cross with Christ. Although he was crucified for murder, something that is Biblically speaking an outrageous sin, Jesus says that after his death he will nevertheless be immediately taken up to heaven.

40.4.3.f. Use and misuse of sexuality

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

A number of other cultures use sexuality in a much more controlled form. In their axiomatics, this is done very conscientiously. If a person is ill and his or her healing requires, for example, lesbian rites, then in those cultures one does not hesitate for a moment. It would rather be a negligence and a mistake not to utilize available energies to help a fellow human being. For them, it is a matter of the responsible use of subtle energy. These rites are then not wild, but bound by strict regulations. Once the goal has been achieved, one will no longer think of allowing such sacred practices to continue. Then it ceases. One continues, for example, to regard the marriage of those who engage in these rites as sacred and sound, and one wishes to keep it so.

Whoever fails to make this distinction between pornography on the one hand and contacting higher life forces on the other condemns themselves to an erroneous interpretation. That, at least, is the view of these non-Biblical religions and of the practitioners of such forms of magic. They will wonder

[96]Fortune D., The training and work of an initiate, Northamptonshire, The aquarian Press, 1930 [-1] , 1982, 38.

with some surprise what the sufficient and necessary reasons are to prohibit the use of the means provided in nature to solve problems.

Let us refer once again to Father P. Tempels , *Bantu Philosophy* [97], who writes that his Baluba could not understand why the missionaries wanted to forbid them magic: “Surely it cannot be wrong to make use of the means that God has given to man, to maintain and strengthen his life force.” One sees the religious origin of sexuality: for them, it is a means that God has given. What a difference from the predominantly profane mentality of our culture. As stated, it is impossible to blame the pagan religions for attempting to solve their problems with the means at their disposal, and this at a time when they have never even heard of the existence of Trinitarian energies.

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

40.4.3.g. Let's summarize briefly.

This section on religion and sexuality (4.3.) emphasized that sexuality has both a profane and a sacred side. The term 'sexuality' is used when the contacts primarily concern the biological body. From a magical perspective, in addition to his physical body, man also possesses a number of other subtle vehicles or ethereal bodies. These manifest mantically as various auras or emanations that flow into one another. In contact with fellow human beings, these subtle bodies can also have a 'fertilizing' effect on each other. In this process, energies are given, received, or exchanged. The English term for this is 'mating'.

If this exchange takes place in the vehicle of deep emotions, one feels, for example, better understood on an emotional level. If conception occurs in the mental body, then, after an exchange of thoughts on the matter, one suddenly sees much more clearly the problem that was the subject of conversation. Or if one has prayed with someone for insight into a spiritual

[97]Tempels P., Bantu philosophy, Antwerp, de Sikkel, 1946, 17.

matter, then some time later, as if by inspiration, one suddenly sees clearly the problem. Or perhaps some religious experience follows from this, upon which one draws strength in the rest of one's life.

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

40.4.4. The themes of the fourth axiom summarized.

This chapter dealt with evolution. Man is a citizen of two worlds; he experiences a profane and a sacred evolution. The latter is hidden from most people. However, not so for a clairvoyant. Such a person can read the ethical standard of his fellow man in the aura. Soloviev states that from the creation, the forms of being in the high subtle world already exist. They are then the models after which all life on earth will form itself. Biological evolution creates the material conditions by which the higher can realize itself in matter. The goal of evolution is for man to ultimately deify himself. This takes place through very many lives. A number of people still remember a previous existence. Joan Grant bears witness to this. She wrote a number of books about past incarnations; for example, she was once an Egyptian, a Native American, and an Italian.

In doing so, the still primitive consciousness passes through the various stages of life. The actress Shirley Maclaine even remembers experiencing the downfall of the mysterious Atlantis. The best-documented testimony regarding reincarnation is that of Shanti Devi. She was able to recall her most recent past life in great detail. Meticulous historical research concluded that she was indeed the reincarnation of a certain Lugdi Devi.
The Bible also mentions a number of texts that can be interpreted in a reincarnistic way.

Essentially, it is about continually expanding consciousness. It begins quite primitively. Joan Grant states that consciousness is initially contained

within stone. At a certain point, consciousness has increased to such an extent that it begins a series of plant incarnations, subsequently incarnates into an animal existence, and, after experiencing a long evolution within this as well, transitions into a primitive human. This then continues to evolve into what we know as Homo Sapiens, the intelligent human. This individual is expected to evolve even further into a deified human. But he has not reached that point yet. Moreover, that evolution is not always positive. A person who squanders too many opportunities for growth may well be reborn in a lower stage of life. That, at least, is the testimony of some.

The idea that we share a mysterious occult bond with animals is illustrated by what is called 'nahualism'. Through a blood ritual, a human's blood is exchanged with that of a specific animal. The purpose of this is to acquire those characteristics of the animal that enable survival in a more primitive nature. The Black man who has the carrion falcon as his totem bird is convinced that when he goes hunting, his gaze will possess the speed and sharpness of the falcon.

Some shamans even have an animal as a partner. During healings, they can then draw upon animal energies, which are far more powerful than those of plants. The Greek explorer Herodotus even mentions that in the Egyptian city of Mendes, women had intercourse with goats. And Gatti gives us a description of how a new 'sacred' python woman goes to seek out her partner, a python, in the wilderness.

The prophet Jeremiah already criticized the Israelites in his time for worshipping the demonic creatures of the animal kingdom. From an occult perspective, it is still the animals that hold the world and people in their grip.

The Bible, Daniel 7:9/14 , says that the kingdom of God resembles a man, just as the kingdoms of this world resemble animals . It would perhaps be better to say 'monsters', for the animal, as a creature, is good. It is against such monsters that the prophet *Daniel* places the Son of Man, Jesus. Jesus is a figure sent by God who is not animalistic. The examples further demonstrate that in many pagan religions, animals and the beings that control these animals are central. Christian salvation has not yet dawned on quite a few people even today.

Having examined evolution from a distant past, we turn our gaze to a distant future. Man experiences not only a material evolution, but also, and much more importantly, an evolution in consciousness. Man possesses not only a biological body, but also a number of subtle bodies. During his long journey from the monad, these were formed one after another, yet still as empty vessels. Until finally the substance of the earth was reached. There, the ever-growing consciousness underwent a very long evolution, passing through the plant and animal kingdoms to an incarnation as a human being. Over the centuries, this must develop not only into a Homo sapiens, but this man must also deify himself. The latter is accomplished by embarking on the path back to the original monad. He does this by further developing his subtle bodies—some speak of vehicles—and aligning them with one another. Or, to put it in other words, his aura must expand; he must become larger and lighter.

He will first learn to master his etheric body, his passions. This is followed by the body of higher and tender feelings. Next, he will develop the vehicle of the concrete intellect. In this way, human thought becomes less and less clouded by emotions or passions. He learns to reason logically, rigorously, and validly. Finally, the vehicles of abstract thought and the spiritual body come into play. These higher vehicles have been developed in only a very few people. All these bodies must become beautifully attuned to one another, so that the person is aware of each of the seven bodies at every moment. He no longer has an unconscious, nor a subconscious. His fellow man, too, is like an open book to him. He sees through his neighbor and the common thread in their long evolution. He sees how that person has caused problems, and possibly also solved them. He has learned to use his subtle energy efficiently to accelerate his growth. He knows that sexuality is that energy which is channeled to the biological body. He knows that it serves his evolution if he channels this energy to the subtler vehicles.

That concludes the summary of the fourth chapter.

40.5. Dynamic forces in non-Biblical religions

Non-Biblical religions also have their miracles . In this short chapter, we take a sample regarding the resolution of life's problems in a number of pagan religions or religious practices. For that is certainly what they do: in a number of cases, they solve human problems. However, the question remains vital: where does the energy come from to free a person from his or her misery? And that is what we want to address now.

40.5.1. Some Non-Biblical Religions

40.5.1.1. Santeria

Let us read Migene Gonzales-Wippler's * *The Santeria Experience* [98]*. The book serves as something of a model for what is essentially a pagan religion. Santeria originates from West Africa (Nigeria, Benin) and is the religion of the Yoruba people. Many Yorubas were transported as slaves to Cuba, Puerto Rico, Haiti, Trinidad, and Brazil at the time. Santeria is also widespread in Florida and New York. In New York alone, this religion numbers 300,000 followers (note: in 1992). Over one hundred million people worldwide are estimated to adhere to this religion in one way or another. The author, Migene Gonzales-Wippler , was a white anthropologist and was raised as a child by a nanny who was a follower of Santeria. Santeria is a syncretic religion: a mixture of superficial Catholicism and West African paganism. Let us consider the meaning of the word 'Santer', 'holy'. Santeria means 'concerning the holy'. Just as in Christianity, here too the holy, as increased power, is the object of religion.

A 'deus otiosus'. Thus, the Santeria religion has a 'deus otiosus' , a supreme being called Olorun. This supreme being differs from the Biblical Yahweh. For Santeria believers, Olorun is the source of all life and life force. Santeria is, therefore, apparently a dynamic religion. After Olorun had created this world, he considered his work finished and no longer concerned himself with the cosmos or humanity. He is still there, but in the distant background. This makes him a kind of sluggish, lazy god. In the history of religion, one speaks of a 'deus otiosus', a god 'on vacation'. The Latin word 'otium' stands in contrast to 'negotium', which means occupation or activity. He is therefore a lazy god. In the Santeria religion, the work is done by the orishas, a kind of divine helpers. As lesser deities, they control the universe and especially the fate of people. One could compare them to the council of Yahweh mentioned in the Bible (*Job 1:6*).

For Santeria believers, Olorun and the Orishas are objectively existing, yet subtle beings. One understands nothing of these religions if one relegates their gods and other subtle beings to the realm of fantasy. The Orishas are also effectively contacted during rituals. Whoever is sensitive, whoever is mantically gifted, these believers claim, will feel their presence, possibly see it, and effectively hear their words as well. This religion is therefore far from nominalistic or rationalistic. Let us recall that, for example, 'Olorun' is for a

[98] Gonzales-Wippler M., The Santeria Experience, Minnesota, 1992-2.

nominalistically minded person merely a name to which nothing in reality corresponds. For a Santeria believer, pronouncing the name invokes this deity. Let us distinguish between the terms 'rational' and 'rationalistic'. Both relate to valid reasoning. For rationalistic thinking, only the natural level of reality exists. It approaches religion externally, as an outsider, and relegates all spirits and gods to the realm of fantasy. To put it in the words of the German thinker Shopenhauer: the believer here is 'a non-ego'. Rational thinking, on the other hand, also takes into account the external nature and the supernatural. There, one approaches religion 'internally'; one attempts to empathize with the faith of one's fellow man. The believer is 'a self-once again'.

40.5.1.1.a. 'Do, ut des', 'I give, so that you give'.

Gonzales Wippler writes that people need 'ashé' to survive and to solve various life problems. 'Ashé' is the Santeria word for subtle life force. Where, then, does one obtain this 'ashé'? From those who possess it. These are the orishas, the gods, and the many nature spirits. Where do the orishas obtain this energy? And here we find an essential difference from Christian, dynamistically oriented religions. The required energy comes from the offerings that the gods receive from the believers, or rather, the offerings that they demand and that are offered to them. The gods first want to be appeased, which implies that they do not automatically live in a good relationship with humans. They can be quite fickle. These offerings can be, for example, field crops, a chicken that is sacrificed, a goat... In this case, it is not about what biological food they possess, but rather about the subtle energy present in that food. Once offered to the gods, this food is no longer eaten by anyone.

These offerings possess, in addition to their material substance, a subtle energy as well as the actual subtle life force. In the case of fruits, this is the radiance or aura of the fruit juice. In animals (and humans), the blood is primarily the carrier of that subtle power. We have already encountered something similar in the Bible text about the witch of Endor (3.2.5.a.). Here, the gods appropriate life force through sacrifice. By virtue of their magical powers, the gods transform a portion of the subtle energy thus obtained into the kind of life force needed to solve the problem presented to them. For example, they are asked to heal a sick child, help an unemployed person find a job, mend a troubled love relationship, find an affordable home, or bring rain during a prolonged drought. Let us note in passing that Jesus also calmed a storm (*Mark 4:35-41, Matt. 8:23-27, Luke 8:22-25*). It is evident

that these are always very practical life problems and that this religion is very close to the needs of ordinary people.

In Latin, there is the expression 'do, ut des', 'I give, so that you may give'. Applied here: I, a Santeria believer, provide you, Orisha, through an offering, with the required subtle energy, so that you, Orisha, transform a part of that energy and use it for the solution of my problem. This fundamental structure can be found in all pagan religions.

40.5.1.2. Macumba

Macumba is an 'archaic' religion, related to Santeria, which arrived in the Americas, including Brazil, from the 16th century onwards via African slaves. This religion was enriched with a number of Christian influences. Let us delve into S. Bramley's * *Macumba, Forces noires du Brésil** [99]. Note that in the title of his book, Bramley speaks of “les forces noires,” “black forces,” which sounds far from positive. He had many conversations with “La mère Marie-Josée,” who is a “Mère-des-dieux.” This term is difficult to translate and is therefore usually rendered untranslated. The Dutch term 'godenmoeder' (mother of the gods), for example, hardly covers the same meaning. Let us clarify the role of a mère-des-dieux. During a 'séance,' a medium, for example a young girl, goes into a trance. The deity takes possession of her—literally. The medium is then no longer herself; she is possessed by her god. That god is thus literally within her in a subtle sense, and she controls her. The Mother of the Gods ensures that such gods do not mistreat their mediums too severely. Or worse, she must ensure that the girl survives the possession and the excessive theft of her energy. It is indeed a brutal display of vampirism that the medium undergoes, or rather, must undergo. If necessary, the Mother of the Gods can calm these gods down somewhat and call them to order. One understands, therefore, that she must possess quite a few subtle powers. In that respect, she is comparable to the dead-caller of Endor (3.2.3.).

According to the followers of Macumba, the deity then 'rides' (the French term is 'chevauché') the girl. In that culture, being 'chosen' by a deity is considered a great honor. After the trance, which can last several hours, the medium is completely exhausted and has no memory whatsoever of what occurred during this trance. The believers say: “she was ridden.” In common parlance: “she was raped.” To the believers, these subtle deities of low caliber

[99] Bramley S., Macumba, Forces noires du Brésil, Paris, Seghers, 1975, 42, 35, 58.

are just as real as an ordinary human being, except that they possess only a subtle body that is not felt or perceived by everyone.

It is clear that this lesser deity takes far more than he gives. He enjoys the violence inflicted upon the medium, the energy present in the offerings he receives, and the cigars he makes the medium smoke while he 'possesses' her. To maintain his status, he will return a portion of the energy he steals in the form of solving a problem presented to him. Should he stop doing this radically, the people would sense from the results, or rather the lack thereof, that it is no longer worthwhile to offer him sacrifices. And such a lower being certainly wishes to avoid this, for then he would wither away.

Maria-José, the Mother of the Gods, discusses the manner in which the gods of this religion are invoked. She explains to Bramley that every god has its own rhythm. Whoever plays the 'agogo', the 'sacred' drum, strikes a specific rhythmic pattern that summons precisely that deity. The Mother of the Gods clarifies: “the essence is the rhythm”, “our gods are particularly sensitive to the rhythm; no god resists the call of the sacred drum”. The gods are driven by the search for life force; they are out to rob us of our life force and come at us like starving souls.”

Some mantically gifted individuals tell us that things are no different at a number of rock 'n' roll concerts today (3.2.4.). It is perhaps known that specific types of music employ these rhythms of African origin. In doing so, they summon many lesser gods and spirits from the other world, who influence the audience unconsciously and subconsciously and steal a part of their energy.

Let us quote Serge Bramley again , *Macumba , Forces Noire du Brésil* [100]. And we examine what can be expected from this religion and how it solves problems. Bramley tells the story. A farmer comes to visit the Mother of the Gods and tells her that everything on his farm goes wrong from one day to the next. For instance, the cows no longer give milk. Deaths occur among the livestock for which the veterinarian has no explanation. Part of the stables collapses. A number of animals die in the process. Some workers quit.

After some divining, the Mother of the Gods informs the farmer that a black lot has been cast upon him. In this way, the farmer became 'taboo',

[100] Bramley S., Macumba, Forces Noire du Brésil, Paris, Seghers, 1975, 144.

'burdened'. His aura became saturated with thought forms (3.2.2.), with too many curses from the villagers. Seers will say that his aura darkens as a result. In Bramley's story, the farmer suffers the negative consequences of this. A number of jealous villagers begrudge him his sudden success.

The Mother of the Gods says that a rite, involving a sacrifice to the gods, is necessary to set everything right. Bramley is allowed to attend this sacrificial ritual, this magical act. During the ceremony, he feels the presence of 'an invisible presence'. This shows that he is sensitive. During the ritual, the Mother of the Gods drives away this 'presence', which was causing the nuisance. Let us note this subtle, yet so important nuance: the Mother of the Gods does not absorb this elemental into herself, as Fortune did with her avenging demon. No, the Mother of the Gods 'drives away', relocates the being. However, the evil is not destroyed by this; it persists. The Mother of the Gods appears to know this very well, moreover. She tells the writer Bramley that she had to constantly protect him during this ritual. She surrounded him with a magical shield. And this so that the evil that was driven out of the farmer would not settle in his aura.

40.5.1.2.a. Our gods situate themselves 'above good and evil' .

From all this, it appears that these gods do not take ethics very seriously and that, to put it mildly, they are quite egocentric. They must be appeased with offerings. They want to smoke cigars, drink alcohol, and rape their medium. And once satisfied, they are also willing to solve a problem. They cause a great deal of harm, but they also do something good. From time to time, they heal someone or solve another life problem. They want to secure the necessary energy for their existence from the offerings. Without offerings, without subtle energy, they wither away. And when they are in need, they steal back the energy they first gave in the form of a healing or something similar. Their healings, their solving of life problems, are never definitive. They know no ethics; they have no conscience as we understand it. It seems like a duality that certainly gives food for thought. We will return to this later.

In all this, one already senses the vast difference from the Biblical God . First of all, Yahweh requires no sacrifices at all, for He is the creator of everything that exists. He is also the giver of all energy and therefore does not require believers to offer Him sacrifices. In return for the bestowal of His life force, He asks man for an ethical way of life, something He has succinctly formulated in His Decalogue or Ten Commandments. But with this, we are already anticipating axioms 8 and 9.

Let us pause for a moment to consider that ambiguity. The Mother of the Gods expresses it in her own way (oc, 194). She puts it this way:

- " The god Exu may be devilish—yesterday you saw him with the marks of a devil—but he can also be the best of all gods.

- Bramley : " How do you explain that the god Exu stands on both the side of good and the side of evil?"

- Mother of the Gods: "But my son, good and evil are human agreements. They are values that man has brought into existence and that the gods disregard. We ask the gods to work for good or evil. But the gods position themselves entirely above that. Our morality is actually none of their business. "

The absence of higher values can hardly be expressed more clearly. Not only do the gods have no conscience, but the Mother of the Gods, too, does not take ethics very seriously: "We ask the gods to work for good or evil," as she puts it herself. Thus, even commands involving evil are submitted to the gods. "The gods position themselves above good and evil," she clarifies. One might wonder how one can place oneself above good and evil. This statement exposes the problem-solving capacity—or rather, the lack thereof—of this extra-Biblical religion. For from an occult perspective, evil in the world has not diminished; it has merely been relocated. Here one senses that Biblical religion speaks of an extra-nature, not without sound reason, as distinct from a supernatural where conscience and conscientious conduct are indeed important requirements.

It seems as if, through the words of the Mother of the Gods, we hear the German thinker F. Nietzsche, the philosopher of Nazism, speaking (see axiom 4). In his **Jenseits von Gut und Böse* * (Beyond Good and Evil), he states that good or evil does not exist in itself, but that it is people themselves who label something as good or evil. They are merely human interpretations of reality. Of people without a conscience, he writes: " They possess the courage that all strong minds possess, namely to be aware of their immorality." He justifies their immorality. It is a good character trait. It is the 'courage' inherent in "strong minds," he emphasizes. How far removed we are here from the Biblical Decalogue.

Some people assert that there is no absolute truth, but only relative opinions. But apparently, this contradiction does not register with them. For they wish to proclaim their opinion as truth. Traditional logic posits that the general laws of logic ("what is, is", and "what is so, is so") possess an

absoluteness from which one cannot escape. In other words: if the statement, 'there is no truth', is true, then there is indeed truth, namely this statement itself.

J. de Brivezac describes in his book *Les sectes sexuelles sataniques*[101] the atmosphere of a gathering. “A medium seemed to lose herself in a dream. Naked, more beautiful than the other girls, she turned regularly on her axis, while swaying her head from left to right. Her gaze no longer seemed 'of this world'. The Mother of God spoke to her: “You are the most beautiful. Turn around! Turn around! Your body, your sex appeal to the taste of your beloved loa. Do you see him?” “I do not see him, but I feel him.” Is it not the loa of the spring of the forests? The one who makes his sperm available so that flowers, plants, rise again?” “Yes, it is him.” The Mother of God smiles and says softly to the girl: “Give yourself to him. You are the most beautiful. He prefers you.” The girl’s dance became a long and slow erotic caress of the invisible spirit.”

40.5.1.3. Voodoo

Let us read W. Lederer [102], **La peur des femmes ou gynophobia* *. Voodoo is a religion known primarily in Haiti that bears some resemblance to Santeria and Macumba. Here, too, a young man or woman acts as the medium who lends themselves to this practice. A 'loa' (note: pronounced 'lwa') or spirit then takes possession of him or her. In doing so, the medium loses all self-possession and is in a trance, in rapture, and is therefore no longer themselves. In fact, they are unconscious.

What follows concerns a medium ridden by a female loa who calls herself Erzulie. She is, like all gods of pagan religions, 'demonic'. At one moment she does good, at another evil. Only to do good again, or to undo the evil she has caused. In short, one does not know what to expect from her. Like most gods of the external nature, she is unreliable. She is, as we shall explain later, characterized by a 'harmony of opposites'. On the one hand, she possesses an abundance of luxury and wealth, but on the other, she lacks all possessions. She is madly in love with handsome men, but at the same time, she devours them. She has an eye for flowers and dances very gracefully to the rhythm of her beloved songs. She eats the most exquisite food, especially cakes, and consumes the drinks. Repeatedly, she laments her own delight. No matter how much wealth and luxury surround her, she lacks just about

[101]J. de Brivezac, Les sectes sexuelles sataniques, Paris, Ed. Open, 1975, p. 101ss.
[102]See: W. Lederer, La peur des femmes ou gynophobia, Paris, 1980, 276 / 281 (Erzulie, tragique maîtresse). See also on this site: Course 10.3. Philosophy of religion. The everlasting covenant. p.9. The rapture as 'revelation'.

everything and then bursts into tears. When she is finally able to relax a little, she stops complaining. Her body seems radically exhausted. She wants to be supported by a few strong men. They then carry her, for example, to a small room and gently lay her on a bed. She falls asleep. Those present remain silent, at most whispering the necessary words.

With this, the complete 'ecstasy' comes to an end. The deity or spirit, the 'loa', has left the young woman. The medium is now merely latent, no longer completely possessed. But that can, according to the whims of the loa, turn back around. The medium needs a few days to recover from that exhausting possession. Yet she feels honored to be chosen by the deity. The 'medium-deity' relationship is clearly that of a slave to a ruler.

Everyone recognizes a woman in their circle who bears some resemblance to an Erzulie. Surrounded by an abundance of luxury, madly in love yet consuming, they are never satisfied. Perhaps it is a legacy of a past life as a medium. And everyone probably also knows the type of man who gives in, and once satisfied, simply dumps her.

What is almost always forgotten is that Erzulie, from the other world, has 'charged' herself not only with the subtle energy of her medium, but also with that of those present. Only then can she dispense favors. For she wants to remain loved among her followers. Only then do people continue to offer her sacrifices, the infamous 'do, ut des'. She retains the vast majority of the energy she has stolen for herself, to provide for her own livelihood. That is a pure example of vampirism, disguised under the name 'pagan sacrificial magic'.

40.5.1.4. I swear by the holy name of Bapuka

Let us listen to Attilio Gatti again. We have already met him in the story of the yellow smoke box (axiom 2) and with the snake that came to look at her daughter (axiom 4). Let us now read in his beautiful book: *Bapuka* [103]. We summarize his remarkable experiences.

40.5.1.4.a. A paddle steamer on the Congo Current

It is 1928; the ship Kigoma, still a paddle steamer from the Mississippi, is now sailing on the Congo River. Among the passengers is a rather surly merchant. He treats his servant Skaimunga, a Black boy, particularly badly. It becomes too much for the boy. He wants to flee and jumps from the boat

[103]Gatti A., Bapuka, Zurich (CH), Fussli, 1963, 138.

into the river. However, several crocodiles come charging at him. Gatti witnesses the entire incident and reacts lightning-fast. He shoots the crocodiles dead and brings the Black boy back on board. Gatti then buys the Black boy from the surly owner. Skaimunga now says that his life belongs to his savior, Gatti.

Gatti , who already has considerable experience in Africa, is fascinated by Skaimunga, who possesses a pride and unusual dignity in his own way. He belongs to a tribe unknown to Gatti and has several curious tattoos on his stomach. Gatti attempts to gather information. However, Skaimunga remembers little of his childhood. He tells Gatti that he was born far away in the southwest. As a child, he was kidnapped by “evil men in long white clothes” after they had killed his mother. Skaimunga concludes: “I swear by the holy name of Bapuka that this is the truth.” Gatti treats Skaimunga, like all his helpers, with a respect rather unusual for that time, which prompts Skaimunga to say: “You are not only my boss, but you are my father, and upon your head come all the blessings of Bapuka, for he always helps the righteous man.” Gatti believed that Bapuka must be some kind of spirit or goddess of the jungle, but finds no further information about it anywhere.

For months, Skaimunga accompanies his rescuer Gatti and his team. With a number of cars—it is 1928—they travel ever further south across the African continent. Skaimunga proves himself a master hunter and provides the entire team with fresh game for months. Meanwhile, Gatti assumes that Skaimunga belongs in the vicinity of the Zambezi River and Victoria Falls. They will reach this area within a few days. Gatti asks Skaimunga if he would prefer to leave the team and continue searching alone. Skaimunga replies that Bapuka tells him in dreams—and many times—that they must stay together. Who this Bapuka is remains a mystery to Gatti.

40.5.1.4.b. Bapuka orders it

Gatti sails south down the Zambezi in canoes with his team of thirty-eight men. They encounter considerable difficulties. In his diary, he notes on February 14: “Crocodiles, hippos, leopards, snakes, rain, rain, rain, why did we embark on this journey? Twenty-two of the thirty-eight men are too sick to row and are lying there with high fevers. Six of them die. Everyone is sick. Except Skaimunga. He is healthy and active, a marvel of courage, loyalty, initiative, and genius.” Gatti 's diary contains several blank pages. He was repeatedly too sick to write anything. He had a very high fever for three days, suffered from delirium, and was even in a coma for two days. The situation became life-threatening.

One day, Skaimunga said to Gatti : “Musungu (white man), the Goddess Bapuka has told me that to save your own life and that of all your friends, you must come with me. The two of us must make a journey to the west, alone in a small canoe. This will take two days.” It seemed so improbable to Gatti. Skaimunga, too, could not give any further details but decided: “I do not know where to, but we must go; Bapuka commands it.” Gatti , who had already experienced many strange things during his travels, acceded to Skaimunga’s request. Both set off in a canoe into the unknown.

After sailing for two days, Skaimunga says: “We are almost where Bapuka is taking us.” A moment later, they indeed spot a number of huts. “Raise your open hands in the air to show that we have no weapons,” says Skaimunga. However, they see no one in the village. Then Gatti ’s companion shouts very loudly: “I am Skaimunga, and I was ordered by Bapuka to come here with my Musungu!” The answer is not long in coming: “Whoever does as he has been commanded can certainly come ashore,” it sounds. Then a man appears, who identifies himself not only as a tribal chief but also as Skaimunga’s father. Moreover, he is a priest of Bapuka, a goddess of love and life. He greets them both with the words: “ Welcome, Musungu, I have been waiting for you. Of Bapuka’s subjects, I am the highest. Without knowing it, you have healed Bapuka’s wound, and now I am going to heal you and all your men, the white and the black, without distinction.”

40.5.1.4.c. Bapuka sent me dreams

The chieftain shows the tattoos on his body. These are similar to those on Skaimunga's body. The chieftain explains that he himself applied them years ago to the body of his six-month-old baby. Arab slave traders had invaded his village and taken a number of people, including his wife and son. “But the goddess also sent me dreams,” he continued, “and the day before yesterday she showed me how a kind, unarmed man would come, together with my son. And Bapuka never makes a mistake. You are that white man; Bapuka’s blessing will protect you, for you have healed her wound, and have now brought back my long-awaited son.”

Then, in a hut, he shows them a three-meter-high statue, a woodcarving depicting the goddess Bapuka. Skaimunga recognizes in the statue the goddess who spoke to him repeatedly in his dreams. The chief gives Gatti leaves from a tree, which he must chew and swallow slowly. After a few days, he is cured. He is also given leaves for his team and a small wooden figurine, a copy, 35 cmtall. A unique example of the great Bapuka statue. Incidentally,

it adorns the cover of his book. “Bapuka will also be a loving mother to you, and if chains bind you, Bapuka will set you free. If you are in mortal danger, Bapuka will save you. She commands me to give this to you,” the priest concludes. After an emotional farewell to Skaimunga and his father, Gatti leaves with the leaves he was given. Upon his arrival, he gives them to his people to eat. They all recover.

After his journey, Gatti met Ellen in New York in 1931, whom he married. The Bapuka figurine was given a place of honor in their living room. Consequently, Gatti and his wife experienced for years that they enjoyed exceptionally effective guidance and protection. The otherwise so skeptical Gatti even wrote: “ It is my considered opinion and firm conviction that this old goddess figurine has exerted a great influence on the entirety of our lives and has repeatedly saved the lives of both of us.” On September 24, 1962, at 0:05, Ellen died in Gatti 's presence. At that moment, Gatti concludes his book, the figurine suddenly fell over, landed on the ground, and shattered into pieces. So much for this remarkable testimony by Gatti .

40.5.1.4.d. No coincidence?

Remarkable: seers call that no coincidence. They state that Bapuka has invested so much power in her protective role that she herself has become completely exhausted and powerless. She can no longer give Ellen any further energy, so that both become powerless at the same moment. Seers further say that such good nature spirits are like the good tips of 'the iceberg that is the primordial chaos'. This concise comparison speaks little good of the demonic nature of many inhabitants of the deeper outer nature. But apparently, Bapuka is the great exception in this regard. She transforms the energy she receives from her sacrifice and conscientiously attempts to meet the problems of her followers. Gods like her completely exhaust themselves in their life force for the benefit of their believers.

But if her priests have died, if her believers are killed by advancing civilization, who will still honor her? Who provides her with the required energy? Once without strength, she falls into the hands of cynically powerful demons. Goddesses like Bapuka are, Biblically speaking, safe only within the protection of the Holy Trinity. Once outside this framework, they therefore completely exhaust themselves of their life force. Missionary work could have capitalized on this. Not to destroy her 'idol' and deny her benefits, but to recognize and acknowledge her and point out to her that there is a Biblical and higher God.

40.5.1.4.e. Bapuka: A valid stage?

Let us suppose that a missionary in this distant Africa would have become acquainted with the worshippers of Bapuka.

In the worst-case scenario, our missionary would have said that this was an idol that had to be destroyed. Perhaps he had put his words into action before preaching the gospel there. Perhaps the locals would have murdered him for that reason. And if this news had later reached Rome, there might have been voices calling for him to be raised to the honor of the altars and to be canonized. Perhaps? This portrayal may come across as somewhat cynical, but that is not the intention. But that is how the older generation among us were told in their youth. In the religious booklet, there would be a picture of some priest or other, sledgehammer in hand, smashing the idol to shards in a heroic act. And next to it, you saw a small picture of an etching with the text underneath: Bishop Willibrord preaches against idolatry amidst onlookers and points to a statue of Wodan. 'Tabula Rasa,' then, and after that, the conversion could begin. The destruction of such sanctuaries by saints is a 'standard act', as stated by Wikipedia [104].

A completely different scenario is also conceivable. The missionary could have informed himself about that deity. In Bapuka's case, this would most certainly have turned out favorably. He could then have said that he also had a god, and that this god was favorably disposed towards Bapuka. And that this Biblical God also possessed energies. No, not sexual energies, as was certainly the case with Bapuka, but because sexual magic ultimately does not prevail. Such pagan religions deserve recognition and appreciation. They are a valid stage in evolution, but they are not finished. Perhaps he could have let Bapuka's followers sense that Biblical energy. As is known, indigenous peoples are far more sensitive than Westerners. If Bapuka had wished to place herself in the service of the mighty God, she might well have experienced His powerful Trinitarian energies. Then, as a high deva or nature spirit or whatever, within a Biblical perspective and a hierarchical system, she could have continued to serve her followers. Just like the fairies who transform sunlight and the energy of a waterfall into an energy that can be absorbed by plants, and just like the nature spirits, devas, plant spirits, and the entire subtle infrastructure that brings biological nature to life (3.2.1.). In this way, Bapuka could also have obtained and retained her place in this hierarchy of subtle beings. This extra-Biblical religion might perhaps be

[104]https://nl.wikipedia.org/wiki/Willibrord

accepted as a valid stage, and purified and brought to a higher and Trinitarian level. Perhaps…

But 'evil' in the form of cynically powerful demons and unfamiliarity with the Trinity decided Bapuka's fate differently. But perhaps the ignorance of a number of missionaries regarding that entire subtle world would have acted as a sledgehammer here as well. In any case, Bapuka's culture, like so many others, has been wiped off the map.

H. Kluin , **Het geestesleven der natuurvolken* [105]***, also mentions the contemptuous attitude of some 'missionaries' towards the Torajas, a tribe on Celebes (Sulawesi, in Indonesia). He writes: “It was the same whenever missionaries wanted to demonstrate the futility of the pagan gods and spirits. We summoned all the gods of the Torajas and challenged them to punish us for preaching the living God , but the Torajas told us that those gods dared not harm us, but they did harm them. After all, those gods had nothing to do with us. The truth of the gospel must convince the native through the divine power of truth itself. Then he also learns to recognize his own religion as a lie.” For these missionaries, it was clear that the local religion contained no 'truth' and therefore could not represent a valid stage in their religious development.

Pope Pius XI founded the Ethnographic and Ethnological Museum in Rome in 1922. He was knowledgeable in religious studies and also instructed the seminaries to teach them and to show respect for other religions and their customs. “They are human documents that must not be allowed to perish,” he stated.

We have translated Gatti's fascinating book from German, abridged it, and retold it in our own words, providing brief commentary here and there. The reader may read it in its entirety if desired [106]. Gatti, who was residing in the US at the time, wrote it in English. It is curious that it was never published in that language, though it was in German. Possibly such experiences and descriptions are 'too pagan' and too suspect for the 'enlightened' American, and Gatti could not find a publisher for it there.

The actress Michaela Denis , *in *Un léopard sur les genoux* [107]***, also describes her travel stories in Africa. In New Guinea, she was initiated into a

[105] Kluin H., The Spiritual Life of Nature Peoples, The Hague, General Bookstore, 1923, 155.
[106] The reader can read the story on this website, text no. 32: Bapuka.
[107]Denis M., Un léopard sur les genoux, Paris, Presses de la Cité, 1956.

secret society of dancing Black African women. For years thereafter, she and her husband experienced the beneficial, protective, and uplifting influence of that initiation. The local missionary sisters labeled these rites as pagan, but admit that Michaela and her husband lived much better lives than many Catholics.

40.5.1.5. Twadekili, the virgin python priestess

We have already referred to A. Gatti and his **People and Animals in Africa*.* [108]In it, Gatti described the clairvoyant gifts of Twadekili, a virgin Xhosa priestess. She lives there in a kraal, in a simple hut, together with her partner... a giant six-meter-long python. Just as plant energies can heal people, so too can animal energies. You do need to know how to do that, however. And that requires years of training. We will delve into this.

40.5.1.5.a. Plant, but also animal energies

Our consciousness developed through a mineral kingdom, a plant kingdom, and an animal kingdom until finally , 'Homo sapiens', or the wise man **.** In any case, the depths of our souls contain the memory of something animalistic, indeed even something plant-like and something from the world of minerals. This has already been explained (4.1.).

The ancient Greek seer and statesman Empedocles (-492/-432) claimed to remember a number of incarnations as a boy and a girl, but also as a plant, a bird, and a fish. Servan-Schreiber *Guérir*[109] says that we are condemned to live with, inside our brain, the brain of the animals that preceded us in evolution.

Many medicines have a plant origin. Homeopathy, too, works with plant dilutions. It does not treat the biological body, but rather the subtle body. Hence the high degree of dilution of the homeopathic medicine. Hence also the skepticism regarding this method of treatment from hard science. Science doubts, and rightly so, the pharmaceutical efficacy of homeopathic preparations. They do not act in a biological manner, but act upon the subtle body. If the latter is 'healed', this has an impact or repercussion on the biological body, which can then also heal.

[108]Attilio Gatti , People and Animals in Africa, Antwerp, De Sikkel, 1953, 168/177. See also the book 'Homo religiosus' on this website, 4.2.1. 'Seeing' and 'hearing' in a mantic manner; the yellow smoke box.
[109]Servan-Schreiber D., Guérir le stress, l'anxiété et la depression sans médicaments ni psycho-analyse, Paris, 2003, 110, 130.

Instead of working with the energies of plants, one can also utilize the energies of animals. For older cultures, such a practice was the rule rather than the exception. Consider ancient Egypt, where crocodiles and cats were worshipped for that purpose as well. In many temples, one finds them mummified. Or refer to the ancient Greek writer Herodotus, who tells us in his *Histories* that in the Egyptian city of Mendes, in the marketplace, he saw women publicly copulating with goats.

Our Western culture will reject such a thing with indignation and speak of 'bestialities'. A practice operating on a supernatural level is condemned from a natural level. Those cultures will say that this is a methodological error. Their female healers, usually women familiar with these practices, enjoy very high esteem in their communities. And this is directly related to the cures achieved. Female healers who work with animals must not only be able to contact the spirits of these animals but also be able to control them. One works, for example, with the 'spirit' of the individual snake or with a hierarchically higher being, possibly with the deity that controls the snakes.

40.5.1.5.b. The snake charmer and the blind man

In Natal, South Africa, among the Xosa Kaffirs, he meets Twadekili, the virgin python priestess. She has a great reputation as a healer [110]and lives in her hut with her partner... a giant python six meters long.

In his book *People and Animals in Africa* [111], he recounts the manner in which she heals a blind tribesman . Let us briefly summarize this latest testimony below. Gatti is at Twadekili's hut, together with the blind man. Gatti speaks.

Twadekili had a white rooster delivered to her, mumbled a few magic words, and then began to write intricate symbols in the dust with the animal's beak. It seemed as if the rooster became more and more hypnotized during this process and came entirely under the power of the healer. Then she placed the animal on the blind man's head, where it remained motionless. While saying a few magic words, she cut off the animal's head with a knife, causing it to fall to the ground. The rooster's blood began to flow over the blind man's face. We now know that this concerns the subtle energy present in the blood sacrifice.

---

[110]Attilio Gatti, Tam-tams in de nacht, De sikkel, Antwerp, 1944, 4, pp. 102, 106, 122, and 177. In this work, the author describes how Twadekili heals the paralyzed arm of a crippled Xosa, after the black man was terribly wounded in a fight with a lion.

[111]Gatti A., People and Animals in Africa, Antwerp, De Sikkel, 1953, 177. See also the book: De 'Homo religiosus, 4.2.1. 'Seeing' and 'hearing' in a mantic manner .

Next, Ramini, her helper and successor, brought a dish on which lay a thick paste of herbs. She smeared this on the eyes of the blind man, which were permeated with the rooster's blood. Then they all entered her hut. There sat the giant python. When everyone was inside the hut, he approached them and gradually raised his head higher so that it was level with the blind man's head. Next, Twadekili took a small bowl of water and began to speak to the blind man. At first, she did so slowly, then she quickened her pace and shouted a number of intelligible words. Then she threw the water in the blind man's face and shrieked: “The python! The python is coming at you!”

The blind man panted and shook his head, ran his hand over his eyes and… sure enough, he opened them. A cry of deep fear followed. He slid down to the ground unconscious. The priestess sighed contentedly. The python gently retreated and received a still-living white goat as a reward, which he immediately devoured. The black man came out. Alone and standing bolt upright. His eyes seemed almost normal; they sparkled and were filled with tears of happiness. “Praised be Umkulu-Mkulu,” said Twadekili. “Praised be Umkulu-Mkulu,” he repeated. And his gleaming brown eyes looked up at the blue sky, which he had rediscovered.” So much for this unusual testimony of Gatti .

It is as if what he sees and depicts is, here too, merely the foreground. But in the background, the spirit of the healer, together with the spirit of her snake, is at work. And all this under the guidance of Umkulu-Mkulu, the supreme being of the Xosa, the tribe to which Twadekili belongs. Ultimately, the healing is attributed to Umkulu-Mkulu.

Gatti , as a good ethnologist, rejects the term 'miracle'. “It looks like it,” he says, limiting himself to a 'sensational event'. But that overlooks what those performing it—Twadekili , Ramini , the snake, and the blind man undergoing it—say themselves as the immediate participants. In another book of his, **Sangoma** [112], which he wrote later, we read that both Twadekili and her successor have passed away. There is no longer a new python priestess. Once again, an ancient and intriguing wisdom has been lost forever.

[112]Attilio Gatii, Sangoma, F. Muller, London, 1962. p. 138: “I Hate to be so disappointing, but Twadekili is dead. Her pupil (Ramina) died even before she did. What is worse, the whole profession has practically disappeared

The French psychoanalyst Ch. Baudouin, *in *Psychologie et pratique de l'autosuggestion** [113], would state here that it is not the conscious mind or the will, but rather, primarily, the blind person's unconscious energies that are mobilized through intense emotion. Freud also taught us that with these energies a sick person can heal themselves, or conversely, that a healthy person can make themselves sick. The power of suggestion can be immense. Consider, for example, the German physician Anton Mesmer, his 'animal magnetism,' and the cures he achieved with it according to witnesses. A scientific study in his time spoke of a kind of placebo effect and of the patients' imagination.

The Latin term 'placebo' means “I please”. Pharmacist Emile Coué (1857/1926) gained fame for the way he put the power of suggestion into practice. He published *Self-Control Through Conscious Autosuggestion* [114]*. In a BBC 2 documentary, *The Power of Placebo* ,* [115]scientists delve further into the use of placebos . Studies continuously confirm the importance of “these lies that heal”, as Anne Harrington , a historian of science at Harvard University, puts it. Like real medicines, they can cause secondary effects such as itching, diarrhea, and disgust. They can also alter heart rate, blood pressure, digestion, erections, and skin quality. One can disregard such facts or investigate them. Only this latter interpretation is the truly scientific one.

40.5.1.5.c. An archaic, yet Biblical code of conduct

Let us also note the following. Twadekili could not yet call upon the Biblical God for her healings. Christianization had not yet penetrated that far at that time. She therefore works with beings and energies that, strictly speaking, belong to the external nature. Nevertheless, she has a sense of a kind of supreme god. One could say, with the Apostle Paul (*Rom 2:14)* , that she, who does not know God's law, nevertheless lives according to it and thus becomes a law to herself. This implies that, in her own way, she lives in friendship with the Biblical God.

Ethnologists note that almost all archaic civilizations had, or still have, a similar code of conduct. Without contact with Christianity, they already possess a law stating that life must be respected. R. Van Caenghem , *Om het godsbegrip der Baluba* [116]*, presents the code of conduct of the Baluba, a

[113]Charles Baudouin Psychologie et pratique de l'autosuggestion, Editions Ideograf, 1990.
[114]Coué E., Self-control through conscious autosuggestion, Amsterdam, Gnosis, 1931.
[115] The Power of Placebo , British documentary (BBC 2, 2014 , 60 min) , broadcast on NOS, 2 on Sunday, November 29, 2015 at 19:15 ('Horizon') about medicines without active ingredients that still seem to work. See also on this website, book: 'Homo religiosus', 2.4. Clairvoyance, the placebo effect.
[116]Van Caenghem R., Om het concept of God der Baluba, Institut royal colonial Belge 1956, 76.

Bantu people from Central Africa. One of their prayers reads as follows: “Muidi Mokulu, exalted God, may all my possessions prosper. You know it: I never steal, I never covet another’s wife, I never commit violence against another’s daughter. If, however, anyone casts the evil eye upon me, let You, O Muidi Mokulu, exalted God, pursue him with Your vengeful gaze.” In other words: what the Bible explicitly articulates in the Decalogue is a structure specific to all peoples, which sets man on the path to conscientious behavior. The wording may differ, but in essence, it amounts to the same thing. There are also two versions within the Bible: *Exod. 20:1/17* and *Deut. 5:6/21* . Which indicates that content counts, not the variety of wording.

Psalm 15 (14) conveys the same content: “Holy Trinity , who will have an intimate relationship with You? Who will live in Your presence? The one who strives to live blamelessly, who acts as one with a conscience. Who inwardly accepts all that is truth. Who lives without letting his tongue run. Who does no harm to his brother or sister. Who does no injustice to his fellow man. Who does no perjury. Who accepts nothing that harms an innocent person. Who rejects the viewpoint of the one rejected by You. But who takes You seriously and honors You, Holy Trinity. Whoever acts in this way will never perish thanks to You, Holy Trinity.”

40.5.1.6. Sai Baba

Let us continue our sample regarding pagan religions and the question of where they draw their energies to achieve healings. Let us look at Sai Baba. This well-known Indian guru (1926/2011) declared himself to be an incarnation of the divine couple Shiva and Shakti and has millions of followers in and outside India. However, he was repeatedly accused of unwanted sexual intimacies with his followers. Typing the words 'Saï Baba sex' into a web browser yields quite a few results. This clearly points to a link between this religion and sexual magic. On the internet, one finds testimonies from people telling us about their unwanted sexual experiences with this guru. Let us limit ourselves in what follows to one representative sample of a fifteen-year-old boy. He tells his story.

Between 1991 and 1993, I went to India three times. From the very first time, I was an ardent admirer of Sai Baba because I thought he was God. During my first two trips, I had about seven private interviews with him. During the first of those interviews, he asked me to take off my pants and underwear. Because I thought he was good, I did as he asked. He immediately had an oil ready and rubbed it into the area between my penis and anus. His followers convinced me that it served to open a chakra, a

source of spiritual energy. But now I am not sure that that was what Sai Baba did. In all my research since then, I have not found anything about such an initiation ceremony anywhere. And yet, in every subsequent interview, Sai Baba asked me again to take off my pants, during which he rubbed my penis. He kissed me with his tongue on my mouth. I opened my lips slightly but kept my teeth clenched tightly. Nevertheless, he pushed his tongue into my mouth. I confirm that what I have written here is in accordance with the truth during my interviews with Sai Baba on September 20 and 23, 1999. This concludes this testimony.

Just as with Santería, Macumba, and Voodoo, there are sexual intimacies here as well. That is inherent to those pagan religions. Without stealing the energy of his followers, Sai Baba achieves nothing. Anyone who is informed knows that. Anyone who has no prior suspicion of this and is surprised by it afterwards naturally finds these intimacies undesirable and feels betrayed and disappointed in that religion and its divine leader.

It is established, however, that Sai Baba possessed the required energies to achieve healings. He is undoubtedly a miracle worker, just as almost all non-Biblical religions have their miracles. But that is not the question the Bible asks. The real question is what life force those miracles call upon. Saviors are to be found in almost all religions, but they show harmony of opposites (5.2.). Those pagan religions possess a life force that even produces 'great miracles', but their root, their basis, is 'flesh'. We will return to this later (5.2.3.).

40. 5.1.7. The Kumari Religion

MS Boulanger , **Le regard de la Kumari** [117]brings us closer to the true and sexual nature of this goddess religion. In Nepal, the Kumari is a beautiful, virginal, and very young girl, usually between three and five years old. The Kumari has various duties. She must never bleed. That would signify a loss of subtle life force. For the same reason, she may not touch the ground. Her energy could be lost in the earth. On grand religious occasions, the Kumari is carried around the capital, Kathmandu, in a palanquin. She must almost always remain under the protection of the palace.

Before a girl is chosen as a Kumari, she undergoes a series of magical rituals unknown to us. These are likely sexually charged. Once 'approved,' she acts as an intermediary, a medium between the goddess Taleju Bhavani,

[117]MS Boulanger , Le regard de la Kumari (Le monde secret des enfants - dieux du Népal), Paris, 2001, 196.

who represents the goddess Shiva, and the reigning king. Just imagine it: a king in Nepal does not rule today unless with the help of a little girl who represents a non-Biblical Mother Goddess of high rank. Understand: the Kumari is latently possessed by that goddess. That goddess resides subconsciously within her body. Her presence provides the king with the required subtle energies to perform his duties as king. She sits benevolently on her throne and regularly receives gifts from the believers who visit her.

This Kumari remains in the royal palace until the day she has her first period. Nepalese culture still holds a sacred conception of kingship, as was common in older cultures. The Voodoo goddess Erzulie could charge herself not only with the subtle energy of her medium, but also with the energy of all those present. We can assume that the worship of Kumari involves a similar story. This entails that what we call “the sacred” nevertheless exhibits aspects that are very difficult for our Western way of thinking to comprehend.

40.5.1.8. Emperor Akihito and the Sun Goddess.

It will be recalled that Japanese Emperor Hirohito [118](1901/1989) enjoyed divine status in his country. However, after the Second World War, he was forced by the Americans to relinquish this divine position. Since then, he has no longer been a 'god on earth', but an ordinary mortal who had to comply with the new constitution. It stipulated that his function would be merely symbolic. After a one-year mourning period following his death, his son Akihito ascended the throne in 1990. This ceremony included an ancient ritual, the 'Daijosai' or the great offering of rice. The newspaper ' *Het Volk*' [119]reports on this event as follows.

High-ranking guests from 158 countries, including the Belgian royal couple, will witness today (note: November 12, 1990) in Tokyo how Crown Prince Akihito ascends the Chrysanthemum Throne as the 125th Japanese Emperor. (...) It is the first time that a Japanese Emperor has come to power under the provisions of the modern constitution promulgated in 1946. According to the Daijosai, the new Emperor will spend the night alone with the sun goddess Amaterasu. At the beginning of the ritual, Akihito will take a bath, put on special robes, and proceed to a temple in the garden of the Imperial Palace. In complete seclusion, he will offer rice wine to the eight hundred Shinto gods. Thereupon, “the new Emperor unites spiritually with the sun goddess,” according to a cautious formulation by Shinto experts. The

[118] See also on this website, the book: 'Homo religiosus', 11.3.2. The gods demand sex.
[119]The people/dng,. 12/11/1990, 4.

less reverent New York Times calls a spade a spade and states that the new emperor is simulating 'sexual relations' with the gods.

However, the secret event is unlikely to be quite that simple. Due to the mysterious fuss surrounding the 1,200-year-old ceremony, the exact nature of the matter remains unclear to anyone. During the night vigil, the heir to the throne undergoes a transformation from man to woman. In that phase, he is impregnated by the gods, whereupon he is reborn as an immortal three hours before dawn. According to tradition, he thereby becomes a god himself. However, this is entirely contrary to the constitutionally prescribed separation of religion and state. In this context, a government spokesperson in Tokyo could only state that the government “does not have the right to express an opinion on the question of whether the emperor acquires divine nature in the process or not.” So much for the newspaper.

In this religion, just as with the Kumari, it concerns the subtle energy generated by an erotically charged ritual. This can be performed in thought, but if necessary, also physically. All true mythologies refer to a primordial couple that conceives 'all beings' through a form of sacred marriage. This ritual provides the king or emperor with the required subtle energy to fulfill that administrative task. Let us point out the similarity between the Kumari ritual and the Japanese 'Daijosai'. Because the primordial couple regarding the Kumari and Emperor Akihito is situated in the external nature, the proviso regarding the harmony of opposites remains applicable here (5.2.). With such gods, one never knows.

40.5.1.9. 'Capacocha' : The 'royal sins'

We have already established that pagan gods demand energies from their believers through various sacrifices, or directly from the mediums they then leave completely exhausted. But it can get much worse. Central American Incas sacrificed an unimaginable number of children to their gods. The hearts of these youngsters were cut out of their bodies very quickly and with surgical precision. They had to be offered to the gods while still beating. Patrick Tierney , *The Highest Altar, The Story of Human Sacrifice* [120] It recounts how the Inca rulers believed that they attempted to atone for their sins, and those of their family, by sacrificing specially selected children. They spoke of a 'capacocha', a sacrifice of an Indian child to atone for the royal sins. In this, we recognize the 'do ut des'. I, king, offer these children to the

[120]Tierney P., The Highest Altar (The Story of Human Sacrifice), New York, Viking Press, 1989, 24/41 (The Inca Child). See also the book: 'Homo Religiosus', 8.2.3. Taking Soul Dust .

gods, so that the gods will neutralize all the misfortunes I bring upon myself through my crimes and grant me a prosperous life.

It is February 1954, on the snowy, ice-cold summit of Plomo, a mountain in the Andes, Chile. Two mountaineers discover 17.716 voeta buried child at an altitude of over six thousand meters, wearing all the regalia of the Incas. Given the child's beauty, they believe it is a girl. Later, it became clear that it is a boy, 8 to 9 years old, a little Colla Indian from the area around the somewhat distant Lake Titicaca. The children were given a religious message. The sacrifice of their lives establishes well-being and prosperity for the entire Inca Empire. The little boy was likely first intoxicated with 'chiché', an intoxicating drink. In the 16th century, Cristobal Molina , an abbot in Cuzco, southern Peru, held conversations with Inca shamans. According to the content of these conversations, the Incas sacrificed large numbers of carefully selected children. They were at most ten years old, of noble birth, in good health, and exceptionally beautiful, like the found plomo boy.

Twice a year, at the solstices (note: as 'sacred time'), the best field crops, the most praised animals, the finest clothes, the most precious works of art, and the most beautiful children were 'gathered'. This took place throughout the Andes from Ecuador to Chile, and from the South Pacific to the Amazon region. Everything and everyone was brought to Cuzco, the capital of the Incas, for four magnificent processions. Each represented one of the four cardinal directions. Cuzco was dotted with sanctuaries in honor of the gods Viracocha, the 'cause', and Illapa, the god of thunder. The children were given a religious message. The sacrifice of their lives establishes well-being and prosperity for the entire Inca Empire. After their death, they were worshipped as deities. As mentioned, these children were called 'capacocha' or 'capa hucha', which means something like 'royal sin'. The princes and rulers, and everything of 'nominable', were regarded as the visible presence of the deities on earth. However, should they and their relatives commit errors, disasters would befall the Inca Empire. Therefore, as a preventive measure, crops, animals, clothes, works of art, and children were already being sacrificed as atonement for their royal sins.

40.5.1.10. A Lorelei

The term 'Lorelei' comes from mythology and is composed of the German word 'Lure', a female nature spirit, an elf, and the word 'Lei', which means 'rock'. A 'Lorelei ' can therefore refer to a subtle female being that may or may not be connected to a rock. The Lorelei is also the name of a 232-meter-high rock along the right bank of the Rhine near Sankt Goarshausen in Germany.

The river is very narrow and deep and has a dangerous current there that has already surprised many skippers. Folk tradition holds that an elf resides on that rock, who distracts the skippers with her alluring beauty. As a result, they sail their ships onto the cliffs. Her beauty blinds and leads to death. Therein lies the theme. It is somewhat comparable to the Sirens from Homer 's *Odyssey* .

The Romantic poet Joseph von Eichendorff (1788/1857) expressed the tragedy for us in ballad form. Let us reproduce his beautiful verse here... and do this poem some violence by translating the ballad.

"It's clean spät. It's clean. It's already late. It's already chilly.
W ald ? Waarom rijdt gij eenzaam door het bos ?
Der W ald ist lang. Du bist allein. Het woud is lang. Gij zijt alleen.
Du, schöne B raut, ich führ' dich heim!" You, beautiful bride, I lead you home.
" Great is the deceit and trickery of men .
Vor S chmerz mein H erz gebrochen ist. Mijn hart is door de sorrow gebroken.
Wohl irrt des W aldhorn, here and hin. The forest horn wanders back and forth.
O flieh : du wei ß t nicht wer ich bin". Flee: you do not know who I am.
"so reich geschmückt ist R o ss und Weib . Zo rijk uitgedost is paard en vrouw.
So beautiful The young Leib . So wonderfully beautiful the young body.
Jetzt kenn 'ich dich: Gott ! steh' mir bei! Now I know you: God help me!
" You are the witch L' orelei ! "
"Du kennst mich wohl: von hohem S tein Gij kent mij wel: van de hoge rots
Schaut still mei n S chlo ss , tief, in den Rhein. Look quietly at my castle, deep, in the Rhine.
Es ist schon spät. Es ist schon calt. It's already late. It's already chilly.
Kommst nimmermehr aus diese m W ald". Gij raakt nooit meer uit dit bos .

So much for this poem. One can see it: the witch Lorelei projects her wickedness onto the knight she meets in the forest. "The deceit and the cunning of men" is her deceit and her cunning. Thus she seduces the knight, who suddenly falls in love with her. But something within her compels her

to warn him of the cat-and-mouse game she is playing with him. She already knows what he, who is still clinging to her charm, does not yet realize: “You will never get out of this.” The 'life' here has a mythical meaning, analogous to the meaning given to it in the Bible. His life force, in the occult sense of the word, is taken from him. Even if he survives the encounter in his biological life, he is still in a very bad state. His subconsciously wretched condition will quite quickly have an impact on his physical body. He will not survive long. But, and this is even more important, in the other world he will likewise have to do without his so desperately needed life force. In the dark depths of the underworld he then leads only a zombie-like existence. As mentioned, people with sufficient mantic insight will tell us that such souls are like the 'refaïm'. *Psalm 88 (89) 11/13* suggests that such souls are without life force. They lack the Spirit of God , as expressed in *Genesis 6:3* .

40. 5.1.11. Abishag of Shunem and King David

Let us read in the Old Testament *1 Kings 1:1-4:* “When King David had grown very old, he could not keep himself warm, no matter how they covered him with blankets. Then his courtiers said to him: ‘Let us seek for our lord and king a young virgin woman to assist the prince and care for him. She will sleep with him, and that will provide warmth to our lord and king.’ So, after having searched throughout the land of Israel for a beautiful girl, they found Abishag of Shunem and brought her to the prince. This girl was exceptionally beautiful. She cared for the prince and served him, but did not ‘know’ him.”

This Biblical passage can be understood as follows: the prince, a man of standing, grew old and could no longer keep himself warm. In his time, as in all archaic cultures, kingship was still conceived of as sacred. To govern his realm, he needed considerably more subtle life force than an ordinary subject usually possesses. His waning energy was therefore a threat to his administrative duties, and thus his entire realm would suffer as a result. His 'phantom', the soul-body that governs his nervous system and his biological body, decreases in density of soul substance due to a lack of life force. It becomes too thin and exhibits local deficiencies. Biological aging is the sign of that occult—hidden—exhaustion of both the soul and its life force. This manifests itself, among other things, in what is sometimes called 'old-man's cold'. This loss of bio-energy, as some would say today, is felt as a feeling of chilliness.

As mentioned, Abisha is young and exceptionally beautiful. She possesses an almost pristine life force. This manifests itself in a powerful and

beneficial-feeling radiance or aura. By sleeping 'in the lap' of King David, contact is established, and thus also a transfer of energy. Abisha served the king and cared for him. This is already a form of contact. But David did not 'know' her, which in Biblical terms means that he did not have sexual intercourse with her, although she slept with him. Not that the old monarch was so hostile to eroticism. But in this case, at least, a rather pagan method of 'revitalization' is employed, albeit within Biblical presuppositions.

Many Westerners see nothing more than 'sex' in this. Yet this is contrary to the cultural context of the time. What is primarily at issue is the flow of subtle life force passing from Abishag to King David. A specific type, especially of young women, possesses an extremely strong dose of life force. Clairvoyants perceive this in the large and luminous aura of such a person; sensitives feel it in the beneficial radiance emanating from such a woman. Abishag must have been of that type. The entire palace was then permeated by her subtle and very beneficial-sounding aura. The supply of subtle matter can occur in various ways, for example, through the supply of heat energy. This supply carries soul substance within itself and 'feeds' the hungry soul-body. But by far the strongest nourishment for the soul-body lies in the relationship between the sexes. Whoever sees 'sex' in this text completely misinterprets the original meaning. Since the required energy is obtained here through eroticism, through the relationship between the sexes, we have included Abishag's testimony in this chapter. The theme is indeed 'dynamic forces in non-Biblical religions'.

40.5.2. The harmony of opposites

In *Genesis 3:22* we read that after the Fall, man had learned to know good and evil. Or rather, that the distinction between the two has blurred. In a way, they are interchangeable. A number of Sons of God did not submit to God's commandments and wanted to determine the measure of all things themselves, like Protagoras later (3.2.1.). Such gods act well when it suits them, but they do evil when it is more convenient for them. They do not have a conscience as we know it.

In ancient Greek mythology, for example, 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 rapes Leda, the wife of the Spartan prince. In *John 8:44,* Jesus tells the Pharisees that they are inspired by 'their father,' the devil. And this is because they had healed a blind man on a Sabbath. Their law was more important than their fellow man. On a conscious level, the Pharisees believe they are serving God, but in fact, they are carrying out the

will of the devil. We read about such an attitude likewise in *Job 4:18.* There we read: " Even in his servants God places no trust, and he catches his angels in deviations." A. Bertholet , in **Die Religion des alten Tesaments** [121], also notes that the Bible designates the pagan deities as 'angels' who constitute God's court council and who, together with him or against him, help govern the universe.

If the believer appeals to such unpredictable beings, he is left with a feeling of uncertainty. Such a god brings about ruin, but also saves from that ruin. We will observe this fickle behavior in quite a few non-Biblical religions. The Norwegian-Dutch religious scholar W.B. Kristensen (1867/1953), *in *Collected Contributions to the Knowledge of Ancient Religions* [122]*, speaks in this context of "the harmony of opposites".

The 'ancients' have always calmly borne this fickle behavior as 'the will of the gods'. Not outsiders, but the believers of those religions themselves, say of their gods that they exhibit such a harmony of opposites. Kristensen continues: " In deep humility, the great multitude has accepted this demonic reality. Enlightened writers such as the ancient Greek thinker Plutarch (45/125) and his kindred spirits of all ages have rejected this type of piety as an inferior religion.

The ancient Greek writers Homer and Hesiod had also already pointed out that the Muses proclaim both truth and falsehood: "they attributed all 'shames' (theft, adultery, mutual deceit) to their gods and goddesses." Fundamentally, all non-Biblical higher beings are of exactly the same nature. But the myths sometimes conceal it. Or a clergy. Or black magicians and witches who do not want to reveal the gruesome truth to the light of day. Or people who are all too gullible and too superficial in their approach to, or fail to address, that true, ambiguous nature.

This contradiction did not go unnoticed by the apostle Paul either. He spoke of 'the elements of this world' (*Gal 3:19; Col 2:15, 2:18*). These are elements that must be put forward if we are to understand the world with its many shortcomings as it is. As mentioned, these elements include the 'gods' who each control a part of reality, but are blind, demonic, or satanic in the face of all spiritual ideas and values. This pride is repeated in *Col. 2:15* . We read: "these angels have placed themselves between God and men." They act

[121]Bertholet A., Die Religion des alten Testaments, Tübingen, Mohr, 1932, 131.
[122] Kristensen WB, Collected Contributions to the Knowledge of Ancient Religions, Amsterdam, 1947, NV Noord-Hollandsche Uitgevers Mij., 231/290.

arbitrarily, no longer know God, and do not care about people.

1 John 4:1 also warns us: “Do not believe every spirit, but test whether the spirits are in friendship with God.” The many mediums of non-Christian religions are literally possessed by their god and have no control over themselves. In sharp contrast to this, a seer who lives in friendship with God retains control over himself.

'By their fruits you shall know them,' the Bible emphasizes. If a religious experience, such as a healing, increases the misery in creation, then no matter how brilliant it may be, it is ultimately negative. If, however, it diminishes 'evil' in the world, then it has a good chance of being not merely extra-natural but rather supernatural—that is, strictly divine—and of emanating from the Biblical supreme being itself, the Holy Trinity.

A missionary from Peru relates that he became friends with a Brucho, a local sorcerer. The latter said to him: “Look, Padre, for people like you I would do good, but here in Lima I am regularly asked to cause harm.” That is literally what the religions of the Sumerians, Babylonians, Assyrians, Greeks, Romans, Celts, Germans, and all non-Biblical religions have continued to repeat for centuries. That is also the mentality of the serpent in the biblical story. It tempts Eve to eat the apple, to pluck the fruit of the tree of knowledge, the tree of good and evil. Once tasted of that, man will also be like the gods who are at home in “good and evil.” It is that intertwining of both behavior types that leads people to speak of a 'harmony of opposites'.

40.5.2.1. A lying spirit

Let's summarize 1 *Kings 22* : One day, the prince of Judah comes to join Israel in a war against the prince of Aram. However, as was very customary then, and still is today, though cautiously kept out of the public eye, they first consult the seers—in this case, the prophets. In the biblical narrative, these can be divided into only one who is friends with God, the prophet Mikeas , and all the others, about four hundred of them, who are not and who can only 'see' when they enter a trance. The four hundred predict victory for the prince of Israel. Mikeas, however, does not. He responds in two stages.

First, he mocks the prince of Israel and says: “Go up; 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.' I saw Yahweh on His throne. He asked: 'Who wants to persuade the prince of Israel to go up to Ramah to perish there?' Thereupon a spirit stepped forward. He stood before Yahweh and said: 'I want to persuade him. I will become a lying spirit in the mouths of all his prophets.' Thereupon Yahweh said : 'Go, and you will succeed. ' Now, Yahweh has now put a lying spirit in the mouths of all your prophets, because Yahweh has decreed your destruction ." Thus the words of the prophet Mikeas to the prince, who asked for the truth and heard it in a harsh manner.

At this, Mikeas receives a blow to the face from the prince. The prince cries out: "How could the Spirit of Yahweh have forsaken me to speak to you?" Mikeas: "That is exactly what you will discover on the day that you hide yourselves and flee. Go, and you will see." Mikeas is imprisoned. He repeats: "If you return unharmed, then Yahweh has not spoken through me." Israel engages in battle and indeed loses the fight. The king does not survive. He is struck by an arrow in his chariot and dies. His chariot is stained with blood.

The Bible records the outcome: "They washed the king's chariot with much water. The dogs licked up his blood and the prostitutes bathed in it." For those familiar with magic—though this is not the case for many Bible scholars—this last sentence becomes particularly significant. The fact that prostitutes bathe in royal blood indicates that they perceive this as a magical blood ritual. The life force of a monarch is, in a sacred, not a desacralized, cultural context, much stronger than that of non-aristocratic people. By bathing in the blood, the prostitutes appropriate the life force present in that blood.

Although the 'lying spirit' acted with God's permission , it appears that such inspiring beings also dare to act arbitrarily. In the Old Testament, *Job 4:18,* we read: " God does not trust even in his servants, and he catches his angels in deviations." According to the Bible, not every inspiring spirit originates from the high world of light; quite the contrary. *1 John 4:1* warns us against this distinction between spirits: "Do not believe every spirit (note: principle of inspiration), but examine whether the spirits are 'from God' (note: in friendship with God)."

In the biblical story, there was only one seer who lived in friendship with God, among four hundred other ecstatic seers driven by intoxication and trance. One might wonder how the situation stands for us today. If one

examines the actual world, the situation in our days will likewise be far from favorable. Among hundreds of dowsers, card readers, and other “seers,” there is often only a single one who truly lives in friendship with God.

If we review a number of testimonies in these non-Biblical religions, we see that the medium enters a trance and loses self-possession. The medium is controlled, 'transported', or even more strongly, 'possessed' by spirits that can sometimes be ambiguous in nature. They can do good, but also cause harm. In religious studies, one speaks in this context of 'the harmony of opposites [123]'. Let us elaborate on this.

40.5.2.2. A divining spirit

Regarding such inspiring beings, let us read *Acts 16:16/19* : On the way to that place of prayer, a servant girl approached Paul . She had a clairvoyant python spirit and earned a great deal of money for her owners with her gift of clairvoyance and her divination. She followed Paul, shouting constantly: “These men are servants of the Most High God . They proclaim to you the way to salvation.” She did this for many days on end. When it became too much for Paul, he turned around and said to the spirit: “In the name of Jesus Christ, I command you to come out of her.” At that moment, he left. But with that, the woman also immediately lost her clairvoyant ability.

When her owners saw their hopes of income vanish, they seized Paul , dragged him before the praetories, and said: “These men are causing unrest in our city. They are Jews, and they preach morals and customs that we as Romans are not permitted to adopt or follow.” The people also turned against them. The praetories stripped them of their clothes and had them beaten with sticks. After they had received a considerable number of blows, they were put in prison, and they ordered the jailer to guard them strictly.

If this passage corresponds to reality, then spirits, not situated in time and space, see hidden or occult realities more quickly and better than ordinary people. Thus, they perceive almost immediately the true nature of the apostles' message and the deeper calling of Paul . Let us also note that the owners of the clairvoyant woman saw their hope of income vanish . Once the spirit has been driven out of the woman—or, more accurately, once she is no longer 'possessed'—she has lost her clairvoyance. That teaches us a great deal about the extent, or rather the lack thereof, of her clairvoyant

[123] See the book: 'Homo Religiosus', chapter 11.4. The harmony of opposites

gift. The spirit seized her peaceful self-possession 'for many days in a row' , and Paul wanted to undo that.

40.5.2.3. Sexuality as a source of occult life force

What recurs in these three religions—Santeria, Macumba, and Voodoo—is dynamism, the belief in that mysterious life force, but in such a way that there is an exchange of life forces between the mediums and these gods of the underworld. Or rather, a stealing of the medium's energy by the lower deity. Let us note that people who have thoroughly undergone—lived through—such a rite once acquire a psychological mark: that initiation dominates them, and time and again they long to 'experience it again'.

The German philosopher F. Schleiermacher (1768/1834) is known for describing a specific form of religion as 'schlechthinnige abhängigkeit', as 'unconditional dependence'. If this definition of religion applies anywhere, it is most certainly in satanic sects. J. de Brivezac's book, * *Les sectes sexuelles sataniques* *, [124]mentions this subservience abundantly. The gods of the underworld desire, indeed demand, nothing but complete submission.

This sample reveals three aspects: sexuality, humiliation, and torture. All three are consistent with Schleiermacher's religious unconditional dependence.

Experts will argue that this behavior, this submissiveness, is increasingly encountered nowadays at a number of erotic fairs. The deeper soul of people who feel connected to this is said to be subject to these gods of the underworld. Let us recall that the Viennese psychiatrist S. Freud found eros and thanatos, sex and the killing drive, or a combination of both, in the unconscious and subconscious depths of the human soul. To experts, it seems clear that the man who rapes a woman and then murders her is under the spell, indeed possessed, by such beings. Through his unrestrained intention, he naturally summons them, the already known 'similia similibus'.

40.5.2.4. The problem-solving capacity of religions

Gods live off the energy of humans, on sex and blood. The people see through it, and yet they appeal to such gods time and again. Some magicians say that they do not sacrifice humans to the gods out of insolence, but because they must gain authority among their people. And that is precisely what they need in that savage pagan world. It is so characteristic of the pre-

[124]J. de Brivezac, Les sectes sexuelles sataniques, Paris, Ed. 0pen, 1975,

Christian world that blood must flow to establish any order. And also to solve many of the people's problems. And to increase their chances of life and survival. Although the gods are fickle, they do solve a number of practical problems. Where would one stand without them and their influence, in a world that has never heard anything about a Biblical Christianity? A proper Christianization can bring about a change in this…

Let us immerse ourselves in the mentality of newly Christianized, non-Biblical religion. Let us note the contrast. Missionaries are at home in their mission. They preach, celebrate Mass, and administer sacraments. But when the faithful have a problem that the missionaries cannot resolve, or that the doctor cannot solve, it turns out that the believers easily turn to their old religion. According to some, the missionaries have concerned themselves with this little or not at all. Their primarily intellectual education did not prepare them for this either. They did, however, banish pagan religion as much as possible. But the ability of those religions to solve problems has, to the extent that those religions have been banished, also disappeared. The result is that those peoples have accepted Christianity as a very dignified and highly esteemed religion. Yet, for their practical problems, they have continued to build upon that ancient tradition from before the Bible.

This is evident in many places where missionaries are or were active. If the faithful say to their missionary, “Look, my husband can’t find work, or my child is sick,” then he will certainly do what is possible. He will also suggest praying. But tackling problems on a magical level is something missionaries and priests are usually not familiar with. So, the population devoutly attends Mass on Sunday morning, but on Sunday evening, they turn to Candomblé, for example, regarding practical problems. There, men and women go into a trance specifically for the people, summon spirits, and ask for something to be done about those problems. These religions are much closer to the lives of those people. That is why their faith is so particularly tenacious, even after five hundred years of conversion work. That is why those religions have such a grip on the population. That is what those people say themselves as well.

40.5.2.5. Monotheism, or a multitude of religions?

Many multicultural-minded people advocate for religious democracy, for the equal dignity of all religions. Defending monotheism seems too pretentious to them. A democratic view regarding religion, so it is said, testifies to an open mentality.

The Bible also says that other religions can be valuable and does not outright condemn those pagan religions. However, it does warn against what believers in non-Biblical religions repeatedly claim themselves. Non-Biblical gods all too easily exhibit demonic behavior, a coexistence of good and evil, a harmony of opposites. In non-Biblical religions, there is a fear, a sense of fate. The gods decide man and his destiny without concerning themselves with ethical rules of conduct.

Pre-Biblical religions realize this very well. The Bible only needs to summarize this in the mythical story of the serpent. It is a myth, not because it is a fabricated story. A myth concerns reality, but on a sacred level. Eliade already clarified this when he stated that myths serve as a model for solving practical problems. Traditional man ensured a good result for a practical problem by immersing himself back in the origin of the myth in question. With the mythical model in mind, he wants to recreate, from the origin, that part of the world where a problem is situated.

The theme of the Fall addresses the problematic sacred situation of humanity. The serpent is the divine demonic deceiver. The Bible begins with this and exposes this duality. As a result, Biblical religion is the great exception compared to all non-Biblical religions. Yahweh in the Old Testament, or the Holy Trinity in the New, do not turn into the opposite. If one wishes to escape the quagmire of those fickle beings, the only alternative is to turn to the impeccable, reliable, and predictable Biblical Supreme Being. He bestows all life and behaves ethically, but also demands ethical and morally reliable conduct from believers.

Let us compare the existence of many religions somewhat to a multitude of scientific theories that can be developed based on the same established fact. It may seem appealing that everyone has the right to present and defend their own view. But ultimately, opposing theories cannot possibly all be true. Further experiments and logical reasoning can identify a number of views as less real or false. Ultimately, the theory that approaches the truth most closely prevails. Surely, a religious quest should possess as much common sense as this.

The Mother of the Gods 'drives out' the subtle being. Otherwise, evil could fall back upon whoever is in the vicinity. This statement exposes the problem-solving capacity—or rather, the lack thereof—of this non-Biblical religion. The forces and beings have not been neutralized at all. They have not ceased to exist. On the contrary, they have merely been 'driven away'.

Thus, from an occult perspective, evil in the world has not diminished, but has merely been 'displaced'.

The Bible, *Luke 11:24 ff.,* clarifies that: “When an unclean spirit has left a person, it wanders around in barren regions, seeking rest. If it does not find it, it says: ‘I am going back to my house, where I came from.’ Upon its return, it finds it clean and completely tidy. Then it goes and brings seven other spirits, which are even worse than itself; they go in and dwell there. Such a person is ultimately worse off than before.” So much for this Bible text.

“I am going back to my house,” says the unclean spirit. Let us refer to the fetish (7.5.1.). This was inhabited by a spirit. The material object is its home. Such spirits demand a place in creation. Let us remember that Jesus cast out a number of demons from possessed people (*Matt. 8:28*) and gave them a place in a herd of pigs that were nearby.

Let us compare the method of the Mother of the Gods with the way Fortune dealt with her self-created demon of vengeance. She absorbed the evil into herself “bathed in sweat.” According to Fortune, this is far from simple. One feels all the anger rising up inside oneself again. And that anger must be controlled. Only then is the evil definitively vanished. It has ceased to exist. That is something very different from displacing the evil.

The healer Varvara Ivanova, too, experienced the ailment of those in her vicinity. When treating someone with a headache, she took that pain upon herself while the patient was relieved of it. She said that she had absorbed the pain. See also F. Christin, *La guérison par les fluids*[125] states that the magnetizer himself can acquire a part of his patient's ailment . The latter method destroys the evil permanently. The first clearly does not.

Gods take energy, sex, blood, cause possession, and know no ethics. Nor do they solve problems permanently. As a result, they fall far short of expectations in just about all aspects. Let us delve deeper into their nature.

A missionary effort that would not engage with such a magical and conscientious practice, indeed would not even wish to address it and sees only demonic forces at work here, commits, according to some, an irreparable error. By appreciating such religions, these believers also become open to a

[125] Christin F., La guérison par les fluides, Paris, Editions Dangles, 1958, 9.

Biblical religion. All missionary work that accepts, purifies, and elevates such practices to a higher and Trinitarian level proves de facto that the magic of these peoples represents a valid stage in their religious development. Subsequently, a missionary effort could consist of guiding them towards Trinitarian energies.

40.5.2.6. Accepting the archaic layer.

Extra-Biblical magics represent a valid stage, as was already evident from the reflections on the story of Twadekili . However, the spirits that form the core of such religions are not always equally conscientious and reliable. Thus, it becomes clear that these animal energies remain inadequate unless the Holy Trinity is simultaneously involved, along with the higher and more powerful energies inherent to it.

The solution does not always consist in denying or repressing these lower energies; on the contrary. A missionary movement that posits a priori that this animal worship is demonic will find it difficult to connect with such religions. In the past, the magic of peoples was almost always equated with a form of demonism; people were viewed too diabolically. In a way, they are indeed guided by lower beings, but that does not mean the practices of the believers are to be condemned. From their perspective, life's problems must be solved, and those cultures must survive no matter what, even if it is with the help of lower beings. Through their magic, they achieve healing and saving powers. Many missionaries on the ground have been able to observe this. As long as these peoples do not know any better, they have no alternative. And the Bible is crystal clear on this: if they act conscientiously, they automatically live in friendship with the Holy Trinity .

Whoever underestimates or ignores these animal energies commits a major misstep. Evolution is structured in such a way that these forces assert themselves regardless. Hegel spoke of an 'Aufhebung', an elevation, but only after preservation at a higher, more refined level. Ancient theology expressed it as: “gratia supponit en perfectit naturam”. The supernatural, free divine intervention in creation presupposes and perfects the nature not yet touched by free grace.” The overly spiritual higher philosophies and religions have experienced this time and again, to their own detriment and shame. They prove incapable of touching the atavistic, the lowest, archaic layer. The consequence of this is that a process of conversion often reaches only the conscious part of man, paying all too little attention to the unconscious and subconscious layers. The results seem to confirm this.

40.5.2.7. The drums were drenched with blood.

J. Corduwener, *Rwanda* [126], Kalinga is the name of a drum. Not just any drum; it is the royal drum from which the ruler derives his power. Without the drum, he is worthless. At the royal court in Nyanza, the kalinga stood central, atop a stand (a stool), for the most important royal drum was never allowed to touch the ground. When the king traveled through his territory, he was carried in a hammock, just like the drum. The kalinga was not alone; the drum was accompanied by other drums that had also been given names. (…) To give the drums lasting power, they were doused several times a year with the blood of freshly slaughtered bulls. Cords with rings hung from the kalinga. Inside those hollow rings were the smoked genitals of all the other rulers the king had defeated. A salient detail, but also a piquant one: Belgian King Baudouin, on a state visit to Rwanda in 1955, asked the then-living King Mutara what was actually inside those rings. He received a vague answer: 'old trophies,' replied Mutara. The kalinga retained its power and value until shortly before the end of the monarchy. After that, the drums disappeared, presumably burned or lost. Let us note the phrase 'the smoked genitals of all the other princes whom the king had defeated.' It leaves little doubt that 'all the other princes' were killed and that the life force of their blood was poured over the drum, sacrificed to the spirit of the kalinga. Their smoked genitals were not only the visible trophies but were also used as powerful fetishes.

40. 5.2.8. A magical judgment

40.5.2.8.a. A stolen goat

A. Gatti , *in *Bapuka* [127]*, describes a remarkable divine judgment. The event took place in what was then Northern Rhodesia. Gatti states that the judgment bears witness to the remarkable wisdom, psychological insight, and great magical power of the African sorcerer. Let us summarize.

One morning, Gatti notices that four of his boys have not shown up from their tent. When he goes to look for them, he observes that they appear ill. Their faces and eyes are swollen. They are sweating and, at the same time, shivering from the cold. A fifth boy, who is not sick, assures Gatti that the tent is full of evil spirits. Gatti treats them with quinine and aspirin, yet their condition worsens. Just as he is about to seek help, an old man walks up. It is the same man who was looking for two of his goats a few days ago. He goes straight to the tent where the sick are lying, looks at them briefly, and says:

---

[126] J. Corduwener, Rwanda, 2004, Royal Tropical Institute (www.landenreeks.nl), Amsterdam, p.53:
[127]Gatti A. , Bapuka, Zurich (CH), 1963 , 61-66.

“I have come to visit those whose hands are full of evil spirits.” He performs a few dance steps and mutters some magic words. Then he throws a pinch of powder into the air. He repeats this two more times. It does not seem necessary to him to examine the sick. One glance is enough for him.

He takes a hair from his antelope horn. He strokes the forehead of each of the four boys a few times with it. And suddenly the bleating of a little goat is heard. It comes—remarkably enough—not from outside, but from the convulsively contorted mouth of the smallest of the four sick boys. Four times the witch doctor repeats this stroking with the hair, and four times the bleating like that of a goat repeats itself. Then he goes outside and waits.

To Gatti 's surprise, two of his boys emerge from the tent. Their faces and eyes are free of swelling. They look at Gatti and the wizard with shame and disappear into the bushes. Fifteen minutes later, they are back, each with a bleating little goat in their arms. “They knew about it, but they are not the thieves,” mumbled the wizard. “That is why the illness passes them by. But for the two lying in the tent, it will take another whole day before they are relieved of their pain. That way, they will think twice in the future.” Then the wizard leaves with his little goats. The condition of the two sick boys remains poor. Almost unconscious, they lie in their beds for the entire next day as well, while the swelling of their eyes and lips persists unabated . Until suddenly, twenty-four hours later, they emerge from their tent healthy and well, and without swelling . They look at Gatti with a guilty and bored expression, mumble a good day, and then begin their daily task.

So much for this story. We note further that the wizard performed a few dance steps and mumbled some magical words. That is his form of prayer. In doing so, he turns to his spirits. His dance steps also activate subtle energies and are part of the ritual.

40.5.2.8.b. The fire of truth

Let us summarize a second testimony by A. Gatti in **The Wild Black Heart [128]** . Gatti is in Narva, in the Serengeti (Tanzania), with 9 whites and 33 Black Africans. Nine dollars had been stolen from Mohammed, the cook. After some thought, Shaffi, Ali, Idi, Issa, Asmani, and Baruku remain as suspects. Mohammed suggests to Gatti that the matter be resolved by Mwadana, the great mganga (note: a magician). He uses the “fire of truth,” a magical procedure. Gatti agrees and has Mwadana summoned. The sorcerer sets to

[128] Gatti A. , The Wild Black Heart, Amsterdam, 1958, 106/115.

work, and does so simply and without masquerade or ritual display. Which proves that the essence of magic lies elsewhere than in ostentation or 'liturgy'.

After everyone denies guilt, Mwadana heats a 20 cmnail approximately . long in a hearth. He then takes a cloth from his calabash and smears his left hand with a greenish liquid plant mixture. Then he says: “This ointment protects only the innocent.” Three times he presses the glowing nail against his left palm for seconds. Then he places the nail back in the fire. Next, he rubs his right hand over his left palm. Not a single trace of burns is visible.

Then follows the ordeal by fire. One by one, the suspects arrive. Mwadana demands an oath “by Allah and all that is holy” that they have nothing to do with the theft. Then he smears some ointment on the left hand of each suspect and subsequently presses the nail hard against it. As soon as the last man has submitted to the ordeal, Mwadana calls all seven to him. He subjects each palm to a thorough examination and also looks intently into the eyes of the man whose hand he is holding each time. However, not a single hand shows the large blister, the mark of guilt.

Mwadana rubs their palms. Then he strikes four hands away. He then focuses on the three remaining hands: those of Shaffi, Asmani, and Idi. Shaffi growls: “You are hurting me, old man! You know I am innocent.” The magician suddenly springs to his feet and shouts: “Confess your guilt. Tell me where you hid the money. Now!” The other two quickly wanted to disappear. “Stay,” the sorcerer commands them, saying: “You have both sworn perjury too. Just look!” The divine judgment was now beginning to take place. Gatti testifies: “I saw it with my own eyes at the time. Every one of us who was there did too. From Shaffi’s hand grew, slowly yet terribly, an enormous blister that merged all the discolorations together and then pulled upwards, horribly deforming his hand. The same, but to a lesser extent, was the case with the palms of Asmani and Idi. We saw it and the three victims saw it. From their own hands grew the judgment of the fire of truth. They stood as if paralyzed and could not close their swollen hands to hide the horror.”

The only one who was not deterred was Mwadana himself. He pressed his index finger hard against Shaffi's chest: “Say that you stole the money!” Shaffi had endured everything and everyone. Now, however, he shriveled up. With astonished eyes, he stared at the still-growing blister on his hand. “Yes,” he whispered hoarsely. “I took the money.” Thereupon Mwadana grabbed

Idi's deformed hand and snarled: "You, you helped him." To which Idi replied: "I helped hide it." Asmani confessed as well: "I only saw it." Mwadana to Shaffi: "The money. Go and get it!" With his head bowed, he retrieved it from under a large rock, close to Gatti's caravan , and returned the banknotes to Mohammed. That evening we were all very quiet, shaken by what a little sorcerer had shown us.

Father Tempels , *Bantu Philosophy* [129], points out that according to his Bantus, diseases have a deeper, occult cause. He writes: " We would be wasting our time if we were to try now to convince the blacks that that disease or that death had a physical cause. We could hold a course in the study of microbes and show them the cause of disease or death, by means of a microscope or chemical analyses, or let them discover it themselves. But with that, we would not have solved the issue for them. We would have solved the chemical or medical side of the matter, though. The actual issue, the ontological and true cause, remains for their deeper thinking, for their ontological wisdom."

40.5.2.9. A divine judgment.

40.5.2.9.a. On causes and consequences

J. Grant , **Winged Pharaoh** [130], also describes a journey into the underworld. In doing so, she establishes a causal link between the—in this case criminal—behavior of some people on earth and their subsequent stay in the underworld.

G. Van der Zeeuw , *in **Clairvoyance in Space and Time** [131], also states that he possesses the ability to step out into lower 'spheres' to attempt to assist people in their distress there.

It is striking that J Grant speaks redemptive language in a number of cases, as if she possesses the power in those lower realms to deliver people from their suffering. For instance, she says to a minister of worship who had greatly neglected his work: "Your time has come. You will return to earth. It will take you five lifetimes to attain that perfection which you once ought to possess. In five months you will be born from your mother's womb. And the time will come when you will bring wisdom." She gave advice to others so that they could shorten their suffering. "Yet only a few listened to me," she laments. Although her initiation is connected with the Egyptian gods who

[129]Tempels P., Bantu - philosophy, De Sikkel, Antwerp, 1946, 11, 50.
[130] Grant J., Winged Pharaoh, Amsterdam, Ankh-Hermes, 1994, 159.
[131] Van der Zeeuw G., Clairvoyance in Space and Time, The Hague, 135.

bear witness to the harmony of opposites, her work in the underworld nevertheless seems to be quite ethical. “If you have tortured, go henceforth to assist people in their suffering; if you have stolen material wealth, then you will experience what it means to be poor. If you have neglected wisdom, then you will now dedicate yourself to it.” It is evident that this non-Biblical religion shares many valuable points of contact with Biblical doctrine.

Dante A Lighieri also visits an underworld. In the seventh canto of his *Divine Comedy.* (3.2.5.d.) he discusses, among other things, clerics who were particularly greedy during their earthly lives and allowed themselves to be overcome by passion. As a result, they are not in higher spheres, but trapped in the horrors of the underworld.

As every biblical scholar knows, the Bible also constantly mentions the judgment of God. One can view the entire existence on earth as a lifelong sample. Paul testifies to this in his letter to the *Galatians, 6:8: “* Whoever sows in the flesh will find destruction, and whoever sows in the Spirit will reap eternal life .” *2 Corinthians 9:6* also says: “Whoever sows sparingly will also reap sparingly, and whoever sows abundantly will also reap abundantly.” We will return to this Biblical judgment later (7.7.).

40.5.2.9.b. Chance

The theme of 'chance' has already been discussed (3.1.3.). For instance, a normal course of events is always predictable. A train that 100 kmtravels hourly is, after an hour's journey, 100 kmfar removed from its place of departure. Similarly, the path of an ice block breaking off a glacier, or the route of a departing ship, can in principle be calculated in advance. And thus, a potential collision between the two is also possible. The difficulty is that we do not possess all the data that play a role in this. Our human knowledge is far too limited for this. Because we do not know, or rather: cannot know, this entire complex interplay of involved influences, we speak of 'chance'. But objectively speaking, within an 'ontological' framework, as it is called, everything has its reason, and chance does not exist. Practically speaking, however, it does.

To somewhat master the whims of fate, the religious person turns to 'higher' powers, to spirits and gods. Through mantic and divining techniques, he attempts to reveal something of the future. Thus, the Prince of Israel (5.2.1.) turned to his four hundred seers to inquire about the outcome of the impending battle (*1 Kings 22:20/2*) . In this way, one seeks to appease the gods in the hope of being spared from many difficulties. It also appears that

many current world leaders seek the assistance of diviners in making important political decisions. For instance, Stalin (like Brezhnev and Yeltsin) had a magically gifted healer whom he regularly consulted. Books on magic, annotated by him, were found in his estate. While communism may advocate a materialistic philosophy, the leadership of the then Soviet Union was certainly not as materialistic. Here, too, the saying apparently applies: “listen to my words, but do not look at my deeds.” After the death of President Fr. Mitterrand (1916/1996), it leaked out that the French astrologer Elisabeth Teissier had assisted him in his political decisions for years. Many presidents, doctors, businesspeople, lawyers, and scholars still do this today. Usually, they keep it secret because they fear being ridiculed or being cast out of the community of colleagues.

Whoever engages with astrology comes under the influence of beings connected to the constellations who situate themselves within the harmony of opposites. These beings satisfy the curiosity of those who consult them, but unfortunately, they do not feel bound by a conscientious Christian ethic. They act willfully, entirely outside the domain of the Holy Trinity. However, they are very powerful. Hence their influence. Biblical tradition has always warned against “astral beings” precisely because they exhibit vain behavior. They constantly seek to determine the fate of mankind themselves, without regard for the Holy Trinity and the Decalogue.

40.5.2.9.c. Divine but substandard

As already mentioned in the text on the harmony of opposites (5.2.), Kristensen states in **Collected Contributions to the Knowledge of Ancient Religions [132]** that the will of these deities was fate, divine yet inhuman. The deities were not just. They renounced the laws they themselves had established. The people felt subject to the demonic gods, with their rise and fall. There was no absolute despair, but neither was there absolute hope. Rather, there was an endless alternation of the two. It is therefore not surprising that the great ancient Greek tragedians such as Aeschylus, Sophocles, and Euripides drew abundantly from this bizarre harmony of opposites in their plays. In a life governed by fickle and moody gods, their heroes often meet a tragic end.

Yet some other Greek thinkers already articulate a very different view. Anaximander (-610/-546) believed that that which makes all things understandable is situated in the subtle realm. We possess the oldest

[132]Kristensen WB , Collected Contributions to the Knowledge of Ancient Religions, Amsterdam, 1947, - Cycle and Totality, oc, 231/290.

philosophical Greek text from him. In it, he states: “The origin of everything that exists lies in the subtle, in that which permeates everything and in which things necessarily also perish. They provide each other with satisfaction for their iniquity, this, according to the legal order inherent in time.” So much for Anaximander. His view testifies to an archaic conception of religion: the 'beings' (apparently he thinks: 'humans') commit 'iniquities' that must be rectified. All this according to a kind of 'court of justice', which he gives the name 'time'. One sees that, according to him, blind chance does not have the last word, but that man will one day have to account for his actions.

40.5.2.9.c. Who honored their oaths .

Plato, too, believes that we ought to live as people who are convinced that we possess an immortal soul. After leaving the body, this soul will meet a judge and be punished if it committed crimes. That is also the reason why it is worse to commit injustice than to suffer injustice. But, Plato laments, the man who does not possess the gold of the soul and is only intent on money and material wealth does not hear this. For Plato , as for so many initiated into the Greek mysteries, life after death indeed did not simply mean bliss: “All who honored their oaths come to justice with the revered gods, in a tear-free space, while the others are given a burden to bear that cannot be looked at.”

Whoever was capable, remaining on both sides three times, of keeping the entire soul free from iniquities, reaches the path of Zeus as far as the citadel of Kronos: there breezes blow around the island of the blessed, the flowers glitter with gold, now of luminous trees on the shore, then again of trees felled by the water . ” Moreover; according to Plato, [133]the soul itself—and not a god or the gods—chooses its future earthly life before reincarnating into a body again. Consequence: “The more a soul dedicates itself on earth to insight and justice, the better it will be able to choose an incarnation fitting for it. It will be presented with a number of paths that it can walk on earth. And if it knows what is important and what is not, then it will be able to distinguish the right choice from a false one. It will then choose the good, and not that which carries within it the deceptive appearance of splendor.”

40.5.2.9.d. An Egyptian papyrus

And the “ Hermitage Papyrus” from the Egyptian Middle Kingdom (-2025/-1700) expressed a similar thought long before Plato: “Go with calm steps to the other world. You know that the court that judges transgressors

[133]A. Gödeckemeyer, Plato , Munich, 1922, 112.

is not benevolent at the moment it passes judgment on the depraved people and thereby fulfills its function. Woe to the sinner, if the accuser is well informed. Do not rely on length of years, for they regard the entire lifespan as a single hour. When a man continues to live after his death, his deeds pile up beside him (note: perhaps meant is a life as someone who sustains his subtle body by stealing energy from others, see: 7.4.). What exists, exists then for all eternity. Whoever puts the condemned into practice is a fool. But he who reaches the other world without crimes will continue to exist there as a god."

For the Biblical person, that demonic cycle of rise and fall is broken with the coming of Jesus .

40.5.3. Accept, purify and elevate .

Achile Ratti (1857/1939), Archbishop of Milan and expert in ethnology and religious studies, organized a world congress of Catholic specialists in religious studies in that same city in 1922. Appointed Pope, he also founded the Ethnographic and Ethnological Museum in Rome as Pius XI. He instructed the seminaries to teach religious studies and to show respect for other religions and their customs. He wanted the missions to finally put an end to the systematic destruction of the religious artworks of the indigenous peoples.

The meticulous study of primitive religions and the undeniable result of their rituals can also lead a number of Biblically minded believers to scrutinize their own religion more closely. If, for example, many witnesses observe that primitive religions also experience miraculous healings, then a Biblically minded believer might well ask penetrating questions about the dynamism—or perhaps we should say: the lack thereof—of an overly nominalistic view of Christianity.

The view that an extra-Biblical religion is entirely worthless and must be radically destroyed, in order to start completely anew with the introduction of Christianity, really cannot be maintained. That other religion most certainly possesses valuable insights and practices upon which one can build. In this context, and from a Biblical perspective, we spoke of "acceptance, purification, and elevation." Anyone who, for example, as a missionary, fails to immerse himself in the local religion and its fundamental concepts, but prejudicedly asserts that such a people lives in radical error and believes that a completely foreign religion must be imposed upon them, whether by force or not, is essentially asking for trouble.

Many Indigenous peoples, numerous tribes from Africa, Siberia, and the Philippines, as well as many other cultures, have ultimately remained faithful to their original religions and once again invoke their ancestors and the gods of the outside world. Traditional Catholicism has mostly been lost, and in its place, the centuries-old primal layer has resurfaced. These peoples still find a foothold in this. Missionary work attempted to destroy pagan religions as much as possible. However, the ability of those religions to solve problems through religious and magical means was hardly replaced. The consequence is that while these populations regard Christianity as a very dignified and high-minded religion, for practical life problems they prefer to return to their own ancient traditions. Thus, for example, in Peru, many people attend mass and are outwardly Catholic, but when it really comes down to it, they turn to familiar shamanism. Ancient traditions also live on in Mexico, despite Christianization. One does find a rather superficial Christianity there, but the soul of the people remains pre-Christian and past-worldly.

However, if those cultures are flooded by a Western nominalism that undermines every religion, then the ancient religions will fall into a deep crisis. That, at least, is the view of a number of experts, a view they see supported by the despair cried out by many traditional peoples at the sight of their centuries-old culture collapsing.

40.5.4. The themes of the fifth axiom summarized.

This chapter aims to demonstrate that pagan religions, too, have their miracles. In Santeria, Macumba, and Voodoo, a medium lends herself so that a lower spirit can take possession of her. She loses all self-possession and is controlled by the spirit, which unleashes its lutes within her body. Through the medium, it eats and drinks whatever it desires and rides her, which means that it rapes her. After this session, she is completely exhausted and needs several days to recover. Yet, in that culture, it is a great honor to be chosen by the deity. In essence, it is a form of slavery. The deity wants to invest part of the stolen energy in a problem presented to him. He can hardly do otherwise, for if he no longer solves anything, people will no longer worship him. Then he himself runs out of energy and wastes away.

Paul warns in *1 Corinthians 10:19* : “The meat that is offered to idols (in pagan temples) goes to evil spirits and not to God . Now, I do not want you to have fellowship with demons. You cannot partake of the table of the Lord and of the table of demons. ” In other words: one cannot be at home in both

good and evil.

The goddess of love, Bapuka, is very different. She possesses a high standard of ethics, but is too weak to confront the much more powerful demonic beings in that extra-Biblical world. She exhausts herself in her protective role, as illustrated by her statuette cracking the moment Ellen, Gatti's wife, dies.

The shaman and python priestess Twadekili also works very conscientiously. She performs healings in an impressive manner using the energy of her animal partner. She works not only with the spirit of the pythons but is assisted by a centuries-old lineage of her predecessors. These are very close to her, for they all lie buried in the sand beneath her hut. In the passage we read how she heals a blind man, but we have already witnessed the way in which she clairvoyantly managed to find Gatti's yellow smoke box (2.6.). She is aware of a high god, Umkulu-Mkulu, the supreme being of the Xosa, the tribe to which Twadekili belongs. Ultimately, every healing is attributed to Umkulu-Mkulu .

It should also be clear that Sai Baba works with sexual energies. He steals his followers' power, but performs a number of good works in the process. One sees the duality. A price is paid for every miracle.

The sexual element is also evident in the Kumari religion. The King of Nepal rules today with the help of a little girl who represents a non-Biblical Mother Goddess of high rank. One can assume that he performs at least a subtle, and possibly also a physical, sexual act with the girl in order to share in the energy of the deity through her.

A similar story can be told of Emperor Akihito. This can be carried out in thought, but if necessary, also physically. All true mythologies refer to a primordial couple that conceives 'all beings' through a form of sacred marriage. Both the Kumari religion and the Japanese religion with the sun goddess are situated in external nature, which can easily turn into its opposite. The energy that man received can always be reclaimed.

The religion in the Inca Empire, where children were sacrificed to the gods, needs little explanation. High-ranking individuals sacrificed their children for material gain. The children were told that it was a great honor to be sacrificed to the gods. The title of Patrick Tierney 's book , **The Highest Altar:* The Story of Human Sacrifice*, speaks for itself.

The testimony of the Lorelei also speaks for itself. Her beauty blinds and leads to death. The Lorelei lures them to their downfall and then steals their energy. In everyday language, too, a Lorelei is sometimes referred to as a beautiful woman who stands out and seduces men, but is so intent on seducing their subtle energy.

We also mentioned here the Biblical story of Abishag of Shunem and King David. As stated, the required energy is obtained through eroticism, through the relationship between the sexes, not through Trinitarian energies. Therefore, this story was placed in this chapter.

In a number of these religions, we were confronted with 'the harmony of opposites'. The Apostle Paul spoke of 'the elements of this world'. These are elements that one must prioritize in order to understand the world, with its many shortcomings, as it is. One is never certain whether the energy gained will not one day be reclaimed.

Nevertheless, these religions solve a number of problems. They use part of the acquired energy to ensure that a number of the believers' needs are met. One can hardly blame them for making use of the energies they possessed. The individual was not always spared, but rather it was more about the interests of the tribe. The tribe had to try to survive in a sometimes wild and hostile nature. Therefore, such extra-Biblical religions are indeed a valid stage, but they remain unfinished. Improvement is conceivable. They must be accepted, purified, and elevated within evolution. Christianity serves as a model for this. The Biblical God asks for no sacrifices, but is Himself the giver of all life force. In return, however, He asks for a conscientious life according to His Decalogue. That will be the theme of the next chapter.

40.6. Dynamic forces in Christianity

40.6.1. From then and now: our 'sacred history'

Let us return for a moment to our childhood and our school days. We did this for the first time when, in our history lessons, we wondered whether the gods of the many non-Biblical pantheons actually existed or not (3.2.1.). But a number of older people also received lessons about our 'sacred history' in primary school. From the wooden school desks, we listened attentively to the many impressive stories from the Old Testament. We heard how that one God, in just a few days, brought the entire solar system, the earth, and all life into existence. That was certainly very impressive for a seven-year-old.

We learned how Moses received the Ten Commandments from God on Mount Sinai, but that the people did not live by them at all. Whereupon God caused it to rain for days and an immense flood submerged the entire land, something that destroyed almost all life on earth. Only Noah and his family, plus a number of animals, survived this disaster in their floating ark. We also learned how, even later, the cities of Sodom and Gomorrah were destroyed under a flood of heavenly fire. And all this because the inhabitants had been disobedient and had not lived according to his laws.

With growing amazement, we heard how Daniel ended up unjustly in the lion's den and emerged miraculously unharmed. Just imagine, the lions behaved towards him like gentle lambs. Those were truly impressive stories. We learned how God led his people through all this and made 'a covenant' with them. That last part, 'a covenant,' was not a simple word for a child's mind. Yet we understood that it had something to do with an agreement between God and mankind. He gave his life force in this, but expected people to keep his commandments. A number of prophets kept a watchful eye on this, and with clockwork regularity they came to rebuke the people of God, the Israelites, for doing things that were not permitted yet again. We also remembered that this old covenant was going to be replaced by a new and better covenant with the coming of Jesus. And that would apply to all people of the entire globe. All of this made a deep impression during our youth. Our childhood years passed.

Having grown older, many now observe, with some nostalgia, that our younger generations are barely familiar with these stories anymore. Their interests lie in entirely different fields. So be it. But deep within us, that sacred history still gave us a firm foothold. We did not know then how to put that into words with childlike simplicity. Now, decades later, it might read something like this: “It is good to know that this world does not and never will have the last word, but that there exists another, better, and higher reality that far surpasses our wretched material world.” That is called 'metaphysics'. We did not know that word then, but something within us was convinced that that other world was ultimately more important than anything a child could perceive around them during their school years.

Years later, we learned that an important German educator, Otto Willmann (1839/1920) , explained the essence of Christianity in his * *Geschichte des Idealismus** . *First, there is sacred history that* [134]precedes

[134]Willmann O., Geschichte des Idealismus, 3 Bde, Braunschweig, 1907-2, II, 9.

and prepares for the coming of Jesus . Jesus is born of the Virgin Mary. Then follows his public life. He teaches people and performs many miracles. The Bible then recounts that he suffered, was crucified, and buried. Afterward, He “descended into hell” and rose again after three days. Later, He ascended to heaven. On Pentecost, God sends us a helper, the Holy Spirit. Finally, Jesus will return in glory at the end of time to judge the world.

That brought us to death and to the afterlife. God nurtures us with an eye to the future. Two kinds of history and evolution constantly intertwine: a visible one and an invisible one. However, both can touch each other under very special circumstances. That was the case when God addressed the word to the people through his prophets. “Thus speaks Yahweh,” is the explanation then. And some claim that this is still so. They still bear witness to his power. They claim that that power can still be felt in certain places, at certain times, and during certain rituals such as prayer. They speak of a dynamism and a religion conceived dynamically.

While a person leads his earthly life, he simultaneously evolves in a sacred manner. This evolution can be constructive or destructive, depending on the ethical qualities he realizes or neglects in life. We have insight into our profane way of life, but hardly, if at all, into our sacred evolution. It is therefore so remarkable that clairvoyants—their number is frighteningly small—can perceive the sacred level of their fellow man. It seems like a contradiction, but viewed in this light, they know us better than we know ourselves.

So much for this piece of 'sacred history'.

40.6.2. Some remarkable healings

E. Monahan, *The Miracle of Metaphysical Healing* [135]tells her own story. She sustained a head injury in an accident. She became blind and suffered epileptic seizures from then on. Four years later, following another accident, her right arm was paralyzed. Blindness, seizures, and epilepsy proved incurable.

For Monahan, the term 'metaphysical' stands for 'alternative'. After five years of banging her head against the wall, her resolve was firm: “I will become a completely independent individual again .” She continues: “Ever

[135] E. M. Monahan, The Miracle of Metaphysical Healing, West Nyack (New York), 1978-2.

since childhood, I have heard stories of people saved by miraculous healings where doctors had given up hope." She then set to work and asked two friends if they would help her develop effective techniques. Ten days later, the results of the healing process were already evident: blindness, epilepsy, and paralysis disappeared one after another. She concludes: "I immediately had so many reasons to be grateful, and I also had a multitude of things to think about. I had discovered what I call 'metaphysical healing,' and my resolve was firm: I would make those secrets available to every man, woman, and child on this planet." She subsequently earned a degree in psychology and sociology from a university in Tennessee. She pushes through her will and overcomes the powerlessness of both medicine and that school of thought that disregards her positive and healing thinking.

Let us read C. Hirshberg and others: *Guérison's remarquables* [136]. The author relies on a certain Shapiro; he begins by recalling St. Peregrinus, the patron saint against cancer, who himself suffered from the disease and recovered from it. He then discusses the famous healing of Sister Gertrude, who was hospitalized in New Orleans in 1934. In her final months, she had deteriorated rapidly and was suffering immensely. Doctor J. Nix examined her. His diagnosis: pancreatic cancer. The sisters of the Congregation for Charity directed their prayers to Mother Seton, the founder. They asked "to spare the life of Sister Gertrude so that she might continue to serve God." Sister Gertrude began to feel better, gradually recovered, left the clinic in 1935, and resumed her work two months later. She died suddenly in 1942. The autopsy showed that the cause of death was a massive pulmonary embolism. There was no trace left of her pancreatic cancer. Was her healing caused by the prayers, by her own positive thinking? By the two together? Or were there other factors?

Ann O'Neill was hospitalized at the age of four due to severe lymphleukemia. At the time, the disease was completely incurable. Today (1995), the chance of survival is about 73%. One day, her parents wrapped their child in a blanket and took her to the grave of Mother Seton, where nuns were praying. A few days later, there was no trace of cancer left. The Vatican investigated this remarkable healing and confirmed its miraculous nature. Mother Seton became the first American woman to be canonized.

The following is stated as possible explanations for Ann O'Neill's healing. Her mother never doubted that her daughter would recover. What is now

[136] C. Hirshberg/M. Barasch, Guérisons remarquables, Paris,1998, (// Remarkable Recovery, New York, 1995, Shapiro, in: *Eye, Ear, Nose, Throat* , 1967: oct.

called positive thinking in New Age, 'positive' in the sense of “imagining a favorable outcome”. Or again: when Ann was deathly ill, she contracted chickenpox and severe pneumonia. Doctors wonder whether precisely those illnesses stimulated Ann's immune system so that a mysterious, healing energy could be released. A counter-argument to this is that such a type of recovery never lasts. In any case: Ann is now (1995) a hairdresser and a mother, yes, a grandmother at forty-six. She attends Mass several times. She claims that she feels electrified during the service and attributes this to “the Holy Spirit”. The latter seems to indicate that she is 'sensitive'. Others might speak of 'tingling' here.

40.6.3. The Holy Trinity

According to Christianity, the “Holy Trinity ” is the name for the rather mysterious bond between “three persons”. First, God the Father, the Creator of all that exists. Second, Jesus Christ, His 'son', and finally the Holy Spirit. These 'three-in-one' form, still according to Christianity, an inexhaustible subtle source of power.

For the believer, the Holy Trinity stands at the center of biblical life and is very close to him or her in all daily concerns. It stands ready—even if the believer asks for nothing at all yet—to intervene in solving problems. That is the conviction that is also characteristic of these pages. In the Bible, we repeatedly find the expression: “ Consulting God.” Life can indeed be defined as a collection of problems that demand a solution. Yet we lack, sometimes in a striking way, the necessary and sufficient information. God the Father, the Son, and the Holy Spirit, however, know our concerns well. Thus, we are never alone. Even if we were abandoned by everyone, we can still contact Them directly. Therein lies the power of Christian prayer.

M. Van Gestel , in ' *My Child Sees More'* [137], tells of her mantically gifted daughter, and of what this child perceives 'clearly' in terms of fine matter. Marieke says that she 'sees' a kind of subtle snake near the spinal column in every person. The phenomenon is much better known in the East than in our country. As mentioned, this snake is referred to as the 'kundalini' or the primal energy of man. By the size and color of that subtle 'animal', Marieke can tell how far a person has evolved and developed. In some people, that snake runs from the tailbone all the way to the heart. Those are often nice people, Marieke continues. They are already more developed. In most people,

[137]Van Gestel M, My Child Sees More, A Mother Tells About Her Paranormally Gifted Child, (Ankh - Hermes, Deventer, 2000, 98.

the 'snake' stops below the heart. Those are people who still have a lot to 'learn'.

In India, people have spoken of the kundalini for centuries. They imagine it as a kind of snake that either lies coiled below, at the base of the back, or—for example, when meditating in the Indian style—rises up along the spine to above the head. The so-called chakras, the subtle spinal channels, are parts of this. The flow of life force begins, indeed, in our genitals, goes up along the lower back, follows the back upwards to the neck and the brain, and ends at the base of our eyes.

In fact, if one looks closely with clairvoyance and does not allow oneself to be misled by that Indian perspective, this is, in plain English, the life force flow. This life force, which in the Bible stands for the Holy Spirit, flows directly from the Holy Trinity. Since the Incarnation of Jesus, this life force flows into our deeper soul, and this through the hands of Mary. That is why an equilateral triangle is drawn with a apex pointing upwards, containing the letter 'M' for Mary inside the triangle. At the top of the triangle is the 'V' for Father, at the bottom left the 'J' for Jesus, and on the right the 'G' for Holy Spirit. All together, they accompany the prayer.

Jesus prayed, prayed much, and prayed continuously. He lived one with his heavenly Father, and from that unity he performed his work. Jesus was confronted with the eternal miseries of mankind: diseases and possessions. If we desire that the Holy Trinity answer a prayer, it is evident that this prayer must be uttered by a conscientious person. Even though that conscientiousness is never perfect, something that Our Lord knows very well. Nevertheless, the honest will to realize the Ten Commandments is a necessity. Moreover: when God allows the person who prays to share in His high life force, He intervenes in the kundalini structure. This succeeds only when the person who prays learns to control the wild energies present in the kundalini flow. Thus one understands the difference between meditating and praying. Meditation is opening the aura to every being that wishes to enter, including the elements of the world and the external nature. Christian prayer is closing oneself off from the external nature and opening oneself only to that which belongs to the supernatural.

40. 6.3.1. Christian Prayer

In *Matthew 26:41,* Jesus says: “Watch and pray that you may not fall into temptation. The spirit is strong, but the flesh is weak.” When one prays, one establishes direct and individual contact—which is the goal of Christianity—

with the Holy Trinity, which at that moment pours out its spirit upon the one praying, upon his situation, and upon the problem presented. The one who prays thus transcends his weakness and becomes 'strong'. All this does not prevent *St. Paul* in *Romans 8:26* from highlighting our weakness: “We do not even know how we ought to pray.” And almost everyone, including Christians, will not contradict this.

The causes are manifold, individual and collective. With the exception of a few individuals, we do not even stop to consider them. The Pentecost event in Jerusalem is already centuries ago, and the coming of the Son of Man at the end of time seems to barely touch us in our daily lives. The entire Scripture and the entire Christian tradition have always emphasized that the time between Pentecost and the coming of the Son of Man is far from simple. And the Lord's Prayer—the prayer that Christ left us—expresses this clearly. The name (the important role) of the Father is sanctified by only a minority of people. His will is done only to a very limited extent on earth and in heaven. The reason: His kingdom is barely beginning; indeed, it has yet to come. “Thy kingdom come,” we say with Christ. For the kingdom is not yet here. The earthly atmosphere somewhat stifles intimate contact with the Holy Trinity, and makes it difficult, sometimes even to a great extent, to realize the new covenant, the goal of Christianity.

Scripture and tradition are formal regarding the causes: the days of the Antichrist are approaching. “Certainly, the mystery of alienation from God is already at work. But someone is holding it back. Only when this one is eliminated will the one alienated from God—the evil Antichrist—push through. But the Lord—Jesus—will destroy him by the power of his coming.” (*2 Thessal. 2:7ff.).* Current religious apostasy insinuates that this time is approaching. In any case, it explains the suffocating atmosphere that Christianity is undergoing in our days, at least as a new covenant. Which makes Christ’s prayer, “Thy kingdom come,” particularly relevant now than ever.

40.6.3.2. A daily prayer

M. Van Gestel , **Mijn kind ziet meer** [138], quotes her daughter. “Mom, there is so much sadness here on earth; if I could give it a color, the earth would be brown-black. That other world is yellow, white-yellow. Yes, I get it. And now it is about bringing some of the yellow from the other world here on earth. To pass the yellow on to the people .”

[138]Van Gestel M., My Child Sees More. A Mother Tells About Her Paranormally Gifted Child, Deventer, Ankh-Hermes, 2000, 60.

- “Will it never run out?”
- “No, there is infinitely much yellow and you may always receive it again”.
Thus spoke the six-year-old clairvoyant Marieke, who, at her childlike level, articulated something of the Platonic world of ideas she experienced.

It should have become clear by now that prayer is particularly important for the believer. He or she wishes to constantly protect him or her against the many dangers that malicious beings or jealous people wish to inflict upon him or her. Or, if he or she is not particularly concerned with their conscience, they invoke malicious beings to achieve what they wish to achieve in life. Below we provide some prayers that concern the supernatural realm and run parallel to salvation history. Experts tell us that these are powerful prayers, which means that they do not fail to have their effect in the subtle world, and they advise us to memorize them. During many 'lost' moments in life, they will then always be available, or can be silently reviewed just before falling asleep. We provide them below.

Morning Prayer -- You, Lord Father, Son, Spirit, are the creator of daylight. You alone, in Your eternal wisdom, have established order in the darkness of the universe through the sun, the moon, and the other celestial bodies. With great reason, therefore, we praise Your great glory.

Jesus' Conception -- A high angel was sent from heaven. He announces the glad tidings to Mary. When he saw how, within her virginal body, God the Son was forming Himself, he was speechless with amazement, whereupon he suddenly cried out: “Hail to you. For your sake joy will break out everywhere. The curse that has weighed upon us since the Fall in the earthly paradise is being removed by your divine motherhood. Rightly we say emphatically every day: Glory to the Father, the Son, and the Holy Spirit, as it was in the beginning, now, and always, and in all ages.”

Jesus' birth -- Bright and clear on Christmas the light of your son dawns, eternal Father: for his coming to our earth brings gladness and joy. Thanks to Him we become children of his eternally shining glory. – To Him be all our thanks.

A first resurrection -- You sympathized with his sisters, who mourned their deceased brother Lazarus, whom you called your friend. Therefore you command the tombstone to be rolled away. Loudly you call to him: “Come forth.” Thereupon the bolts of death shatter. He who has already been buried

for four days rises from the dead. Thus you have established faith in your and our resurrection. To your miraculous power be all honor.

Bread and wine . -- At the table with your own. Suddenly you reveal the full secret of your incarnation: Eat the bread that establishes eternal life, Drink the wine that holds divine life within itself. This bread is my body and this wine is my blood. Repeat this, but do not forget my humiliation and my glorification. To You be all honor.

Descent into Hell -- In a divine manner, You, Jesus, descend into the underworld. Immediately, the subterranean realms are flooded with Your resurrection light. Dense darkness dissolves. People, dead since the very beginning, are set free. All cry out: Praised be You, Jesus, our Savior.

Easter -- Jesus has risen from the dead. Through his dying, death is kept at bay. Through his rising, He establishes our coming resurrection. The heavenly realms rejoice overflowing with joy. With good reason. The earth is overjoyed, with good reason. The underworld realms celebrate a light. With good reason. The entire universe, the visible and the invisible, celebrates. For You, Christ, have risen from the dead. To You be our thanks, Lord, for through your rising you are the true life of us all.

Ascension -- On the Mount of Olives. The inhabitants of heaven are experiencing something unusual. The invisible rulers tremble around the earth. The entire underworld is shaken. For Jesus is speaking with his own, yet suddenly, in a cloud, a throne forms and the heavens open up in all their splendor. Look. Carried by a cloud, the risen Lord ascends gently. Immediately it is abundantly clear: above all cosmic powers, even the highest, he is the glorified one. – “Who is this man?” ask the rulers and ruleresses. He is more than merely a man. He is the God-Man, judge over all that lives and all that dies. Glory be to You, the glorified one.

Pentecost -- Just listen. Those apostles over there. They do not know a single foreign language, and yet we hear them recount God's miraculous deeds in a language that is our own. But, they did not know this; Jesus had promised it to them: a sea of fire had come down, spreading out as if there were tongues of fire within it. Your light, O Holy Spirit, has illuminated the entire globe ever since.

Evening Prayer -- Soon we will lie in bed, Father. Shield us from all the fear that the night brings with it. From every plot that becomes possible in

the darkness. From every satanic inspiration and influence in our deep night dream. Remain near to us, Father, even in our deepest sleep. – To You be all honor, Father, and all possible thanks.

40.6.3.3. A practical model

All religions place prayer at the center. One prays first and foremost to God as the source and giver of all life force. This communication is not cerebral but vital. During prayer, one draws life force from God.

"Ouk estin ouden euchès dunatoteron, ouden ison", "nothing has more power than prayer, nothing is equal to it", according to the Eastern Church Father John Chrysostom (344/407). F. Heiler , in his book **Das Gebet* [139]**, mentions this saying . Let us note the term 'dunatoteron', in which 'dunamis', 'life force', appears. Trinitarian prayer is accompanied by a new healing power that works to save both soul and body. Prayer must never replace medical treatment. Medical science has convincingly proven its importance and necessity. But Trinitarian prayer works, as already stated, on that supernatural level of reality, whereas medical science limits itself to the natural level.

Let us provide a practical model of a prayer. If one considers the actual situation of the entire animistic system, with its demonic—Biblically speaking, satanic—structure, then it is not surprising that Jesus says, "One must always pray and never cease."

Here is a model.
+ (all problems).
Father, Son, Holy Spirit, Holy Trinity, Father.
+ (all problems).
Intervene directly with your life force which is trinitarian,
which is based on the Ten Commandments (Decalogue),
who believes in redemption and the history of salvation (we die and rise with you, Jesus; we are overshadowed with you, Mary, by the Holy Spirit),
that share contributes to your insight into all that was, is, and will be,
who gives a share in your mastery of all that is immaterial, subtle and gross.
so intervenes such that + (all problems) are solved by you - and only by you,

[139]F. Heiler , Das Gebet. Eine Religionsgeschichtliche und Religionspsychologische Untersuchung, 4. Aufl., Munich, Reinhardt, 1921, 495 and 109/131.

for which we owe you eternal gratitude, in the absolute certainty that we have already been heard in your spirit.

Father".

This formula is overloaded. Because it exposes the structure of the magically active prayer. We will now explain that structure in more detail. Thus, keeping the same axioms (expressed in the formula above) in mind, one can safely simplify the wording without violating the structure.

The '+' at the top of the prayer is reminiscent of Jesus' death on the cross. But in such a way that we imagine ourselves to be at the cross as well. We concentrate on the problem we wish to present. Without a clear given and what is requested, prayer, from an occult perspective, floats in a vacuum. For by concentrating on what is requested, one invokes both the given facts and all possible beings connected with that request. And this before the greatest boss, before the judgment seat of God. By mentioning the names Father, Son, and Holy Spirit, one invokes them. In the presence of the Holy Trinity, what is requested is laid bare before the many nature spirits and a number of higher gods who cooperate in this.

Once one has reached this point, one can begin the supplication. “intervenes directly (...)”. -- why 'directly'? Because, while one prays, evil beings from the invisible attempt to penetrate and wish to diminish the prayer. They pray, subliminally, below the threshold of our consciousness, along with us but in a satanic sense, to bring about the reversal into the opposite. That is why the prayer always ends with 'Father'. He has the final word, so that His will, His entire will and only His will may be done.

The mentioning of names. One sees the repetitions. The first person, in particular, is mentioned repeatedly. Why? Because thorough occult experience proves that the Father is the person who controls the sacred, the occult—albeit with the Son and the Spirit—but that he nevertheless acts as a leading figure within and outside the Holy Trinity.

40.6.4. Logical reasoning

Everyone immediately notices the illogical nature of the reasoning: “ Antarctica does not exist, because I have never been there.” But not everyone sees the analogous error in the line of thought: “paranormal experiences do not exist, because I have never had one.”

“That you may learn wisdom and avoid errors,” we read in *Leviticus 19* :2ff. Also *Ecclesiasticus 37:16* says: “Every work begins with deliberation and every deed is preceded by a plan.” As knowledge , religion is naturally also susceptible to a logical approach. This is miles away from the irrational behavior that is all too often assumed. The statement: “Credo quia absurdum,” “I believe because it is absurd,” by the Church Father Tertullian , can never be a sound basis for religion for modern man. If religion demands blind faith, it offers no certainties but actually takes them away. It fails the religious person in their own capacity for perception and reasoning. Thus, religion can confuse its adherents. The German philosopher F. Schleiermacher (1768/1834) is known for describing a specific form of religion as 'schlechthinnige abhängigkeit', as 'unconditional dependence'. But then it stands miles away from what religion essentially ought to be.

We much prefer to place the emphasis on the logical reasoning involved in faith. Logic leads, among other things, to a better understanding, to fuller consciousness of the axioms—the personal presuppositions from which one lives. To then, from there, draw the necessary conclusions.

What are the facts and what can we deduce from them? The villager near Hue, Vietnam, felt a powerful charge at a certain place in nature (2.1.) and built a small temple there. Moses was surprised by the burning snare that did not burn up and afterwards heard the voice of Yahweh. Socrates spoke of an inner voice that sometimes prevents him from doing what he would like to do, but which never incites him to do anything. During a fierce battle, D. Fortune suddenly heard a voice advising her to pretend to be defeated before she actually was. Jacob experienced a dream and saw a ladder reaching into heaven and angels descending and ascending upon it. The Bible mentions many dreams in which Yahweh warns of dangers. After their visit to the Nativity scene in Bethlehem, the shepherds were warned in a dream not to return via Herod. In a dream, Joseph understood that he had to flee to Egypt with Jesus and Mary to escape the massacre of the innocents that Herod had ordered. Jesus testifies to the existence of his Father, of a supernatural. He reinforces his calling by performing miracles. Non-Biblical religions also have their miracle stories. People, whether in an out-of-body state or not, experience the existence of many subtle beings. These are sometimes benevolent, but sometimes not.

These and many other data prompt reflection. How, then, is reality structured? What worldview can we arrive at after all these experiences? From all this data, a number of presuppositions or axioms are derived. (We

illustrated this in this text and elaborate on eight axioms.) From these follow a number of deductions: one believes that the sacred indeed reveals itself, and thus arrives at a religious worldview and philosophy of life. Logical propositions regarding the sacred, the world, and life follow. Which, in turn, can lead to various forms of veneration.

In this way, religions become much less a matter of 'blind faith' and much more a matter of 'evidence'. In this view, for example, it makes little sense to say: 'I believe, and I am willing to be tortured for this faith if necessary'. Much more fascinating, much more relevant are questions such as: How evident, how logically coherent, and cohesive is the religion someone wishes to adhere to? If we have all this data at our disposal, what can we logically deduce from it? Then believing becomes not a blind and sometimes dangerous conviction, but rather a matter of self-evidence.

After all, it seems to us that a religion that cannot be logically justified, certainly in our modern world, will not stand the test of time. It indeed seems much safer to examine the various religions for their true roots. What is the evidence? What is being asked? What are the solutions? That gives us a firmer foundation and protects us from many wrong turns. Religions must prove their worth, not by imposing their authority. That time is definitely over. Appealing to blind faith and blind trust is—like playing Russian roulette—asking for trouble.

40.6.4.1. The ABC Theory

A. Ellis and E. Sagarin , *in *Nymphomania, A Study of the Oversexed Woman** [140], discuss nymphomania, a sexual deviation. In short, it comes down to this: “If a woman gets into bed with a different man every night, she is 'satisfied'. Yet she remains 'unhappy'”. The ABC theory attempts to explain this phenomenon cognitively. Here, the letter A stands for the given, for example, a disappointing course of events in one's personal life—something that, as 'evil', gives rise to distress and suffering.

The letter B encompasses the personal-individual axioms or presuppositions of someone confronted with the given A. These axioms are then expressed, for example, in phrases such as: “I never have any luck in love anyway” or “One way or another, I’ll survive that.”

[140]Ellis A. / Sagarin E., Nymphomania, A Study of the Oversexed Woman; New York, Gilbert Press, 1964.

The letter C stands for the ultimate reaction to the negative given A. C thus shows the form of behavior that reveals both the harm to be processed and the individual axioms—call them 'principles' or 'mentality'.

The given 'A' could, for example, be a serious illness. 'B' represents the preconceived notions of the person experiencing the illness. This could include something such as: “I find this so terrible that I will actually never get over it,” or “I do view this as a serious difficulty with many unpleasant consequences, but I will certainly be able to process it.” 'C' is then the result: in the first case, a life that is 'marked' going forward; in the second case, a life that manages to process the illness or setback reasonably well, and indeed may emerge from it psychologically stronger and richer.

Schematically represented: “A is interpreted by someone in terms of B such that C follows”. One sees that Ellis and Sagarin attempt to uncover the cognitive process in order to find the 'rational' “in all that emotion” and to activate this therapeutically. It is precisely a task for psychologists to fathom the axiomatics (B) and the cause (A) through those externally observable behaviors (C).

The authors distinguish two main types in the interpretation of a person.

First, the rather sound interpretation. In response to a serious miscalculation (A), someone judges: “I will get over that” (B) and acts (C) as “someone with a lot of common sense”. Calm and decisive, and convinced that he will get over it.

In addition, there is the rather neurotic interpretation. As a result of the same serious miscalculation (A), someone judges: “I will never get over that” (B) and becomes upset, stressed, and possibly loses control (C). Unfortunately, our society has countless people with severe emotional problems, people who do not always follow sound reasoning. It is in point B that they harbor false axioms. It was not what they experienced that decided the outcome, but rather the attitude with which they approached the situation.

One sees the difference, psychologically, between common sense and neurosis or nervous disorder. According to the aforementioned psychiatrists, it is largely concealed within the processing subject. It manifests itself in the distinguishable judgment.

40.6.4.1.a. 'Sentences'

Ellis and Sagarin speak of basic judgments that we call 'sentences'. They themselves present samples of such demeaning sentences:

1. One ought, in all possible respects, to be thoroughly capable, adapted, and above all successful in order to be able to characterize oneself as a “valuable human being”.

2. It is terrible and disastrous when things do not go as one would like.

3. The problems and disorders of fellow human beings throw you into complete confusion. That is unavoidable.

4. As soon as something appears dangerous, whether in appearance or in reality, one must become “terribly worried” about it and constantly think: “It could end badly”.

5. There is always exactly one good, right, and perfect solution to human problems. It is disastrous when this one perfect, ideal solution is not found.

6. It is easier to avoid certain life problems than to face them bravely.

7. Human happiness depends on elements outside of him or her. He or she has little or no power over that which causes worries and anxieties, obstacles and disappointments.

8. A person's past is decisive for his or her personal behavior. An event in that past that made a deep impression will continue to exert its influence in later life.

9. It is essential for an adult to enjoy the esteem and affection of practically every person of any significance in their surroundings.

10. One must always depend on someone. One needs someone with a strong personality to lean on.

11. Some people are bad, cunning, and mean. They therefore deserve to be severely punished for that baseness.

“Sentences! Sentences!” Sentences that surface from the deeper soul, from the unconscious or subconscious. It is observed that they are many sentences that amount to: “anything that is practically unachievable”. That unachievability provokes failed attempts that nail the impression deep into the soul that one is “born for misfortune and failure”.

40.6.4.1.b. What one “makes oneself believe”

Ellis and Sagerin observe such negative judgments at work in the depths of the souls of, among others, socially self-destructive nymphomaniac women. We say “at work,” because those phrases like “I am a failure” or something of that nature—those basic phrases are always short—act like powerful energies that have a destructive effect. Among other things, and above all, on the faculty of judgment. They occur with clockwork regularity in the minds of quite a few neurotic people and destroy 'positive thinking'

there. The latter, positive thinking, entails imagining a favorable outcome to various life difficulties. Behold, how the neurotic person fails to do precisely that and “deludes himself,” as authors put it.

The cognitive bias is seen in, among other things, neurotic judgment. According to ABC theory, every person lives with mostly unconscious or semi-conscious 'prejudices'; these are judgments preceding conscious judgment and the behavior stemming from it. Such cognitive biases are easily made in 'existential' situations, in circumstances that affect us very personally and touch us in our souls. A severe miscalculation of something for which one has committed oneself 'total' easily triggers such a cognitive bias.

One need only read, for example, E. Kübler-Ross , **Lessons for the Living** [141], in which the author recounts her experiences with terminally ill patients. One can apply the ABC schema here. Suddenly, death seems near (A). The reaction to this (B) often follows a sequence that brings 'prejudices' to the surface. This can consist successively of denial (“that can’t be!”), anger (“who or what would do such a thing to me?”), bargaining (“Oh Lord, please grant me a reprieve”), and despondency (“I am doomed”). Finally, in the best case (C), acceptance follows (“I am dying now like everyone else”). Visible and tangible behavior reflects these 'little phrases', as Ellis and Sagarin state. These little phrases are a kind of personal-intimate axioms that help determine healthy or neurotic judgment.

If one examines a number of theories at their psychological root, one encounters such 'little sentences'. The philosophy one chooses depends on what kind of person one is, for a philosophical system is not dead furniture that one can put on and take off, but something that lives in the depths of the soul: the presuppositions expressed in such 'little sentences'.

One can speak of religion in a completely analogous way. If we represent the religious data by the letter 'A', the one's own presuppositions—religious or nominalistic—with which one approaches the data by the letter 'B', and the result, the reaction to this—belief or disbelief—by the letter 'C', then we have applied the ABC theory to religious phenomena.

[141] Kübler-Ross E., Lessons for the Living (Conversations with the Dying), Bilthoven, 1970, 48/140.

40.6.4.2. Peirce: Four Methods of Persuasion

Four methods to make a belief come true. Our own prejudices, some authority figure, or personal preference sometimes color our perception. Let us delve into the work of American scientist and philosopher Ch. S. Peirce (1839/1914), **The Fixation of Belief* [142]*. In it, he outlines four methods to make a belief come true.

40.6.4.2.a. Self-will method ('Tenacity').

Peirce describes how some people deal with problems in an idiosyncratic way: they ignore data and alternative explanations and stubbornly cling to their own views. Examples of this are given in various domains. Someone who is idiosyncratic in the economic field, for instance, sees free trade as the only solution and reads only sources that confirm his position. In the scientific field, some think of Galileo , who refused to investigate certain questions (such as those concerning the tides and astrology) because the possible answers would not suit him. A biographer says that this attitude is "just as bad as superstition".

Or a real-life example: "Just admit that you are a stubborn person," someone reproaches another. "On what do you base such a claim?" asks the latter. "I don't need to rely on anything. You have always been a stubborn person," comes the reply. There is absolutely no reliance on data. What is supposed to pass for truth is reduced to the cherished, individual notion that is axiomatically—and very idiosyncratically, indeed stubbornly—put forward. Any clarifying conversation thus becomes simply impossible. It resembles a form of projection: one's own character trait is projected onto the neighbor. The truth is reduced to a personal axiom that allows no discussion.

It is reminiscent of the Ukrainian author Nikolai Gogol (1809/1852). He described the daily life of people and their sometimes appalling flaws and sins. Their behavior sometimes struck him as more caricatural. With much humor, irony, and even sarcasm, Gogol looked on, laughing because a caricature makes one laugh, but also weeping, for such behavior does not reflect what a human being ought to be. High reality is painfully distorted into a low caricature. Gogol spoke of "the tragic laughter [143]" .

[142]Peirce Ch., The Fixation of Belief. In 'Popular Science Monthly' 12, 1877.
[143]Kobilinski - Ellis L., Die Macht des Weinens und des Lachens (Zur Seelengeschichte Nikolaus Go gols).

40.6.4.2.b. Orthodox method ('Authority')

This method highlights how some people respond to problems with a solution imposed by an authority . This can involve ecclesiastical or political systems that impose strict authority. Authority can be justified when it stems from genuine expertise. However, problems arise when someone without expertise claims authority nonetheless . According to Adorno, in **The Authoritarian Personality** , [144]the authoritarian personality is characterized by simplistic black-and-white thinking, prejudice, and contempt for others. One is full of oneself and possesses great self-conceit. The Bible calls this 'the great sin'. One is so full of oneself that one never truly reflects on oneself. One thinks one knows better, after all. Authoritarianism occurs in all kinds of worldviews. The 'scientist' who tears down every religious belief and suppresses it with means of power is authoritarian. But the 'believer' who dismisses every scientific investigation—as 'dangerous'—and, if necessary, reinforces this with means of power, is also authoritarian. The Inquisition, now so deplored by the Roman Catholic Church, was a form of authoritarian method. Once radically pursued, any conviction can degenerate into misplaced appreciation, discrimination, and abuse of power.

Let us not confuse orthodoxy with sincerity. Orthodoxy is conformity to an imposed belief or dogma, whereas sincerity denotes an inner honesty and openness of the person themselves.

40.6.4.2.c. Preferred method ('A Priori')

They claim to uphold free discussion, but they stick to what holds “a priory,” what applies “preferably.” This, however, is done without testing it against reality outside the closed sphere of discussion. Nevertheless, in contrast to both previous forms of opinion formation, the opposing view is accepted. Thus, according to Peirce, the nominalistically minded person accepts only those philosophical constructions that appeal to nominalist reason.

40.6.4.2.d. 'Scientific' method ('Reality')

A problem is responded to by testing it against reality. What is real for Peirce? That which continues to exist in a lasting manner, entirely independent of our consciousness. In doing so, he shows himself to be a follower of Plato's theory of forms and of medieval scholasticism. Peirce held both in great admiration. He calls this method pragmatic and result-oriented. Anyone who tests the same reality will therefore always arrive at the same insight. That is why Peirce identifies this external permanence as

[144] Adorno Th., The Authoritarian Personality, New York, 1950.

the main characteristic of methodical scientific research. External permanence exists entirely independent of any stubbornness, authority, or preference. As stated, this is the hallmark of a methodical science, not of an ideological form of science.

In so-called 'phenomenology', the aim is to do justice to the data, without any prejudice, without any theory, and without subjective considerations. Only the data itself counts. Once the data has been correctly grasped, one can formulate theories, discuss them, and test these theories against the data. Ultimately, 'in the long run', objective reality reveals itself.

40.6.4.1.e. "The Mirror Man".

As Peirce put it, willfulness ("I stick to that through thick and thin"), orthodoxy ("we have always been taught it this way"), and preference ("I am willing to discuss that, but I will stick to my individual opinion") are sometimes quite at work in academic circles. One might add that this can also be the case in a number of religious circles or in the life of the average person. These three unreal attitudes persist until the fourth attitude, reality-faithful inquiry, ultimately refutes the other three.

The ancient Greek Parmenides already stated that one must think "according to reality itself." The person who proceeds in this way is sometimes called "the mirror man." He reflects the data as they are in themselves. Speaking from the ABC theory (6.4.1.), we could put it as follows: A stands for reality, B is the manner in which it is processed, and C is the result of that representation. The mirror man does not color the data in B. This ensures that his C accurately represents the data A. If he represents reality in a self-willed, orthodox, or biased manner, he distorts it through his B. His C is not an accurate representation of A.

Given the very human tendency to uphold the first three methods, this fourth method is difficult. Many people interpret willfully, orthodoxly, or with preference, without objectively grasping the meaning of what is given. They project their own and subjective interpretation onto things. They do not grasp the objective sense or meaning, but establish a modified one. They move from 'grasping sense' to 'establishing sense'.

Peirce does not dwell on the fact that every person, if he is not careful, exhibits each of the four forms of opinion. In that respect, we are all equal. We hold opinions in such a way that we neglect every other point of view, if

we do not already stubbornly—tenacity—exclude them. We share convictions with others who have authority in our eyes, and thus we are 'orthodox'—authority—with others.

As St. Augustine (354/430), the great Church Father of Patristics (early Christian philosophy), noted, we have never tested the lion's share of our convictions ourselves, yet we 'believe' in them nonetheless. We hold theses because they suit our taste: some preference or other—a priori—is the real 'reason'. We hold opinions that we base on our spontaneous experiences, on our own methodical testing—reality. This quartet is found among both famous scientists and ordinary people. Strictly logical reasoning adheres to this external durability. Let us examine this.

40.6.4.2. Three syllogisms

Below we give three syllogisms such as Ch. Peirce , *Deduction, Induction and Hypothesis*[145] they once formulated. They are remarkable because they are formed with identical judgments (or propositions) and differ only in their order. Thus, they also constitute a different type of reasoning each time.

Deduction (specification)
1. All the flowers of this plant are yellow.
2. These flowers are from this plant.
3. These flowers are yellow.

One proceeds from the general to the particular. What applies to all flowers of the plant naturally applies to a subset of it. This reasoning is correct.

Induction (generalization)
2. These flowers are from this plant.
3. These flowers are yellow.
1. All the flowers of this plant are yellow.

In induction, the conclusion transcends what is given and is therefore not arrived at through observation, but through logical reasoning. One moves from the particular to the general, from a subset to the entire set. What applies to these flowers, to a subset, does not necessarily apply to the entire set, to all flowers. The conclusion of this reasoning is not absolute. It is conceivable that the same plant has flowers of a different color. The result must be tested. Let us note that this concerns similarity. It is said that induction is metaphorical.

[145]Ch. Peirce , Deduction, Induction and Hypothesis, in: Popular Science Monthly 13 (1878): 470/482.

Abduction (hypothesis)
3. These flowers are yellow.
1. All the flowers of this plant are yellow.
2. These flowers are from this plant.

In abduction, the conclusion transcends what is given and is therefore not arrived at through observation, but rather through logical reasoning. One concludes that a part of a system applies to the entire system. What applies to these flowers, in part, does not necessarily apply to the whole, the entire system, to all flowers. The conclusion of this reasoning is also not absolute. It is conceivable that the yellow flowers could come from a different plant. The result must be tested. Let us note that this concerns coherence. It is said that the abduction is metonymic. The flowers, together with the roots, the stem, and the leaves, belong to the system that constitutes the plant. The coherence does not refer to the fact that the flowers are literally hanging from the stem. Logically, that is not relevant. If we were to redo the reasoning with the preposition: all lions in a cage are dangerous, then it is clear that the lion is not literally hanging from its cage.

Deduction (specification)
1. All phenomena within our experience are material.
2. these phenomena are situated within our experience
3. these phenomena are material,

Induction (generalization)
2. these phenomena are situated within our experience,
3. these phenomena are material
1. All phenomena within our experience are material.

Abduction (hypothesis)
3. these phenomena are material,
1. All phenomena within our experience are material.
2. These phenomena are situated within our experience.

We see that the three syllogisms indeed involve the same three sentences, but in a different order. We also emphasize that some employ this three-part scheme to demonstrate that all reality is material.

But let us consider the preposition of deduction. This applies only to what lies within experience. That all phenomena are material can only be

demonstrated when one effectively investigates all phenomena of the entire reality, and when one has been able to establish that they are indeed all material. But no one can do that. Therefore, one cannot proceed deductively. One can proceed inductively or abductively. But then one no longer has all the elements of the total set, but only a subset. Or one does not have all the parts of the total system, but only a part of the whole. It is then impossible to make statements about the entire set or the entire system of reality.

If a specific form of science does that, if one does that, then it slides into an ideology. The philosopher of science K. Popper states that science consists in realizing that it is situated primarily in induction and abduction, but rarely in deduction. If science does not encompass the entire reality, but constitutes only a part of it, other opinions also have a right to speak regarding the non-scientific part. Religion, for example, does this. Science asks the question: what is the given, what is the question asked, and how is a solution arrived at? As stated, one then proceeds inductively or abductively. But the same applies to religion. This will become particularly clear in the treatment of non-Biblical religions.

In Christianity as it was led by the Vatican—certainly as it was during past centuries—deduction was central. Norms were imposed much more authoritatively. Those who resisted ran the risk of encountering the Inquisition, now so deplored by the Church. They could also see their own work placed on the Index. The Church guarded with a strict hand over what it deemed suitable or unsuitable for the voiceless people. In doing so, a blind faith was sometimes demanded. But whoever asks for that, some claim, is complying with the wishes of Satan and all demons, but not with those of the Biblical God. In recent decades, however, we have seen a greater openness growing.

Let us also reproduce the syllogism for this.
Deduction (specification)
1. All statements of the Vatican are true.
2. These statements are from the Vatican.
3. These statements are true.

Induction (generalization)
2. These statements are from the Vatican.
3. These statements are true.
1. All statements of the Vatican are true

Abduction (hypothesis or generalization)
3. These statements are true.
1. All statements of the Vatican are true.
2. these statements are from the Vatican...

One consistently observes the preface in generalization and generalization. The term 'generalization' is not really a Dutch word, but just as generalization refers to the entire collection, so 'generalization' refers to the whole, to the coherent system.

A blind faith in both, in generalization and generalisation, is, strictly logically considered, therefore contrary to the truth itself.

The Church, which claims to be infallible, condemned Galileo in 1633 because, following Copernicus, he stated that the sun, and not the earth, was at the center of the solar system. It was not until 1992 that Pope John Paul II officially acknowledged that the Church was wrong in this matter and Galileo was rehabilitated.

Apparently, the church paid insufficient attention here to the distinction between inspiring spirits, as *1 John 4:1* warns us about. Throughout history, this infallibility was attributed by still archaic cultures not only to the Pope, but to all 'wise men' of the true kind. Not that these 'wise men', considered infallible, deserve such a thing in themselves: no, God Himself, as responsible for a humanity that does not 'see'—or does not sufficiently—mantically, protects this humanity by safeguarding its religious leaders. In that sense, such religious leaders are infallible. We will establish this repeatedly towards the end of this text.

40.6.5. Dare to think independently **.**

In logic, the basic axiom is: 'what is, is', and 'what is so, is so'. This second 'is' is not a superfluous repetition, but concerns an honest affirmation, an affirmation of what exists. Thus, the liar does not allow “what is” or “what is so” to be what it is, but says, on the contrary, of that which “is” that it “is not,” or of that which “is so,” that it “is not so.” A judgment formed in advance, without wishing to take cognizance of the objective facts, can be nothing other than a prejudice. Logical ordering is connected with the search for truth and the affirmation thereof. Whoever reasons logically and validly, therefore, also reasons conscientiously. And conversely, acting conscientiously is likewise a logical matter. This then leads not only to making the human psyche healthier, but in a way, it also aligns with the

Christian religion. And that is why this chapter belongs to the supernatural. The title page of this website mentions the adage of Christianity: it is wisdom, descended for the healing of the nations. Moreover, we will notice in what follows that quite a few non-Christian religions do not always proceed logically, and thus, in essence, do not proceed in a healing manner.

40.6.5.1. 'Gnothi seauton', 'know thyself' .

Many Greek philosophers, including Socrates , already emphasized “Gnothi seauton” in their time , the Ancient Greek equivalent for 'know thyself'. The view that man can possess a proper degree of self-knowledge apparently rests on a very old tradition. The German philosopher and pedagogue Otto Willmann, *in *Geschichte des Idealismus* [146]*, states that all archaic cultures assert that man contains within himself something of the total cosmos, of the entire reality. In its deepest essence, the soul knows at least parts of 'the truth'. By turning away from this material world, man discovers traces of it in the depths of his own soul. Due to the likeness and coherence of man with that all-encompassing cosmos, it is said that man is a microcosm within the macrocosm. Something in his deep soul structure corresponds to the structure of the totality of reality.

The Delphic saying 'Gnothi seauton' therefore encompasses not only self-knowledge but knowledge of the cosmos. The Book *of Genesis also* mentions something similar. After all, man was created in God's image and likeness. It is apparently also this micro-macro structure that makes clairvoyance possible. Thus, it stands to reason that other cultures also have their prophets. We have already touched upon this when establishing some similarity in the various mythologies of peoples. Viewed in this light, this form of self-knowledge—of knowledge about the universe and man—goes much further than what a modern Westerner might understand by 'self-knowledge'. The latter view usually seems to extend no further than a few psychological and character-related reflections of man upon himself. Whereas for some others, this 'know thyself' includes, among other things, knowledge of a number of previous lives and the common thread connecting these successive incarnations.

40.6.5.2. Plato's view of man.

'Know thyself' can also be viewed from a depth psychological perspective. GJ de Vries , *Plato 's Image of Man* [147], states that for Plato, the human soul consists of three distinct parts. First, there is the great monster, then the

[146]Otto Willmann, Geschichte des Idealismus Id.,I, 441.
[147] de Vries GJ, Plato 's image of man in Tijdschr. v. Phil 15 (1953) 3, 432.

lesser lion, and finally the small man.

The great monster has as 'values' an unrestrained sexual life and excessive eating and drinking. The smaller lion is focused on honor, possessions, power, and the drive for self-assertion. The small man cultivates as value everything that is truly valuable: higher ideas and an intellectual-ethical development. Plato calls this highest aspect of man 'small'. It is unique to the small man, who must strive to hold his own against the great monster and the smaller lion.

Plato harbored few illusions about people as he had come to know them in Athens and Sicily. For him, man is primarily characterized by the smaller lion. The autocrat or tyrant is predominantly controlled by his great monster that strives for power, influence, and possessions. The tyrant tyrannizes others, but is also tyrannized by the great monster that dwells within him. It is precisely because of this that he is unfree. Tyrannical people want to assert themselves and know hardly any boundaries in doing so. The Flemish lawyer and politician H. Schiltz [148](1927/2006) expressed it this way: “Give people absolute freedom with impunity, and they become beasts.” Let us say that this certainly does not apply to 'all' people, but to 'not all,' to a number. Father Damien, who cared for lepers on the island of Molokai until he himself died of the disease, realized the highest expectations that the “little man” can achieve in his life. We have therefore crowned him the greatest Belgian for good reasons.

The great monster and the lesser lion assert themselves more easily during our sleep. Then our spirit, our little human, has fallen asleep. During the night's rest, it no longer fully controls the immoral desires of the monster and the lion. They can then give themselves free rein. This was illustrated by D. Fortune's experience in bringing her vengeful demon to life. The great monster satisfies its lusts and risks everything in that twilight state, feeling liberated and free from a great deal of shame and inhibition.

40.6.5.3. Dr. Jekyll and Mr. Hide

Stevenson's 1886 novel, * *The Strange Case of Dr. Jekyll and Mr. Hyde*,* illustrates this as well. During the day, Dr. Jekyll is a respected man, but at night, with a certain medicine, he can transform himself into a wild animal and does whatever his 'great monster', his 'wild self', dictates. By morning, that wild animal within him has run its course, and the small man within

[148]Schiltz Hugo, My diary, in Knack, 13 06 2009, 50.

him regains the upper hand. Then he is the respected man again. This, however, lasts until evening. Then he cannot resist the temptation again and takes his medicine once more. The great monster within him awakens once more and can unleash all kinds of violence in the darkness of night with impunity. Gradually, Dr. Jekyll begins to realize his deeper nature, his 'monstrous soul-depth'. Worse still, the great monster seems to control him more and more. So much so that he no longer needs medicine. The small man within him loses his strength, the great monster constantly gains the upper hand, so that it does not let go even during the day. Dr. Jekyll experiences his powerlessness and succumbs. He realizes that, due to his weak willpower, he will remain that monster forever. The small man within him, his humanity, vanishes to make way for the animalistic. The hidden deeper nature—Mr. Hide—within him achieves victory.

Psychologically, the book poses the problem of schizophrenia, but from an occult standpoint, it is a confrontation of the 'great monster' succeeding in breaking free from the control of the 'little man'. Therefore, Plato advises cultivating 'good' thoughts before falling asleep, renouncing all anger or resentment, and moderating lower desires. Whoever falls asleep angry prepares similar dreams for themselves. We will return to this later (7.3.5.).

Split aura of a possessed lady.

From a medical standpoint, this lady would be schizophrenic. Seers speak of possession. On the right, one sees the little devil trying to enter through a crack in the aura. Two perspectives on the same subject? Two therapies that can complement each other?[149]

[149] Gisela Weigl, Die Entscheleierte Aura, Aquamarin Verlag, Grafing, 1986-2, 49

40.6.5.4. The integralist tendency

This particularly emphasizes the role of mediators between God and the great mass of people. All truth, all authority, all interpretation comes from God, and this almost exclusively through mediators. Let us note the term “almost exclusively,” which emphasizes the exclusive character. These intermediaries are not so much founders of religions, prophets, or mystics, but rather the official mediators (Pope, bishops, priests). The rest of humanity, in a sense, has no direct contact with God. They 'must' obey the mediators; indeed, they must be forced to obey if necessary, and this by all means, religious and secular. Hence the centuries-long appeal to the so-called “secular arm” to bring large masses of people to obedience. Tradition, authority, dogma, and asceticism are taken up with particular strictness. A well-known harshness characterizes the integrist, which, incidentally, is found in all churches and religions. Many an outsider confuses such an integrist form of 'religion' with what religion truly ought to be.

We wrote this before: Religions must prove their worth, not by imposing their authority. That time is definitely over. Appealing to blind faith and blind trust is—like playing Russian roulette—asking for trouble. Peirce would certainly speak here of the 'authority method': a problem is responded to exclusively with a solution imposed by some authority or other. Ecclesiastical or political systems thus maintain an 'orthodoxy', a orthodoxy. In a world of voiceless and illiterate people, some appeal to authority could still be justified. Whoever wishes to speak authoritatively in our time must acquire authority, not authoritatively, but through “external durability”.

40.6.5.5. Sapere aude! Dare to know.

Let us refer to the French Revolution (1789/1799). It caused an upheaval at the end of the 18th century, the century of the 'Enlightenment'. Monarchy in France was abolished. The power of the nobility and clergy was curtailed. It was replaced by the principles of liberty, equality, and fraternity. However, this revolution was very hostile towards Christianity. In the name of so-called 'tolerance', many priests were simply murdered at the time. Immanuel Kant (1724/1804), the leading figure of German rationalism, said that the Enlightenment is “the redemption of man from the immaturity he has caused in himself, an immaturity which in turn is the inability to use one’s own understanding without the guidance of others”.

But the ideas of Kant and the Enlightenment can also 'reverse'; they can turn into their opposite. The reason and cognitive abilities of the average

person are limited. Certainly concerning the realm of the extra- and supernatural. With its urge for 'unmasking' and 'desecration', the Enlightenment denies virtually every dynamic religion its right to exist. But regarding the redemption of man from his immaturity, the Enlightenment most certainly has a point. A number of people have sometimes had the impression that it was only with the Second Vatican Council (1962/1965) that personal thinking finally began to penetrate the Church. This is a way of thinking that was already evident in the Age of Enlightenment in the Latin slogan: 'Sapere aude', 'dare to think personally'.

For Plato, 'philosophy' consists in tracing the elements, presuppositions, grounds, principles—or whatever one wishes to call them—starting from the phenomena. In our text, we want to trace the presuppositions of religion. We speak of our 7 axioms, with which we attempt to clarify what religion is.

In his book **La crise de la conscience européenne** , Paul Hazard [150]discusses the change in mentality during the years 1680–1715 [151]. He argues that the people of the 17th century are Christians who feel at home in a society with unequal classes. There are simply rich and poor. The people of the 18th century , however, no longer wish to accept this.

In that period, something is situated that can never be underestimated. In place of the culture that was based on the idea of 'duty'—duties towards God, duties towards the sovereign—takes the place of a culture that emphasizes the idea of 'right': the right of the individual citizen, the right to express criticism, the right of reason and rationality, the right to independent thought. This led to the French Revolution (1789–1799), which put an end to the power of the monarchy that had ruled France for three centuries, as well as to the power of the nobility, the clergy, and the Church. However, some argue that the Church took a very long time (and is still taking a long time) to recognize that right in the individual believer. They refer to the vow of obedience expected of many religious, which they claim undermines their own personality and independent thinking.

The German Enlightenment philosopher Immanuel Kant formulated this Enlightenment idea as follows [152]: Enlightenment is the liberation of man

[150]Paul Hazard, La crisis de la conscience européenne (1680/1715), Préface, Paris, 1935,
[151]See this website regarding this: course 7.5: ideology analysis.
[152] Aufklärung ist der Ausgang des Menschen aus seiner selbst verschuldeten Unmündigkeit. Unmündigkeit ist das Unvermögen, sich seine Verstandes ohne Leitung eines others zu serve. Self-default is this Unmündigkeit, if the Ursache derselben nicht am Mangle des Verstandes, without the Entschließung and the Mutes lies, sich

from the immaturity that he owes to himself. Immaturity is the inability to use the intellect without the guidance of another. You are personally guilty of this immaturity if it is not caused by a lack of intellect, but by a lack of determination and courage to use it without the guidance of another. He refers to the Roman poet Horace and his saying Sapere aude! Have the courage to use your own understanding; this is, therefore, the motto of the Enlightenment.

One can applaud the call for independent thinking. But the spirit of the 18th-century Enlightenment can also turn around, can turn into the opposite. Critical reason recognizes only the brute facts, and excludes everything that transcends those brute facts. Thus, also all paranormal perceptions. In this sense, the Enlightenment is rather a step backward in the religious sphere and, in the two hundred years that have elapsed since then, has led to the opposite of what it intended. It seems as if 'the elements of the world' and the 'harmony of opposites' (5.2.) have exerted their influence here as well. Let us examine this for a few others of its main protagonists.

40.6.5.6. Freud and the unconscious .

Sigmund Freud said on his deathbed that if he could live his life over again, he would become a parapsychologist, because he believed that the truth about most of our problems could be found there, in the psychic part of our mind [153].

In his work *Introduction to Psychoanalysis*[154] The Viennese psychiatrist S. Freud states that the unconscious and subconscious life of man is considerably stronger than the conscious. Strictly speaking, the unconscious is that which never becomes conscious, whereas parts of the subconscious can penetrate into consciousness. This demarcation between the unconscious and the subconscious seems to become somewhat fluid. As already touched upon, man undergoes a gradual evolution towards greater consciousness. Apparently, religion is not only something of the conscious within us, but also and above all a matter of our unconscious and subconscious depths. That, too, will gradually become clear.

The religious historian M. Eliade , *in *Méphistophélès et l'androgyne** ,

---

seiner ohne Leitung eines zu serve others. Sapere aude! Habe Mut dich deines eigenen Verstandes zu serve! is also the Wahlspruch der Aufklärung.

[153] Sigmund Freud, on his deathbed, said that if he had had his life to live over, he would have been a parapsychologist, as he felt that this was where the truth of most of our problems was held, in the psychic part of our minds. Daniël Logan, America bewitched, The rise of black magic and Spiritism, New York, 1974, 74.

[154]Freud S., Introduction to Psychoanalysis, Amsterdam, Wereldbibliotheek, 1958, 15.

states in the preface to his book that the discovery of archaic and exotic cultures and the discovery of the unconscious and subconscious in depth psychology compel traditional humanism in the West to undergo a thorough revision. He writes: “It is not inconceivable that our era will go down in history as the first to have rediscovered the various religious experiences abolished by Christianity when it triumphed (note: religion in its nominalist, not dynamist, view)”.

In Anglo-Saxon countries (North America, England), it is believed that man is predominantly conscious in everything he or she does or refrains from doing. The West (Europe, Asia), however, presents very different views. There, it is emphasized that there are many unconscious and subconscious factors at work that prevent us from always acting freely. Man's mood, will, and striving seem like an iceberg, of which only the tip floating above is conscious life. The greater part remains hidden and is influenced by the unconscious and subconscious. In **Psychologie et pratique de l'autosuggestion **, [155]the French psychoanalyst Charles Baudouin provides many pointers for penetrating the unconscious, and especially for improving one's own psychological and physical well-being.

40.6.6. An incorrect denial of God

The denial of atheism by the Greek thinker Epicurus (-341/-270) can also be mentioned as an incorrect form of reasoning. He was an atheist and placed subtle pleasure at the center of his philosophy.

40.6.6.1. Is God absent in his creation?

One hears it quite often: the abundance of misery in the world testifies to God's absence in creation. How can a God, whom people claim to be almighty and good, allow so much evil? Some then simply conclude that God cannot exist. Without addressing this with strict logic. Let us therefore do so below. And we will do so using the book “ *Over God”* (On God) by Prof. Dr. Etienne Vermeersch (1934/2019). He was a Belgian philosopher, teacher, and vice-rector at Ghent University. I am not entirely sure why I bought the book, but when I left the 2016 book fair in Antwerp, I had it in my bookbag—the third edition in just one month. Perhaps I simply wanted to immerse myself in his way of thinking. It is always good to consider the arguments of someone with a different view, I told myself.

When I got home, I looked at the book and immediately read on the inside

[155]Charles Baudouin Psychologie et pratique de l'autosuggestion, Editions Ideograf, 1990.

of the cover: “Christians believe that God is almighty and charitable. Yet there is suffering and evil in the world. The god of Christianity is therefore neither almighty nor infinitely good.” This last statement is certainly a far-reaching conclusion, and based on two relatively simple premises. I want to be able to do that too. So, I decided to try it out, using a similar line of reasoning: “Many people believe that a lamp gives light and warmth. Yet there is darkness and cold. Therefore, a lamp gives neither light nor warmth.”

My reasoning is constructed analogously, but it makes absolutely no sense. Why is mine clearly wrong, while Vermeersch's would be valid? Or could it be that his, too, cannot be acquitted of any superficiality? Could it even be a fallacy? On page 35 of his book, he elaborates on this, using a line of reasoning that, I read, has been known in the Western tradition for centuries. It reads as follows:

(a) A god who is infinitely good will (only) want to create a world in which there is no evil and no suffering.

(b) A god who is infinitely omnipotent and wise can (only) create a world in which there is no evil and no suffering.

(c) If the god of Christianity is almighty and infinitely good and wise, there will be no suffering and evil in the world.

(d) Well, there is undoubtedly evil in this world.

Therefore, God cannot exist.

So much for Vermeersch's reasoning.

For clarification, we ourselves have added the term 'only' to both preceding clauses a and b above. In this way, that which was concealed, but implicitly understood, is now also explicitly stated. History teaches us that it was the Greek Epicurus (-341 /-271) who was the first to reason in this way. He founded Epicureanism, a kind of philosophy of pleasure. At first glance, his reasoning seems conclusive. If the three preceding clauses are valid, then that one concluding clause follows from them. But is it indeed conclusive? That God can only act in this way is assumed here, but not at all proven. Perhaps God, in His goodness, omnipotence, and wisdom, has sound reasons to act differently after all, for example because He wishes to respect human autonomy. Perhaps He can prevent evil, but does not wish to do so without further ado, precisely because He respects the freedom and autonomy of the creature.

40.6.6.2. God does not create automatons.

The reasoning above indeed posits that God creates only unfree beings, beings incapable of independent decision-making. In such a creation,

humans have no free will, no sense of norms, cannot reason independently, and therefore experience no inner growth. They are then merely robots and automatons. In such a creation, the entire responsibility for evil then indeed lies exclusively with God, not with the creature.

God, however, does not create automatons, but rather people with free will. At the same time, He endows them with a norm or rule of conduct. In the Bible, these are the Ten Commandments, and the possibility to deviate from that norm. The person who disregards the rule of conduct is tolerated for the time being out of respect for their freedom. But in the event of transgressive behavior, he or she will sooner or later be confronted with what the Bible calls: 'the judgment of God'. Expressed Biblically: What you sow, you shall reap. For believers, these rules of conduct have an absolute quality and thereby transcend the worldly frame of reference with its all too changeable character. History and current events indeed teach us that there are places and times, and indeed quite a few, where norms tend to change and where 'evil' is not always condemned with the same strictness by society. Or consider, for example, the way people viewed religion half a century ago with the rather negative mentality of today. Times, too, apparently have their fashion.

40.6.6.3. Our human limitations

To logically fathom a disappointing fact like the existence of evil, one must ultimately—mind you: ultimately—situate it within the totality of reality. All too often, our human limitations find no sufficient reason for this. Then the fact seems absurd, for it exhibits no clear cause yet nevertheless causes terrible pain. The term 'justice,' insofar as it lives within man, is precisely the absolute requirement for finding a sensible explanation here. But for that, the cause of evil, a cause that is itself an evil, is usually situated too much in the mysterious depths of earthly existence. Indeed, so much remains tragic that cannot be made comprehensible, or only with extreme difficulty. However, the fact that we do not gain sufficient insight into this does not prevent an objectively sensible structure from being at work in evil and suffering. Expressed in religious terms: God has his reasons, which even our believing reason cannot easily grasp.

40.6.6.4. An 'argumentum ad hominem'

Let us return to Vermeersch's reasoning. It is also an 'argumentum ad hominem', an argument that can be used against whoever makes it. If God indeed does not exist, then He cannot be the cause of evil. If evil does exist, then it cannot possibly come from a non-existent god. Thus, for the atheist,

the sufficient reason for evil certainly does not lie in God. Rather, it lies in the finite, free world and the deviations present within it. This latter point is precisely the Christian view on the matter.

In this view, it is therefore entirely incorrect to state that the problem of evil remains the most powerful argument against an all-good, benevolent God, as Dirk Verhofstadt in his *Atheism as the basis for morality* [156], asserts, citing Victor Stenger in the process. Furthermore (oc 92), Verhofstadt quotes the moral philosopher Etienne Vermeersch, who writes in the same vein: "A God who by definition must be infinitely good and who finds no need to condemn slavery, but who moreover permits and approves of these horrific practices, cannot exist." One can see: although this denial of atheism is logically wrong, it nevertheless apparently remains rhetorically powerful and is still misused in more than one liberal and atheist textbook on logic. Logical reasoning protects us from many wrong turns, especially in religious matters.

Vermeersch concludes: "Although the argument (note: of Epicurus) is very old, no one has ever presented a conclusive counter-argument." We ourselves, however, arrive at a very different conclusion and find the arguments cited here against his reasoning—they are not new either, he himself could have mentioned them—to be conclusive.

40.6.7. Western Blindness

The reason why Western man hardly or never experiences this subtle external nature or supernatural may perhaps be found in part in axiomatics and in the dominant position of science in our time. It is sometimes said: "if it is not scientific, then it does not exist." Text 3.1 discussed the axiomatics of science. We stated there that science is accurate, but limited. This is due to the fact that it grants a right to existence only to the sensory and the material. Consequently, it condemns itself to a partial science. It does not encompass the full reality. A methodical science acknowledges this, an ideological one does not.

If an ideological scientist is confronted with data that transcend the natural level of reality, he will still attempt to deny the self-evident truths. Let us illustrate this with the following thought experiment. Suppose we imagine a paranormal experience involving a grain of rice. Let us further imagine a table where an ideologically oriented scientist is sitting. To his left

[156]Verhofstadt D., Atheism as the Basis for Morality, Houtekiet, Antwerp / Utrecht, 77.

lie a number of grains of rice. He sits in the middle and takes the first grain of rice. He examines it very thoroughly according to his axiomatics and concludes that the given fact in itself has nothing supernatural about it. He does, however, find a reason to justify this. He cannot do otherwise, for for him, only the natural level of reality exists. He then places the grain of rice to his right and takes a second grain. He examines this one as well. Again, he finds nothing special and places the second grain next to the first one on the right. He goes through all the grains in this way. When he is finished, all the grains lie on the right. He maintains that he has seen only loose elements, no heap, no collection, let alone a coherent system. In his one-by-one investigation, he found no elements of a collection or parts of a system. In logical terms, one stays with the given phenomena and does not exceed them. Generalization or 'generalisation' is not made (6.4.2.). We have presented this a bit too caricaturally and perhaps somewhat exaggeratedly. Nevertheless, some argue that it contains a grain of truth. One would be all too blind to the similarities and connections that manifest themselves in the many paranormal phenomena.

A common characteristic lies, for example, in the fact that they all bear witness to the existence of a fine substance, of beings, and of a process, of a dynamic operation. They form a system. But that is precisely what eludes you if you view them one by one, without any connection to one another. Some do not see that.

40.6.7.1. Your mind is blind, your soul is dead

Let us refer to what Zielinsky already told us in **La religion de la Grèce antique* regarding this blindness* (3.2.1.b.) . “The sea nymphs are very closely connected with the sea. Sometimes dryly and foolishly called 'the personification of the caressing waves of the sea'. Personification? Never will people who speak of them in this way be deemed worthy to behold them with their own eyes. Or let us recall the simple Greek farmer who described the goddess Aphrodite as the clairvoyants of ancient Greece once beheld her (3.2.1.a.).

Or let us refer to the German poet W. von Goethe (1749/1832) and his **Faust** . It is not only the title of Goethe 's poem, but also the name of the main character. In it, Goethe adapted the old Faust legend. In a certain scene, he lets Faust speak: “The world of nature spirits is not closed. Your mind is blind, your soul is dead.” It is further perhaps known that Goethe also possessed a certain clairvoyance. He says that while writing his *Faust*,

he saw this poem being performed in his imagination, and he 'merely' had to write that down.

We hear a similar sentiment from J. Sterley , a specialist in ethnomedicine and author of the book *Kumo , *Hexer und hexen in Neu-Guinea* [157]*. 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 .” In other words, our axioms, our presuppositions of what is 'real' to us, limit our perception to what these axioms, these presuppositions, can handle. The rest falls outside of that. Sterley spent five years researching a part of New Guinea for plants as well as for witchcraft practices. His conclusion: “ By now I know that 'our reality' is a limited area and that we have no awareness of what takes place outside our limitations.” This statement, incidentally, characterizes his entire book. With other senses, we would likely perceive a different reality.

The standard type of Western man experiences only what is given by the senses. As a result, the domain of everything that transcends that is no longer 'a given' for everyone. A true religion, a religion that relies on paranormal forces, means hardly anything to him anymore. This increasing disbelief is experienced by many as a great void. The centuries-old metaphysical pedestal upon which all of reality rested is making way for what the French thinker Pascal once called “the terrifying eternal silence of the boundless spaces”.

40.6.7.2. The 18th-century Enlightenment also blinds .

The paranormal was virtually commonplace in all archaic, ancient, and classical cultures, and to a large extent remains so in present-day, non-Western traditional societies. With a few exceptions, one could say that psychicism is of all times and all places. It is inherent to the thousand-year history of humankind.

A radical shift in this attitude occurred with the Western European 'Enlightenment,' ' the Enlightenment' or 'die Aufklärung,' which began in the 18th century and continually gained influence. It is a cultural movement that, on the one hand, advocates for emancipation and independent thought, yet on the other hand, stood opposed to all things paranormal and religious. That influence still resonates today. Man and this world came to stand much more at the center. The light of profane reason is, moreover, symbolized by

[157] Sterley J., Kumo, Hexer und hexen in Neu - Guinea, Munich, 1987, 183.

the American Statue of Liberty, which holds high the torch of the Enlightenment in New York. It has broken the chains at its feet that bound it and brings the light of overly materialistic reason to the entire world. Religions that center on subtle forces and ethereal beings are viewed with rather disdain from then on.

Nevertheless, attention to witchcraft has persisted throughout history, albeit sometimes in a more hidden manner. In our time, there is a renewed and open interest in the paranormal. We see this, among other things, in the success of the movement calling itself “New Age.” It updates many paranormal insights and magical practices of traditional cultures. In America, actress Shirley Maclaine is its figurehead.

R. Van Zandt , *in *The Metaphysical Foundations of American History* [158]*, argues that all contemporary philosophy is nominalist. 'Nomen' in Latin means 'name'. For the nominalist, only the natural level of reality exists. Man himself autonomously determines what is understood by the name of something. Every value of reality is denied to the extra- and supernatural. As for Protagoras (3.2.1.a.), the consistent nominalist is also the measure of all things. He views law, morality, and religion as merely human products. Van Zandt states that nominalism is pre-eminently an Anglo-Saxon philosophy. K. Marx, F. Nietzsche, S. Freud, and many others also thought nominalistically.

However, anyone familiar with religious forces knows that, for example, uttering the name of a deity also invokes that deity subtly. It may even be perceived clairvoyantly. Sensitives claim that, during a prayer to the Trinity, they also feel that energy as tingling in the palms or in the crown chakra. For the religious person, a name is not an empty shell.

40.6.7.3. An intellectual education

The 18th -century 'Enlightenment' was not only not very pleased with paranormal phenomena, but the religious themselves rarely possess paranormal gifts. Their education was, and remains to this day, primarily intellectual. They are, so to speak, civil servants, not mediating figures between higher beings and the faithful. They rarely experience the energies with which they work, nor can they direct them. Yes, perhaps the salt of faith has lost so much of its power in some that it is barely there anymore.

[158]Van Zandt R., The Metaphysical Foundations of American History, The Hague, 1959, 124/156 (Realism versus Nominalism).

Let us refer to *Luke 8:43* , where Jesus says that someone had touched Him, for He had felt power emanating from Him. It then appears that a woman who had suffered from a flow of blood for years had held the hem of his garment behind his back. She believed that Jesus' garment also shared in His special life-power, and that if she could touch His garment, she in turn would also share in that high life energy. Then, she believed, she would be healed of her ailment. The Gospel text continues that she was indeed healed. Jesus further added that her faith had saved her. *Luke 6:19 also* mentions that a whole crowd wanted to touch Jesus because a power emanated from Him that healed them all.

If both these Bible texts are based on reality—and that is surely what the Bible intends to convey to us—then religion here is primarily concerned with a belief in a high life force that is, moreover, 'transitive,' capable of passing from Jesus, who possesses it in abundance, to the woman who apparently lacks it, or even to an entire multitude. But then it becomes clear that religion is a dynamic phenomenon, that a form of energy transfer is involved. That is precisely the core of a dynamically conceived religion. And that is what we wish to emphasize and explain in all these chapters. In this context, we will also discuss the myriad nature spirits involved in this process, which form the basis of this energy. Incidentally, the Bible repeatedly speaks of such energetic workings, of what it calls the power of the 'Holy Spirit.'

If, moreover, Jesus could feel that a power emanated from Him at the moment of that healing, then it appears that He is—to use a term from the paranormal world—a so-called 'sensitive'. Such a person senses many processes and events that tend to remain hidden from the average person. The ancient Greek text mentions the word 'egon' for this, which means 'I am aware of' or 'I am conscious of it'. Jesus experienced a power leaving Him. Many a sensitive person will argue that nowadays one can hold a priest's clothing for as long as one wants, but it is by no means certain whether it still emits power. The priests themselves would likely also be highly surprised if one approached them with a life problem and requested a paranormal solution.

Moreover, the power emanating from Jesus is perceived by seers as a bundle, a stream of myriads of luminous points. Sound and Biblical clairvoyance indeed transcends the boundaries of time and space. *In Luke 8:43* , this bundle of energy flows from Jesus to the woman who lacks subtle energy . This deficiency caused her persistent bleeding, and once replenished, it brought about her healing.

The predominantly intellectual training of the average cleric, for example, contrasts sharply with the training to become a shaman, marabout, medicine man, sorcerer, or lama. In those fields, paranormal gifts are indeed required and developed. There, the believer expects a concrete solution to a concrete life problem in that magical realm.

D. Fortune , *Psychological Self-Defense*[159] (note: understand 'occult') , writes: " The average cleric is not very skilled in the technique of occultism and therefore understands little or nothing of his own religious practices. It therefore remains an open question for each individual cleric as to which influences he brings to the altar and which forces, conversely, he brings back home. Someone whose consciousness has been raised to a higher level by religious rites, and who does not know how to reseal his aura to return to a normal state of consciousness, is exposed to a 'psychic' invasion".

Fortune means that before the priest begins a religious ritual, he must have prepared himself well for it in prayer. The old catechism stated that the priest must be 'in a state of grace' during his work. If negative influences still linger in his aura, this can impair the proper functioning of, for example, a sacrament. Or suppose that his subtle radiation is not right; then one can imagine that the Eucharist he administers is also 'contaminated' by this.

Alexandra David-Neel , *in *Magic and Mystery in Tibet*, [160]*speaks of her training to become a lama not so much of an intellectual study, but rather of an important occult initiation. "Among the Tibetans, initiations do not consist of the imparting of a doctrine or a secret, but of a transfer of a 'psychic' power. The Tibetan expression "angkoer dei", which is translated as 'initiation', literally means 'the transfer of power'." So much for Ms. David-Neel . One notices that her description aligns very well with 'the sacred' in a dynamic sense, because it also concerns an increased charged energy.

The way our priests fulfill their religious function usually differs greatly from the way Jesus acted . He laid hands on and healed the sick, as in *Luke 8:43/48* where he healed the woman suffering from a flow of blood. The same applies to his other miracles. The apostles also 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

[159] Fortune D. , Psychic Self-Defense, Amsterdam, 1937, 102
[160]David -Neel A., Magic and mystery in Tibet, London, Unwin paperbacks, 1939 [-1] , 1965, 356. (// Mysticism and magic in Tibet, Amsterdam, Gnosis, 1941).

called “prophets, wise men, and scribes.”

Administering a sacrament requires, as with all magic for that matter, that the priest concentrates his attention on what he is doing. If he is distracted or his thoughts are elsewhere, he will not achieve the intended goal. The priest must also be a conscientious person and live 'in a state of grace,' as the ancient theologians stated. Otherwise, quite a few destructive beings and energies may be summoned along with the administration of the sacrament. We will return to this theme in the section 'Intrusive Beings' (9.7.).

40.6.7.4. The possessed recognize Jesus

“Your spirit is blind, your soul is dead,” so we wrote. Curiously enough, this applies to quite a few contemporaries, but not to the possessed. They recognized the divine calling of Jesus. Or, to put it more accurately: not the possessed themselves, but the spirits that controlled these people. These spirits used the voice of the possessed to cry out what they, the spirits, experienced during their encounter with Jesus. Let us quote the Bible.

Matthew 8:29 , The demon-possessed ask Jesus: “What do You want, Son of God? Have You come to torment us prematurely?”

Mark 3:11 , Even the unclean spirits fell down before Jesus and cried out: “You are the Son of God.”

Mark 5:6 , Healing of a demon-possessed man: When the demon-possessed man saw Jesus in the distance, he ran toward him, fell on his knees before him, and cried out with a loud voice: “What do you want from me, Jesus, Son of the Most High God?”

Luke 4:41 , With many people the demons also went out. They cried out: “You are the Son of God.” He rebuked them and did not speak to them, because they knew that he was the Messiah.

And finally, *Luke 8:28,* “What do you want from me, Jesus, Son of the Most High?” The spirits, who themselves have no physical body, are apparently less bound by the limitations of time and space and see things from the other side of reality more easily. Here, for example, the impressive and brightly shining aura of Jesus. The person who is in an out-of-body state, for instance, also transcends these limitations, at least in part, and experiences the world around him or her clairvoyantly from the level in which he or she finds himself or herself.

Let's also pay attention to what follows.

Matthew 9:1-2 , Healing of the paralytic: “Be at ease, friend, your sins are forgiven.”

Mark 2:3-5 , Healing of the Paralytic: Seeing their faith, Jesus said to the paralytic: “Friend, your sins are forgiven.”

Luke 5:20 , Healing of the paralytic. Jesus said to him: “Your sins are forgiven.”

Luke 7:48, Jesus said to her, “Your sins are forgiven.”

“Go in peace, your sins are forgiven,” we hear Jesus say repeatedly. Apparently, his miracles go hand in hand with his teaching. Where they are no longer present, his kingdom simply ceases to begin, and he is misunderstood in his works. When Christ addresses the evil spirit in a sick person, he proceeds from a different standpoint than that of a doctor or a psychiatrist. We will return to this later (8.8.1.). He points to what lies hidden behind the naturally observable. Through the physical and psychological torment, or as Paul puts it, through the wildness of 'the elements of the world,' he recognizes God's absence. The evil one makes use of this to strengthen its grip on man.

40.6.8. Magnetizing; a universally operating force

We can still find remnants of this, for example, among healers who lay hands on the sick or among so-called 'magnetizers'. These practitioners transmit healing energies to sick people through specific stroking movements, while catching negative energies with their hands. You regularly see them pause briefly to 'tap' their hands, just as you 'shake' drops of water off your hands. They do this to cleanse themselves. Another method involves holding their hands under running water for a moment. The negative energy then travels with the water to 'Mother Earth', who can process that 'evil'.

R. Thetter , in **Magnetismus, das Urheilmittel* , includes* [161]a quote from Wolfgang Von Goethe on the cover of his book : “Magnetism is a universally operating force. Every human being possesses it, although there are individual differences. Its effects encompass everything and all cases. The magnetic forces extend over all people, animals, and plants. Indeed, man does not know what he is, but neither does he know what he possesses and what he can do. That is why he is in such a miserable state, so powerless and so unfit. ”

[161] Thetter R., Magnetismus, das Urheilmittel, The Hague, Couvreur, sd.

This book refers, among others, to Saint Louis, King of France in the 17th century , who also possessed the ability to heal people. Essentially, the energy comes from God , but in the healer it is transformed so that it can be more easily absorbed by the sick person. “The King touches you, God heals you,” was the saying back then.

Such healers are aware that they are merely intermediaries. The actual healing and the required energy are a gift from God. Biblically speaking, this 'magnetic force' is one of the many forms of the “Holy Spirit”. Whoever uses it skillfully for good demonstrates religious empathy. Through this force, a fusion takes place between the soul bodies of healer and recipient. The latter can be a human being, but also an animal and even an object. This will be discussed further in the context of the creation of a fetish (8.3.).

When employing such forces, all the rules regarding the so-called “judgment of God” apply. We will return to this in detail later (7.7.). Magnetizing, dowsing, and divination are not arts that one simply learns like other techniques of a purely profane nature. Whoever practices them without Trinitarian prayer places themselves in the outside world, with all the dangers inherent in this. One then opens the aura to anyone or anything that presents itself. Sacredly inclined people warn that one does not know what one is doing if one ventures into divination and magic outside the realm of God. If one wishes to appeal to dynamic and protective forces in Christianity, there is this one golden path: repeated prayer. This was already discussed above (6.3.).

40.6.9. The themes of the sixth axiom summarized.

Religion and logical reasoning go hand in hand. What data do we have at our disposal? What is being asked, and what means are available to us? The answer pointed us in the direction of prayer and rigorous logical reasoning. It armed us against a number of forms of Western blindness.

40.7. Evil exists.

Evil manifests itself not only in individual choices, but also in the large structures that shape our planet. In current world politics, we see how quickly relations can shift from democracy to autocracy and how the economic interests of the strongest prevail. In social life, too, evil has many faces. Governing the world in a just manner and through mutual consultation remains an immense challenge.

40.7.1.1. The prince of this world

At 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.

40.7.1.2. A soul without Divine life force

Let us refer again to *1 John 5:16:* "If anyone sees his fellow man committing a sin that does not lead to death, let him pray for him, and God will keep him alive. That is to say: if his sin does not kill him. For there is a sin that leads to death, and my exhortation to pray does not apply to this." Man is then, as *Psalm 88 (89):11-13* suggests, merely as a rephaim, as a soul without divine spirit or life force, and in that sense therefore as 'dead'. From an occult perspective, that situation is dangerous. Whoever shuts himself off from God's life force loses his protection. But then a kind of power vacuum arises in that person. As good disappears, evil encounters no more resistance and can grow unchecked. That is only a matter of time.

40.7.1.3. Theodicy: Can God exist if evil exists?

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

Let us refer to Vermeersch's reasoning (text 31). It is also an *argumentum ad hominem* : a line of reasoning that can also be applied against the person using it. If God indeed does not exist, then He cannot be the cause of evil either. If evil does exist, then it cannot possibly originate from a non-existent god. For the atheist, therefore, the sufficient reason for the existence of evil certainly does not lie with God, but in the finite, free world and in the deviations present within it. And that is precisely the Christian view as well. Although this denial of God is logically incorrect, it apparently remains rhetorically powerful and is still misused in more than one liberal and atheist textbook on logic. Logical reasoning protects us, certainly in religious matters, from many erroneous paths.

Evil perceived as unjust easily leads to heightened emotions, and those who endure it initially pay no heed to the statement that the matter must be placed within a broader context. Everyone confronted with a painful situation in life requires more than just insight. After enduring a very painful disappointment, a person usually loses their inner peace, and it takes considerable time for the emotional shock and the wound to subside somewhat and for one to regain calm self-control. Anyone with even minimal experience of evil and the suffering and pain it causes knows that this very strong phase, which shakes one out of ordinary equilibrium, does not last. But then logical-metaphysical meaning-making presents itself, and the moment for reflection and 'reasoning' has arrived. No matter how fleeting the emotion, meaning-making will catch up with it. From the world of sorrow, one returns to the ordinary world of everyday life.

40.7.1.4. The bad mood: dealing with a bad situation.

However, it happens that, instead of becoming open to reason, people are left with a wound as a result of shocking evil and suffering called bitterness. The everyday form of this is called “bad temper”. Not without reason did the ancient Romans call that state of mind—actually that designation of what goes wrong and disappoints—“iniqua mens”, unjust state of mind.

It is repeatedly observed: someone in a bad mood resembles someone who is beginning to process a profound anger. Such a person does listen, yet he represses or suppresses within himself the pure—rational—insight that he is wrong with his emotionality. He no longer believes, no longer hopes, and is loveless. Until—for sometimes unfathomable reasons—he finally thaws and becomes receptive to reason and fellow human beings once again.

The embittered person is essentially and seriously ill-tempered, so much so that he threatens to distort everything presented to him into a caricature of it. Anyone who lives with such an embittered person day in and day out experiences the description above as painfully accurate. Charity and humanity pass him by. To such an extent, in fact, that the embittered person becomes a 'saw' to those around him. He may even gradually become isolated if he does not become open to reason and does not—the term is aptly correct—repent. The embittered person revolts against 'the injustice' that is built into the world and that he experiences. It seems as if he must persevere on his own strength and even against God. This is how the embittered person reasons, who settles into bitterness and confuses God

with its caricature. One can counter this irresponsible emotionality by trying to escape it, by fighting it, and by trying, despite everything, to give it meaning. That will be a great challenge.

To logically fathom a fact, to 'deduce' it, as Hegel would say, one must ultimately—mind you: ultimately—situate it within the totality of reality. All too often, however, our human limitations find no sufficient reason for this. Then the fact appears 'absurd,' for it exhibits no clear reason yet causes terrible pain. The term 'justice,' insofar as it lives within man, is precisely the absolute demand to find a meaningful explanation. But for this, the cause of evil, a cause that is itself an evil, is often situated too much within the mysterious depths of earthly existence. Indeed, so much remains tragic that cannot be made comprehensible, or can only be made comprehensible with extreme difficulty. The fact that we do not gain sufficient cognitive insight, that we speak of an unfortunate or unjust chance (3.1.3.), does not, however, prevent an objectively meaningful structure from being at work in evil and suffering. Expressed in a religious sense: God has his reasons which even our believing reason cannot easily grasp. This was explained in the chapter dealing with chance.

40.7.1.5. Complete despair, complete distrust

In 1974, the weekly magazine *De Post published* [162]an article about exorcisms, prompted by the then-success of the film “The Exorcist”. That article also features several exorcists who discuss the great difficulties they can face. Thus writes an exorcist: “I have had personal experiences with demonic influence. Mostly in the form of psychic states. I was immersed in utter despair, in utter despair towards fellow human beings, in utter pessimism, in utter distrust towards God and his saints. Those moods arose unexpectedly and disappeared just as suddenly. It was even the case that afterwards I would note, laughing and whistling: “Well, that’s over with.” I always felt so intensely that this was the grip of another evil and deceptive spirit. And I knew and felt that a person cannot master that temptation with their ordinary psychological resistance. I felt it, it shot through me: that state is not from me. I simply could not react out of psychological powerlessness. I felt seized. If that grip gains the upper hand, then you speak of possession. That is why I also find bondage so important, which is often much more unclear and less visible, because possession is an acute and recognizable case. I am firmly convinced of this, precisely because of my personal experiences, that only Jesus Christ is able to overcome that vice

[162]De Post, no. 1334, 29 09 1974, p. 7.

Let us read *Luke 2:22* : “Jesus is brought to the temple as a child by Mary and Joseph for his mission, like all children. Simeon is brought to the temple under God’s guidance, sees the child, takes him in his arms, and, inspired by God, says: ‘Behold, this child is destined for the fall and rising of many and for a sign of contradiction.’” Whoever is confronted with Jesus and his immense God-given life force faces a choice. This choice is not always conscious but can be inspired from the depths of one’s own soul. It is connected to the occult status of the one confronted with Jesus. If this status is dark, and thus the aura of the person in question is not good, then he will distance himself from Jesus. In the other case, he will feel drawn to Jesus. Naturally, this is also connected to the beings accompanying such a person. Are they demonic, possibly satanic, or do they live in friendship with God?

40.7.1.6. Have we forgotten God?

A priest who loses sight of God's existence and, moreover, sins against a child, drastically cuts himself off from friendship with God through the heinous nature of his act. This is a direct application of *Genesis 6:3* , where God says: *“My Spirit shall not remain in man forever, since he is flesh.”* In other words: where man denies his conscience, the divine life force cannot permanently maintain itself. The much-needed life force that he himself lacks, he steals in a particularly brutal manner from a weaker fellow man . It goes without saying that someone who acts in this way opens himself up to demonic, or even satanic, influences. As explained earlier: such a person is completely unfit for the priesthood. There is a sin that leads to death. Legally, such a crime may already be time-barred, but sacredly it is not time-barred at all . The occult status of such a person is severely damaged and must be restored or atoned for. We have explained this in detail elsewhere [163].

40.7.2. Wizards at work.

40.7.2.1. Call upon your Manitou!

We now pause to consider the testimony of someone who knew a society where life force was central and where people still consciously thought and lived 'magically' or 'dynamically,' where they still paid attention to working with subtle energies. Not only the isolated magician or witch of today, but the entire community believed in it. This social aspect is indeed important,

[163]See text 36, Godvergeten, on this website.

but an exclusively sociological explanation of magic falls far short of the magical reality. Regarding the importance of this social aspect, let us refer, for example, to the Bible, *Mark 6:5,* where Jesus spoke in the synagogue in Nazareth on the Sabbath. Mark mentions that many listeners were offended by Jesus , so that he could not perform any miracles there, except to lay hands on a few sick people.

Our text comes from I. Bertrand , * *La sorcellerie**. [164]The author himself cites a *Gougenot des mousseaux*, **Magie au XIXe siècle** , someone whom the missionary we are quoting personally met.

40.7.2.1.a. Cruel animals

We find ourselves in the midst of the Mennonites, an indigenous people. The missionary says that in every tribe, the chief bears a name: “evil healer” or “poisoner.” For he works under the inspiration of evil manitus, of evil spirits. The white magician or the good healer treats ailments based on his expertise in the field of plants (note: phytotherapy). He limits himself to employing the life force, “la vertu,” of herbs. The black magician or evil healer, however, composes powders, potions, and magical mixtures—and that precisely in the remains of the most ferocious predators. In the skin of a wild cat or a gray bear, among others, such a magician keeps the ingredients that serve as his magic potions. Why in their remains? Because these remains are charged through contact magic with the life forces of predators that tend toward cruelty.

Consequently, the black magician exhibits 'predatory' behavior much more easily. The type of life force helps determine morality. To properly perform his rite, the magician disguises himself. He or she wishes to impress those who are not disguised. If he wishes to practice his black magic, he clothes himself with the skins of the most ferocious animals. Their furs serve him as 'sacred', power-generating attire. The evil healer is someone who provokes both fear and contempt. Furthermore, the Native Americans observe that the death of such a person is almost always violent and full of misfortune. One resorts to him only in dire straits. After all, from time to time he displays the undeniable signs of a power that is supernatural. Fighting an evil, it is believed, is best done with the help of another and even greater evil. The greatest evil is that in a magical battle, the strongest black sorcerer overcomes the evil of the weakest black sorcerer.

[164]Bertrand I., La sorcellerie, Paris, sd (around 1900), Librairie Bloud et Barral, 12.

40.7.2.1.b. A magical 'liturgy'

The missionary relates: “As soon as the black magician directs a supplication to his evil manitu or his evil spirit, he rushes into his tent and locks himself in. In time, he sings a monotonous song and endlessly repeats his magic formulas. When the magic is about to succeed, one hears something like the fall of a heavy object. One also hears a trembling and stuttering voice. Finally, one sees the heavy, fifteen-foot-high tent tilt. Now to the left, then to the right. Sometimes it seems about to topple over. At that moment, mysterious conversations take place between the evil healer and the demon who heeds the call.” Here one notices the magician’s very businesslike sense of 'efficiency'. He is very well aware that praying and supplicating have an effect. So much for the background. And now for the facts.

40.7.2.1.c. Breaking the ice

This expression is metonymic for mastery of all weather. The missionary is speaking. “At the end of winter, the tribe brought many furs to the banks of the river. There they were loaded into canoes to sail to their final destination. Some years, however, the river turned out to be quite frozen solid: ice six to eight feet thick. And this while they had counted on the thaw. The Indians’ trade route was completely frozen. A critical and painful moment for our unfortunate 'savages'. (Note: in the early modern times, “the civilized world” spoke of other, especially archaic cultures, in terms of 'savages'). But it became a day of triumph for the evil healer,” says the missionary, and he continues: “in such circumstances, the tribe must choose between conscientious behavior or resolving the emergency situation with evil means. Ultimately, they turn to the black magician anyway: “Come! Quickly! Get started!” “And summon your manitou.” The average Indian knows that the black magician prays. “The man in whose heart it is night immediately turned to his manitou with a supplication. If he is answered, then one instantly sees the storm rising as if from the depths of the sky. One hears a shuffling and a howling. The ice breaks. The ice chunks are swept along by the current. They vanish. The river is navigable.” One sees: an evil, the frozen river that makes trade impossible, is countered by a greater evil, the consultation of a black magician.

So much for the account of “breaking the ice”. The missionary-eyewitness, who as a Biblically devout believer has learned not to believe in magic of all kinds, describes what he sees. We mention this briefly to

demonstrate that a Catholic missionary will not be so quick to take the magic of the 'savages' seriously. But, like so many missionaries, if they are willing and dare to admit it, our missionary has experienced it. The magic of the 'peoples', of the 'pagans', performs things at the right time that strike fear into their hearts.

So much for the dynamic side of this religion, for it is a religion: beings and subtle energies are involved.

40.7.2.2. One human less, one Ngil more

In his fascinating work *Chez les Fang,* [165]Father Trilles gives an account of the initiation of such an ngil. He was a missionary in West Africa from 1892, where he was the first white man to stay with the Jungle Pygmies. There he came to know the Fang, a people from Gabon, including the 'ngil', the black magician. As a 'sorcier', or sorcerer, he is clearly distinguishable from the 'féticheur', the 'consecrated' man, literally the 'fetish man', who here is a white magician and who is deeply revered by the population.

Every ngil has the duty to choose and train his successor. He takes a ten-year-old boy and treats him as his adopted son. From then on, he trains his apprentice sorcerer. He teaches him the first secrets and instructs him to speak with the grave voice of the ngil. The child accompanies the magician on all his journeys and serves him as a page. He leads the magician , through mountain and valley, in village or jungle, ringing the bell. Such children constantly have bad examples before their eyes, live amidst the most hideous moral depravity, and are corrupted to the core in a short time.

Father Trilles writes: “After all, they have seen 'everything' and feel at home in all the abysses into which human perversion descends. They are willing to commit all crimes. Often, such children have ended up on the Catholic mission. Dragged along by a friend, lured by the magic of the unknown. They have stayed there, sometimes until their baptism. They do not shy away from deceiving their superiors with a hypocrisy active from the depths of their souls. They have always left the mission in a worse state than when they arrived.”

Trilles concludes: “La formation chrétienne n'a sur eux aucune emprise”, “Christian formation has no influence on them whatsoever”. This

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

indicates that ngil formation penetrates much deeper into the soul, into the unconscious and subconscious layers, than Christian formation does, for example. Christianity, as the higher religion, clearly touches upon its limits here, the limits imposed upon it by the lower religion. For Father Trilles, the story of this initiation demonstrates how deeply paganism is entrenched in their primal layer. But the same applies to people who appropriate the name 'Christian' for themselves, but are not in fact. It is as if evangelization and the administration of the sacraments simply pass over it without effect, almost like water over a duck. That is how tenacious that pagan primal layer seems within man. As Freud also clearly recognized, the unconscious and subconscious will and action are much stronger than their conscious form.

40.7.2.3. Vaughn "What I asked for" .

Let us read D. Logan's * *America Bewitched** [166]. Vaughn is a somewhat eccentric university student who is fascinated by evil. He engaged in all sorts of alternative experiments, including hypnosis. Now, he was not an attractive figure; on the contrary. He was very ugly, and yet it was clear that he exerted an attraction on girls—fellow students. When the girls were questioned about this, they replied that they didn't really know. "What caused them to go out with him? "He simply drew them to him." This is how girls were startled when they suddenly discovered they were in Vaughn's room after midnight. They simply could not remember how they had gotten there. Several female students said that they woke up at night, got dressed, went to Vaughn's room, and spent the night with him. To this they added that he acted as if he were waiting for them. He specifically sought out young girls to put them into a kind of magnetic sleep and "to share in their life force." In satanic circles, the axiom of women's life force is very well known.

Justin, a fellow student, mentioned that two 'covens', two witch circles, existed on the university campus. Justin and Vaughn discussed "evil." Vaughn expressed himself clearly: "Some surrender themselves completely to evil." Justin believed that there was something good in everyone. To which Vaughn proudly replied: "I have renounced all that is good and committed myself to evil. I am thoroughly wicked. I have made a pact with the devil. To be able to handle that, I had to abandon everything good and focus on evil." "What I ask for" includes, for example, money and possessions, eternal youth, eroticism and sex, insight into "the mysteries," and the like. Vaughn

[166]Logan D., America Bewitched (The Rise of Black Magic and Spiritism), New York, William Morrow and Company, Inc. New York 1973, 65/74.

enters into an agreement with Satan or with a manifestation of him “for eternity.” Some kind of sexual magic seals the agreement.

40.7.2.3.a. “It had black wings[167]

Other students were present during this conversation. One of them asked if Vaughn had ever seen the devil.

“Yes, I have that,” replied Vaughn.

“ Can you summon the devil at will?” asked another skeptical but fascinated student.

“Yes,” answered Vaughn. “I have done it several times.”

Most members of the group laughed.

“Don’t you believe me? Come, I’ll show you.” Vaughn beckoned them and asked them to come to his room for a demonstration. Five students, including Justin, went to Vaughn’s room. Once again, Vaughn stood inside the pentagram. This time, he recited various incantations and various numbers. The five students sat in a circle around the pentagram.

Suddenly, a cloud of black smoke emerged from the center of the pentagram. Justin and the others were convinced it was some kind of trick, something any good magician could do. In the blink of an eye, however, their skepticism vanished. An enormous apparition emerged from the smoke. It began to slowly increase in size until it reached from the floor to the ceiling.

“It had black wings,” Justin told me, “and cloven hooves. Long horns protruded from its head, which looked like that of a wild beast.”

“What have you done?” I asked.

---

[167]Other students were present during this conversation and one of them asked if Vaughn had ever seen the devil. “Yes, I have,” Vaughn said

“Can you summon the devil at will?” another skeptical but fascinated student inquired.

“Yes,” Vaughn replied. “I've done it several times.” Most of the group laughed. “You don't believe me? Com, I'll show you.” Vaughn beckoned, asking them to come to his room for a demonstration.

Five students, including Justin, went up to Vaughn's room. Once again, Vaughn stood inside the pentagram. This time he recited several different incantations and various numbers. The five students were seated in a circle around the pentagram.

A cloud of black smoke suddenly emanated from the center of the pentagram. Justin and the others were convinced that it was a trick of some kind, effective but something any good magician could achieve. Within an instant, however, their skepticism disappeared. Out of the smoke a huge thing emerged. It slowly started to grow in size until its height was from floor to ceiling.

“It had black wings,” Justin told me, “and cloven hooves. Long horns came out of its head, which was that of some wild beast.”

“What did you do?”, I asked.

“What did we do? The five of us ran the hell out of that place as fast as possible.”

I was really intrigued with what is was that Vaughn had indeed been able to conjure up and I showed Justin many pictures of the devil in various black-art books. When we came to a painting of Baphomet, Justin said that it was this which he and the other four students had seen that night in Vaughn's room. (p. 68/69)

Evil spirits, entities who are earthbound or malicious, ae always on the watch for those of us who might allow them to come into our lives, as playthings for an evening's entertainment. These spirits are out to destroy those who conjure them up. (p.74)

What did we do? The five of us ran away as fast as we could.

Afterwards, we were very intrigued by exactly what Vaughn had managed to summon. We showed Justin images of the devil in various books on black magic. When we came to a painting of Baphomet, Justin said that she and the other four students had seen it in Vaughn's room that night.

The author warns that evil spirits, beings bound to the earth or malevolent, are always lurking. They are intent on invading those who summon them. This also became clear in the texts about 'invading beings'. The more Christianity recedes, the greater the chance that they will fill this power vacuum.

40.7.2.3.b. This is the power at my disposal.

Vaughn was not an attractive young man. He was very short and even quite ugly. But as his time at university progressed, it became clear that he attracted girls. Fascinated by this young man and his apparent strength, Justin and a few other students questioned him, whereupon Vaughn once again confirmed his interest in the Kabbalah and other mystical forms. “Come to my room one evening, and I will show you what my experiments with the supernatural have yielded so far ,” he said.

Justin and another friend accepted his invitation. When they arrived at the dormitory, a beautiful Tudor-style building with carved wooden walls and ceilings, Vaughn greeted them and led them to his room, also in Tudor style, with high ceilings and carved, inlaid woodwork. Vaughn took out his book on the Kabbalah. He sat down for a few minutes and told his guests that he was working out the mystical numbers to do what he wanted to achieve that evening. Then he stood up and removed a rug from the inlaid wooden floor, revealing a pentagram that he had painted.

Vaughn stood in the center of the pentagram and began reciting numbers, first forwards and then backwards. He recited an incantation. Vaughn, who was wearing only shorts and no undershirt, clapped his hands and pulled out three marijuana cigarettes. “This is the power I have. I always get what I ask for,” Vaughn said proudly to his two companions. At first, Justin attributed the marijuana incident to some kind of magic trick Vaughn had mastered. But he and the other student had watched him so closely that it was impossible for the trick to be performed physically.

In this chapter on black magic, we also warn against the use of drugs. In addition to the biological and psychological breakdown of their body, a drug

user undergoes an occult one as well. Drugs, just like excessive alcohol consumption, open the aura to any spirit that presents itself. And it is not the most exalted spirits that are lining up. Such an intrusion may initially seem harmless, but ultimately it is not. The door is open to all like-minded individuals. Let us rise to the Bible, *Mark 5:9-13,* where a spirit cries out through a possessed person: “Legion is my name, and we are many.” Let us compare it to using a computer without a virus scanner. When a concerned mother heard that her child was taking drugs, she wanted to understand what her child was going through… and she took drugs herself. That seems analogous to us to taking poison to see how quickly one can die from it. Opening the door and letting in anyone who wants to is one thing. Getting everyone back outside and then closing the door is another story. Such beings do not nest in your biological body, but in your subtle body. And, as mentioned, that accompanies you in all your subsequent incarnations. Jesus repeatedly warned against the discernment of spirits.

40.7.2.4 “J'ai sacrifié ma vie pour mon peuple”.

“J' ai sacrifié ma vie pour mon peuple, et on m' a poignardé dans le dos”, Regarding the existence or non-existence of devils, we will examine several aspects of a documentary found on YouTube that deals with Mobutu's policies.

With regard to our theme, the existence or non-existence of devils, we quote a number of excerpts from the documentary. It is titled: *Il était une fois Mobutu roi du Zaïre Congo Vost FR. Belgique.*

We present the texts we selected here in Dutch translation. Everyone can watch and listen to the original version on the internet, and it will also be available to read on the French-language section of our website. The documentary lasts 2 hours and 2 minutes. For the excerpts quoted here, we indicate the timeline at which they appear in the documentary. Anyone wishing to watch and listen to them on YouTube will therefore be able to find them quickly.

40.7.2.4.a. “ We threw the corpses into the Zaire River

After 49 minutes, Pierre Yambuya, Mobutu's helicopter pilot, has his say.

“I had carried out various secret missions (note: by helicopter) during Mobutu’s regime, and more specifically at this place where I am now, here for example. I used to be responsible for transporting the murdered prisoners here. They usually came from this side of the building. The bodies were kept under the grate you see here (note: Yambuya points it out). Those who saw the helicopters flying over the river at night thought it involved nighttime surveillance of our border with Congo. However, that was not the case. It

involved dropping human corpses into the water, the corpses of people executed by Mobutu's secret services. After every flight, Mobutu's security agents cleaned the helicopter thoroughly so that no traces of blood could be found between the tarpaulins. After all, the bodies were always wrapped in tarpaulins."

After 50 minutes, the then Minister of Information takes the floor.

"I knew all this (note: about the murders and the dropping of corpses into the Zaire River), but we could not speak. We ran the risk of being murdered. Mobutu murders people like we crush an insect. We want to stay alive..."

40.7.2.4.b. He took all the wives of his employees.

After 58 minutes, the same.

"I know a lot about President Mobutu's sexuality. He loved women a lot, a bit like everyone else, but he went further than that. You can love women. He went further than that... And what is worse is that he politicizes the matter. He associated with almost all the wives of his staff. That is surely very serious. And I myself, I was ambassador in Paris, saw that he was making advances to seduce my wife. I saw that, for example, whenever we were in a restaurant. He always made sure that my wife was in his immediate vicinity. I could see his advances (note: towards my wife), but I pretended not to see it. It is embarrassing."

After 59 minutes, the same.

"You know, a man who knows that his wife has been with the boss is humiliated, totally humiliated. Did he (note: Mobutu) do it to know everything his staff was doing through these women? It is possible, it is possible, to secure his power, to know everything. You know that the president can discover all information very well that way. He wanted to know everything, all the information, he wanted to know everything..."

After 60 minutes, an ordinary man has his say.

He used many women, especially other people's wives, to weaken their husbands and thus become more powerful himself. Of course, he took other people's wives. He weakened his cousin, he followed him like a shadow, so that he himself would become stronger. But if you take your neighbor's wife, you know everything about the neighbor.

After 1 hour and 28 minutes, the then Minister of Information speaks again.

“When Nicolae Ceausescu (note: the Romanian dictator) was assassinated, we had footage of it. I provided Mobutu with this footage. He telephoned me afterwards. My God. He cried. He asked: how could you have done that? I said, but President, surely that doesn't affect you? However, he didn't really tell me what was bothering him. He was very angry and hung up. (…) It was his way of recovering. I believe he must have imagined himself in such a situation as well, given the fact that he had led the Zairean people just as Ceausescu had led the Romanian people. He feared that the Congolese might kill him in the same way.”

After 1 hour and 46 minutes, an ordinary man has his say.

, Mobutu committed many massacres. He killed, and some people said that they were actually sacrifices he made (note: to the spirits who demanded the blood, or rather the energy present in the blood, for the services they had rendered to Mobutu), human sacrifices, and that from a certain point on he could no longer kill (note: and sacrifice) as many people as before (note: given the resistance that was gradually beginning to form against Mobutu). And then they (note: the spirits) ask you to sacrifice two or three people (note:), and you do not know how to give them (note: because Mobutu has fewer and fewer human sacrifices in stock). And at that moment the spirits take them themselves (note: what the spirits do not receive for their proven services, they take and choose themselves. They demand victims for the blood soul, the subtle energy present in the blood); then they take your child, then they take your wife, then they take your loved one. friend, then they take… etc. etc.”

40.7.2.4.c. I saw them drink a glass of human blood

After 1 hour and 51 minutes, the then Minister of Information has the floor once again.

“He (Mobutu) had many gri-gri, talismans; I didn't know that Mobutu had the greatest magicians in the world, the greatest marabouts (note: a type of magician) in the world, the most powerful dowsers in the world, magicians. I saw them personally, I saw them drink a glass of human blood (!) for his power, for his strength, for his authority. It is incredible.”

So much for some explanations regarding this documentary.

40.7.2.5. Black Masses

J. Lignières , *in *Les messes noires** [168], states that black masses are the quintessential rite by which one summons Satan and his satanic nature as

[168]Lignières J., Les messes noires (La sexualité dans la fotografie), Paris, Astra, 1928, 13

the power that controls this earth. The immediate desire is material success and wealth. In all black magic, 'a certain sexualism' plays a role, and one addresses 'higher' and 'lower' beings. They are seduced by creating 'an attractive atmosphere'. The sexual aspect emphasized by the author plays a leading role in this, partly through 'nudity'. What the Bible omits for reasons of caution becomes clear here. Satanism is animalistic and can be seduced by sex. Louis XIV (1638/1715), who called himself 'le roi-soleil', the 'Sun King', also regularly had black masses performed. In this regard, we also refer to what was said about the initiatory groups (3.2.6.).

40. 7.3. Witches at work.

40.7.3.1. Fortune : A negative suggestion

We can suggest to someone that things are getting better and better for him or her in every respect. In doing so, we convey a positive message to the unconscious. However, one can just as easily suggest negative messages in this way. Dion Fortune , *in *Psychic Self-Defense* [169]*, mentions that she experienced such a negative suggestion 'firsthand' in a particularly penetrating way. Let us return to her text: 'an inner voice' (2.2.). Fortune had caught her employer in a gross dishonesty and reprimanded her for it.

Fortune relates: “My employer offered no arguments for her claims, nor did she scold me. She simply did nothing but repeat that assertion: ‘You are incompetent. And you know it,’ over and over again as if it were a litany. I entered her room at ten o’clock and left at two. All that time she spoke her two sentences in a monotone voice, so that she must have said them several hundred times. When I entered her, I was healthy and strong. However, I left her as a mental and physical wreck and remained ill for two years.”

Her employer repeated the two monotonous sentences for four hours. That manifests itself on the natural level of reality. The supernatural level of reality, however, presents a different picture. Like a skilled black magician, she began to repeatedly pierce Fortune's aura. With the power of her thought, she created more and more holes in it, so that a tear gradually formed there. From this wound, more and more subtle life force flowed away.

was in danger of losing this life-threatening fight . She had the strange sensation that her field of vision narrowed. Just out of the corner of her eye,

[169]Fortune D., Psychic Self-Defense, a Study in Occult Pathology and Criminality, Amsterdam, Gnosis, 1937, 10.

she saw two walls of dense darkness slowly rising, enclosing her more and more. She knew that she would be lost when the two walls met. Then she clearly heard an inner voice say: “Pretend you are defeated before you really are.” The animal world knows something similar. Some animals feign death to end a fight with an opponent far too strong.

Fortune remained ill for two years and only recovered when she was initiated into an occult order, during which her aura was sealed.

We will discuss the ecclesiastical inquisition later in the text (9.1.). It was a system instituted by the Catholic Church to track down and condemn witches. Today, the Church regrets these practices. Moreover, they gave rise to all kinds of excesses. Nor can they be justified from a legal standpoint. These practices are viewed primarily from the natural level of reality.

But let us listen to Fortune, who was familiar with the subtle side. She experienced firsthand the disadvantages of such a negative suggestion, and indeed in a highly intensified form, as an occult attack. She writes: “In the light of my own experiences, it does not surprise me at all that people who had acquired the reputation of engaging in witchcraft were put to death without due process. So terrible and untouchable are their methods.” We will shortly be confronted with such dangerous black magic. Legally, our culture offers virtually no defense against it. Such problems can only be solved by highly qualified magicians and sorceresses. But they are hardly to be found anymore. Moreover, they run the risk of being charged with illegal practices. Some seers tell us that a practice lies here reserved for the church, for exorcists who can withstand such an evil, and for healers who, just like Christ, can absorb the evil within themselves.

Jesus Himself says (*Mark 16:17/18*) that “ these miracles will accompany those who have believed. In my name they will cast out demons. They will speak in tongues. They will 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 were practically extinct in his time. Our culture has apparently lost quite a bit of its inner strength in that respect.

40.7.3.2. Marguerite Gillot

In ancient Latin, a 'larva'—in the plural 'larvae'—is a ghost. There is no good Dutch word for it, but the term “occult head-footed creature” reflects its external form. The subtle apparition is indeed a being without a body and

displays only a head with a filamentous appendage that one can, with some difficulty, call feet. The magician who summons it bestows upon it a portion of his life force. Thus charged, it goes in search of a victim. In many cases, those who work with it are not even aware of this themselves and attribute the 'effect' caused by such a larva to their own power. Let us refer to the vengeful demon (7.4.1.). Fortune, as a seer, suddenly became aware of the subtle demon she had created. However, whoever is not sensitive does not notice the subtle result of this concentrated rage. We will now see what this can amount to when unformed and even unscrupulous persons venture into all that is occult.

Marguerite Gillot She was a nurse in a maternity ward in Paris. She was interested in occultism but, as the story **Aux portes de l'invisible** [170]reveals, was a deeply religious Christian. Fortunately for her. She writes: Madame A., a lady in my circle of acquaintances, wanted to make me her active collaborator in occult matters. She saw in me “a medium” who, under her guidance, could acquire a high degree of occult power and from which she would reap every benefit. She wanted me to give up my profession. However, I categorically refused. Thereupon she attempted to manipulate me through magic. She reinforced this through repeated visits to me. One day—I was cracking under the weight of work—she burst in on me “to have a chat.” But that was not what I wanted at all. Thereupon she chose “to rest a bit” in my studio instead. But in the evening she was still sitting there. Exactly nine days later, at 1 a.m., I was called out to administer anesthesia during a delivery. While I was working, I felt myself being overwhelmed by an indefinable unease. My fatigue was particularly great. A fatigue that had also been making itself felt for several days.

Note: That, too, is a characteristic of an occult attack. An inexplicable and persistent fatigue that leads to depression. From the depths of the soul emerges, seemingly without reason, a great sadness and a deep despondency.

40.7.3.2.a. “They are larvae”.

After giving birth, I collapsed into bed, hoping to be back on my feet upon waking. But an hour later, I woke up with an unbearable headache that worsened with the slightest breath. It was as if someone had broken open my skull and exposed my brain. I had a fever of 40.2 degrees. While I was pondering its source, I suddenly saw two hideous, slimy creatures, neither

[170]Gillot M., Aux portes de l'invisible, Neuchatel (Ch), La tableronde, 1968, 36.

animal nor human, swaying back and forth. Their bodies ended in a sort of 'tail,' a bit like the stone gargoyles of cathedrals. One was reddish, the other greenish. With a sarcastic grin, they swayed up and down. I was terrified. Suddenly, it became clear to me. My condition had an occult origin! At that very moment, I heard a voice say: “They are larvae.”

Gillot immediately 'knew' that if those creatures touched her, it would entail instantaneous death. She then hobbled to her room. She took her pendulum and bent over a map of Paris and the surrounding area, trying to determine the source of the attack. Suddenly, the pendulum wobbled and even fell from her, right above A.'s residence. She continues: “Meanwhile, driven by my 'instinct,' I kept watching the larvae that kept approaching, dangling constantly. I looked at them and made the sign of the cross. At that very moment, they vanished into the air with a sound like crumpled tissue paper. Immediately afterwards, I could breathe deeply and my headache subsided. I left my room to freshen up. The nurse on duty the night on the first floor was just coming down the stairs. With a cry, she stopped in dismay and said: “I am going to call your mother.” I asked her to prepare me a grog.”

40.7.3.2.b. A baby as a victim

So the writer is rid of it. But there is more. In black magic, according to the writer, there is a law. “If someone makes use of larvae, they want a victim at all costs.” Well, the writer turned out stronger than A., because she had discovered the source and prayed. Thereupon the larvae threw themselves upon a defenseless little creature, a baby of only three days old. His crib happened to be right above her room. It died suddenly. The doctors who performed the analyses afterwards and found nothing to explain the sudden death were baffled. This was my first contact with low-quality magic.

D. Fortune , **Psychic Self-Defense* [171]*, also mentions that babies, due to their vulnerability, can be the first to fall victim, with the most sensitive adult following. And furthermore: the larvae wanted to complete their mission. However, they failed to kill the nurse and so they chose the baby. A qualified and magically stronger exorcist could have destroyed these larvae by absorbing them into himself, analogous to what Fortune did with her avenging demon. Then this evil would have been permanently removed from the world and the baby would not have died.

[171] Fortune D., Psychic Self-Defense, a Study in Occult Pathology and Criminality, Amsterdam, Gnosis, 1937, 98.

40.7.3.2.c. The rebound

Gillot turns out to be stronger than A. She writes: “A few days later I learned—it is bizarre but lawful—that A. had paralyzed legs since that evening as a result of a fall. One of her acquaintances told me that she will not be able to go for several weeks.”

40.7.3.3. Hexe Petra

Let us delve into: *Witch Petra* [172], who was interviewed in the German monthly magazine *Cosmopolitan.* The interview was titled : “ And wholeheartedly wishing you all the worst”. Petra says that she is a black magician. This means that she can cause harm and misfortune to others. She uses her skill when someone disturbs her in her activities. Angelika von Hartig, who conducted the interview, says that she had a 'careful' conversation with Petra. Indeed, one cannot be careful enough with such a witch.

Petra , a 21-year-old from Munich, is of the 'punk-like type'. She is known in the disco and punk world.

- Her type of being a witch is: “ being herself ”, with everything that entails, even making people sick if necessary, causing people accidents, yes, even killing them. Which implies that the 'conscience', for example in the biblical sense, leaves Petra completely cold, 'cool'.

- Her type is furthermore exercising ' magical power '. Which manifests itself, for example, in telepathy, in going to the 'witches' sabbath', or in casting lots on someone.

- Furthermore, her type is to be a ' herb woman '. Knowledge of plants is absolutely necessary for her. Among other things, to “fly to the Sabbath” in an out-of-body state, something that, incidentally, is very traditional in those circles.

- The witches' sabbath. One rubs oneself with a witch's ointment from the waist to the neck. The biological body is, as it were, brought to a standstill because the soul, in its astral (subtle) body, exits and thus leaves the body. Let us refer to the story of Father Trilles : an out-of-body magician (6.1.1.). As a connection to the biological body, only “ein ganz dünner Faden” remains, or what the Bible calls 'the silver cord' (*Ecclesiastes 12:6*).

Petra composes the herbal ointment herself. In doing so, she strengthens her life force by means of the life force of the herbs. Consider, for example, our homeopathy or Bach flower remedies, which also work with the subtle, not the biological, life force. She receives the prescriptions for this mediumistically when she concentrates on a specific spirit—"ein Geist, eine

[172] Hexe Petra , interviewed in the German monthly magazine Cosmopolitan , No. 10, October 1985.

Frau"—who is close to her. This spirit revealed itself as a deceased lesbian who lived around 1500 and was condemned and hanged by the Inquisition at the age of 24.

40.7.3.3.a. I take revenge.

Petra continues: “ Anyone can turn to me (note: to see a problem 'solved'). However, I curse no one I do not hate myself.” Therein lies the rule. What someone does with that energy, for good or evil, is of no further concern to Petra. A witch, of the Petra type , is, as mentioned, familiar with the workings of herbs. She can increase her willpower and occult energy in this way. That is precisely the twofold instrument with which she operates. Especially when someone “does something” to her. She says: “ I take revenge! I exercise revenge by concentrating insanely strongly on the person in question. I visualize (note: I imagine) what I am doing to them, for example in the event of an accident, an unfortunate fall, or something similar. I keep this imagined, but insanely strongly desired event, this fate, before my eyes uninterruptedly. Until the event actually occurs .” Therein lies her description.

- Three years ago in Berlin: a complete stranger laughed at her punk appearance. “ I stayed 'cool'. I let him hurl a lot of insults. Twenty minutes later, I was so fed up that I wished I had killed him. So I followed the man. He lived two streets away. For fourteen days, I crept after him, while drilling my gaze into his back (note: the so-called “magnetic gaze”). Finally, one afternoon, he came out of the house. He wanted to cross the street. I concentrated like a madman. And lo and behold: he waited until a car approached. He drove straight into the car. The result: a concussion, and a quadruple leg fracture up to the thigh. I got informed .”

- Homicide: In London, she was followed by someone on account of thefts in department stores. “ I was so furious because he had reported me that I almost suffocated. I concentrated. At night I stood under his window and ‘shot’ my hate energy purely at him. Three weeks later the man fell down the stairs resulting in a broken neck . According to Petra, it takes an average of two to three weeks for a curse to take effect. Until then, one must curse the person with intense concentration, until the natural protective layer (note: the aura) around ‘the target’ is ‘full of holes’. Only then is his life energy exhausted and ‘fate’ befalls him. Let us remember: Every quantitative increase or decrease leads to a qualitative leap. That leap here is “fate” that befalls him, the accident, after having constantly escalated the hatred. It goes without saying that our nominalist jurisprudence has no grip on such

criminal practices. In archaic cultures, things are different, as we shall see (10.4.).

40.7.3.3.b. Our relationship is purely spiritual

Petra continues. " I started very early: at twelve and a half years old, I began my first 'relationship'. I didn't skip anything in the following years: men, women, "everything came along". Today, however, I feel ancient and cleared. Man is bisexual according to his own destiny. Yet, nothing in that area has given me lasting satisfaction. A good spiritual friendship means essentially more to me. I have become totally asexual ." She lives with her boyfriend Jürgen. He is a year younger than her. " Our relationship is purely spiritual."

"My mother already possessed 'special powers' herself. She is a clairvoyant woman and she is also good at cursing. The curse has always worked. The difference between my mother and myself: I know who I am; she never came to realize that she is a witch." Petra knows her "occult status," her deeper, occult soul. She knows that she is a witch. Her mother did not know. Seers state that quite a few seemingly 'ordinary' people are also witches or magicians, but simply do not realize it. Sometimes, however, something does sink in. For instance, a lady wondered if she was a witch, "because every time she cursed someone, they were struck by a striking evil."

40.7.3.4. The Man-Eater of Montpezat

Some kind of sexual magic seals the agreement, so we wrote. We illustrate this with what follows. J. Durand , *Les Sorcières*[173] writes about a certain Catherine, who, according to Inquisition documents, is called 'L'ogresse de Montpezat'. Montpezat is located north of Thueyts (Ardèche), in Le Vivarais.

Durand recounts. Catherine, full of resentment against everyone, is searching for medicinal herbs. She had it in for her neighbor Champalbert. At the Col du Villaret, she suddenly sees a black hare blocking her path. He has long, pointed ears. He looks at her intently and says: "Catherine, you have something against your neighbor. I will give you a powder with which you can kill his cattle. Do as I tell you. Once you possess proof of my power, you will return here." Catherine does as she is commanded. A week later, she meets the 'hare' again. He says: "Catherine, if you are willing to renounce God, who recreated you in baptism, and take me, Barraban, as your lord, then I will make you a rich lady. Then you can take your revenge."

[173]Durand J., Les Sorcières, Pont - Saint - Esprit (Fr), La Mirandole, 1990, 63 / 71.

She agrees, draws a cross on the earth, and crushes it with her feet. The pact is sealed. The 'hare' imposes upon her, among other things, the desecration of a host. She must spit it out again at the graveyard. She promises to do so. Thereupon, the 'hare' transforms into a demon with a human appearance. They both have sexual intercourse.

Afterwards, the demon assumes the form of a 'hare' again. He decides: “Now you are mine with your body as well as your soul. Physically, you shall never again belong to a man. In place of the host, Catherine, you shall eat the flesh of children. I will have it delivered to you during the Sabbath celebrations. In doing so, you shall venerate me.” Thus, Catherine was endowed with malevolent powers. For decades, she sowed fear throughout the region. On September 25, 1519, she was arrested by the Inquisition. She confessed everything, including that people ate children during the Sabbath. On October 12, 1519, she was burned alive... according to the customs of that time.

Magicians say that because of their sex, Catherine is from then on a real witch. Here, too, the principle of “incarnation of the deity, deification of the human” applies. If the deity incarnates in man, man is deified. Even if it concerns a demonic god. As already stated, the two auras unite into a single aura during orgasm. The two 'lovers' then exist within each other. Catherine thus shares in his demonic attributes.

40.7.3.5. A witches' sabbath

40.7.3.5.a. The one who can

Let us remember Ngema, the sorcerer. He stepped out and went to the master, to 'the one who can'. “There were many of us, and we had a good time,” he said. It was perhaps a kind of witches' sabbath involving sexual and wild rites; a number of people tell similar stories about their night dreams, however without realizing the full implications of what they are saying.

Witch Petra told us that she lives with her boyfriend Jürgen, but that she has no further connection with him. Witches who also leave the body and attend a sabbat claim that they experience a form of sex that is much more intense than what an ordinary man can offer them. And that is why they shun sex with 'earthly' men. Let us compare this sexual union of Petra with that of Catherine and her 'hare'.

S. Freud read the book *Malleus malefic arum * by Jacob Sprenger (1486 edition) and Heinrich Institoris (1498 edition). It has become the classic handbook of European anti-Satanism. In a letter to his friend and physician Fliess, he writes: “If only I could find out why witches, in their confessions, always claim that the sperm of the devil is 'cold'.”

In *Tobie Nathan , *Le sperme du diable* , [174]Freud 's concern is mentioned on the cover of his book. From Catherine's story, this becomes understandable. Witches do indeed claim to have subtle intercourse with demonic beings during a witches' sabbath, in an out-of-body state. It stands to reason that such a fertilization, like all black magic, feels particularly cold.

40.7.3.5.b. A descent into hell

For some of the older generation among us, the expression 'descent into hell' may still sound familiar. In the prayer 'the Twelve Articles of Faith', or the 'credo' (Lat.: “I believe”), it reads: “I believe in Jesus Christ, His only Son, our Lord, who descended into hell and rose again from the dead on the third day”.

They emphasize that the seer, with his or her 'spirit,' literally descends below the ground floor via a minimal out-of-body experience into the sphere of the spirits to be summoned or contacted. This implies that the one going to the underworld involves their thoughts, imagination, will, and subtle soul-body. It therefore requires considerable concentration. If thoughts are distracted, such a thing will not succeed, just as is the case with all other magical work.

In Hebrew, one speaks of 'Sheol,' the underworld or the depths of the earth into which the souls of the dead descend and lead a shadowy existence. This “literally descending below ground level” implies, for example, that a seer indeed sees such an astral body 'sinking' into the earth.

'A visit to the underworld' or 'a descent into hell' have already been mentioned repeatedly in this text. “We were many and had a good time,” (3.2.3.) so the village sorcerer Ngema told Father Trilles after returning from a witches' sabbath. The witch of Endor also visited the deceased prophet Samuel there. Odysseus likewise knew of a hell vessel, just like the Italian

[174]Nathan T., Le sperme du diable (Éléments d'ethnopsychothérapie), Paris, PUF Les Champs de la Santé, 1988.

poet Dante. In his ' Divina Commedia', [175]he guides us ' in a hundred cantos' through an underworld. Drukpa Kunle prevented the spirit of the deceased monk from wandering in the Bardo, in the underworld. Frau Möller became a medium for a soul from the underworld, a deceased woman who complained about her miserable condition. If she remains deprived of all help, she leads into the dark depths of nothing but a zombie-like existence. She is then like a 'refaim' like *Psalm 88 (89) 11:13* suggests a soul without life force. It lacks the Spirit of God , as expressed in *Genesis 6:3.* There God says that He bestows His life force upon those who wish to know Him.

Isaiah 34:14 mentions Lilith [176], the goddess of the underworld. "There in the darkness we find wild cats and dogs, devils meet, shadows haunt there." People who have behaved like wild animals in their lives, and who in their subtle bodies feel related to such predators, find their soulmates there after their death.

Proverbs 23:27 says: "It is a deep grave, the prostitute." In other words: whoever gets involved with a prostitute is getting involved with a hellish figure. Her dwelling is the visible and tangible presence of the underworld on this earth. In *2 Peter 2:4* we read: "God did not spare the angels who acted unscrupulously, but placed them in the deepest depths of the underworld and gave them over to darkness, where He has stored them up for the judgment." Naturally, the descent of Jesus into the underworld does not go unmentioned here. It is the foundation of our salvation,

40.7.3.5.c Goya's Black Paintings

More than one Trinitarian seer will tell you—anonymously and in complete silence—that Ngema departs to there, to that underworld. Afterwards, once awakened, he says to Trilles: "There were many of us, and we had a good time." You can imagine what a black wizard, who has more than one murder on his conscience, means when he says he had a good time. Well, a number of people tell similar stories about their night dreams, however without realizing the full implications of what they are saying.

Seers will offer a possible explanation for this. Perhaps such people leave their bodies in their sleep at night to attend a witches' sabbath. When they wake up, they usually remember nothing of it or have only a vague memory of a bad dream that they do not take too seriously. In this way, they visit, even during their lifetime, the place where they will reside for a longer or

[175] Dante A., Divine Comedy, see http://www.gutenberg.org/ebooks/8800
[176]Jacques Bril, Lilith ou la Mère obscure, Payot, Paris, 1984

shorter period after their death. Only the bondage of their subtle body to their biological, physical body during their life on earth prevents this during the day. But once deceased, once they are detached from their physical body, they automatically go to that place to which they were already attracted—subtly—during their lifetime. However, they spread this bad radiation around them during the day. This is likely related to their 'occult status,' to serious mistakes they made in some previous incarnation.

Let us look at the work of the Spanish painter *Francisco Goya* (1746/1828). Towards the end of his life, he became very depressed. The unusual style of his later paintings led to the term Goya's 'black paintings'. These consist of a number of works, painted in dark colors, that depict macabre themes. For instance, one of his paintings from 1797 is titled: ' *The Witches' Sabbath* '. In this work, the devil is depicted as a goat on his throne, amidst a group of witches offering him his food: young children, full of vitality. Goya must have seen such scenes in his imagination—not in his fantasy—otherwise he would not have been able to paint them in such detail.

40.7.3.5.d. Marilyn Monroe

Let us also mention that, according to Jay Harrison [177], Goya was one of the favorite painters of film actress Marilyn Monroe. The same author also mentions that she is said to have shared a bed with some forty men. Elsewhere, we heard that Mrs. Monroe said she had such dreams as well. May we assume that this is also the case for Goya? Some seers tell us that quite a few people descend to the underworld in their deep sleep, to the center of the earth, beneath the throne of Satan. Sexual orgies are said to take place there, just as Goya painted them.

Jesus dies and immediately goes to hell and proclaims the good news there, just as he did on earth. Saint Peter states this very explicitly. The spirits that have resided there for centuries are given one more chance. God judges and condemns them, but always with goodness. Look at the pornography as it is experienced in many circles today; that is simply the atmosphere of hell, that is like the night dream to the underworld, but now in broad daylight.

A seer tells us that when he travels there at night, he sees exactly the same thing as Goya and Marilyn Monroe , but that he also sees a similar layer rising from the underworld, encompassing the earth and reaching into

[177]See Jay Harrison, Marilyn Monroe, Rebo productions, 1992, Surrey, England, p.190.

the universe. He also claims that he recognizes some people there. They go there every night in an out-of-body state and, to use Ngema's words, enjoy themselves there (3.2.5.e.).

40.7.3.5.e. Van der Zeeuw : "the hell"

Van der Zeeuw describes in "the hell" [178]likewise a kind of witches' sabbath, something that actually amounts to a sexual orgy. He also says that in that other world, like knows like. While the lower never recognizes the higher, the higher does know the lower. He who is at home in the lower realms cannot visit the higher spheres. He who is at home in the higher spheres can visit everything that is lower. Let us compare it to a submarine that can take on ballast, descend, and release this ballast, causing it to rise again. However, a submarine carrying too heavy a weight, which it cannot rid itself of, never reaches higher than its specific gravity allows. The Earth's surface bears our biological body, so to speak, and conceals the true and decisive situation. We have repeatedly referred to this as the "occult status of man". That gross physical body is connected to our subtle physical bodies. But once this earthly point of support falls away with death, the subtle bodies float of their own accord to the place corresponding to their ethics, to their "specific gravity".

Even now, during our earthly existence, we ourselves decide our situation after death, acting whether conscientiously or not within the depths of our soul. Fate analysis, depth psychology, and end-time doctrine are closely interrelated and merge into one another. A dark and black aura descends deeper, while a light aura rises upward. The earth seems like a point of contact, an intermediate station, a meeting place where high and low spirits can meet. Finally, Van der Zeeuw states that the lower will always have the urge to destroy the higher, so that the higher must constantly protect itself against this. In this context, we have already spoken of demonism and Satanism. This makes it clear once again that life and death here are subtle realities. Life on earth already shows a trained observer who possesses a demonic soul body and who possesses a glorified one. These subtle bodies or auras are already present but only reveal their true form fully after the death of the biological body.

40.7.4. Energy is stolen.

[178] Van der Zeeuw G., Clairvoyance in Space and Time, The Hague, sd, 139.

40.7.4.1. They live among us.

Sensitives and seers claim that vampires are, first and foremost, 'ordinary' people living among us. Yet they steal the life force from their fellow man. Often, these energy vampires are unaware of it. People who stay in their company too closely and for too long quickly become exhausted and feverish.

Not only the living, but also deceased people can steal energy from their fellow human beings. Their subtle body remains close to their 'corpse'. However, the subtle cord connecting the physical body to the subtle body has not yet been broken. This subtle body leaves the body at night in search of the energy of living people, during their sleep. Disturbing dreams can accompany this energy theft. However, not everyone remembers such dreams, but they do experience in the morning that their night's rest was far from refreshing. Sustained vampirism robs the victim of more and more energy. If there is no adequate defense, the victim eventually dies of exhaustion.

40.7.4.1.a. Proverbs 7: struck by death

Let us refer to *Proverbs 7* , where the father warns his son not to seek out the 'harlot' who strikes even the strongest men with death. In Biblical terms, this means that such a woman of loose morals does not take his life in the biological sense of the word, but that she strikes him in his occult, subtle life force. In those cultures and in Biblical religion, this is perceived as an even greater calamity. An excerpt.

“Look, a woman approaches him, dressed up like a maiden, her heart deceitful. How enterprising and provocative she is. Naturally, her feet cannot endure it in her house. Shamelessly, she addresses him: “Searching, I have found you. I have covered my couch with blankets, with embroidered and Egyptian fabrics. Where I lie, I have sprinkled myrrh, aloe, and cinnamon oil. Come on over. Let us live love-drunk until morning, just enjoy ourselves, in lust. A husband is not to be found in my house anyway. He is away on a long journey.” Through persuasion she seduces him. With the sweet magic of her lips she leads him along. Truly, without hesitation he follows her, like an ox heading to the slaughter. He is like a madman who, with his feet shackled, goes to his torture chamber, until an arrow pierces his liver. Or like a little bird that flies into a net, without realizing that his life is at stake. Do not get lost on the paths of such a person. For numerous are those who have been struck down by death by such women.

Let us emphasize: “his life is at stake” and “numerous are those who have been struck by death”. There is no mutual exchange of life force, but rather a drain for the benefit of the prostitute and especially for the beings who surround and accompany her. The Biblical one speaks of the “spirit/flesh” contrast. 'Spirit' stands for 'life' and 'divine life force'. 'Flesh' signifies a life devoid of that life force, a life that, Biblically speaking, resembles what is dead more than what is alive. For the religious person, that which is merely—let us note the exclusive—'flesh' is inadequate and stripped of all holiness.

In *Proverbs 23:27,* the writer says: “A prostitute is a deep grave, a stranger a narrow pit.” In other words, whoever engages with a prostitute is entering into a hellish figure. Her dwelling is the visible and tangible presence of the underworld on this earth. Whoever engages in prostitution becomes flesh to the unscrupulous degree, according to *Genesis 6:3* , such that God’s very spirit is cast out. In this Bible text, God says that He no longer invests His energy in unscrupulous people.

From a secular perspective, it is a harsh judgment pronounced here regarding prostitution. One hears arguments that it has a social function. Through its services, rapes in society can decrease.

Sacrally, it is of course a different story. Let us consider the mingling of subtle life forces that occurs time and again. It is not the people with the highest ethical and religious standards who come to visit her, far from it. This causes her to increasingly defile her aura, making it darker. And she passes this defilement on to her next client as well. It is a recurring interplay. At the moment of orgasm, both their auras merge into one shared aura, and an intense exchange of subtle soul matter takes place.

In her book **Psychic Self-Defense** [179], D. Fortune writes: “At the moment of sexual union, a psychic (understand: subtle) vortex is formed, resembling a waterspout, a funnel-shaped swirling vortex. This rises 'towering high' and reaches into the other world. Not only both their biological bodies but also their subtle bodies are involved in this. However, given the quality of the energies being exchanged, the word 'towering high' would be better replaced here by 'hell-deep'.”

[179]Fortune D., Psychic Self-Defense, Amsterdam, Gnosis, 1939, 13.

A tourist, unable to resist such the temptation of a big city, confessed his mistake to a clairvoyant. The latter sighed and said: “I am going to help you, but know that cleansing your aura will take me hours of work.”

40.7.4.1.b. The prostitutes bathed in the blood.

Let us recall the text of 'the lying spirit' (5.2.1.). In *1 Kings 22* , the prophet Mikeah advised King Ahab not to go to war. However, the king's four hundred seers, who were not in friendship with Yahweh, predicted his victory. Mikeah warned the king that he had seen Yahweh sitting on his throne and allowing a spirit to become a lying spirit in the mouths of the four hundred seers. The king did not believe the prophet and went to war anyway. He was struck by an arrow in the battle and bled heavily. Because he led the battle, the king had to remain standing in his chariot. Towards evening he died. The Bible [180]continues (*1 Kings 22:38*): “When they were washing the chariot at the pool of Samaria where the prostitutes washed themselves, dogs licked up the blood.”

But let us pay attention to how **the Bible of Jerusalem** [181]translates this text: “Dogs licked up the blood and the prostitutes bathed in it.” For those familiar with magic, this text is significant. No one bathes in blood simply for pure pleasure. In that sacred cultural context, the life force of a ruler was much stronger than that of his subjects. It was royal blood, and the fluid was therefore considered particularly 'holy' or charged with power. The prostitutes of that time must have known this. By bathing in the blood of the deceased Ahab, they appropriate the occult, subtle power present in the blood of their king.

Let us refer to the biblical story of King David and Abishag (5.1.11.). The king was also able to recharge himself with the subtle energy of the beautiful Abishag. In both stories, there is a transfer of energy. Those who have too little find it with those who have enough. The prostitutes do this unsolicited through the blood of their deceased king. We can speak of vampirism here. In the story of Abishag, it is not really a matter of 'stealing'. Abishag possesses that power in abundance and expressly wants her king to share in it, so that he may resume his administrative duties. It is sufficient that David and Abishag stay in close proximity to each other for the power to transfer. They shared a bed but did not have sexual intercourse. Therefore, one can state that the term 'vampirism' is misplaced here.

[180] See the Willibrord translation from 1955.
[181] La Bible de Jérusalem, Les editions de cerf, 1978

If we were to suppose that David and Abishak had experienced sexual intercourse, it would have been a very different story. From an occult perspective, their auras would have been more intensely mixed at the moment of the sexual union . Perhaps that would not have been an edifying example for a biblical story.

40.7.4.1.c. Staying alive without food.

Let us delve into this vampirism, but now in a completely different way. In his work ' *Le vampirisme'* [182], R. Ambelain cites a number of writers who noted that frogs and lizards are still found alive in hollow, enclosed spaces within very old rock layers. These animals were apparently trapped there for centuries. The question arises as to how they could have survived without food for all that time. According to witnesses, such spaces have already been found in Imberg, Mansfield, Basel, Tivoli, Newport (UK), Antem (Indiana), and Antwerp.

Ambelain refers in his book to Colonel de Rochas, * *La suspension de la vie* [183]*. This author cites other similar cases. These mainly concern toads, sometimes lizards, and occasionally a snake. The toad has traditionally been known for its mediumistic qualities. Hence its role and presence among the sorcerers and witches of yesteryear, and this is because the toad easily senses subtle forces. This is likely a vampiric phenomenon. The animal exits its body, finds its food through subtle means, and passes this on to its biological body, which thereby remains alive. We will see that this phenomenon is not limited exclusively to animals. We will examine a remarkable experiment that illustrates the subtle interaction between humans and animals.

40. 7.4.1.d. 'Looking to death' at a toad.

R. Montandon , **De la bête à l'homme* [184]*, describes a rather bizarre experiment in Champagne, near Etoges, in September 1817. Let us summarize his story.

---

[182]R. Ambelain, Le vampirism, Robert Laffont, 1977, p. 196-200.

[183] En son ouvrage *la suspension de la vie* , 1913 (196) le colonel de Rochas cite bien d'autres cas de ce genre. On observation toutefois qu'il ne s'agit que de crapauds, exceptionnellement de lézards. Or, le crapaud is an animal particulate matter of medium-sized quality. This is the role and presence of the sorciers d'autrefois, and the quality of the 'detection' of the presence of the forces indefinies. Nous avons vu (…) that the vampire is necessaired with the son vivant in a medium, and still remains alive after death. This is logical, the medium between the psychological elements and not the physical organs. And it is a medium-sized matter that is perpetuated by crap, plus rareness by the lézard, or by the serpent, the subsister without prendre the nourriture apparente and the face normal. Medium, the crapaud is doubled, and the fluid vital necessity, is the natural environment of the world. Il vit alors exactement de la vie des vampires.

[184] Montandon R., De la bête à l'homme. (Le mystère de lapsychology animale) Neuchâtel, Victor Attinger, 1943, 143/144.

Three men—a 25-year-old doctor, a professor, and a third person—had read in an old book on necromancy that magicians can kill a toad by gaze alone. Driven by an empirical mindset, they wanted to replicate this and placed a toad in a suitable glass jar on the table. The toad remained still. The doctor crossed his arms, rested his elbows on the table, and began to observe the toad intently. He stood about two feet away and in the presence of the other two, who were watching what was happening. During the first ten minutes, the observers noticed no change in the doctor's behavior. He appeared to show only curiosity. But that changed. By the tenth minute, his gaze seemed to express a kind of dissatisfaction and regret. From the tenth to the fifteenth minute, the physician gradually and, as it were, involuntarily moved closer to the toad, to a distance of about three to four inches, whereby his effect on the toad seemed to double. At the fifteenth minute, he changed the position of his arms. He no longer crossed them, but rested on his hands. These now seemed to clench together. His gaze took on the look of rage. From the fifteenth to the eighteenth minute, his face first turned red, then very pale and covered in sweat. At the eighteenth minute, the toad burst apart.

During that entire time, the two observers had noticed no change whatsoever with the toad. She kept her gaze fixed steadfastly on the doctor. He explained that he had initially endured a general unease. But little by little, life had tensed up within him. Had the experiment lasted a few more moments, he would not have known whether he could have continued. He said that he would have collapsed or become unwell. Or that something even worse might have happened to him. He attributed this to the revulsion and the various sensations he experienced during the experiment. This illness had no further consequences and was apparently the result of the subtle power struggle. The toad is evidently an excellent sorcerer or 'fascinator' and possesses a great deal of subtle energy.

40. 7.4.1.e. The power of the eye.

Montandon (oc) cites Ch. Lafontaine, **L'art de magnétiser [185]**. Lafontaine, as a magnetizer, works with soul matter. He points out the danger of such experiments. He states that the power of the animal's eye over man is great, but that conversely, the power of man over the animal can be even greater. Even to the point of killing the animal. Sometimes,

[185]Ch. Lafontaine, L'art de magnétiser (Le magnétisme animal), Paris / Geneva, 1880, 338,

however, man does not gain the upper hand. Both influence each other and 'fight' to the death, with the strongest prevailing.

If the gaze of the crawling creature is directed at the gaze of man, and man weakens, then the earthbound fluid of the animal penetrates man overwhelmingly, and the latter lacks his human fluid, with the result that he weakens even further. This is most certainly the case on that infrahuman or subhuman plane. Then another kind of soul substance acts as a power factor, namely the atavistic soul substance, so that the soul substance of the animal—in this case the toad—takes possession of the human soul depths and man unconsciously becomes a 'toad', yet subject to the physical toad before him. Lafontaine warns: “Once wholly and completely in the enchantment, under the spell of the toad, one can no longer escape it alone.” The animal, or rather, the spirit that controls the toads, can turn out magically stronger.

40.7.4.1.f. Their dead body was beautiful and streaked with blood.

Having illustrated the reality of subtle workings, we are ready to delve deeper into the phenomenon of 'vampirism'. R. Ambelain, * *Les vampires* [186]*, defines the term more precisely: “A vampire is a being, e.g. a still living human being, or a subtle phantom, that either sucks or drinks the blood of other beings in order to feed on it.” Ambelain notes that the phenomenon reached a peak in the years 1650 to 1750, particularly in Eastern Europe and the Balkan countries.

In the case of a deceased person, folk belief holds that their subtle body, the phantom, remained bound to the corpse. This phantom emerges at night and sucks the subtle life force out of living people during their sleep.

This vampirism was (and is) feared especially in Eastern Europe and the Balkans. People do not talk about it too openly. Communist regimes suppress this popular conviction. Moreover, it is contrary to the materialistic view of Marx and Lenin. Nevertheless, it is known that Stalin possessed books on magic and even provided them with notes.

If a village experienced a striking number of deaths shortly after the passing of a fellow villager, people knew what to do. They opened the grave of the deceased. If the body was still beautiful, supple, and drenched in blood, they believed it was a vampire. Then they thrust a pointed stick

[186]Robert Ambelain, Les vampires (De la légende au réel), Paris, 1977, 175 ss.

through the heart and chopped off the head. If fresh, beautiful red blood spurted from the 'corpse', they were certain. The 'dwelling', the earthly abode of the vampire, had been destroyed. The physical body was no longer supplied with life force and wasted away. In this view, it is advisable to choose cremation upon a death, not to bury the corpse. In this way, the potential vampire sees that his post-mortem 'dwelling place' is already taken from him in advance.

It is claimed that vampirism is contagious. Whoever is deprived of their subtle energy tends to replenish this deficit by stealing energy from others. We illustrate.

40. 7.4.1.g. He was bitten and died a short time later.

It is 1732. A surgeon and two army officers state that a certain Arnold Paole was exhumed and examined shortly after he was buried in a village not far from Belgrade. He had told his fiancée that, during his service in the Greek army, he had been bitten by a 'vampire'. He feared that this would make him bloodthirsty in turn. Some time later, he dies. Shortly thereafter, calamities plague the village. The modus operandi of a vampire is recognized in this. According to the prevailing custom of the time, his grave was opened and his corpse exhumed. It was intact and pink. Two streams of blood still ran from his lips. They invoked the traditional method and pierced his heart with a hawthorn pole. The corpse let out a bloodcurdling scream. Dozens upon dozens of analogous cases were reported and neutralized in this way between 1650 and 1730.

D. Fortune mentions in her book ' *The Secrets of Dr. Tavernier* ' a similar story titled 'The Vampire' [187]. It is set in England shortly after the First World War. She says that it really happened, like all the stories in her book.

40.7.4.1.h. Their bodies were beautiful. They were canonized.

Le vampirisme [188]*, R. Ambelain relates the following regarding the theft of life force. St. Francis Xavier (1506/1552) was one of the first Jesuits and 'the apostle of India and Japan'. He died on December 2, 1552. His body was placed in a coffin filled with quicklime. The lime causes the corpse to decompose rapidly. The intention was to take it to the city of Goa shortly after his death. A few months later, on February 17, 1553, the coffin was opened: the body was fresh and pink, like that of someone sleeping. No signs of decay were found. An incision was made in the corpse with a knife. Fresh blood

[187] See on this website: Text 37: About: "The Secrets of Dr. Taverner", Story 1: The Vampire.
[188]R. Ambelain, *Le vampirisme* , (De la légende au réel), Paris, 1977, p. 112/113., 150/186

dripped out. The corpse emitted a very pleasant 'scent of holiness'. Ten years later, in 1612, the corpse was still just as supple and pink. Upon an incision, fresh blood flowed out again. Francis was canonized in 1622. In any case, the holy Jesuit did much good but apparently sucked the life out of his fellow men, apparently just like the most vulgar vampire from the Balkan countries.

Ambelain, oc, also mentions the monk Charbel Makhlouf (1828/1898), whose grave yielded a stream of fresh blood for years. After his death, many miracles were still attributed to him. Every time his grave was opened, blood still flowed from his body. Rome declared him beatified in 1965 and a saint in 1977.

Ambelain refers to Dr. Larcher's ' *Le Sang vaincra-t-il la Mort* ?' Larcher investigated the events following the death of the 'great' Thérèse, Thérèse of Avila (1515/1582). Popular folklore also knows of a 'little' Thérèse, Thérèse of Lisieux (1873/1897). The text below discusses the Thérèse of Avila exclusively. It is said that her grave constantly emitted a penetrating scent of violets, irises, and lilies. A withered tree nearby suddenly sprouted leaves and flowers. Her grave was reopened eight months later. The corpse was intact and permeated with a kind of fragrant oil. The flesh was as supple as on the day of death. Oil dripped from every limb. The corpse was washed, given new clothes, and placed in a wooden coffin.

Two years later, it was decided to move Teresa's body to Avila, and the tomb was reopened. The body appeared to be in the same good condition. The left arm was removed. Bright blood flowed from it. They wanted to keep it in the convent. Later, in 1586, doctors exhumed the body again and examined it. It was intact and supple. In 1592, it was exhumed again. The corpse was supple and emitted a pleasant scent. The doctors removed the heart. It was kept in a reliquary in the convent. In 1594, the coffin was opened again. The convent superior testified that the body was just as fresh and supple and gave the impression that it was still alive.

In 1598, sixteen years after her death, the flesh was still just as supple and fragrant. In 1604 and 1616, twenty-two and thirty-four years after her death, a rib, her right foot, and various pieces of flesh were removed. Each time, normal, red, and bright blood flowed. A papal letter then issued an excommunication against anyone who would cause further damage to “this temple of the Holy Spirit, where popular piety wanted to destroy what God had seen fit to preserve.” In 1750 and 1760, the body was exhumed again.

After 178 years, it remained still supple, pleasantly fragrant, and deep red in color. T'Érèse of Avila was beatified in 1614 and canonized in 1622.

We have mentioned three names of 'living dead' or 'saints' above: Francis, Charbel, and Theresa. Some speak of 'signs of holiness' or 'a scent of holiness' in connection with all this. Sensitives, however, claim that they feel quite uncomfortable around such dead people. They have the impression that their life force is being stolen there and speak outright of 'vampirization'. A number of visionaries even advise staying away from them, due to the profound exhaustion one undergoes there. But there is more.

40.7.4.1.i. The stigmata

Let us define: A man or a woman suddenly and with great pain receives the stigmata, i.e., the five wounds that Jesus displayed when he hung on his cross. Both his hands and feet were pierced, a spear was thrust into his left breast, and a crown of thorns was placed on his head. It is highly remarkable, but stigmatized people also exhibit these wounds. Beautiful red blood flows from them. After half an hour, it takes on a more reddish color.

Clairvoyants perceive in a number of stigmatized people a kind of 'angel', a so-called 'saint', or even a being that presents itself as Jesus. Over the centuries, 330 stigmatized people have been known. 280 of them are women. 60 stigmatized people were beatified or canonized. For those who can see them, the stigmata first arise in the subtle body. Through repercussion, they then manifest themselves on the biological body.

The first to suffer from it was Saint Francis of Assisi (1182/1226), the founder of the Franciscan Order. With this, the phenomenon dates back only to the 12th century . No earlier indications are found. In the East, it does not seem to occur at all.

the Italian Padre Pio (1887/1968) also received the stigmata. For 50 years, he lost a full bag of blood every day. Ambelain states that the stigmata always manifested immediately and with intense pain. For instance, one day the monks heard Padre Pio screaming in pain. They found him on the ground covered in blood. Rome beatified him in 1999 and canonized him in 2002.

Ambelain, *Vampirism*[189] says that vampirization and stigmatization go hand in hand: “They are two sides of the same phenomenon that anyone

[189]“It is a matter of vampirism and stigmatization of the opinions of the people involved in the world of phénoménal. (…) The stigmatization of the body is instantaneous and the accompagnement of the situation is

competent in that field can ascertain. Persistent attacks exhaust the victim, sometimes until death follows. According to prevailing popular belief, every victim of a vampire, as already stated, becomes a vampire himself after his death. It is contagious, unless the process can be stopped, as the story of D. Fortune illustrated [190]."

In his book *Le Vampirisme,* [191]Ambelain gives about twenty more examples of stigmatized 'saints'. In addition to the names mentioned, there are John of the Cross (1542/1591) and Therèse Neumann (1898/1962), who also displayed the stigmata from 1926 onwards.

40.7.4.1.y. Why the stigmata?

The medical world and science have no explanation for this. Psychologists speak of a psychosomatic phenomenon, a kind of auto- or heterosuggestion. People identify too intensely with the suffering Jesus. Non-believers can also display the stigmata. A number of psychiatrists believe that it involves insanity. However, stigmatized people do not appear insane. The other, occult explanation involves the theft of subtle life force. This force is extracted not only from humans, but also from animals or plants. The amount of stolen energy is sometimes so great that it rematerializes as blood and sweat. We saw this with Padre Pio. Why it manifests like the wounds of Jesus remains an open question. Even after the death of these stigmatized individuals, their corpses display the wounds. Their bodies remain supple and beautiful. One has the impression that they are sleeping. Sensitives and clairvoyants complain of a feeling of fatigue and exhaustion that radiates from and outwards.

Rome would canonize such people, not for their stigmata, but for their exemplary way of life. What is surprising is the fact that people who appear altruistic can also be such exploiters. With the life forces of fellow human beings that they unknowingly steal, they seemingly do good as well! On the one hand, they help their fellow man, but on the other hand, that help is not innocent. They exhaust others, even to the point of death.

---

intense. (..) I arrive at the conclusion of the souffrance of a tel degré qu'elle arrache des cris à celui ou à celle qui l'endure git, ensanglanté, sur les dalles du Chœur. Les stigmates, la encore, sont apparus instantanément. (..) The legend of the entire victim of the vampire, through the attacks, deviant vampire during the tour. ... And if the wound is damaged, the tire is covered by the charnelle, sachant (inconsiderate or consciemment), and the injury of the 'double' of the sleeper is also reflected in the body of the cell. " R. Ambelain, *Le vampirisme* (De la legende au réel), Paris, 1977, p. 180ss.

[190] See on this website: Text 37: About: "The Secrets of Dr. Taverner", Story 1: The Vampire.

[191]R. Ambelain, *Le vampirisme,* (De la légende au réel), Paris, 1977, p. 182.

“Whoever eats my flesh and drinks my blood has eternal life, and I will raise him or her up on the last day,” said Jesus (*John 6:54*). After this chapter on vampirism, that becomes immediately clear. We share in his inexhaustible life force.

40.7.4.1.k. The apparitions to Bernadette in Lourdes

Let us quote the official website of Lourdes, which welcomes us there: “The apparitions of the Virgin Mary in 1858 draw millions of people from all over the world to Lourdes every year to experience the grace of this place. The Sanctuary of Our Lady of Lourdes is above all the place of healing of bodies and hearts where we humbly come to pray to the one who revealed her name to Bernadette Soubirous: ‘I am the Immaculate Conception’. (…) A welcoming community that serves pilgrims. The Sanctuary of Our Lady of Lourdes is not merely a historical monument that is preserved; it is a living place that is transformed year after year to better welcome pilgrims from all over the world and to introduce everyone to the historical richness and universality of its message.” So much for this website.[192]

Bernadette Soubirous (1844/1879), the visionary of Lourdes, saw a lady appear in a cave in 1858 while tending cattle. This was repeated seventeen more times afterwards. This lady made herself known in the Occitan language with the words: “ Que soy era Immaculada Councepciou”, “I am the Immaculate Conception”. Something that the then fourteen-year-old Bernadette did not understand and which had only been confirmed in a dogma by Rome four years earlier. During the third apparition, Bernadette heard the lady say: “I do not promise to make you happy in this world, but in the other.” Bernadette was repeatedly ill and died of pneumonia at the age of 35. Her body also remained supple after her death. Wikipedia [193], the online encyclopedia, mentions that it was exhumed in 1909 and was still completely intact. This later became one of the arguments for her beatification in 1925. She was canonized in 1933.

40.7.4.1.l. Her body was beautiful. She too was canonized.

It is with great reluctance that we begin this short text. Following what preceded, a number of people are raising serious questions about Bernadette's sanctity. Her body was exhumed in 1909 and was still completely intact. Now, according to Ambelain, the fact that a deceased body does not decay points to a form of vampirization. The enormous question then arises whether this also applies to Bernadette. But it is precisely to this

[192] Source: https://www.lourdes-france.org/
[193]https://nl.wikipedia.org/wiki/Bernadette_Soubirous

question that R. Ambelain, who died in 1997, does not address in his book, which dates from 1976. Bernadette Soubirous is not even mentioned in his work. And this notwithstanding the fact that it was already known in 1909 that her body had been preserved intact. Ambelain must surely have asked himself that question, given the thoroughness of his other research. He had ample opportunity to do so, for Bernadette died in 1879. Perhaps, as a Frenchman, he dared not say anything negative about the French city of Lourdes. He was an erudite man and was very well-versed in the occult. According to Wikipedia, he was not only a well-known French writer, but also a Freemason, an occultist, and a member of several esoteric brotherhoods.

Nevertheless, it would be good if a clear explanation were found for deceased bodies that, contrary to the natural course of events, remain remarkably intact for decades. The question remains: “Where does the energy come from to be able to preserve one’s own body intact even after death?” Is it a supernatural matter? Or is it rather an extra-natural phenomenon? Do such deceased persons provide themselves with the required energy in an out-of-body state, via subtle means, a bit like enclosed frogs and lizards do?

Some also have questions about the promise Bernadette heard from the lady who appeared. “I promise not to make you happy in this world,” it rings out. Critics argue that this is not the course of the supreme being (4.1.7.j.). It is not the Biblical God who makes people unhappy. On the contrary. That was due to the fallacy with which the moral philosopher E. Vermeersch actualized the erroneous denial of God by the Greek thinker Epicurus (6.6.1.), although he should have known better. As already mentioned, sensitive people feel quite unwell in the cave of Massabielle, the place where the apparition occurred.

A number of seers put it much more sharply: “Go to Lourdes and examine how you feel there. If I am there for half an hour, I feel utterly exhausted.” Such clairvoyants further claim that by no means all 'saints' are what they pretend to be. They point out that cunning minds may present a heavenly appearance to themselves upon their appearance, but once you 'pierce through' them, they might well turn into hideous demons. This 'piercing through' would only succeed through people who live in close friendship with God, and who, only after repeated Trinitarian prayer, reveal the true, possibly demonic, nature of the apparition in a clairvoyant manner. This is called 'apocalypticism', bringing to light what remains hidden from the common man. They further point out that healings in Lourdes may be a variant of the 'do, ut des' (do, ut des) that has become so familiar to us by now (5.5.1.a.).

Millions of people have visited Lourdes; officially, 72 miracles have occurred there (in 2025). Probably, a number more have remained under the radar. Yet, these critics continue, the ratio between the potential candidates and the people who have actually been healed does not seem very hopeful. They wonder whether the followers of a pagan religion, with such minimal results, would not have left the sanctuary long ago. Finally, they remind us that such healings may well be supernatural, and that they then only concern the current life. They heal only the biological body, not the subtle. If all this corresponds to the truth, Lourdes does not really seem like the place to obtain Trinitarian energies.

Others, however, argue that the prayer of millions of believers builds up so much good energy at the cave that they create a powerful collective thought form, an artificial elemental (3.2.2.), and that in this way a kind of counterweight is formed. This can then reduce or even negate any potential bad aura of the lady who appears. That is a bonus, but it is not at all the purpose of a place of prayer.

In any case, as long as a clear and rock-solid explanation remains elusive, people like Ambelain, his like-minded thinkers, and those who claim that visiting such apparitions is terribly tiring, or those who assert that it is not really the Virgin Mary, will most certainly be left with a sense of unease. The objective truth must be decisive.

40.7.4.2. Changed homes

A. de Rochas (1837/1914) was a prominent French researcher who gained fame through his experiments regarding the aura, reincarnation, and paranormal phenomena. He was head of the Ecole Polytechnique in Paris but was forced to resign due to his interest in occult phenomena.

In his book , **l'extériorisation de la sensibilité**[194] He states that the hypnotist penetrates the hypnotized person with his soul matter, while the soul matter of the hypnotized person exits to make room for that of the hypnotist. The hypnotist expands his aura in such a way that the physical body of the hypnotized person becomes completely permeated by it. It has, in a manner, become 'his' body. It is precisely because of this that the hypnotist can make his suggestion come true for his patient. It is not a matter

[194] De Rochas , l'extériorisation de la sensibilité, Pygmalion, 1894.

of an actual exchange, but rather of a one-sided penetration. The subtle body of the hypnotized person has exited at that moment.

Feldmann , *in *Occult Phenomena* [195]*, describes a hypnotic experiment in which the feelings of a hypnotized woman are transferred onto a glass of water. If one pricks the water with a needle, the woman perceives it as if one is pricking her body. Clairvoyantly, one will see the woman's out-of-body state concentrated around the glass of water. If one pricks into this, this 'prick' has repercussions in her biological body. It will show a small wound. We wish to illustrate the existence of such unilateral penetration with a few samples.

40.7.4.2.a. Someone is 'pulling' at me.

M. Van Gestel , *My Child Sees More** [196], seeks advice from her clairvoyant daughter. “When I feel irritable and tired and don't understand what is causing it, I ask if my daughter sees anything. Often, someone is 'pulling' at me, as she calls it. Someone who is having a hard time can 'tap' energy from another person. This usually does not happen consciously. It is comparable to a high- and a low-pressure area. The energy flows automatically to the place where there is the least energy. If energy is drawn from a person, they can become tired as a result. Some people clearly have that effect on me. I only have to have them on the phone or visit them and I get the feeling as if I am being 'sucked dry'. Marieke can usually tell me who is pulling at me and what I can do about it.”

40.7.4.2.b. The Chosen Child and the Deceased Lama

Jean-Marquès Rivière , *À l'ombre des monasteres Tibétains*[197] recounts: “The Umze of the monastery, the revered and almighty Lama Mé Thôn-Tsampo, has died. After spending 49 days in the underworld, the Bardo Todol, the Umze turns once again to a being chosen by fate. And who, in turn, will become a living Buddha. According to the rites of the lamas, his body was carefully embalmed. Almost naked, it was then placed in the seated meditation posture. Subsequently, the lamas and the mages, familiar with astrology, searched for the living being that will be worthy of the next incarnation of Lama Mé Thôn-Tsampo. It is a young child of about 8 years old, from a modest farming family in the vicinity. Fate and the stars have unanimously designated him .”

---

[195] Feldmann, Occult Phenomena, The Hague, Pax, 1949, 335.
[196]Van Gestel M, My Child Sees More, A Mother Tells About Her Paranormally Gifted Child, Ankh - Hermes, Deventer, 2000, 107.
[197] Rivière JM, A l'ombre des monastères Thibétains, Paris, Attinger, 1930 , 63-69.

Rivière then describes how the child was taken from his parents and led to the temple where, during a ritual, the deceased lama would take possession of the child's body. Rivière continues: “The comparison of the innocent and childlike face before the horrific ceremony, and the high dignity afterwards, with the quiet, superhuman decisiveness, that was a mystery to me. The chosen child sat in a corner, weeping and worried. Slowly and singing, the procession approaches. The child is raised onto a palanquin. He is tense and pale. Next, the child is placed on the crossed legs of the corpse. They are both covered with a white sheet. A heavy, deep voice of another lama recites ritual texts. It is all very poignant and sorrowful. It seems like a psalm, permeated with a deep and eternal despair.”

And then, suddenly, a piercing cry rings out. The recitation of the ritual texts is halted. The lamas rush and remove the white sheet covering both bodies. I see that the corpse has fallen over. The child, however, is now sitting upright. The eyes sparkle. It suddenly has an attitude of absolute authority and powerful victory. The child stands up, goes to the startled crowd, and says: “It is I, Lama Mé Thon-Tsampo, spiritual son of Lama Khur Tchong Repa. I have descended, I have come, and I now dwell among you.” In a wild ecstasy, the child-god gazes into the future. All naivety and childishness have vanished.

The lamas have gathered together the prayer sticks and tea cups of all the lamas. Into these have been deliberately placed the objects that belonged to the deceased and revered lama. I notice that the child, at the request of the council of elders, approaches the consecrated objects with a decisive step. Without hesitation, he selects four or five of them. He takes them to his throne further into the temple. Then he says: “This is my prayer stick, that is my cup for drinking tea, this is my dordjé (note: a ritual object of power). ” He says all this in a stern, commanding tone. There is no longer any doubt possible.” So far the text by Rivière .

The child is expelled from his body, and the subtle body of the lama takes its place. Westerners who are all too enthusiastic and uncritically absorbed in the serenity and peace of Buddhism might well pause to consider the existence of such practices. One really does not need to be sensitive to sense that the 'chosen' child is being subjected to grave injustice.

40.7.4.2.c. A great-grandmother and her great-grandchild

Africa, south of the Sahara. Mama Montsho was dying. Her heart was black. She had been a child of the night her entire life. She had regularly offered the red blood of her fellow men to her gods. She had asked for, received, and repeatedly carried out things that shunned the light of day. Now she feared her coming judgment. She asked her gods for assistance. Could they grant her one last favor in this life? Truly the very last one. How to escape her judges? Could her gods help her just one more time? But look, didn't she have any descendants? Wasn't that Kayla, her young and still frail great-granddaughter? That child had a long life ahead of her. And if the gods would assist the great-grandmother just one more time…

Mama Montsho had become too weak to leave her hut. Moments later, she lay sunk in a deep and unusual sleep. Around that time, little Kayla developed a very high fever. And a little later still, Mama Montsho was no more. Departed for the land of her ancestors. At least, so they said. But was it the whole truth?

Little Kayla lost consciousness that day. So, off they rushed to the mission post a few villages away. A missionary doctor ran a small hospital there. Upon arrival, the doctor examined Kayla, but he found no reason for the persistent high fever. And so the child lay motionless for three long days. The fever rose to over 40 degrees. Kayla's parents stayed by their child's side day and night. And lo, on the fourth day, the child stood up in bed and began dancing wildly with joy. Cured? No, far from it. The high fever was still there. It was a particularly macabre sight. How could a child with such a high fever first lie there half-dead, and shortly thereafter be dancing? How did little Kayla survive that? And what was the reason for this eerie joy? The doctor was baffled. He had never experienced anything like it before. He gave Kayla a sedative and fever-reducing medicine so that she could rest and survive her extremely high fever. Kayla fell asleep.

And lo, the next morning she awoke, completely free of fever. Tired but healthy, she took food again for the first time in five days. And she recovered completely within a very short time. Her parents were overjoyed. They had their child back, perfect and healthy. Even the village sorcerer could not understand the swift recovery. He pondered in silence. He found it strange that, in his small village community, the death of Mama Montsho coincided with the illness of her great-granddaughter Kayla. In his mind, he saw the image of the deceased again. He thought of her fear of her impending judgment. And her wish to escape it. Then he looked at the little, healthy

Kayla walking before him. How drastically she had changed. Was that still the same Kayla? How much she resembled Mama Montsho. He thought for a long time. “Who is it, really, who has died, and who is it who has lived?” he wondered. And suddenly, suddenly he understood. A true tragedy had unfolded in his village. But he never told Kayla, her parents, or the villagers anything about that.

40.7.4.2.d. Chnoem the potter

Joan Grant , **Eyes of Horus* [198]**, also mentions such a soul exchange. Her book is an autobiography of a previous incarnation in ancient Egypt. The work is written very poetically. Let us summarize what she says about the ancient Egyptian potter at his potter's wheel.

This potter doesn't actually turn pots from clay and loam, but shapes people's bodies so they can reincarnate. When someone dies at the end of their life, they go to Khnum, the potter, to have a new body placed on the wheel for them as quickly as possible. Khnum is very old, and his wheel might stop turning before it is your turn. But you really don't have to wait that long. You don't have to be reborn. Oh no, you can choose your own body and the location as well. Do you want to be rich? Then choose a man whose treasure chambers are filled with jars of gold dust. Take over his body and use it as your own. Then you can eat his rich food, taste his smooth wines on your tongue, and enjoy the hospitality of his concubines.

Some people have secured themselves against unlawful takeover, but someone who is clever will always find a little door that the owner, in his laziness, has forgotten to close. And the owner must transfer everything he possesses to you and cannot return without your permission. Inside his body, you can then eat until you are overstuffed. Then you can leave his body, so that he returns in time to feel the misery in his belly. And if it suits you, you can kill with the dagger in his hand. But then you will be gone when the soldiers come to take him away. You can have all these pleasures and a thousand others. There are many ways in which you can prevent security measures from being put in place against you. Drunkards are easily persuaded, some women too. If you tell these ladies that malachite no longer gives their eyes a youthful appearance, they open their door to any peddler who says he has youth on offer .” So much for this excerpt from Grant .

[198]Grant J., Ogen van Horus, Deventer, Ankh-Hermes, 1972, 108. (// Eyes of Horus, London, Methuen, 1942). See also the book: De 'homo religiosus' on this site, 8.2.2. Zielestof ruilen, p. 336.

40.7.4.2.e. People who tamper with prohibited substances.

We read by D. Fortune, *The Secrets of Dr. Taverner* [199] The book dates from 1926. In it, she collected a number of short stories. We briefly summarize the last story from this book, * *Van woning verwisseld* * (Switched Homes). In this story, Fortune assumed the role of the nurse Rhodes.

Doctor Rhodes works at Doctor Taverner's hospital. Where conventional medicine sometimes falls short, Taverner often manages to solve problems with his unconventional methods. A patient, a certain Winnington, is staying in his hospital; he is not only ill and has cancer, but is also friends with Taverner. Both are members of a lodge, a kind of large brotherhood. Winnington is also good friends with Taverner's dog.

During her daily walk, Rhodes meets new neighbors: Iris and John Bellamy. Iris is friendly and clear-minded, but John is seriously ill and addicted to cocaine. Their marriage is, Rhodes realizes, a true tragedy. Later, when she takes her patient Winnington for a short evening walk, they meet Iris. Winnington is impressed by Iris – and she shows the same unusual interest in him. Rhodes does not blame them; after all, Winnington is dying, and Iris is living with an addicted man.

The next day, Iris calls Rhodes in despair. John is deteriorating. Because Taverner is on vacation, Rhodes visits the Bellamys. It turns out John has taken an overdose of cocaine, but he is not in immediate danger. Back at the hospital, Winnington appears remarkably interested in John's state of health. When Rhodes says nothing about this due to professional confidentiality, he grabs her hand and holds it against his forehead for a moment. Rhodes quickly pulls back, but it is too late. Winnington has obtained the information he wanted. For the sensitive Winnington, it is a form of clear perception. This is how he finds out what is wrong with the addicted John after all. “Cocaine,” he whispers contentedly, as if that were exactly what he wanted to know.

In the days that follow, Winnington’s condition deteriorates. Meanwhile, Iris tells Rhodes that she possesses the “second sight,” a kind of clairvoyance, like many people of her Scottish lineage. She says that she saw the apostate Winnington at the foot of her bed at night, as if he wanted to visit her. Rhodes thinks that Iris and Winnington might be getting along a little too well. She

[199]Fortune Dion, The Secrets of Dr. Taverner, Occult Novellas, Amsterdam, Gnosis, sd. (// The Secrets of Dr. Taverner, SIL Trading Ltd, 1990, of Alliance Press, US 2000). See also on this website Text 38: About: “The Secrets of Dr. Taverner”

suspects that they are both in love with one another. However, she keeps her suspicions to herself.

When Winnington enters a deep trance the next day, Rhodes hears the recognizable “click” sound of someone beginning an out-of-body experience. She had observed this so often with Taverner. When he left his body, he would ask her to keep 'watch' over it. If anything goes wrong, such out-of-body experiences can be life-threatening. Winnington remains unconscious for an exceptionally long time. That, too, can be dangerous. Eventually, he awakens and is content. Rhodes does not understand why he is so cheerful.

In the evening, Iris reports that John's condition is serious again. Rhodes goes to keep watch at the Bellamys's. She takes her dog with her. The dog sees the critically ill John for the first time. John appears to be dying. The dog reacts strangely, as if he recognizes something invisible. As is perhaps known, dogs see the subtle bodies of out-of-body people. But then the dog begins to wag its tail, as if he does recognize the out-of-body showing itself there. Rhodes does not understand. Suddenly, she realizes that the dog is happy because he sees the out-of-body Winnington who visited Iris yet again. She runs back to the hospital and finds Winnington still in a deep trance. She accuses the comatose Winnington of putting himself and others in danger. Because she cannot wake him up, she goes back to Iris.

When she arrives there, she finds a strange situation. John is fully conscious, cheerful, and drinking tea, as if he has been suddenly cured. Rhodes cannot understand it. Back at the hospital, she sees that Winnington is still unconscious. That is dangerously long. So she decides to give him an injection to strengthen him. On her way to the hospital pharmacy, she feels that she is being followed by a mist, someone's out-of-body physical body. "That must be Winnington's spirit wanting to return to his body," she surmises. She gives his body an injection of strychnine to strengthen his heart. As she administers the injection, she notices to her satisfaction that the mist glides into his body. Exhausted, Rhodes falls asleep.

The next morning, Winnington awakens. However, he is completely changed. He does not realize where he is, barely recognizes Rhodes, and demands to be allowed to go home immediately. Then it turns out that it is not Winnington's spirit that lies in Winnington's body, but rather that of... John Bellamy. Rhodes is stunned.

Later that day, she meets Iris and John outside on the street. This John is healthy, steady on his feet, and talks cheerfully about an upcoming second honeymoon. The situation becomes increasingly strange to Rhodes.

When Taverner unexpectedly returns from vacation, Rhodes explains everything to him. Taverner is shocked when he hears that Winnington had been out of his body for 24 hours. “Then he must actually have been dead,” Taverner remarks. Rhodes says that a spirit did return to the body after all. Taverner immediately suspects what is wrong: Rhodes never checked which spirit entered the body. She did not distinguish the ethereal forms from one another. When he questions the patient again, the latter answers decisively: “I am John Bellamy.”

Taverner and Rhodes hold a consultation. Taverner believes the situation is morally complicated. Rhodes thinks the souls should return to their own bodies. But Taverner says that this would make three people unhappy. Whereas now two are happy, Iris and the “new” John. Only the displaced Winnington is not happy at all. Moreover, Taverner makes it clear that according to the law, nothing has been violated: marriage and identity are determined by the physical body, not the subtle body. Shortly afterwards, news arrived that Winnington had just passed away.

“ Well, at least that’s resolved then,” sighed Rhodes, but her voice did not sound convincing.

“Oh, do you think so?” replied Taverner. “The difficulties are only just beginning. As long as John Bellamy was trapped in a body, we at least knew where he was. Now that he is free in the other world, it will be much harder to catch him there.”

Do you think his ghost will try to come between Iris and Winnington?

What would you do if you were in his shoes?

And yet you do not find that whole situation immoral?

No, certainly not. It has caused no damage to the group soul—or, if you prefer another term, to social morality. But on the other hand, Winnington is now running a great risk. The question is, namely, whether he can keep John at bay now that the latter is no longer in his body. And if Winnington cannot do that, then what? Do not forget that it was not yet John’s time to die. That is why he continues to wander around as a spirit bound to the earth, just like a suicide victim. You know, I think that cancer is a disease of the subtle life forces. In other words: the spirit of Winnington, which now inhabits John’s body, is seriously ill. But if that subtle body has cancer, it will not be long before the corresponding biological body contracts the disease as well. That phenomenon is called repercussion. So the honeymoon

of those two lovebirds might well be short-lived. And suppose that Mr. Bellamy the Second—Winnington's spirit—one day lands in the astral realm, in other words, dies as they say; what would Bellamy the First, John's ghost, have to tell him then? And what will those two do with Iris? Will they attack each other in her presence? No, Rhodes, there is no special hell for people who meddle with forbidden things. That would be entirely superfluous."

40.7.4.2.f. Tessa Neele from South Africa

W. Tenhaeff (1894/1981) was the first professor of Parapsychology at the University of Utrecht. In his book * *Spiritisme* [200]*, he writes the following: On the evening of December 3, Mrs. Christie left her house in Sunningdale in an agitated state. The death of her mother and a far from happy married life were the causes of considerable stress. She had begun to suffer from insomnia and felt very unhappy. She wanted to take her own life by crashing her car into something. She veered off the road and was thrown headfirst against the steering wheel. In doing so, she lost consciousness for a while. When she awoke, she left her car and walked around for hours like a sleepwalker. She wandered through London and subsequently ended up in Harrowgate. There she checked into a hotel. Here she registered herself as Mrs. Tessa Neele from South Africa.

She did not do this to mislead her family and friends, but because she genuinely believed that she was Mrs. Tessa Neele. She believed that she was a widow who had also lost her child, but remained mentally balanced and cheerful. In her 'role' of Mrs. Tessa Neele, she felt happy. All the worries and burdens that weighed her down as Mrs. Christie had fallen away from her. She had not a single memory left of life as Mrs. Christie. Finally, she was discovered and taken to a psychiatric institution, where she was treated and recovered.

had lived or was still alive somewhere in South Africa who had lost a child.

40.7.4.2. g . Go to sleep as a Serb, wake up as an Englishman.

A news report from 18/10/2010 [201]reports the following. The parents of a Serbian boy were startled when they woke their son up. The 11-year-old boy, who had never studied a word of English, suddenly spoke the language fluently. "Our son thinks he is an Englishman," says his mother. The 11-year-old Serbian Dimitrije Mitrovic is baffling the medical world. Since he

[200]. Tenhaeff W., Spiritism, The Hague, Leopold, 1975, 151.
[201] 18/10/2010. Source: http://www.deredactie.be/cm/vrtnieuws/ookdatnog/ODN_101018_ServEngels.

woke up on that fateful day, he has been dreaming in English. He speaks the language as if he has never done anything else. “I even swear in English,” says Mitrovic .

In the newspaper “ *The Mirror,* ” several doctors shed light on this strange case. According to them, the boy has an autistic speech talent, and that is the reason for the change in speech. Since the boy started speaking English, his family members have had to call on the help of an interpreter to understand Mitrovic. “I can speak a little English,” says his mother, “but not enough to understand him fully.” Meanwhile, the 11-year-old boy is trying to pick up where he left off and make the most of his newly acquired language skills. “For instance, he has read all the Harry Potter books aloud to his friends in English,” says his mother. In the *Austrian Times* , Paunovic, a professor of English, says he is surprised by the case. “It is truly fascinating. We spoke English with the boy for an hour, and he masters the language better than any of us. It is as if it were his native language.”

G. Van der Zeeuw , *in *Wonderen of wetten** [202], writes: “When, in a complete trance, the animating spirit was, for example, a Greek or an Englishman, then he will speak Greek or English respectively through the mouth of the medium, even if the medium does not know those languages”.

The phenomenon of suddenly speaking another language is said to have been observed elsewhere. It is referred to as glossolalia. The Bible also mentions such a miracle of speaking in tongues on Pentecost. In *1 Corinthians 14:2* and *Acts 1:13-13* , we read: “Mary , the twelve, and a number of other disciples were gathered together on the day of Pentecost, around 9:00 a.m. (the 'third' hour). Suddenly there came from heaven a sound like a mighty wind that filled the whole house where they were. They saw tongues appear. It is said that they were 'tongues of fire.' These spread out, and a tongue settled on each of them. All were filled with the Holy Spirit and they began to speak in other tongues as the Holy Spirit gave them utterance.” So much for this biblical text.

40.7.4.3. Alain Remue: Evil sat at our table.

Mr. Remue was the head of the 'Missing Persons' unit in Belgium until his retirement in 2025. This unit was established in 1995. In the fourth episode of the HLN podcast, *Head of Service Alain Remue Retires.* [203]He delves

[202] Van Der Zeeuw G., Wonderen of wetten, Deventer, Kluwer, 1970, 138.
[203] https://www.hln.be/video/productie/alain-remue-we-zaten-met-satan-aan-tafel-1790275

into several murder cases in which he and his colleagues were involved. Remue is speaking.

“We sat at the table with x (a criminal). There I looked into the most ice-cold eyes, black, ugly, improbable eyes, strange eyes, and I think R. (a colleague) was right. If Satan really existed, which I don’t believe, I don’t believe in those kinds of things… well, I have never met such a bad person, yet he was sitting at our table that evening. The cold literally hung in that little room. In my career, I have often stood on the dark side of society. I have seen things that you really shouldn’t see. Dead children, misery, suffering... But I have also very often met bad people. That evening we met evil personified. Since that evening, I have been more and more convinced that evil exists in people. Evil exists in persons. That has also been proven in hindsight. (…) “Yes, x has never, ever confessed anything at all. In my eyes, he is also the archetype of a psychopath who is life-threatening. How insane is this again . How bad can someone be? "How bad can you be to do such a thing to a child? " So said Mr. Remue.

The Viennese psychiatrist S. Freud stated that he found 'eros' and 'thanatos'—sex and the kill drive—in the depths of the human soul, thereby indicating that he did not harbor overly high expectations of man. In the excerpt from the interview with Mr. Remue, we find both elements united: rape and strangulation.

40.7.4.3.a. Les cultes de l'enfer

“How bad can a human being be?” Mr. Remue wondered, and many do the same. Let us read D. Cellura , **Les cultes de l'enfer* [204]**.* In the preface, the author states that it concerned an investigation into satanic cults in the US. What he established there was at the limits of what a researcher can still endure. His testimonies far exceed what was already so terrible in Remue’s case. It is truly difficult for us to address this in this text. Dear reader, rest assured that reality here is stronger than imagination. You really do not want to know the manner in which young girls repeatedly become pregnant. Nor do you want to learn how their babies, children of children, are killed and what happens to their little corpses afterwards. We repeat with Remue: “How thoroughly depraved can a human being be?”

We refer to the 1968 American horror film *Rosemary's Baby*, which tells the story of a pregnant woman who suspects her neighbors are going to do

[204] Cellura D. , Les cultes de l'enfer, Spengler, 1993.

terrible things to her baby. Let us briefly summarize the scenario. Rosemary and Guy Woodhouse live in an old apartment in New York. There, they meet their neighbors, an elderly couple. Very soon, mysterious events begin to take place; a fellow resident dies a strange death, as does a close friend who is unexpectedly found dead. Meanwhile, Rosemary is pregnant. Slowly but surely, she begins to realize that her neighbors belong to a satanic cult. She suspects that her husband is also a member and is working with them. As a result, she becomes increasingly convinced that her baby is a child of the devil.

The 1976 film *The Omen* tells the story of Robert, a diplomat whose newborn son dies. Unbeknownst to his wife Catherine, he adopts another baby: Damien. This boy turns out to have been born on June 6th, the sixth month, at six o'clock—a reference to the number 666, a symbol of the Beast of the *Apocalypse,* the final book of the Bible that addresses the end times. As Damien grows up, increasingly terrifying and supernatural events occur. Eventually, Robert discovers that his son is the Antichrist and attempts to kill him. Before he succeeds, he is shot by the police. At the end of the film, Damien is adopted by the President, thereby acquiring great power. The film ends with his devilish smile, a sign that evil has free rein. Apparently, not every baby born is a blessing to his parents and to humanity.

J. Grant , *in *More Than One Life** [205], says that as a brand-new grandmother she visited a maternity ward and, through clairvoyance, received a very unpleasant impression of a certain child. She writes: “The next baby, born that very night, was an extremely malicious man who lurked at me from within an infant’s body, so full of rage that I felt I would be doing humanity a service by throwing him out the window.”

Reincarnation is a fact for many seers. A number of them see in their fellow human beings the common thread that runs through their many lives. They claim that autism, a life attitude that shows a heightened vulnerability to communication, can—note the caveat—be caused by negative experiences from a previous existence. People with autistic tendencies are said to have repeatedly been victims of misdeeds by others. These people did such terrible things to them that the only defense they possessed consisted of... shutting themselves off and building a world for themselves in which those terrible things do not exist. It stands to reason that, deep in their souls, they have a great need for the opposite of this: much understanding and love.

[205]Grant J., More than one life, Deventer, Ankh-Hermes, 1973, 142. (// Many lifetimes, Victor Gollancz Ltd., London, 1968).

After many harrowing experiences, one can hardly conclude otherwise than that evil, and its perpetrator, the devil, are indeed a reality. An article on this theme appears in one magazine or another with clockwork regularity. As mentioned in the introduction to this text, we heard a podcast about relics [206]and a text appeared in the weekly magazine Knack titled: ' *Satan lives, perhaps today more than ever'.* [207]. In our archive, we found an even older text from the same weekly, ' *Deliver us from the devil, Lord'* Therefore [208], we believe it is appropriate to dwell somewhat longer on the broader theme of ' religion'.

40.7.4.4. Knack 1: From the devil, deliver us, Lord.

We read this in Knack of May 17, 1989, p. 24 ff, author: Chris De Stoop. In the headline: "There are now dozens of requests for exorcism every year, says the archdiocese. A conversation with church exorcists Father Debrabandere and Father Borsboom about Satan's new offensive."

KERK

Van de duivel verlos ons, Heer

Er zijn nu elk jaar opnieuw tientallen aanvragen voor duiveluitdrijving, zegt het aartsbisdom. Een gesprek met kerkelijke exorcisten over het nieuwe offensief van Satan.

It is the time of the Second Vatican Council, a time when the Church wanted to project a 'more modern' image and therefore wished to distance itself more and more from practices such as exorcism. The author is in conversation with Father Borsboomt. Let us limit ourselves to the sentences from the interview that are relevant to us.

[206] The hour of truth, with Dennis van den Buijs. How do you know if your relic is real or not? https://player.vrt.be/vrtnws/js/assets/soundWavesStatic. png VRTN Radio 5 April 2025.
[207] Jeroen de Preter *in Knack of October 26, 2025: "Satan lives, perhaps today more than ever".*
[208] Chris De Stoop in Knack *of May 17, 1989: "Deliver us from the devil, Lord".*

Father Borsboom (official exorcist in Brussels) has the floor.

“The fiercest opposition, however, comes from the church: even here in the house, they consider it silly sorcererly practices that I do the laying on of hands and such. They no longer believe in the Bible” (…)

Chris De Stoop : - There are also fake exorcists, charlatans?

Father Borsboom: - Of course. (…) In Nazareth there used to be a very good exorcist and priest, but I do not know if he was appointed by the Diocese of Ghent. He was convicted of fraud about five years ago because he asked for money, and ended up in prison. (p.28).

Note: What Father Borsboom says here about the priest from Nazareth is flagrantly false. We will return to this shortly. “The fiercest opposition, however, comes from within the church,” Father Borsboom stated. Immediately thereafter, he suited the action to the word by slandering his colleague, 'a very good exorcist' as he calls himself. It apparently does not occur to him that he is contradicting himself by doing so.

40.7.4.4.a. Knack of 31 05 1989: Readers write.

Below we present some reactions from readers in the section: 'The Last Word'.

Exorcism (3)

Given that your paper addresses itself to more or less evolved readers, I do not understand the intention behind the reintroduction of the devil. If a number of people absolutely want to return to the Middle Ages, there is not much to object to. But that does not mean that you should put the common sense of the rest of the population to the test. I ask Satan, Lucifer, and the rest to manifest themselves in the shortest possible time, and this time very concretely. *JN, Boechout.*

Exorcisme (3)

Waar uw blad zich toch tot min of meer geëvolueerden richt, begrijp ik de bedoeling van het wederinvoeren van de duivel niet.

Als een aantal mensen absoluut terug naar de middeleeuwen willen, dan is daar niet veel tegen in te brengen. Maar dat wil niet zeggen dat je het gezond verstand van het overige gedeelte van de bevolking op de proef moet stellen.

Ik vraag Satan, Lucifer en de rest zich in de kortste keren, en deze keer dan ook zeer konkreet, te manifesteren.

J. Nelis, Boechout.

A response from the webmaster.

Dear JN, a seer's answer might well read as follows: If you formulate your wish for manifestation with sufficient willpower, insight, and emotion, you stand a great chance that it will be fulfilled. If you were clairsentient or clairvoyant, you would certainly have seen what you summoned standing beside you in a subtle form. Sensitives and seers would say that your aura has suddenly become darker and heavier. Should you not yet experience this yourself, do not worry. Wait patiently. After your death, you will be freed from the limitations of time and space imposed upon you by your physical body, and you will be able, in your subtle body itself—to use your own words—to see 'in no time' and 'very concretely' what you have summoned—likewise in a subtle form. Should this answer come across as somewhat cynical, we would like to apologize immediately. That was not our intention. We would, however, suggest that you consider your statement for a moment. What you wish to bring into existence is one thing; however, undoing it is a completely different story. May we offer a suggestion? Ask heaven with even more willpower, insight, and emotion to be delivered of these hideous creatures. It might help if, by way of apology, you say a sincere prayer to heaven in the style of: “Forgive me, I did not know that world at all and I really did not know what I was writing at the time.”

Dear JN, after your deliberation and after reading this entire text “ *The Dynamism of Religion* ”, you surely notice that with your position you only give space to what we called 'nature' (3.1.), to the exclusion of the extra- and supernatural (3.2. and 3.3.). You reduce reality to what is your preference (6.4.1.c.). That is your prerogative, and we wish to respect that. But from a logical perspective, it remains an ideological, not a methodological, stance (3.1.2.). However, you are far from alone. Even a

number of ecclesiastical authorities and people who ought to know much better reason this way. For them, the salt of the earth (1.2.) has become quite powerless; they live, to put it in Hegel's words, in a culture without mysticism, without the Most Holy.

40.7.4.4.b. Reader reactions in Knack of 5 09 1989.

Exorcism (1)

Exorcisme (1)

Van een aantal lezers en lezeressen die het artikel „Van de duivel, verlos ons Heer" gelezen hebben (Knack nr. 20) heb ik te horen gekregen dat mijn persoon waarschijnlijk bedoeld wordt met de passus „in Nazareth was er vroeger een hele goeie exorcist, een priester, ... Hij is een jaar of vijf geleden veroordeeld voor oplichterij, omdat hij geld vroeg en in de gevangenis beland."

Ik hoop nooit geld gevraagd aan diegenen die op mij beroep deden. Als iemand geld gaf, gebeurde dat uit volkomen vrije wil. Verre van ooit in de gevangenis beland te zijn, ben ik nooit beschuldigd, door wie ook.

Pater Borsboom moet iemand anders bedoeld hebben, maar ik stel vast dat men mij, niettegenstaande gebrek aan bewijs, toch verdenkt.

A. T'Jampens, Nazareth.

I have heard from a number of readers who have read the article “From the Devil, Deliver Us Lord” (Knack No. 20) that I was probably meant by the passage “in Nazareth there used to be a very good exorcist, a priest... He was convicted of fraud about five years ago because he asked for money and ended up in prison.”

I have never asked for money from those who appealed to me. If someone gave money, it was done entirely of their own free will. Far from ever having ended up in prison, I have never been accused, by anyone.

Father Borsboom must have meant someone else, but I note that I am still suspected, notwithstanding the lack of evidence.

A. T'Jampens, Nazareth .

Exorcism (2)

Exorcisme (2)

Met deze brief wil ik getuigen dat ik pastoor T' Jampens, die in Nazareth woont, al acht jaar ken. Naar mijn weten heeft die pastoor nooit in de gevangenis gezeten en is hij nooit aangehouden wegens oplichterij.

Integendeel, pastoor T'Jampens heeft de mensen altijd vrijwillig geholpen, zonder winstbejag. Zelf ben ik jarenlang erg ziek geweest. De beste specialisten waren radeloos, maar dankzij pastoor T' Jampens ben ik er langzamerhand door gekomen.

Hij heeft mij nooit een frank aangerekend en volgens mij is hij de eerlijkheid zelf. Kunt u mijn grote verontwaardiging begrijpen toen ik toevallig het bovengenoemde artikel las ?

F. Compenolle, Zaventem.

With this letter, I wish to testify that I have known Father T'Jampens, who lives in Nazareth, for eight years. To my knowledge, that priest has never been in prison and has never been arrested for fraud.

On the contrary, Father T'Jampens always helped people voluntarily and without profit motive. I myself was very ill for years. The best specialists were at a loss, but thanks to Father T'Jampens, I gradually pulled through.

He has never charged me a franc, and in my opinion, he is honesty personified. Can you understand my great indignation when I happened to read the aforementioned article?

F. Compenolle, Zaventem

Response from the webmaster.

The title of the interview, ' *Deliver us from the Devil, Lord* ,' was displayed in large letters in the issue of Knack in question. The correction that Father T'Jampens wrote to the editors appeared far less prominently among the readers' reactions. After the interview was published, Father T'Jampens experienced a great deal of suspicion throughout the rest of his life from colleagues, parishioners, fellow villagers, and acquaintances, even from far beyond his village.

40.7.4.4.c. Reader reactions in Knack of August 16, 1989.

Exorcism

Exorcisme

In uw artikel „Van de duivel, verlos ons Heer" (Knack nr. 20) heb ik met verbazing gelezen, hoe men op een geraffineerde wijze, een consciëntieus man aanvalt en dit via de pers.

Hoewel er inderdaad charlatans zijn, die zich via reklameblaadjes aanprijzen als exorcist of wat dan ook, is het ongeoorloofd, juist na deze negatief klinkende zin, over een heel goeie exorcist, een priester uit Nazareth, te schrijven.

Zelf ben ik oud-kunst filozofie, een vak dat door deze priester gedoceerd werd. Ik ken hem dus goed.

Ik weet, samen met vele andere kennissen en vrienden van hem, dat deze man nooit één frank gevraagd heeft of zal vragen voor zijn hulp. Integendeel, heel wat mensen zijn financieel door hem uit de put geholpen. Eerst deze priester met lof betuigen als goed exorcist en dan aanvallen met leugens (oplichterij en gevangenis), is een sterk staaltje van venijn.

Als kristelijk mens stel ik mij de vraag of dit ruikt naar sensatie om uw weekblad te doen verkopen, of gaan sommige mensen van de clerus hun boekje te buiten ?

Tekstanalytisch bekeken, is dat laatste stukje, uitgesproken door Borsboom, over deze priester uit Nazareth, een gemene streek. Moet ik weer eens konstateren dat sommige kerkelijke mensen allesbehalve kerkelijk zijn ?

L. Vanderauwera, Sint-Katelijne Waver.

In your article “From the Devil, Deliver Us, Lord” (Kanck no. 20), I read with astonishment how a conscientious man is attacked in a sophisticated manner, and this via the press.

Although there are indeed charlatans who advertise themselves as exorcists or whatever else via leaflets, it is impermissible, precisely after this negative-sounding sentence, to write about a very good exorcist, a priest from Nazareth.

I myself am a former philosophy student, a subject that was taught by this priest. So I know him well.

I know, along with many other acquaintances and friends of his, that this man has never asked for, and never will ask for, a single franc for his help. On the contrary, quite a few people have been helped out of financial ruin by him. To first praise this priest as a good exorcist and then attack him with lies (fraud and prison) is a blatant display of malice.

As a Christian, I ask myself whether this smacks of sensationalism to sell your weekly magazine, or are some members of the clergy overstepping their bounds?

From a textual analysis perspective, that last part spoken by Borsboom about this priest from Nazareth is a nasty trick. Must I conclude once again that some church-going people are anything but church-going?

LV, Sint-Katelijne Waver

So much for the text from Knack “From the devil, deliver us, Lord” (May 17, 1989) and the reaction of some readers.

40.7.4.4.d. A testimony from the webmaster of this site

We attended Father T'Jampens' philosophy lessons for more than thirty years and had many private conversations with him. We inherited his legacy shortly after his death. In addition to many handwritten notes, this also consisted of approximately six thousand books. These relate to religion and philosophy. In a number of them, he wrote reflections and corrections, even when it concerned authors of world renown. “They see only the profane, not the sacred side,” he would sigh.

He purchased many books because he wanted the philosophy students at HIVO, the Higher Institute for Educational Sciences in Antwerp, to be familiar with the latest philosophical trends. The courses he compiled himself each time span approximately ten thousand (!) pages over the years. He rewrote and updated these courses during every cycle of the three-year training program. We digitized them and placed them on this website so that everyone can consult and download them. The students only paid the cost of the photocopying. A student took on this task again for each cycle. The important handwritten texts found in this professor's legacy were also placed on the website.

A number of the paranormal healings he performed are mentioned in these texts and in the book ' *De Homo Religiosus, religie als erlevenbare krachtwerking* ' [209]. He consistently stated that the required energy came from the Holy Trinity. He called himself merely a mediator. Like a true Ebed Yahweh, like a suffering servant, he took the ailment of his neighbor upon himself and processed it in an accelerated manner. He was quite ill from it for some time each time. Where medical science judged that there was no longer any hope for a particular patient, he set to work. We can still hear him say: “I am not really sick from it and I am not dying, but it hurts terribly. I break out in a cold sweat.” He did all this out of love for his fellow man. Moreover, this healing work had to be performed in complete silence. After all, Belgium has laws prohibiting such practices. Apparently, our culture condemns this beneficial use of subtle energies due to abuses by malicious third parties. Nevertheless, quite a few non-Western cultures will listen to such legislation with astonishment and disbelief. They will wonder with concern whether we do not have a system to separate the wheat from the

[209]See the complete book on this site: De Homo Religiosus, religion as an experiential force.

chaff here as well.

Shall we conclude this short chapter on these testimonies with a pious wish, then? Would it not be much fairer and more logical to judge based on the results achieved, rather than proceeding on untested prejudices? In this regard, let us refer, for example, to *Matthew 7:15/20* , where the evangelist speaks of the only principle of logic that Jesus recommended: “By their fruits you will know them.”

40.7.4.5. Knack 2: 'This is already the century of the devil'

In Knack of October 25, 2025, author Jeroen de Preter titles: Exorcism is omnipresent: 'This is already the century of the devil'.

In the heading we read: “ In ' *Exorcism , a concise history of exorcism* [210],' historian Kristof Smeyers shows how both science and the church have tried to cut the devil down to size. In vain. Satan lives, today perhaps more than ever.”

According to the editor, historian K. Smeyers is not referring here to the devil as a metaphor, but rather as an existing figure capable of possessing a person. In this interview, Smeyers testifies [211]that exorcism remains ubiquitous even today. The impression we, enlightened minds, might have—that we have outgrown the irrational belief in the devil—is, according to him, false. He relies on the fact that the Abbey of Averbode receives more than a thousand requests for exorcism annually. This is despite the fact that, towards the end of the 1960s, the time of the Second Vatican Council (1962–1965), the Church increasingly wished to distance itself from these practices. At that time, Rome sought to adapt more to the spirit of the modern age through the so-called 'aggiornamento'. If the irrational belief in the devil is false, as the author claims, may we conclude that, for him, the rational belief in the devil is justified?

The attention that exorcism has received in the press in recent decades is nothing new. The successful horror film 'The Exorcist' from 1973 is likely not unrelated to this. In his book, Smeyers mentions a number of these practices as they have manifested themselves over the centuries. The author takes no stance on the question of whether such an exorcism has any real value or not. “Do not expect statements regarding the alleged authenticity of an expulsion ,” we read in his book (p. 17). But if he takes no position here,

[210] Kristof Smeyers, *Uitdrijven, een dichterbije geschiedenis van het exorcisme,* Otheo Books, 288 pp.
[211] https://www.knack.be/nieuws/belgie/maatschappij/exorcisme-dit-is-nu-al-de-eeuw-van-de-duivel/

this seems to contradict his assertion that belief in the devil is justified. That question, incidentally, occupied our thoughts constantly while reading his book.

That the author does not delve deeper into exorcism seems to us a missed opportunity. Whereas Pope Francis stated unequivocally that the devil does indeed exist, Smeyers spoke of " *a problem that the Catholic Church, and by extension all religions, simply cannot seem to solve* ." But if Smeyers himself takes no stance on this, does he bring us any closer to an answer? After all, he researches the history of religion, magic, and science at the Catholic University of Leuven. Perhaps some had expected more clarity from him. On the back cover of his book, we read that it is "a compelling story dealing with the power of a rite, and that the history of exorcism touches upon a number of major questions, questions that still occupy us today." But the author does not address precisely those major questions at all.

Smeyers suspects that people who opt for an exorcism do not necessarily believe that the devil exists. Deciding on such an expulsion with the sole motivation of 'if it doesn't help, it won't hurt,' as we read in the book, is not really a convincing or logical choice. Such an attitude strikes us as precisely an irrational belief. One cannot simultaneously believe and not believe. The author therefore leaves unanswered the question of whether or not the belief in the objective existence of evil actually involves reality. But if you leave the existence or non-existence of the devil uncertain, then you can neither claim that the 21st century is already the century of the devil. For then you have just as much right to assert that our century is that of a non-existent devil. And how, then, can he be the cause of any problem in our time?

"One cannot believe and not believe at the same time," we wrote. And the variation on this goes: 'If it does not help, it does no harm.' But whoever speaks like this is unfamiliar with the judgment of God. The sacred is two-edged: for those who live in friendship with God, it is salvific; for the unbeliever, it is harmful. Receiving grace is not a mechanistic event. Put another way: a healing power has the opposite effect on those who receive it poorly. Saint Paul knew this very well. In *1 Corinthians 11:27-30* he says: "Whoever eats the bread or drinks the cup in an unworthy manner, whoever partakes of the Eucharist in an unworthy manner, sins against the body and blood of the Lord. Let everyone therefore examine himself, and only then eat of the bread and drink of the cup. For whoever eats and drinks, eats and drinks judgment upon himself . Therefore there are so many weak and sick among you, and so many have fallen asleep."

To that question: 'Does evil exist, and by extension the devil, yes or no?' we have already addressed it extensively in this text with a convincing 'yes'. And we continue down that path.

It is claimed that possession is a rather marginal phenomenon nowadays. Not everyone agrees with this. A number of exorcists today simply do not know where to start. There may be two different views here. Possessions, such as those depicted as rather violent in the film 'The Exorcist', are likely exceptional. One can certainly claim that these are marginal. But let's look at people with psychological or even psychiatric problems. They are far more numerous, so that such 'patients' usually have to brave a long waiting list first.

Man is a citizen of two worlds, as we stated (4.1.1.). The medical world looks at the physiology of the brain and treats psychological problems from biological , psychological, and social perspectives. We called this influencing the natural level of reality. Qualified seers and exorcists do so from the subtle perspective. Non-Biblical religions solve problems via the supernatural level. Biblical religion operates on the supernatural level. If the aura is purified, this has an impact on the biological body.

It seems to us that both medical science and the paranormal method can be complementary. Let us, first of all, let science do its work. It is particularly competent in its field and deserves all respect. And what would be wrong with the believer also praying for their own healing, as we will see in Sofie's testimony (9.5.1.) ? Or what is one doing wrong if one prays for the healing of a fellow human being? Perhaps one could also seek help from someone familiar with that subtle level, such as a good magnetizer or a skilled exorcist? With this much broader view of possession, it is no longer so difficult to acknowledge that it occurs much more frequently than the overly spectacular forms of it.

40. 7.5. Demonic

This term can be described as a “blind urge” in the face of all spiritual ideas and values that permeates the entire reality. One knows no conscience, no values. One acts well at one moment, without realizing it, and at another one causes evil, likewise without taking account of it. One has not yet attained a conscientious awareness. It is characteristic of many beings who are therefore called 'demonic'. Kristensen spoke of 'the harmony of opposites' (5.2.). Jesus spoke of 'the elements of this world'.

Mrs. Boulanger spoke of a creative and destructive energy that governs the world. An energy that brings the world into existence, but also threatens to destroy it. Many non-Biblical religions reconcile themselves with the idea that something is built up, but is subsequently also broken down. One speaks of a cyclical conception of sacred history. The decline is inherent in the ascent.

Let us refer to Goethe 's * *Faust** . It is the title of Goethe 's poetic work, but also the name of its protagonist. In it, Goethe adapted the old Faust legend. Faust desired knowledge and power greater than that of humans. Something that does not exactly testify to any humility. Therefore, he enters into an agreement with the devil. Faust obtains what he desires for a time, but in return must give his soul to the devil. We have encountered a similar story before. The demon Mephistopheles expresses this rise and fall of life as follows: “I am the spirit that constantly denies, and rightly so. For everything that comes into being is worthy of destruction. It would be better, therefore, if nothing came into being. Thus, everything that you know as sin, ruin, in short, as evil, is my peculiar element.” One can hardly describe demonism better.

The Deceit of the Gods

WB Kristensen , *in *Collected Contributions to the Knowledge of Ancient Religions* [212]*, discusses demonism as it is found in archaic, ancient, and classical religions. Let us summarize. He writes that a demonic-divine archaic being has deceived people with a fatal consequence valid for all ages. This does not prevent these same people from identifying him not as an enemy—merely—but as “the special ruler.” We list.

- Babylonia. Ea is closer to the ancient Babylonians than the rest of the gods and goddesses. He is regarded as their creator and protector. For example, he saved life from the Great Flood, from total destruction. Yet, through a cunning deceit, he once subjected all people to death. Demonic deities dominate Babylonian mythology. In Anu, the Babylonian god of the universe, all divine energies were united, both the energies that establish good and the energies that cause evil. He was the universal determiner of destiny. Salvation and misfortune emanated from him. Human desires and ideals were no law to the world leader. His nature was demonic,

[212] Kristensen WB, Collected Contributions to the Knowledge of Ancient Religions, Amsterdam, 1947, NV Noord-Hollandsche Uitgevers Mij, 105/124 and 272.

unfathomable, and unpredictable. This means that, when it came down to it, Anu paid no heed to reason or conscience.

Kristensen continues: “This type of conception of God was known to most ancient peoples and asserted itself especially in relation to the highest deities. The god of Job, the Greek Zeus, the dual Fortuna in Rome, the Indian Varuna, and even the Persian Ahura Mazda—all of them sovereignly display the fate of man. Salvation and calamity originated from him, 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. Through their actions, they renounced the laws which they had nevertheless established for mankind. Mankind was fully aware of this contradiction in the 'divine' essence.” Kristensen claims that the God of Job was equally two-faced. This is based on a misinterpretation, for although it appears that both a good and an evil fate flow from God's hand, the Biblical God is nevertheless essentially conscientious.

- Egypt. Set was worshipped as a god but deceived Osiris, the god-man, and lured him to his death. Apap, abhorred as a demon, is, as the serpent of darkness, all deceit and wickedness.

- Greece. The god Hermes is the cunning deceiver and thief, worshipped in rites where robbery and theft were permitted. He is the friend of the dark forces. He has deceived mankind once and for all, but is regarded as a bringer of blessing and abundance. Zeus demands obedience from the Greeks. He himself, however, commits adultery; he murders his son Kronos and eats him.

- India. In the ancient Vedas, Varuna is the trickster whose cunning and deceit believers fear. But he is at the same time the most exalted god in the ancient Indian pantheon. His nature is “extremely mysterious”.

So much for these testimonies from Kristensen . We note that it is not outsiders at all who label these religions as unreliable. No, it is the believers themselves who say so. We will add to this list.

*In *The Mother Goddess in Antiquity** [213], CJ Bleeker argues that the primordial couple Shiva/Shakti is the tip of the animistic iceberg. Shiva is

[213]Bleeker GJ, The Mother Goddess in Antiquity, The Hague, Bert Bakker, 1960, 133-134.

a 'demonic' god. This means that he bestows life but also destroys it. On the one hand, he is a fertility god. But on the other hand, he is the deceased. He is depicted half-naked, smeared with ash, and meditating amidst a number of skulls. At one moment he is portrayed as an orgiastic dancer, at another as a destroyer of the world. He stands depicted riding a vanquished demon, in the midst of a circle of flames. This aligns with the continuous rise and fall, the eternal recurrence of the same.

The goddess Durga is sometimes depicted as a young girl, holding a blue lotus flower. Then she is called 'Uma', the benevolent, or 'Gauri', the golden-yellow. But Bleeker says that the titanic-turbulent predominates. Then she is called Kali, the black one, or Cendi, the tempestuous one. As Kali, she is depicted as an ugly old woman with four arms, holding snakes and skulls around her neck. It is said that Kali – as an exorcist – fights the demons and defeats them." But, Bleeker continues , in essence she is a gruesome goddess who takes pleasure in war and destruction and demands bloody sacrifices. Her cult and her worship have a dark and eerie character.

S.N. Kramer , *in *L'Histoire commence à Sumer** [214], says: "Although the Sumerians thought that the great deities behaved ethically well, they nevertheless believed that, in the creation of human culture, the same deities had also introduced evil, falsehood, violence, and oppression. The deities brought not only truth, peace, goodness, and justice, but also falsehood, strife, lament, and fear. Their motives, their reasons for acting in this way, were unfathomable to men. " Centuries before the Greeks, the Sumerians knew the same religious experience: the deities, the gods and goddesses are without exception demonic.

Conclusion: All these gods behave unpredictably and capriciously, as an interwoven alternation of good and evil, as a sometimes treacherous reversal into the opposite. In doing so, they know hardly any ethical standards. They themselves sin against their own laws. The 'believers' regard their god not as an enemy per se, but as a special ruler who saves in times of need.

It is somewhat reminiscent of Nazi philosophy. Once the Third Reich no longer sees victory, everything must simply be destroyed. The post-war condition of the people is no longer taken into account. According to Nazi

[214] Kramer SN, l'Histoire commence à Sumer, Broché, 1956, 124.

axiomatics, it must then simply perish completely along with its leaders. Until, like a phoenix, it may one day rise again from its ashes.

Many Bond films display a demonic disposition alongside their nominalism. For instance, it is no problem for these heroes of the silver screen to first have sex with a woman, only to then, true to the “licence to kill,” shoot her down in cold blood. This demonic nature is illustrated, among other things, by the fact that what is built up goes up in flames again in a spectacular manner at the end. A similar demonic atmosphere can also be found in the successful American soap opera Dallas, where themes such as mistrust, jealousy, adultery, violence, intrigue, greed, blackmail, and power are explored in abundance.

40.7.6. Satania

In this case, one goes a step further. One now very consciously chooses evil. It is this view that elevates the denial of all values to the sole 'value'.

Let us also refer here to Nietzsche and his “God is dead, we have killed him” or to his glorification of people without a conscience. Of them Nietzsche says: “ They possess the courage that all strong minds possess, namely to be aware of their immorality” (5.1.2.a.).

They are going to believe me, but not you.

The documentary 'Godvergeten' on the Flemish TV channel VRT, a series of four episodes broadcast in September 2023, has brought the sexual abuse of children by certain religious figures back into the spotlight. Adults tell us how they were subjected to violence during their childhood. In one of the broadcasts regarding this, you hear a victim of 'Godvergeten' say: “That priest advised me not to speak out about the assaults, because he told me: ‘I am a priest and they will believe me, but not you.’” If this statement aligns with reality, do we really still need to ask ourselves whether such people are bad through and through? No, because then they are saying it shamelessly and explicitly about themselves. It seems as if we are hearing Nietzsche speak here as well. In his * *Jenseits von Gut und Böse** *(Beyond Good and Evil)* , he argues that there is no good or evil in itself, but that they are merely human interpretations. Of unscrupulous people he even writes: “ They possess the courage that all strong minds possess, namely to be aware of their immorality.” Does this not seem to apply perfectly to such priest-perpetrators? They know they are lying, and they even use it as a tool of power.

In fact, a girl, one of the victims, testifies that the priest, when he was raping her yet again, grabbed her by the throat and partially squeezed it shut. That brings us back to the Viennese psychiatrist Sigmund Freud. He found 'eros and thanatos', 'sex and the killing drive', in the depths of man. That combination seals the orgasm.

Vaughn expressed himself even more clearly: “Some surrender themselves completely to evil. I have renounced all that is good and committed myself to evil. I am thoroughly wicked. I have made a pact with the devil. To be able to do that, I had to abandon all that is good and commit myself to evil” (7.2.3.).

Since the revival of occultism in the 1960s, Satanism has also come to mean placing oneself in the service of Satan. Just about every country, indeed every major city, has its association of 'Satanists'. Here, too, the biblical saying apparently applies: that the children of darkness are far more enterprising than the children of light.

40.7.7. The judgment of God

Religion has its own method of testing its validity, namely by examining the result of its actions. For centuries, this method has been called the 'judgment of God'. We might as well have titled it: the 'judgment of God'. The lowercase 'g' of 'god' refers to a non-Biblical god. The uppercase 'G' of 'God' refers to the Biblical God. Let us first examine the pagan god, and then the Biblical one.

40. 7.7.1. Causes and effects outside the Bible

Homer and the ancient Greeks spoke of an 'ate'. Whoever committed a fault against a god could expect some kind of misfortune. The nature of the transgression provokes a sanction. This can occur through the intervention of a higher being, or it happens entirely automatically,

40.7.7.1.a. A life free from burdens or not

Almost all archaic, ancient, and classical cultures are familiar with the concept of 'judgment by God'. For example, H. Rüdiger mentions in his book: *Greek Lyricist* [215], the poet Pindar of Kunoskefalai (-518/-438), who pronounces the great judgment on souls: “Wretched deceased immediately atone for their debts. Yet noble spirits lead a burden-free life after their death. All who honored their oaths end up with the revered gods, in a tear-free

[215]Rüdiger H., Griechische Lyriker, Zurich, 1949, 170 ff..

space, while the others are given a burden to process that cannot bear the sight." One notices that those cultures knew that a brothel follows after death. Many people in our time claim that death is the last thing a person experiences. Afterwards, one can still be remembered, but that is only in the subjective mind of others, or in the things you have left behind that bear witness to your existence. Not everyone shares this view.

40.7.7.1.b.. Deceased people

The mantically gifted Joan Grant claims to have many memories of past lives. In **Winged Pharaoh** [216], she recounts an autobiographical life as an Egyptian princess, during which she also underwent an occult initiation. This included, among other things, a visit to the underworld. She describes her experiences during that journey. For instance, she states how a woman who once tortured others during her lifetime now suffers intense pain herself. And that, therefore, in a next life, she will have to assist and comfort others in their suffering. Grant further meets a man whom she sees will know poverty in a next life. He had accumulated material wealth at the expense of others. She describes how many are serving similar punishments for what they have done to others on earth.

Let us recall the following paragraph (5.2.9.a.). "It is striking that in a number of cases she speaks redemptive language, as if she possesses the power in those lower realms to deliver people from their suffering. Thus she says to a minister of worship who had greatly neglected his work: "Your time has come. You will return to the earth. It will take you five lifetimes to attain that perfection which you once ought to possess. In five months you will be born from your mother's womb. And the time will come when you will bring wisdom." Still others she gave advice so that they could shorten their suffering. "Yet only a few listened to me," she complains. Although her initiation is connected with the Egyptian gods, her work in the underworld nevertheless seems to be quite ethical. "If you have tortured, go henceforth to assist people in their suffering; if you have stolen material wealth, then you will experience what it means to be poor." "If you have neglected wisdom, then you are now going to apply yourself to it." It is evident that this non-Biblical religion nevertheless has quite a few valuable points of contact with Biblical doctrine. We will see that, from a Biblical perspective, this religion exhibits a valid stage, but is not yet finished. Here we encounter once again the previously cited 'accepting, purifying, and exalting' (5.3.).

[216] Grant Joan , Winged Pharaoh, Deventer, Ankh-hermes, 1994, 159.

Grant subsequently also describes a visit to higher realms “where it is much lighter, and where guardians show souls things that are reflected in their future. In this way, they know what they can do on earth to restore the balance.”

This corresponds remarkably well with what Plato tells us about this. According to him, before incarnating into a new body, the soul itself broadly chooses its future earthly life, based on the contemplation of higher ideas. The soul wishes to realize something of this in its next life and thus reach a higher level. The standards the soul applies there differ, as already mentioned (5.2.9.c.), significantly from what a person experiences on earth as a happy and successful life.

40.7.7.1.c. The judgment of a blind person

Let us consult J. Millard , *Edgar Cayce , prophet in a trance* [217]. Cayce (5.2.2.) is sometimes called America's greatest seer of the twentieth century. A photographer by profession, he was able, during a form of self-hypnosis—some say when he was drunk, something that points to a loss of self-control—to describe a patient's illness with remarkable accuracy. He did this using the appropriate anatomical and physiological terms, although he had never studied medicine. Remarkably, he also claimed to be able to locate the karmic cause of the illness.

Because specific missteps were committed in one of the previous lives, not necessarily the one preceding the current incarnation, the sick person suffered from such and such an ailment in the current life. Let us recall that according to D. Fortune , and also according to many others, man has many subtle bodies (4.2.2.). An ethical error committed in a high spiritual vehicle has repercussions on all lower vehicles and thus also on the biological body.

Cayce mentions that a person was blind in his current life as a result of having gouged out the eyes of defeated enemies in one of his previous incarnations. When Cayce , who claimed to be a psychic healer as well, attempted to heal the blind man, this proved unsuccessful, unlike other psychic healings. This was due to the evil the patient had committed in a previous life that had not yet 'worked itself out'. Cayce therefore advised the blind man to change his attitude towards life. He literally asked him: “Why do you want to be healed? To satisfy your own bodily desires? To indulge your selfishness even more? Then you would be better off remaining blind.”

[217] Millard J. , Edgar Cayce , prophet in trance.

Viewed purely profanely, that is a terrible and heartless reproach. Sacrally, it is actually the same, but it places the situation in a broader context. The blindness is thus no coincidence (3.1.3.), but has a cause and opens up some perspective. Naturally, it remains something difficult for the victim to digest. One has virtually no memory of the evil committed, and yet one suffers its consequences.

Those gifted with Mantic insight, on the other hand, maintain that what the blind person had done to others was also merciless. Communicating such insights to the person concerned remains an extremely delicate matter. Not only because there may always be some doubt regarding the accuracy of what was perceived through Mantic insight, but also because it can be very difficult to bear. It can burden the person unnecessarily. Once a person has reached a sufficient level, some argue, they discover for themselves the guiding forces, the virtues and mistakes of previous lives. Only then is he or she ready to accept and process them in the right way. Given our human and all too limited knowledge, it remains extremely difficult to make perfectly accurate statements about this.

40. 7.7.1.d. The judgment of a lame person

E. Yesudian-Haich , *Einige Worte über Magic*[218] Cayce shares his view to some extent and gives the following example. A lady sees a lame beggar and wants to help him. She is particularly surprised to learn that she can be punished for her humanitarian act. And this with a form of physical suffering. The beggar is not lame and poor without reason. He is working out his karma. Something deep within him is undergoing the consequences of past mistakes and drawing the necessary lessons from them. Thus, he will likely not relapse in a next life. Should he recover prematurely, he may be healed in his biological body, but his subtler vehicles remain untouched. The 'lesson' was thus not learned. The man begins a next life with the same erroneous attitude, in which he may possibly repeat his previous crimes.

The woman who wanted to help the beggar judged him from her own perspective. She did not look 'into' the beggar, and did not see his strong animalistic drives and inclinations. She only took her own endearing feelings into account. She looked only 'into' herself. She believed that the lame man was like her and that, once healed, he would lead a life like her. Haich

[218] Yesudian-Haich E. , Einige Worte über Magie, 37.

concludes: as long as we continue to view things from our own perspective, we fall short and evil, here in the beggar, persists.

Followed by this line of reasoning, one could find in this an argument for never helping one's fellow man in his suffering. Then that man is, to use the words of Shopenhauer (3.2.3.c.), possibly no longer an “ego-once-again” but becomes a “non-ego”. But what then is the place of medical science as a whole or of all social institutions? With that mentality, one can fall into a kind of caste system, such as has existed in India for centuries. It might also bring us closer to a specific racial ideology from which the world has already suffered so much.

In its extreme form, that attitude is certainly contrary to the Biblical 'caritas', to love for one's fellow man. The Bible has always highly valued compassion, as evidenced by the story of the Good Samaritan in *Luke 10:30-37.* Indifference toward human misery is one extreme. Gullible naivety and unconditional support is the other extreme. Let us situate responsible help somewhere in the middle. Let us refer to the text of John (*1 John 5:16*), where the evangelist says that he does not pray for some, but does pray for those who continually persist in their wickedness (7.1.2.).

40.7.7.1.e. A wound will not heal.

More Than One Life *[219], Joan Grant recounts that she was looking for a private tutor. A young man suffering from an infection of his right shinbone presented himself. Penicillin did not yet exist at the time, but the man required only minimal nursing care. A doctor who made house calls could provide this. When he removed the bandage from the leg during his home visit, Joan Grant could see that the hole in the leg was several centimeters deep. Afterwards, the young man explained rather matter-of-factly how he had sustained those injuries during the war. He had been struck by seven bullets. He had been hit in a kidney, in a lung, and twice in the shoulder blade. The last three injuries had shattered the shinbone just above the ankle. He had recovered surprisingly quickly from one large and two small wounds. The shinbone, however, was severely infected. At a certain point, Grant , who was gifted with manic abilities, suddenly said: “Don’t speak for one minute… I have shifted levels.”

She 'saw' a life-sized Christ on the cross, carved from wood and vividly colored, so that it appeared as if fresh blood were flowing from his foot

[219]Grant Joan , More than one life, Deventer, Ankh-hermes, 63-66.

wounds. A Spanish monk sat kneeling beside him, looking at the wounds. Grant recognized in the monk a former incarnation of the young private tutor. She understood that the young monk was praying for a sign of grace, in the form of the stigmata on his feet. Grant understood that the cause of the difficult healing of his foot had to be sought there. She also 'saw' that the monk had died without absolution, without having obtained the forgiveness of his sins. She hypothesized that his healing process would proceed normally if he were granted a symbol of absolution that was recognizable to his deeper soul. And that 'recognizable' symbol, according to her, must be a representation of the Eucharist.

She took a glass of port and a biscuit, and prayed that she might be the vehicle for the necessary blessing. She had already noticed that the boy had no interest whatsoever in religion and did not believe in reincarnation either. So a glass of port and a biscuit seemed entirely normal. He drank the glass and ate the biscuit. Forty-eight hours later, his bandage was changed again. The doctor said afterwards that he could hardly believe his eyes. The bandage was clean and dry, and healthy tissue was forming in the wound. The infection healed in a short time. The man was also no longer in pain. However, the damage to the bone was so extensive that his leg remained too brittle to bear his weight. Two years later, he decided that he would walk better with an artificial foot. So he had the foot amputated. After this operation, he recovered without further difficulties.

in Grant's text . First, there is the Franciscan mysticism of the suffering of the monk. He wishes to suffer with the crucified Christ and desires the stigmata, the wounds in the feet. Furthermore, he dies without absolution. These two are connected, such that his etheric-astral body becomes wounded and, through repercussion, makes his foot sick.

In his previous existence, he believed in the occult power of the Catholic sacraments. Something in his deeper soul recognizes in the glass of port and the biscuit the symbol of the Holy Eucharist. This, coupled with the intense prayer of the sorceress, ensures that those energies directed at creating the stigmata are now used for the healing of his leg. Thus, the healing process can finally begin. Here one sees cause and effect, but also the difficulty of interpreting this correctly mantically. Starting from Grant's hypothesis that the evil had to be sought in a previous life, this led to the experiment with the glass of port and a biscuit, which resulted in the healing. Consequently, her hypothesis also gains in probability.

This testimony seems to form a transition from a non-Biblical to a Biblical judgment. Her book 'Winged Pharaoh' was dictated to her mantically. She did not possess her own self-possession. A spirit took control and dictated, while someone else noted down what she said. Once out of her trance, she asked what she had said. And yet, according to her own account, she heals the boy with a biscuit and a glass of port, which surely refers to the bread and wine at a Eucharistic celebration.

40.7.7.2. Causes and effects in the Bible

As every scholar of Scripture knows, the Bible also constantly mentions the judgment of God. One can view the entire existence on earth as a lifelong sample. Paul in his *Letter to the Galatians 6:8* puts it this way: “Whoever sows in the flesh will find destruction, and whoever sows in the Spirit will reap eternal life.” Also in *2 Corinthians 9:6* we find a similar saying: “Whoever sows sparingly will also reap sparingly, and whoever sows abundantly will also reap abundantly.” Many healings performed by Christ were accompanied by the message “go and sin no more,” in which can once again be seen an indication that there is a causal link between sin and sickness.

40.7.7.2.a. An immanent sanction

Remarkably enough, a divine judgment, an immanent sanction, is already hidden in the very denial of the existence of a divine judgment. Whoever does not believe that, from a sacred perspective, a law is at work, shuts himself off from that world and suffers the consequences. *Deut. 29:1-5* clarifies: “But to this day the Lord has not given you a heart to understand, eyes to see, or ears to hear.” And what the heart, eyes, and ears would suggest remains hidden. That is where the judgment consists. 'Faith,' interpreted from a sacred perspective, is the breaking through of the first sight into a second sight 'given' by God's grace. In *John 8:44,* Christ tells the Pharisees that they are living from the devil, who inspires them (3.2.6.i.). Some mantically gifted individuals wonder whether people who a priori close themselves off to the sacred also have “another father”—and not the Biblical God—as an inspiration for this in the depths of their souls. This other father then instills in them the need to consider only what is profane. For those who do not see with the gaze of faith, all the supernatural, all grace, all life force, and all miracles remain virtually 'nothing.' Here, too, the so-called 'Matthew effect' apparently applies. *Matt. 13:12* states: “Whoever has, to him shall be given, and he shall have abundance; but whoever does not have, even what he possesses shall be taken away from him .” Whoever closes themselves off to religious presuppositions also finds nothing that is religious. Therein lies the immanent or automatic sanction.

40.7.7.2.b. A sick person does not recover...

Let us give the floor to a contemporary seer who is friends with God. At that high level of clairvoyance, such a person is directly confronted with the atmosphere of God's judgment. It is immediately a form of revelation, of Apocalypticism. Let us take, for example, someone who is seriously ill.

The physician or specialist examines the patient. He attempts to cure his patient according to his experience and the relevant scientific insights. Usually with success.

But look, this patient is not recovering as might be expected. Perhaps the cause is not directly medical, but the illness is the result of a deeper, psychological problem. So, psychological, and possibly psychiatric, treatment follows. And that can be successful.

For instance, there is a known case where a young woman developed paralysis in her legs, for which no medical cause could be demonstrated. After psychoanalysis, it turned out that the woman had been forced against her will into a marriage with someone she did not love at all. Something, a kind of logic hidden deep within her unconscious inner life, had made it impossible for her to 'step' down the aisle to have the marriage blessed. Once that truth had dawned on her consciousness, the engagement was broken off and she recovered quite quickly. However, not every psychoanalysis is so successful.

Returning to our patient. He is not cured even with psychoanalysis. So he turns to a qualified dowser. As is known, the pendulum, like any dowsing practice, is a kind of unconscious amplifier of that which the sensitive person intuitively senses. The pendulum does not swing back and forth on its own. It is the unconscious and minimal muscle movements of the dowser that set the instrument swinging. According to his knowledge and experience, he finds which herbs can cure his patient. However, the use of the pendulum and dowsing is not an art that one simply learns, like other techniques of a purely profane nature. Yet, this is not mentioned in almost all manuals. Whoever practices it without Trinitarian prayer situates himself in external nature, with its inherent harmony of opposites. Sacredly inclined people warn that one does not know what one is doing if one ventures into divination and magic outside the realm of God. Let us compare it somewhat to someone connecting their computer to the internet

without using a virus scanner. But look, the pendulum did not succeed in curing our sick person. So there must be more going on.

What has not yet been addressed in these three methods—the medical, the psychological, and the dowsing—is what is called 'the judgment of God' and what, especially since St. Paul, is called 'individual guilt,' individual fault.

40.7.7.2.c. Correction of an error.

Let us continue our story. A qualified seer confronted with this problem might suddenly receive an image, an association in which he 'sees' that the sick person committed, for example, a murder in a previous earthly existence. That past transgression has apparently not yet been corrected, processed, and forgiven. It still weighs on the subtle energy in the current existence. This manifests as a lack of God's life force, as *Genesis 6:3* puts it: “If You withdraw Your Spirit (life force), Yahweh, all living things die; but if You give Your Spirit (life force), You create life.” It is clear that God's Spirit, which creates life, is synonymous with the term 'life force'. Our sick person has a murder on his conscience, as a result of which he has less or no part at all in Yahweh's life force. Consequently, he lacks the required subtle energy to maintain his health.

At the beginning of a new incarnation, baptism removes the principle of guilt, yet, according to older theology, not its consequences. Indeed, experts tell us that those 'consequences' must first be seen and remedied before the person in question can be healed. The fault must eventually be atoned for, if necessary with a similar punishment. If this does not happen, all potential healers will conclude that, for some 'mysterious' reason, the therapy fails where it usually succeeds in other cases. Moreover, the seers friendly with God tell us that even with the atonement for the evil, the definitive healing is not yet complete. Forgiveness does not succeed as long as the victim does not also forgive the perpetrator his fault. But that may require more than one incarnation. Only then is the transgression definitively forgiven for the Trinity, and can the perpetrator live in friendship with God again. A murder committed consciously and willfully is clearly a grave sin against the life force of God.

The 'association' established in a clairvoyant manner provides the key to the correct diagnosis here. However, one can either simply not 'see' it, or one can 'see' it but not as the solution to divine judgment. One must indeed be authorized by God to do so. That is the 'charisma,' God's life force at which

this seer may draw. According to them, this occurs thanks to an abundance of goodness from God, and this in the service of a suffering fellow human being.

40.7.7.2.d. The demon of vengeance: a great injustice

We refer to the vengeful demon of Dion Fortune (3.2.2.a.). She had helped someone at the cost of considerable financial sacrifices. This person subsequently wrongs her greatly. Her thoughts of revenge led to the creation of what is called an 'artificial elemental' in magic. If she wishes to undo this evil, she must, on the one hand, abandon her resentment and anger and express genuine remorse. On the other hand, she must gradually absorb the beast back into herself. Something she did, bathed in sweat. Fortune concludes: “As far as I know, this was the end of this story . ”

We further note that Fortune operates here solely in a supernatural manner. There is no trace of any appeal to the Biblical supreme being. Knowing that, in the distant background, some form of demonic activity is always possible, her method raises questions. Perhaps something within her sensed that this entire history was not yet entirely over. Upon a thorough hiero-analysis [220], in the search for the deeper, occult cause, this indeed proves to be the case. She thought she was the victim of a great injustice. But clairvoyantly, it turns out that she herself, in a former earthly life, had done this man a great injustice. Precisely that detail was kept hidden from her otherwise so sharp analytical thinking, precisely because she had to rectify this injustice.

We see that here the deeper cause of the problem, both with the sick person who does not heal and with Fortune, lies with themselves. However, it is abundantly clear that one can also suffer in this world without bearing any fault for it oneself. This was already abundantly clear with the curses of Hexe Petra (7.3.3.).

Anyone who informs themselves even minimally about the methods of 'black magic' knows that one can burden one's fellow man with a heavy fate. Indeed, one can even do so unknowingly. *Psalm 19 (18)* already expresses this: “Who, Holy Trinity, is aware of all faults? Purify us in any case from unwitting evil.” People can be ill because of their own faults, but equally because of the faults of others. Let us therefore refrain from judgments that are too frivolous. And let us leave such apocalyptic insights only to those who

[220]See on this website, tab: courses, course 5.5 and course 6.2: Introduction to Hiero-analysis.

are inspired by them in a Biblical way. The more one delves into the life stories of people, the less inclined one is to condemn. Only then does one see more clearly how heavy the struggle of humanity is.

40.7.7.2.e. Purify us from unconscious evil.

The relationship between personality and individuality reveals that someone may come across as very heavy due to their occult situation, yet in their current incarnation can actually be quite a pleasant person. Committed with the best intentions, they nevertheless continue to unconsciously steal energy from their fellow man and even cause harm around them. Viewed from the current incarnation, that is tragic. If one looks at it from the perspective of the common thread connecting many incarnations, it is a judgment that plays out. But the reverse is also possible.

Someone may possess an almost impeccable individuality, yet commit a significant misstep in their current life. Given their long and almost flawless past, they will still retain a predominantly good aura. Consider the good thief who was crucified alongside Jesus. He expressed his remorse to Jesus and told the third crucified man that while they were both criminals, Jesus could not be accused of any wrongdoing. To which Jesus replied that he, the good thief, would be with Jesus in paradise after his death. Or consider Saint Paul, who first persecuted Christians and later became an apostle. What reasons are at play here is, for us humans, actually impossible to determine.

Let us conclude that religion has its own method of testing man, namely by examining the result of his actions. For centuries, this method has been called the "judgment of God [221]." If man has crossed a boundary, God applies his judgment with all severity, and the creature is presented with the bill for his or her erroneous behavior. As every biblical scholar knows, the Bible teems with examples of divine judgment [222]in all forms. Let us provide a sample.

40.7.7.3. An afterdeath joy?

Karlis Osis and Erlendur Haraldson , **On the Threshold: Visions of the Dying** [223], also discuss, albeit very extensively and on a scientific basis, the phenomenon of 'out-of-body experiences' in the face of impending death. Karlis Osis (Riga, 1917/1997) obtained his doctorate in philosophy from the University of Munich in 1950 with a thesis on extrasensory experience.

[221]See on this site, course 5.5.1, p. 48 ff., The experimental structure of the judgment of God.
[222]R. Zaehner, ed., How Man Seeks His God, Rotterdam, 1960, pp. 280/281
[223]Osis K, Haraldson E., On the Threshold; Visions of the Dying, Amsterdam, Meulenhof, 1979.

Erlendur Haraldson (Reykjavik, 1931/2020) obtained a doctorate in philosophy from the University of Freiburg in 1972, likewise based on a dissertation on extrasensory perception. This says a great deal about the openness of those universities regarding paranormal research that was already present at the time.

In their book, they describe three different studies:

- 1. 1959-1960: Samples across the entire US. A questionnaire was sent randomly to 5,000 physicians and 5,000 nurses. Of these, 640 responses were returned, concerning 35,540 near-death experiences, of which 2,202 were apparitions and faces. 753 of those near death underwent a sudden, medically surprising change in mood some time before their death. 83% of the apparitions were family members; 90% whose identity could be established were next of kin: father, mother, partner, brother, sister, or children. In most cases, these came to accompany the nearly dying patient to the other world. 70% of those who appeared to the dying person were deceased; 30% were still living persons.

- 2. 1961/1964: research in six states (New York, New Jersey, Connecticut, Rhode Island, Pennsylvania).

- 3. 1972/1973: research in northern India.

The factual material: Osis and Haraldsson studied hundreds of cases of Americans and Indians (especially from North India), both Christians and Hindus, regarding NDEs.

Their main impression: the cultural context and religious experience play a very small role regarding the NDE. The depth of religious faith, however, exerts a great influence. Elisabeth Kübler-Ross (3.2.3.b.) sees her observations in this area confirmed.

We read (oc): “Many claim to be met by acquaintances in their final moments of life. Others say they 'see' a man (Jesus , Krishna , Shiva ...) dressed in white and surrounded by a luminous aura, who brings a medically inexplicable peace and calm. In India, the messengers of the god of death are called 'yamdots'. If the Hindu prepared himself for life after death through good deeds, then a friendly yamdot reveals himself; if the Hindu behaved badly, then a creepy yamdot reveals himself.”

Based on such observations, gathered through the testimonies of medical personnel, Osis and Haraldsson conclude that another paradisiacal world exists. They also observe that, upon dying, beings—especially family

members—often 'welcome' from the world of those near death to guide them to the paradisiacal world. This may explain the medically sudden shift in mood. Whereas death was initially feared, the dying person now feels not alone, and moreover, 'in safe hands'. In such a case, overwhelmed by light and music, and accompanied by deceased acquaintances, one goes to meet the other world and its inhabitants happy and full of joy. It resembles the joy of a birth, but in the other world. In this context, there are numerous stories of people who, following a serious illness or traffic accident, claim to have been faced with a choice while in an out-of-body state: to return because they saw that a task still awaited them here, or to continue toward the light and leave this world.

40.7.7.3.a. Refuting experiences

Osis and Harldson believe they also encountered contradictory experiences in their study, namely where patients reported incoherent hallucinations. Oc 59: “There are incoherent hallucinations (note: apparent real experiences) in which patients, in a kind of waking dream, mumble things that appear meaningless to the doctor. We did not, however, take these cases into account.”

Note: the very earthly nature of the contents stands out in such cases. Ordinary daily concerns, for example, are discussed. However, whether that is a reason not to take them into account is certainly the question. Could this not 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 proximity of death, lead to clinging “to this earth,” with its daily concerns. Is that a reason to attach no importance to it and to dismiss such reactions as enlightened rationalism and hard science do: namely, as nonsense?

Meaningless muttering, the mental deterioration of a soul that is completely unprepared for death and what follows, can be a foreshadowing in terminal behavior. Let us think of incoherent night dreams. Could they not reflect the deeper essence of the immortal soul? Does a dying person not enter precisely that realm of night dreams, at least if, by neglecting an orderly life, he arrives unprepared in the afterlife? Religions worthy of the name have repeatedly pointed out that the soul must be prepared for the hereafter. Perhaps not without reason. The following text seems to illustrate this.

40. 7.7.3.b. An afterlife hell

Do we read Phyllis Atwater , **Retour de l'après-vie [224]*.* The author herself experienced three near-death experiences, after which she spent 15 years researching this phenomenon. She had met a Californian woman in Boise, Idaho, who had come to live there. A sort of friendship developed. After a phone call, she learns that this woman had suffered a heart attack and is expecting her. The woman was deathly pale. What she had experienced during her clinical death amounted to this: she leaves her body, floats above it. Then she penetrates a dark corridor, a 'tunnel', and reaches its end. There she sees deserted hills full of naked people who look like a kind of zombies.

Let us note the following: Haitians claim that zombies are people who have been stripped of the greater part of their subtle life force through black magic rites and thus transformed into will-less 'automata'. The image of their nakedness also refers to this: they have been stripped of just about everything and possess hardly any life force.

The Dutch clairvoyant Gijsbrecht Van der Zeeuw (1912/1981) , **Clairvoyance in Space and Time [225]**, states that during a visit in an out-of-body state to what he calls “the very lowest realms,” he likewise sees the deceased people residing there naked. We will return to such visits later in the text.

Let us listen to Atwater again : “They (the 'zombies') stood upright, shoulder to shoulder, and did nothing but stare at her. The spectacle was so terrifying that she began to scream. Immediately she re-entered her body. But she kept screaming. Only after a sedative did she finally fall asleep. Her interpretation: death, she maintained, is a nightmare. She cursed all the churches that have been tricking people for centuries with stories about paradise. The woman was desolate. At that moment, two other patients enter: an elderly woman and a woman supported by canes. They, too, had regained consciousness after being declared dead. Essentially, they told the same story and were just as horrified as the first.”

Atwater discovered only one common but striking point: all three repressed the transgressions that weighed on them; all three had an even heightened sense of guilt due to the NDE. They confessed that, by “ already experiencing death ,” they had stumbled upon what they feared most, and

[224] Atwater Ph., Retour de l'après-vie, ED. Du Rocher, 1993, 33-41.
[225] Van der Zeeuw G., Clairvoyance in Space and Time, The Hague, sd, 208.

since then they had been more convinced than ever that they would have to atone for their 'sins'. These women were completely convinced of the existence of hell.

We wanted to briefly touch upon the existence of such paranormal 'hell' experiences, because usually there is an unsettling silence in that area, with the impression that such negative experiences do not occur.

People with sufficient 'sensitivity' and 'clear vision' can interpret these 'hell' experiences Biblically. They say that these women saw the 'rephaim,' as *Psalm 88 (89)* 11/13 suggests, souls without divine spirit or life force (*Genesis 6:3*). In *Psalm 88* (89), a desperate deceased person laments the desperate, lonely, and dark situation into which he has fallen.

The fact that some experience their NDE as sublime, while others find it terrifying, can—again interpreted Biblically—point to their "judgment of God." We will return to this in detail in Chapter 12: "On causes and effects."

Finally, let us note that virtually all religions speak of a judgment after death. We find it not only in Christianity, but also in Judaism, among Muslims, in the ancient Egyptian religion, among the Zoroastrians in ancient Iran, in Eastern cultures: India, China, Japan, and Tibet, but also among Native Americans, and in Central American religions, such as the Incas and the Aztecs.

M. Richard , **Voyage aux limites de la mort* [226]**, describes the entire phenomenon of DNE or NDE as follows:

1. The subjective impression of dying.
2. Entry into a dark corridor or tunnel (cf. the Bible; the Book of *Job*).
3. Encounter with beings (including the deceased)
4. Inner peace and sense of well-being.
5. The impression of being outside one's own body ('out-of-body experience').
6. Access to an unexpected living space and to a love radiating light.
7. Regaining consciousness,
8. The absence of any fear of dying.

[226]R ichard M., Voyage aux limites de la mort, in Le Point 27.04.1996, 89/92.

Note **:** We take this as a partial definition of near-death experiences, because, as has already been demonstrated, there are also very terrifying near-death experiences. These seem to have been pushed into the background, at least by some. Perhaps to avoid frightening those reading the accounts, or due to a lack of completeness on the matter. It is also omitted here that quite a few people, during a sudden death struggle following a traffic accident for example, say that they see their entire life flash before them like a panoramic image, down to the smallest details.

So much for these testimonies regarding out-of-body experiences. It is clear that the phenomenon is not so rare and that it is not bound to any particular religion, time, or place. The phenomenon acutely raises the question of the origin of consciousness (3.2.3.f.). According to the nominalist view, it is a byproduct of optimal brain function. The centuries-old tradition sees this differently: it is not our brains that think, but we, making use of our brains. The tradition also views the physical body as a single type of body, whereas a human being possesses other, subtler vehicles or bodies.

40.7.7.3.c. Numerous are the people who do not improve themselves.

Van der Zeeuw, oc, 135, states that most people are located in the lower realms. During their earthly life, they are not personally present there, but their deeds and thoughts do manifest themselves there in their true form. Furthermore, in oc 169, he writes that, viewed from an out-of-body state, it is dark on earth, even during the day.

In this connection, we refer to M. Van Gestel , **Mijn kind ziet meer** [227]. Mrs. Van Gestel quotes her daughter:

- “Mom, there is so much sadness here on earth; if I could give it a color, the earth would be brown-black. That other world is yellow, white-yellow. Yes, I get it. And now it is about bringing some of the yellow from the other world here on earth. Passing the yellow on to the people.”

- “Will it never run out?”

- “No, there is infinitely much yellow and you may always receive it again”.

Thus spoke the six-year-old clairvoyant Marieke, who, at her childlike level, articulated something of the Platonic world of ideas she experienced. Elsewhere, too, some people confirm, after having an out-of-body experience, even on a sunny day, that from their perspective, it is dark on Earth.

---

[227]Van Gestel M., My Child Sees More. A Mother Tells About Her Paranormally Gifted Child, Deventer, Ankh-Hermes, 2000, 60.

Van der Zeeuw, oc, 208 adds: “On earth I encountered many who are true demons in human form and I know then what awaits them”. And further, oc, 217: “Only a few people on our earth are capable of perceiving the spiritual body”. This opinion is confirmed by more than one Biblical seer. We will return to this later.

People who have had a near-death experience say that they see their entire past life flash before them in the blink of an eye. And this down to the smallest details. Moreover, in reverse order. What was experienced last comes first. Childhood comes last. This is referred to as a panoramic memory. The old catechism called this the singular or individual judgment. One gains insight into both faults and good deeds. The panoramic judgment does not occur without an ethical standard. This demonstrates that there is indeed an objective order present in the cosmos. Man does not live without obligation, as a nominalist view posits. All religions recognize this.

As already stated: whoever went to meet the light through an out-of-body experience no longer fears dying. However, whoever saw naked zombies in a kind of dark underworld during this experience holds a very different opinion. In those few seconds just before death, man 'sees' his individual divine judgment coming upon him. This is not the so-called “Last Judgment” that the Bible speaks of in *the Apocalypse* , the last book, which deals with the end of times.

For Biblical seers, this individual judgment in a person can already be read during their lifetime in the aura itself. The Biblical seer knows to which 'sphere' a person belongs and where he or she will go after the death of the biological body. Yes, for those who can see at that level, their fellow man is like an open book, including the common thread running through his many lives. It may seem improbable, but viewed in this light, the Biblical seer knows their fellow man better than that man knows himself. Simply because the seer also reveals the unconscious and subconscious depths of the soul.

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

For those who can 'see', their fellow man is like an open book, as we wrote. Whoever, as a God-friendly seer, takes God's judgment into account, says that they 'see' the following in a person, among other things.

- The fleshy soul with its usually yellow ribbons, which acupuncturists call 'meridians'. These manifest throughout the fleshy region and are

equipped with luminous nodes or energy centers. These ribbons almost always show splits where injuries were once sustained, and dark spots that betray the removed energies.

- The bone soul. This usually appears as a collection of small cubes where the bones are situated in the skeletal system. The color can vary from deep gold to foul-smelling 'black'. The latter 'stinks' because, along with 'seeing', the paranormal sense of smell is also activated. This foul odor unequivocally points to demonic influences.

- Furthermore, the God-friendly seer 'sees' the 'kundalini' or serpent energy. This manifests itself as a fire originating between the tailbone and the genitals. It 'blossoms', indeed, as Hindus have 'seen' for centuries in the neck, gradually opening up in the form of some kind of flower. At its root and lower limb, it fights with a dirty-gray mass, the life-killing 'force', which God-hostile people or spirits 'radiate' into the life center of their victims,

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

- Around the entire biological body, one also 'sees' the various parts:

First, there is the bodily soul. It is so called because this form of 'spirit' is identical to the gross physical form of the body. After death, it can 'appear' or show itself as a reflection in a mirror as a bodily 'phantom'. One recognizes the former earthly bearer in it. Next, the various 'radiant spheres' reveal themselves. These are rather whimsical and pliable in form. Let us think of Kirlian photographs of, for example, healthy and sick plants, which also possess such auras. Sexual feelings, in particular, penetrate very deeply. A seer friendly to God, for instance, sees the subtle imprint of sexual intercourse very clearly.

The ability to see the life force flowing from the fingertips of the magnetizer is merely a first, very vague form of clairvoyance. A number of people claim to see a softly luminous and sharply defined band a few millimeters wide around the fingers. This is easier to achieve against a uniformly and softly lit background, such as a computer screen. Sensitive individuals who allow their eyes to adjust to the darkness in a dark room also claim to see a glow of light around their fingers. We ourselves have attempted to perceive something of this band through destructive interference of light. Such setups require a precision of adjustment smaller

than the wavelength of light. Because there are approximately two thousand waves in one millimeter, such experiments are not really suitable for someone who makes it their hobby.

Below we provide an impression of such experiments. Due to the low light intensity—we are working with dimmed light coming from a 0.2 mm opening—they are barely photographable. On the left, a drawing of an index finger in a 'reversal setup'. On the right, a number of small paintings of an index finger under destructive interference. The image at the top right depicts the index finger under destructive reversal interference.

Above is a drawing and some small paintings of the index finger in such experiments.

Yet such a luminous band does not make us much wiser. If its existence could be scientifically demonstrated unequivocally, then the existence of a 'hylistic pluralism', of other and finer layers surrounding the aura, becomes somewhat more plausible. Nothing more. The actual seeing of salvation and damnation, the actual religious 'seeing', lies much deeper. It is only there that God's judgment can be felt. This implies that Kirlian photography is still very superficial with regard to seeing auras. It also strongly relativizes the importance of our optical experiments. Religion is simply not a surface phenomenon, nor is seeing the aura. It requires a very advanced degree of clairvoyance. Let us refer to a small painting that, according to clairvoyants, shows the aura of a deified human being (4.2.2.c).

Aura of a deified human [228].

Let us further note that—according to a number of God-believing interpreters—sensing, 'seeing,' and especially conceptually interpreting, is not safe; indeed, it is very dangerous outside the framework of the Kingdom of God. For malevolent forces and entities, once one 'feels,' 'sees,' and interprets them, strike back without mercy. Therefore, whoever is not equipped by God for this ought to remain outside of it.

40.7.7.5. The Last Judgment

We begin with the words Luke puts in Jesus' mouth (*Luke 17:26/30*). “As it was in the days of Noah , so will it be in the days of the Son of Man (Jesus): people ate and drank, married and were given in marriage until the day Noah entered the ark and the flood came and destroyed them all. Or as it was in the days of Lot. People ate and drank, bought and sold, planted and married, but on the day Lot left Sodom, God rained fire and sulfur from heaven and destroyed them all. So will it be on the day the Son of Man appears.”

Jesus speaks of his return in power “at the end of times.” What stands out is that, according to Jesus, there will be a very similar situation that provokes Jesus ' return in power, in the form of a divine judgment. Such a divine judgment entails the annihilation of people who do not possess the resilience inherent in God’s Spirit. They do not possess a life force that transcends nature. “To the one,” states *Matthew 25:46* , “will face eternal punishment, to the other eternal life.”

[228] Title page of Gisela Weigl, Die Entscheleierte Aura, Aquamarin Verlag, Grafing, 1986-2

Jesus emphasizes what ancient Greek tragedy exhibits: tragic irony. The people in question will, as in the days of Noah and Lot, not even be aware of what hangs over their heads. They will be so numb and unaware of their true sacred situation. Does Jesus ' twofold example imply that in his days, the days of the Last Judgment, sexuality as it is experienced exclusively in the flesh will also play a leading role? This does not appear so directly from what he predicts, but one can hardly escape the impression that it will be so. In other words: quite a few people do not really change in the course of evolution. Jesus ' first 'appearance' in Israel, now two millennia ago, seems to have caused no noteworthy improvement among them.

Incidentally: the days of the coming Son of Man are described in much greater detail in Paul 's *Second Letter to the Thessalonians* (*2 Thess. 1:6/2:14*), where the great apostasy that is imminent is laid bare. Even at Jesus ' return—it seems—only a (small?) portion of people will continue to believe. Peter likewise mentions the return of the Son of Man (*2 Petr. 2:4/5*). Encapsulated in a ruthless chapter on false teachers of that time, he first speaks of the unscrupulous angels, and later returns to Noah and Lot.

Peter writes that God did not spare the angels who had acted unscrupulously. He placed them in Tartarus (note: the deep underworld) and delivered them to the abysses of darkness. There they remain awaiting the Last Judgment at the end of time. Peter means to say that no better fate awaits the immoral false teachers than the high Sons of God who behave so badly. Next, he speaks of the days of Noah , and then of the days of Lot.

God did not spare the old world, from before the Flood. However, He did save “eight persons,” including Noah , a proponent of conscientious conduct, from destruction, while He unleashed the Flood upon a world of godless people. He reduced the cities of Sodom and Gomorrah to ashes and condemned them to destruction, but saved Lot, who suffered under the excesses of wicked people.

Once again, Peter summarizes. The Lord carries out the sifting. He knows how to save God-consecrated people from the ordeal of strength. But He sets apart godless people in view of their punishment on the day of the final judgment. In the first place, it is those who, driven by desires alienated from God, follow the 'flesh'—the earthly life force—and reject the Lord. We are faced here with what Paul writes (*Galatians 6:7/8*): “Whoever sows in the flesh will reap corruption from the flesh; whoever sows in the Spirit will reap

eternal life from the Spirit." But with a strong emphasis on God as the cause of that sifting of judgment.

If they refuse, a divine judgment awaits them. Where they were initially neither good nor bad, they are forced to take a position regarding Christianity. If they accept it, it constitutes a conversion. If they refuse, they reinforce their attitude and become evil in a conscious manner. Then demonic nature becomes Satan. And they resolutely choose evil. For deep down, they know very well that Christianity is a solution. But since they feel that they would then lose their position of power, they choose refusal. However, they know that the exercise of their power lasts 'only' until the final judgment. Thus, they are not as innocent and ignorant as they seem. Hence their fear of the final judgment and eternal fire. That is also why the possessed in the Gospel ask Jesus if the end of times has arrived. That would mean the end of their power, and subsequently, their judgment.

A number of extra-Biblical gods and spirits refuse to repent. Then they no longer remain demonic but become satanic. As we wrote above. A similar process is observed in people possessed by such beings. A confrontation with a God-friendly magician who points out their tragic occult situation and wishes to turn it for the better is met more often than not with stubborn unwillingness, frenzied and hysterical behavior, and boundless rage accompanied by great physical force. The beings that possess such a person fight with all their might for the survival of their current situation. The last thing they wish is to be driven out of it. They will hold their victim in such a grip and influence them that the victim no longer possesses free will. It becomes very difficult to liberate someone from this because he or she falls into an unconscious form of slavery.

The themes of the seventh axiom summarized.

This chapter focuses on the existence of evil. We find it in the world, whether hidden or not. Sorcerers and witches bear witness to it. It also manifests itself in places where life force is stolen, where crimes are committed. The criminal does not always consider that he will have to account for what he did wrong. And those punishments can be quite severe: a stay in the underworld after death, or one or more harsher incarnations to make amends for what was wrong. All of this can be read by a trained seer in a person's individual aura.

40.8. The structure of the sacred

40.8.1. A fine subject

We have repeatedly used the terms 'fine matter' and 'subtle matter'. Many religious and magical experiments involved the displacement of this extremely fine matter. We present a number of testimonies that tell us a little more about the properties and structure of this rarefied substance.

40.8.1.1. The transfer of a thought

E. Haich, **Initiation* [229]***, sees it as follows. I imagined the transfer of a thought in such a way that my husband would think of something and that this thought would somehow arise in my head. I was therefore expecting a thought that did not come from myself. At the time, it did not occur to me that thoughts which we believe to be our own can also come from elsewhere. To my utter astonishment, something very different happened, for which I was really not prepared. As I stood there with my husband and waited for the thought, I felt very clearly—I simply 'saw' it—that a stream, a jet eight to ten centimeters in diameter, flowed out of his stomach area and coiled around my body like a lasso, also roughly at the level of the stomach. I felt as if this stream were a very fine matter. After this stream had clearly enveloped me, it pulled me in a certain direction, so that I had to take a step in that direction. Thereupon the stream pulled me further and further. If I took a step in the wrong direction, he clearly pulled me back and pushed me in the right direction. That is how we made it to the window. There, my husband's materialized will brought me to a halt.

Then there was something surprising again: my free arm, which hung down as usual, suddenly rose and became weightless. It seemed to me as if the mass flowing from my husband's solar plexus was supporting my arm. Then this mass pushed my hand forward, so that my nose involuntarily touched the windowpane. At that very moment, that mass left my body, arm, and head, and I could move freely again. We looked at each other and were both very surprised.

The new experience excited me, especially the fact that the human will flows as matter from the human solar plexus and settles itself in a certain form upon or around the other person, enveloping them like an octopus and even capable of lifting the weight. This 'matter' left the impression that it consisted of myriads of tiny nebulae particles, just like the Milky Way in the sky, and that all these particles flowed in a single direction in closer connection with one another. My husband was also excited because he

[229]Ibid, as 160, p. 94 et seq.

simply could not understand how it was possible that I would perform everything he was thinking—that I would walk to the window, lift the curtain, and look out through the windows—like a robot. I told him that a stream was coming out of his solar plexus, which I perceived as matter.

It also happened to me that, during an experiment, I could not consciously make someone else's will conscious, and then it was impossible for me to realize what he had in mind. Then this mass lay leaden on my chest. I breathed with difficulty and had to groan and moan as if I were dying. Then I asked my husband to concentrate better. The moment I became aware of his will and carried it out, I breathed freely again, and without effort, the pressure suddenly ceased. What I experienced through these experiments confirmed my conviction that in many cases, asthma is nothing other than the invisible will of another, which makes itself felt as an oppressive burden on the sick person. This invisible, unrealized will can unconsciously cause illness. So much for this testimony of Haich.

It is clear that her husband is a magician. With the power of his thought, he achieves a result in the material world. In her text, Haich also emphasizes the importance of the concentration of thought. Magical work requires continuous, sharp, and rigorous logical thinking. Data and those requested must be very clearly before the magician's mind. Moreover, to the extent that one wishes to involve subtle beings, they too must grasp very clearly exactly what is expected of them. If necessary, this is clarified to them through a ritual in which their task is meticulously depicted. This brings us to a form of influence, of argumentation and discourse.

40. 8.1.2. A sea of small dots

We refer to the text: 'A Sea of Light' (3.2.3.c.), in which someone undergoes a paranormal experience while asleep, sees a line of somber creatures passing by somewhere in the depths, and is overcome with pity. He asks heaven in prayer to have mercy on these creatures, after which they burst apart as if they had never existed. We reproduce here only the penultimate paragraph of this unusual experience text.

1 “At the same time, I notice small luminous dots descending from the sky. They remind me of a so-called 'fairy wand' that we light at Christmas, which then brilliantly emits many small sparks until it burns out. Yet it is all much finer, much more penetrating. From the brightness of those many small luminous dots, falling down into the night sky like snowflakes, I realize that it is still very dark where I am. Still praying, I look up. Far above my

head glows a sea of light, indescribably beautiful. I long to go towards it. Immediately I hear a rustling, my whole body tingles (note: the result of the influx of a higher energy. Sensitives claim to feel this too while praying, especially in their crown chakra). Heavenly music is playing. I have never heard such beautiful and sublime melodies in my entire life. I feel my out-of-body state rising upwards, towards the light. At the same time, the Sparks increase in intensity and number. It looks like fireworks bursting open. It is such an overwhelming feeling that I think it would be a shame if I were to wake up now. Immediately thereafter, everything fades and I truly wake up in my physical body, quite disappointed. I probably shouldn't have thought about the final part, the waking up.

pushed out of my body

We then refer to the testimony of someone who read a poetic text to an audience of about one hundred and fifty attendees during an anniversary celebration. The concentrated attention of the listeners, their subtle thought power, caused the speaker's subtle body to be suddenly pushed out of his biological body (3.2.3.e).

He writes: “I found myself about two meters behind my biological body, which fortunately continued reciting the verse on a sort of autopilot. My consciousness resided for the most part in my subtle body. I 'saw' before me myself continuing to recite the text, but I also 'saw' the subtle cord connecting me to my biological body. To my utter astonishment, I also noticed that a subtle bond ran from the stomach area of every person present to my stomach area. It was an extremely peculiar sight, an audience literally attached to me by threads. I knew that the climax of my text was yet to come. There, in images that deeply moved me, I articulated the high ideal of union. And behold, all the threads of those present bundled together in my stomach area, and suddenly, just like that, the world high above me burst open. My crown chakra expanded, and from it emerged all the threads, but united, bundled into what seemed to me one strong and thick rope. The 'rope' went straight up into the sky.”

Still reading on autopilot, I 'saw' an overwhelming and brilliant light high above me, like fireworks bursting open. A heavenly music sounded, such as I had never heard before. And behold, many, indeed myriads, luminous points descended and bundled together into a cord much thicker than the cord that had ascended. This thicker cord came to me, passed back through my crown chakra, and continued through my subtle body to my stomach region. From there, it did not return to the audience, but rather to the

founder. Quite suddenly, he had to process the entire bundle of subtle energy in his stomach region. At that moment, he was deeply moved, and it was a matter of 'gritting his teeth' for a moment not to show emotion in front of the numerous attendees. After he had received that energy in his aura, the entire image faded. I felt myself being pulled back into my biological body. A little later, I found myself back in my biological body, with my text, and just in time to read the closing words. Under a Amid prolonged applause, the founder was then presented with flowers. Many also came to tell me afterwards that they had simply found the whole event beautiful.

Just as in the first text, 'A Sea of Light', here too there is mention of 'a brilliant light', of 'luminous dots' and 'a heavenly music'. In the course of history, a number of philosophers must also have had such experiences, and they lingered on them a little longer.

40.8.1.4. 'Monads' as luminous dots

The ancient Greek thinker Pythagoras of Samos (-540/-497) already spoke of groupings of a number of subtle entities. More recently, the philosopher G. Leibniz (1646/1716) called these points 'monads'. Hence the term 'monadology'. These 'monads' are apparently the building blocks of many subtle beings, such as nature spirits, gods, and goddesses. A bit like how biological cells are the building blocks of all that lives on earth. The alchemist and physiologist J. van Helmont (1579/1644)—whose statue stands on the Nieuwe Graanmarkt in Brussels—interpreted these entities in a religious manner and claimed that every creature, including man, is composed of monads, which are guided by a kind of central monad. Ultimately, this must merge into the Monad of God.

40.8.2. It feels like it is alive.

The sacredness of something is apparently not only mantically 'seen' as many luminous points, but can also be 'felt' in a sensitive way. We offer a few testimonies.

40.8.2.1. There is something about this cross

D. Fortune, **Psychic Self-Defense* [230]*, writes: I remember my girlfriend and I looking at each other's jewelry. From one of the boxes, I took a beautiful amethyst cross and said: "There is something about this cross. It feels as if it is alive." "I received that cross at my First Communion," my girlfriend replied. "It came from a bishop who always wore it on his chest." Her sister

[230]Fortune D., Psychic Self-Defense, a Study in Occult Pathology and Criminality p. 103.

was particularly interested and brought out her jewelry box. She asked me if I could find her communion cross as well. Her cross had been blessed in a special way by a priest on the occasion of her First Communion. I was surprised myself that I managed to immediately pick one out of three or four crosses that felt warm and strangely electric. It turned out to be her communion cross, indeed.

40.8.2.2. The animal felt different.

Fortune, *Psychic Self-Defense* [231], says that in her youth she had never seen a human or animal die, until she held an injured bird in her hands, which moment later trembled violently and died. She says that no one had to tell her that the crow was dead. The animal felt very different after the tremor than before. She compares the sensation of the still-living animal to the sensation of the magnetized cross. The dead animal had suddenly become a lifeless object from which all life had departed.

40.8.2.3. No Mom, Tofke doesn't have any colors anymore.

M. Van Gestel , * *Mijn kind ziet meer** *(My Child Sees More* [232]), tells a similar story about her mantically gifted daughter. She writes: The time Marieke came home with a sick duckling, she saw it was going to die sooner than we did. Just when I thought it was starting to recover a little, she burst into tears. “He’s dying! He’s dying!” she sobbed. I told her that it didn't seem too bad and that she shouldn't give up hope too quickly, whereupon she cried out: “No, Mom, suddenly he has no colors anymore, it is becoming completely dark around him.” Fifteen minutes later, the duckling was dead. We buried him in the little park.

Furthermore, they talk about Tofke, their guinea pig. She writes: In the summer, our guinea pigs get sick. While we are sitting with them, Marieke suddenly says: “How strange, Kaaf’s aura is hovering above the cage. He has come to take Tofke’s aura.” Kaaf is the neighbors’ guinea pig who died a few months ago. He spent a lot of time with our guinea pigs and is the father of the little one.

40.8.3. Creating a fetish

Religion specialists usually do not dwell on the method of creating a fetish. A certain Julia Pancrazi, however, does. In what follows, we hear her

[231]Fortune D., Psychic Self-Defense, a Study in Occult Pathology and Criminality p. 103.
[232]Van Gestel M, My Child Sees More, A Mother Tells About Her Paranormally Gifted Child, Ankh - Hermes, Deventer, 2000, 71, 82.

speak as a seer, and also as someone who creates fetishes; someone who imbues objects with a charge.

40.8.3.1. Charging with life force

In *La voyance en héritage*[233] The seer Julia Pancrazi describes how fetishes (here synonymous with objects or talismans that bring good luck) were made in secret within her family. Let us note the title of the book. Clairvoyance is passed down to the next generation as an inheritance. Julia's mother and aunt charged specific stones from Saudi Arabia and Yemen with their life force (their fluid, their subtle emanation) through intense and silent concentration. These objects were intended to offer protection to soldiers leaving for the front during the First World War. Despite initial ridicule, the men always kept their talismans with them, and all returned safely.

The fetishes often consisted of simple materials—pebbles, grains of salt, an oak leaf—and were sewn into neutral-colored cotton pouches so as not to block the subtle energy. The effectiveness of a fetish depended on the spiritual power, ethical behavior, and vitality of the maker. Furthermore, the fetishes were not to be touched or even viewed by third parties. The gaze, the aura, or the 'fluid' of these unwanted onlookers could damage the subtle charge, diminish the power of the fetish, and weaken its strength. The fetishes, or talismans, were made in secret in Julia's house.

She tells her story. “When I was still little, the door was slammed shut in our faces. For hours, in deep silence, my mother and her sister drew their fluid (note: life force) into the objects. These were supposed to serve to bring good fortune or ward off evil. Once, as a child, I was able to see these mysterious objects. I believe I was about ten years old at the time. One afternoon, I ventured to pull open the drawer. I saw only a few grey pebbles with white veins in them. To me, that didn't seem like anything special. Later, I learned that these stones came from Saudi Arabia and Yemen. The women of my family always found a filière (note: a 'way', a trade route) through the sailors in the port (note: of Marseille). My mother or my aunts gave a fetish or talisman to every man leaving for war, whether it was a relative or an acquaintance. Naturally, everyone mocked them at first. Yet, not a single one of them left his stone at home. They are all safe.” returned.”

That Julia saw the stones as a child is wrong. Why? Because fetish material must not be seen, except by those who make fetishes and by those

[233] This text is a summary of text 7.5.1.: A healing fetish from the book: 'Homo religiosus' on this website.

who wear them. Fortunately, Julia was also gifted as a later seer and creator of fetishes. That saves the imprudent view. Incidentally: the more one shows such a 'treasure' to others, the more a talisman loses its life force. This latter point is a not insignificant observation to which we will return shortly (8.4.).

Let us return the floor to Julia Pancrazi. “Creating a fetish required more than just concentration: it also required mantic gifts. Concerned about her husband’s fate at the front, her mother attempted to ‘see’ in advance the dangers he would face during the upcoming battles. If she ‘saw’ that he was about to face acute danger, she would add extra energy to the fetish, and she continued this until she ‘saw’ that the danger had passed. If he then had the fetish with him, the charged object could ‘intervene,’ and the charged energy could offer resistance and avert disaster. It is clear that this involves a form of magic.”

Julia Pancrazi continues. “When Bastien, my father, went to war, her mother entrusted the fetish to him so that he could carefully incorporate it into his jacket. At first, he scoffed at it. He did not believe in seers or seeresses, nor in the so-called occult sciences. Going to war with a talisman was, to him, 'sorcellery,' witchcraft. “I had to fight hard to make him accept the talisman,” his wife emphasized. She did not see him again until December 1918, a month after the armistice. Every letter she sent him, she showered with kisses and carried on her heart all night long, to charge him with her fluid. In this way, she renewed the fetish. It never left him for a moment during those four years. Much later, he let her know that he had never let go of the talisman. All those long years while he fought at the front, that fetish had become an obsession for him. Without ceasing, he touched the lapels of his jacket to deprive himself of it. to ensure that the talisman was still there. He was injured only once, and then only slightly on the right foot.” So much for this testimony from Julia.

40.8.3.2. In quiet concentration

Let us observe the silence in which the mother and her sister allow their fluid to soak into the objects. That form of concentration or 'mania' is a prerequisite. The one creating a fetish for someone must first 'see' mantically where and when, for example, mortal danger threatens. It is a form of 'foresight'. Only then does the magical work begin: subtly influencing the foresight and adding energy to the materials until the course of events is altered in a favorable direction. In this way, adapted life forces penetrate that previously 'seen' danger and neutralize it. It is a magical form of intense positive thinking. The one creating a fetish must unconditionally

possess a great deal of life force, dunamis, virtus, 'holiness'. An exhausted seer sees nothing and cannot charge an object as long as her fatigue persists. If the seer behaves unethically, her ability also weakens. If, for example, she has a small dog that she regularly abuses, or if she steals from the people for whom she works, her clairvoyant ability will diminish.

Charging a fetish so that it works properly is extremely difficult. If a soldier takes it to the front, the maker will, at a certain moment, mantically see the soldier confronted with death, for example. Then the fetish—in this case, the stone—must receive extra energy from whoever charges it. This is to ward off misfortune. This warding off can take hours, even days. Just as the reverse process, wanting to cause harm, can take days or even weeks.

Let us refer to Hexe Petra (7.3.3.a.), who performs a similar work, but in the reverse sense. Whereas Madame Pancrazi works for good, Petra works for evil. She says that it takes an average of two to three weeks for a curse to take effect. Until then, one must curse the person with intense concentration. Only then is his life energy exhausted and 'a fate' befalls him.

If we consider Julia's testimony, let us also note the ambivalent reaction of the men: their honor prevents them from admitting that, deep down, they believe in it somewhere. No one has left his fetish at home. We still find this ambivalent behavior today.

As previously mentioned, there are no beings without energy, and no energy without beings. Subtle beings are, in fact, the carriers of it. This implies that such gifted women (and men) possess the ability to enclose spirits within those objects. In this respect, a magical fetish differs from what is called 'fetishism' in psychology. In the latter case, it concerns a purely profane veneration of an object. For instance, a man in love might venerate a photograph of his beloved for the sake of the resemblance. The photograph resembles his beloved. Or he might lovingly cherish an object belonging to her for the sake of the connection. The object has a bond; it is connected to his beloved.

40.8.3.3. Shifting the blame

Let us note that the seer 'sees' what is about to happen. Julia lets her mother speak. “I knew that Bastien (note: her husband) would return from the war. To begin with, he joined his army unit in Corsica. After that, I heard nothing more from him. Before his departure, I had made my first fetish for him. I took two of those stones for it. I always kept them in stock. I did not

know the name of those stones. I added a few grains of salt and pieces of oak leaf. Things known for their beneficial effects."

Julia later recalled her mother's advice: "Julia, sew all of this into a small pouch. But above all, do not use nylon or colored fabric, because those prevent the 'waves' (note: the life force) from passing through." So I chose the simplest option, a small piece of white cotton, and entrusted the whole thing to Bastien so that he would carefully work it into his jacket. At first, he scoffed at it. He did not believe in seers or so-called occult sciences. Going to war with a talisman was, to him, 'sorcellery,' witchcraft. I had to fight hard to get him to accept the talisman. One day, just this once, he could not find it immediately. He turned his entire tank upside down, from the floor to the turret, through the shell storage area. His comrades laughed at him. Then he turned his vest inside out to sniff through the reverse side of his collar. The fetish was, in fact, still there. But he was only able to get hold of him at the clinic a few hours later. For during the few minutes that he had taken off his 'treillis' (note: a garment in camouflage colours), several German shells had fallen. One of them struck his tank. Inside the tank, pieces of steel plate flew in all directions. One of them wounded him in the right foot, just as it had done to my father thirty years earlier." This latter point also points to a remarkable heredity through the male line. Something that reminds us again of Szondi and his 'S chicksals analysis' (4.1.3.a.).

Let us already refer here to the text "A Charged Skin Cream" (9.6.6.). In it, a witch attempts to kill her husband by means of black magic. A clairvoyant, befriended by the man, foresees the various steps the witch will take and manages to stay one step ahead of her each time. She can no longer carry out her plan, but the magician also strips her of her occult powers. "I have neutralized all her evil spirits," he says, "and now they resign themselves to their fate." Not only has the evil been averted by this, but the witch has also brought a very negative fate upon herself, a fate she will have to atone for. Alienated from God's high life force, she is hereby abandoned to the elements of darkness, and this without Trinitarian protection.

40.8.3.4. The importance of rhetoric

Th. Van Baaren's * *Labyrinth of the Gods** [234]provides a number of examples of magical manipulations, some with a rhetorical aspect. For instance, the Papuan of the Trobriand Islands devotes much magic to building his seaworthy canoe. On the one hand, he knows very well that a

[234]Van Baaren Th., Labyrinth of the Gods (Introduction to Comparative Religious Studies), Amsterdam, Quirido, 1960, 189/195.

canoe must meet all natural requirements, for a poorly built canoe will prove unusable with any amount of magic. But on the other hand, he performs several rituals intended to make the canoe 'successful'. Thus, the boat must be spared from accidents and collisions; it must be efficient in use, and if one goes fishing with it, it must yield a rich harvest.

The Inuit in Alaska perform ritual dances to ensure a successful fishing catch. They call upon deities and spirits that are free to respond to a supplication. Therefore, results are not forced mechanically at all.

KH De Jong , **De zwarte magie* [235]***, refers to a certain L. Frobenius , who witnessed a very characteristic incident recounted in **Das*. Unknown Africa.* In 1905, while on an exploratory trip to the Congo State, he had asked hunters of a dwarf tribe one evening to shoot an antelope. They said that this would not be possible until the following day, because they had to make 'preparations' at sunrise. Frobenius , hidden in a thicket, saw how they proceeded. In the early morning, one of the men drew something in the sand with his finger. As soon as the sun's rays struck the drawing, an arrow was shot at it. After the hunters had left, Frobenius discovered the drawing of an antelope on the ground, in whose neck the shot arrow was lodged. In the course of the afternoon, the men brought back an antelope as prey, struck by an arrow in the carotid artery.

Attilio Gatti , *People and Animals in Africa* [236], gives a similar example, of which he himself was a witness. After months of trying in vain to catch an antelope with the help of pygmies, these jungle dwellers simulated a short but successful fight, which ended with the imagined capture of a young antelope, which was laid at Gatti's feet. The pygmies expected Gatti to play along with 'the game', which he did. Gatti decided to expressly thank the ceremony, along with all the hunters, for the successful catch. That evening, Gatti notes in his diary: “I was certain that tomorrow everything would happen exactly as the ceremony had predicted and that our expedition would finally be crowned with success”. The next day, a young antelope was indeed caught alive. That evening, Gatti concludes his diary with the words: “so it happened indeed, and down to the smallest details.”

It seems that the acted portrayal of the hunt magically captures what one actually wishes to achieve. Even today, such practices are still common, especially in black magic circles.

---

[235] De Jong KH, De zwarte magie, The Hague, Leopolds uitgeversmij, 1955 [-2], 10.
[236] Gatti A., People and Animals in Africa, De Sikkel, Antwerp, 1953, 68-73.

40.8.3.5. Some conclusions

The previous section of text (8.3.) first illustrated the creation of a fetish. Mrs. Pancrazi focused on her husband's fortunes. He was called up as a soldier to fight. Clairvoyantly, she 'saw' his future. If she saw that he would be in danger on a certain day, she charged his fetish with extra energy. And she did this until she 'saw' that the specific danger had passed, or rather, been overcome. Thus, clairvoyantly, she reviewed the entire period during which he had to participate in the battles. And with every new danger, she provided his fetish with extra energy. She did this until she finally saw that, after the battles—which were to last four years—he would return home safe and sound.

Next, we emphasized the importance of rhetoric in a number of tasks. For instance, regarding the ritual building of a canoe. It had to be safe and successful in fishing. The dwarf tribe wishing to shoot an antelope could only do so if the necessary preparations were made at sunrise. This consisted of predicting the hunt. On a drawing in the sand, they eventually wounded the animal in the neck… only to subsequently actually strike the real animal in the neck with an arrow. Gatti, too, was expected to play the game of the hunt with the pygmies. He had asked them to catch an antelope alive. Only then did they go hunting. Gatti concluded his diary that evening with the words: “so it happened indeed, and down to the smallest details.”

Let us note the similarity in all these testimonies. In each instance, one reviews, surveys, or depicts in advance what will occur in the immediate future. Difficulties that arise in this process are turned to good by the power of thought, or by adjusting a realistic scenario. In this way, a problem is solved. We can be certain that the Inuit in Alaska, the Papuans, the dwarf tribes, and the Pygmies likewise called upon their gods or spirits for the success of the hunt. All such tribes hold strong religious views.

Presumably, Madame Pancrazi also knew a number of suitable prayers to enhance her fetishes. The world was far more religious in the early twentieth century than it is today, certainly in the circles of clairvoyants. She herself mentions nothing of this in her book published in 1992, but that may have been a deliberate choice. A publishing house generally prefers to publish a 'neutral' book, not one with a strong religious slant. The former sells better. Let us compare the situation with that of Santa Claus and the birth of Jesus. Santa Claus is more popular because he is more

neutral and general. Jesus appeals only to the religious person, and his audience today is much more limited.

Nevertheless, regarding religion, we can derive a number of general rules from all this. Seers tell us that it is much safer to briefly review a planned trip in one's mind, preferably with a prayer, so that everything proceeds safely. They themselves can mentally review the journey of someone requesting it much more thoroughly beforehand. They pause at dangerous moments that they then 'see' and that deserve extra attention. Just as the soldier wanted to keep his fetish with him all the time, a person can also carry a protective prayer with them. A sound prayer naturally also relies on protective energies, just like the blessed cross that D. Fortune mentioned (8.2.1.).

We know the story of someone who undertook a long bicycle journey through Africa, one during which a seer surveyed the entire trip beforehand. The seer reported that he had had to expend more energy during the passage through Egypt, a country known for its black magic. He also foresaw difficulties in the south of this continent that needed to be overcome. Given the colonization by Europe, magicians in these southern lands did not always have good intentions towards white people traveling through their country. And that resentment created difficulties, somewhat as was the case with D. Fortune's vengeful demon (3.2.2.a.). The seer also gave our cyclist a highly charged prayer. The journey went rather favorably. The seer later assured the cyclist that, without the help provided, he would not have returned alive. Such statements from someone one thoroughly trusts certainly give pause for thought… and great gratitude.

We conclude this section of text with a quote from W. Gmelig Meijling, *'De aura'* [237]. In it, we find broadly the confirmation of our testimonies. Gmelig writes the following: “It is indeed possible to charge an object—for example, an amulet or a talisman, but also a geographical location, a spring, a grave, or something similar—by having a holy person deliberately influence such a place or object with his positive energy. That energy remains in place and can be experienced by others as a positively active force. What believers do not know is that they themselves, through their faith and their positive attitude, strengthen that influence, whereby that force acquires durability as long as that veneration lasts. Here, too, therefore, there is a reciprocal interaction.”

[237]W. Gmelig Meijling / Wim Gijsen : The aura, radiation of man, animal, plant and stone, Ankh-Hermes bv-Deventer, 1975, 32

40.8.4. Relics

The belief in a relic or a fetish can be described as follows: the conviction that a physical object or a living being can be a carrier of soul substance and, associated with this, of a spirit or spirits. The Portuguese 'feitiço' (or the Latin 'factitius') means 'artificial', made. The Portuguese became acquainted with fetishes during their travels to Black Africa.

40.8.4.1. The skull of Saint Thomas Aquinas

On April 5, 2025, there was a podcast about relics on VRTN Radio [238]in : The Hour of Truth, with Dennis van den Buijs.

This time it concerned Saint Thomas Aquinas (1225/1274). He was an Italian philosopher and theologian, an important Christian thinker, and was canonized in 1323. His works still enjoy high esteem in the Catholic Church. His skull has been preserved and was recently exhibited in a few major cities around the world. Earlier this year, this skull was also on display at the University of Antwerp. However, what is striking is that, besides this skull, a second copy exists. One of the two is therefore not 'the real one'. Theologian Hans Geybels of the Catholic University of Leuven tells us that this occurs quite often with relics of saints.

The term 'authenticity' can be interpreted in two senses. From a historical standpoint, a relic can be 'authentic'. The skull currently in Antwerp could indeed belong to Saint Thomas. On the other hand, a relic can also be 'authentic' from a religious standpoint. This means that it emits a benevolent, a 'holy' aura. Sensitive people can sense this; seers 'see' that the relic is then surrounded by a beautiful, luminous aura. The skull in Antwerp can be 'authentic' in both senses. It could indeed belong to the saint, and also possess a good, subtle aura. For historians, the former is of importance; for believers, the latter.

Let us refer to *Luke 8:43* , where Jesus heals the woman who had suffered from a flow of blood for many years. She supposed that she would heal herself if she touched his garment. Jesus must have an incredibly large and powerful aura, she thought, and his garment must therefore be permeated by it. Then she would share in that power and thus be healed. The Gospel text tells us that she indeed did so, and was also healed. The Bible text mentions that Jesus felt a power emanating from him. This implies that he was a so-called

[238] The Hour of Truth, Season 5, with Dennis van den Buijs. How do you know if your relic is real or not? https://player.vrt.be/vrtnws/js/assets/soundWavesStatic.png VRTN Radio 5 April 2025.

sensitive. He turned around and saw the woman before him. Then he said that her faith had saved her.

We have already explained that two factors play a role: on the one hand, there is the healing power emanating from Jesus. And on the other hand, there is the faith of the woman (6.7.3.). Her faith causes her to unconsciously open her aura so that this power can enter her subtle body. If she had no faith, her aura would have remained closed. The power of Jesus would then have been scattered throughout the surroundings. The power would then have missed its target, the healing. The fact that the woman was healed primarily means that her subtle body became healthy again. And this has an impact on her biological body, which also healed. After her death, the biological body will perish. However, she retains her subtle body. Seen. This means that in her subsequent incarnations, she will remain, in principle, freed from that same ailment, the years of bleeding. Seers will also have seen, at the moment of her healing, a luminous stream of myriads of luminous dots flowing from Jesus's garment to the woman. However, the woman makes no mention of this. She is apparently not sensitive or clairvoyant.

We can state that the robe of Jesus is also a fetish. Jesus is one of the givers of all life, and his life force is inexhaustible. At least, for those who open themselves to him in faith. The view that would apply the use of a relic with the thought “if it doesn’t help, it won’t hurt” lacks the right attitude. The 'believer' who asserts this demonstrates disbelief or indifference rather than faith. His aura will remain closed. The life force passes him or her by. Let us refer, for example, to *Mark 6:1ff* , where the evangelist says that Jesus could not perform miracles in his region because people had no faith in him.

But that is not the whole story. The skull of Thomas Aquinas is displayed in many cities. This means that perhaps thousands of visitors will view it. Their attention, along with their will and disposition, forms a subtle cloud—we called it a thought form earlier (3.2.2.). And this mixes with the aura of the skull. In one person, that thought form contains admiration and reverence. The thought form of another person may also contain disbelief and disdain. Perhaps he is displeased with the church and considers religion and belief in relics simply nonsense. That thought form, too, unites and mixes with the radiance of the relic. Even if that relic possessed a good radiance, it is unlikely that this would still be the case after its journey around the world.

Let us recall the trepidation with which Julia Pancrazi created her fetishes. If they are seen by anyone other than the maker and the recipient, they lose their power and their effect. If the maker of the fetish is Jesus himself, then that power will surely remain inexhaustible. The Bible tells us that touching the clothes of Peter and Paul also caused miracles. But whether the 'copy-paste,' as Geybels calls it, can continue indefinitely with other relics is certainly the question. Sensitives and seers claim it cannot. Clothes that have touched clothes that in turn touched the clothes of a saint diminish in power. The doses of subtle holiness that pass on each time dilute themselves more and more, unless they are recharged. But we notice none of that with the skull of Aquinas on his journey around the world.

Centuries-old churches and chapels are consecrated, subsequently further charged by believers who frequently come to pray there. The thought form in and around the building thus grows in strength. But here, too, the principle of 'similia similibus'—like attracts like—plays into play. Like-minded thoughts build up a subtle form, which shoots upward as a large energy field. This form is then capable of serving as a receptacle at the climax of the entire event. It can then receive a much higher and finer energy from everything in the totality of reality that is attuned to it and responds to it (3.2.3.e.). There is a continuous interaction, especially when additional energy is added through various rituals. Consider, for example, sacramental consecrations which, if performed correctly, have their subtle effect.

If that interaction is lacking, fetishes can gradually lose their charge, a bit like a battery running out. Especially if they are repeatedly printed in all kinds of brochures and if a large and diverse audience can admire them, or if they are traded by many hands. Then they also end up with people who radiate a less good fluid. Eventually, they lose their power or even become harmful. Geybels says that he even finds them at flea markets. We read absolutely nothing in his text about any of this, nor about protective measures to keep the fetish pure.

40.8.4.2. A continuous prayer

In the chapter on Miracles that follows, there is the testimony of a certain Sofie. She had experienced a number of difficulties and had met a visionary who assisted her in this. At the end of that testimony, there is mention of a cross. She kept it with her while praying. She had once received it from someone. A visionary who later discussed the positive outcome with her said to her: “You spoke of the cross that you used while praying. When you bought

it, it radiated bad because it had been in the wrong hands for a long time. But your persistent prayer has purified this. Now it radiates very good."

This testimony may illustrate that people themselves can indeed charge objects by praying. It always involves the same two principles. The first is the already known 'similia similibus', or 'like seeks like'. Prayers attract high, like-minded spirits from the cosmos. And the second principle tells us 'Incarnatio Dei, hominis deïficatio'. The incarnation of God leads to the deification of man. This is central to Eastern Orthodox theology, for example. The 'theosis', the deification, leads to an influx of subtle energy.

In Sofie's testimony, the deity—here the Holy Trinity—descends into Sofie during her prayer, and because the cross is involved, both Sofie and the cross share in this holiness. Both undergo an energetic 'upgrading'. Even though you do not notice it as an ordinary believer, the result becomes apparent through clairvoyance or clairsentience. Thus, the charged cross can also be considered a relic.

W. Gmelig Meijling writes in his book ' *De aura'* [239]that it is indeed possible to charge an object, such as an amulet or a talisman, but also a geographical location, a spring, a grave, or something similar, by having a holy person deliberately influence such a place or object with their positive energy. That energy remains in place and can be experienced by others as a positively active force. What, according to Gmelig, believers do not know is that they themselves, through their faith and their positive attitude, strengthen that influence, giving that force lasting power for as long as the veneration continues. Here, too, therefore, there is an effect in both directions. Because a relic radiates good and possesses power, people come to pray there. But those prayers, in turn, charge the relic more. And so the circle is complete.

If the faithful were to view the skull of Thomas with reverence and awe and murmur a prayer while doing so, the skull would naturally acquire a better appearance.

40.8.4.3. The tourist center

Let us base ourselves on B. Tracy , **Se protéger contre le choc en retour** [240]. We are all familiar with the 'glitter' of the shopping and hospitality centers

[239]W. Gmelig Meijling / Wim Gijsen : The aura, radiation of man, animal, plant and stone, Ankh-Hermes bv-Deventer, 1975, 32
[240]Tracy B., Se protéger contre le choc en redactie, Paris, 1985, 12.

in our cities today. Whoever ventures into them takes “a bath in the crowd” that overwhelms you and penetrates you. It contains the fluids that the countless younger and older people there radiate in concentrated concentration. Who has not yet drunk from the cup in which the waiter pours coffee, in which there might be a fluid hanging that is 'stronger than' yours and, for example, loaded with cancer?

Gisela Graichen , *in *The New Witches** [241], writes in this regard: “Take this empty cup now; you can take a Kirlian photograph of it. Then focus all your love on that cup and take another photograph, and then you will see what enormous radiating power that cup suddenly possesses. With the power of your thought you can heal, but you can also cause harm with thoughts.”

Biblical Christianity will refer here to the necessity of a protective prayer. One's own life force is then replenished with Trinitarian energies, whereby the power of a prayer can turn out stronger than the potentially negative fluid that might be present, for example, in a restaurant in a cup, cutlery, on a plate, or even on a chair. That is also one of the reasons why a believer prays before eating. In doing so, one asks that the cutlery, plates, and food may be cleansed of evil influences. Satan, as ruler of this world (10.1.3.a.), considers all food to be his own. With a prayer, you tell him that this is not the case, but that since 'the breaking of the bread,' your food becomes the property of heaven. That makes its radiance much lighter.

When visiting a restaurant, for example, you might ask yourself who sat in the chair where you are sitting now? What fluid did he or she radiate? Was their aura charged with sadness as a result of a severe life disappointment? Was that person seriously ill? Or were they a cheerful and upbeat individual? Sensitives say that none of this is unimportant. And whoever 'absorbs' excessive negative energy is left with the consequences afterwards, perhaps without any inkling of the cause. These consequences can manifest themselves, for example, in fatigue, depressive thoughts, or even illness. Is that far-fetched? During the global coronavirus crisis, people wore masks to avoid being infected with the virus. If even inhaled air can be dangerous, is all of the above far-fetched? Who would still dare to claim that in all seriousness?

[241]Graichen G., The New Witches, 105.

Let us also consider, for example, the great care taken to sterilize surgical instruments. If that is a given in the material world that is taken seriously into account, some wonder, why not in the subtle world as well?

40.8.4.3.a. Department stores

We continue our outing in the tourist center. Seers tell us that graphic novels for adults contain a great deal of soul dust. Some magazine shops often offer a shameless mass of pornographic magazines. If there is anything that leaves behind a very strong fluid, it is pornography. Seers and sensitives pick up the atmosphere better and, above all, much more consciously than non-sensitives. Slimy, fluid fumes spread from the photographs of the depicted men and women. Most graphic novels for adults also radiate a very bad atmosphere. They often involve malicious witches and vampires. The drawings and colors are also usually somber and grim. In many cases, the content of the story is the same.

Moreover, it is objectionable that a specific clientele visits department stores not so much to buy these stories, but rather to read them on the spot. These are people who only take, and rarely give. The aura of such readers is usually similar to the content of these books. Here, too, like seeks like. Their aura then lingers in the book as well. The bad fluid is repeatedly reinforced in both directions. Here, too, the circle is complete. The result is a book loaded with the usually far from noble thoughts of the writer and illustrator, and of a number of non-paying readers. All this is supplemented by the invisible beings who are attracted by the images and thoughts the readers formed during their free reading. We find again like attracting like. The buyer receives all of this, perhaps beautifully packaged and with a colorful bow around it. But in any case, it remains a particularly negative and bleak, charged purchase.

“Do not be surprised,” says Tracy , “that you feel depressed when you return home, infected as you are with the thought forms at work in the ethereal sphere of the city center. Unless, of course, you find the means to ward them off from yourself.” A Biblical Christianity will also refer to a protective Trinitarian prayer here.

Thus, coins and paper money pass through many hands, becoming contaminated with the fluid of every temporary owner. But there is more to it. Moreover, money is the symbol of material prosperity, wealth, and power. It stands pre-eminently for this earth, conceived as all too profane, and is virtually opposed to all sacred values. It is coveted by many and is loaded

with extremely material thoughts—indeed, with forms of desire and jealousy. This negative fluid is absorbed very strongly, among others, by people who repeatedly lick their fingertips while handling paper money to facilitate counting. Their life force, concentrated in their saliva, is thus additionally mixed with all the negative fluids present in the money. This gradually leads to considerable difficulties.

40.8.4.3.b. Illustrations and photographs

A photograph or image of a person, just like a name, also shares in their fluid and life force. It is generally known that mantically gifted individuals can gain impressions of the person depicted by means of a photograph. The photograph contains a part of the fluid of the depicted person. Precisely because of this, the seer can, metonymically, for the sake of coherence, come into contact with the depicted individual. The part of the fluid that the photograph radiates refers to, and is connected with, the whole, with the entire person. This can then be addressed through dowsing. Sensitive individuals consider it particularly unwise to circulate photographs or videos of newborn children on the internet. There, they can be viewed by anyone. The still fragile occult life force of the children suffers as a result.

Something similar can be said of nude calendars. For some people, this evokes, to put it mildly, not the most sublime thoughts about human beauty. And with those thoughts, the photograph, and thus the person depicted on it, becomes charged. Not every depicted beauty possesses the very strong life force of, for example, an Abishag of Shunem (5.1.10). As mentioned, the sexual organs contain life force in a concentrated manner, for their function is precisely to transmit life. Most primitives are aware of the sacredness of those organs and shield them, even if only with a straw skirt, so that their life force is not needlessly lost. In that respect, they possess far more sacred wisdom than those who have themselves depicted naked, whether or not for some good cause.

Once certain boundaries are crossed, this takes its toll. A number of sex symbols, including the Marilyn Monroes of the silver screen, find themselves robbed of a great deal of vitality after some time. They often end up in depression, using drugs, or making various miscalculations. Especially here, it holds true that only strong legs can bear this luxury. The luxury of being admired requires a strong vitality, a strong occult status. Sensitives therefore shun all publicity. As mentioned, life has a sacred side alongside the profane.

40.8.4.4. A need for powerful prayers.

The exorcist *J. Pearce-Higgins, poltergeists, hauntings and possession* [242], had considerable experience with incantations. In a number of cases, it is not really a matter of possession, but of people who have died and do not realize their condition. Completely unprepared for the subtle world, they panic and try to remain bound to this material world. They then linger around their family or friends still living on earth. In doing so, they can cause ghostly apparitions. The exorcist attempts to convince them that they have died and that they must leave the earth. This was illustrated in the text: ' A visit from someone who has just died ' (3.2.4.b.) . But Pearce-Higgins also finds that the unconscious of many people who qualify for an exorcism exhibits a much more primitive form of occult soul life than what he usually encounters [243].

.

He states that sooner or later the church will have to address this. He refers to the increasing occultism in Great Britain and the US, which poses a much greater danger, and to the repulsive beings associated with it. He observes that much more powerful prayers are necessary. The reason: the spirits he encounters are of an extremely low kind. He even refers to fallen angels. Consequently, he has had to resort to more traditional exorcisms. Apparently, he is implying that prayers to exorcise someone were more powerful in the past than they are today. For instance, the sacrament of baptism initially contained an exorcising formula. This was removed due to the spirit of the times. We will return to this later (9.7.2.).

40.8.5. Sacred objects

Sacred objects are objects or places that have acquired a special religious significance through a blessing or consecration. Examples include a statue of a saint or a church building.

40. 8.5.1. Dedicating an image

*In *La religion de la Grèce antique** [244], T. Zielinsky discusses, among other things, ancient Greek sculpture. Zielinsky states that a statue of a deity is not an object of worship as long as it remains in the sculptor's studio. Even if it is destroyed, he says, this is not a crime against the deity.

The statue becomes an object of veneration only from the moment of its consecration. During this ritual, the priest or magician asks the deity in

[242]J Pearce-higgins / g.st. Whitby, ed., life, death and psychical research, London, 1973, 188ff.,
[243]See course 5.5. Hiero-analysis, p. 62 ff. on this website.
[244] Ziëlinsky Z., La religion de la Grèce antique.

question whether the statue pleases him or her. Upon an affirmative answer, the deity will pour a portion of his or her divine energy into this statue. Sensitives claim that from then on, it feels very different than before. Seers say that the aura has suddenly become much more powerful. Thus, the statue is not venerated for the stone form itself, but because it has now become a link between the believer and the deity.

Joan Grant, **Eyes of Horus* [245]**, confirms what Zielinsky writes. She says: "It should be noted that in India, too, the images of the gods are animated by a special ritual. As long as that ritual has not been performed, the image cannot be an object of veneration. It is customary in the church to bless objects. A rosary also appears to be worth more to believers when it is blessed."

Leadbeater, in **Le côté caché des choses** [246], states that relics of saints are also charged by the centuries-long veneration of many believers. Even if the relics are not authentic, he says, they nevertheless acquire a strong subtle charge through the concentrated thoughts of the numerous believers.

40.8.5.2. The luminous aura of a church building

C. Leadbeater , *in *Le côté caché des choses** [247], writes about our churches. He states that a modern church, made of stone and built according to a contract in a minimum amount of time, is surrounded by only a small atmosphere of holiness. This is very different with the aura of a church from the Middle Ages. He says that faith was much greater then than it is now (note: in 1919). The entire population still viewed the building of a church as a form of prayer. He also states that in the magnificent medieval churches, the sense of centuries-long devotion has been literally drawn into the walls. For generations, many rich and powerful forms of thought were built up there that still linger centuries later.

At the beginning of his book, there is a sketch of an old church during the climax of a worship service, as perceived by seers. The drawing shows the building not from the inside, but from the outside. Here, the church is completely enveloped by a large subtle aura, which surrounds the church building like a kind of gigantic bell and extends much higher. It is therefore not about ordinary radiation, but rather about an even larger aura, the result

[245] Grant J., Eyes of Horus, 107.
[246]Leadbeater Ch., Le côté caché des choses, Paris, Adyar, 1919 [-2], 1978, 117.
[247]Leadbeater Ch., Le côté caché des choses, Paris, Adyar, 1919 [-2], 1978, 111-113.

of both the initiation and the energy exchange with the 'higher' world. The 'similia similibus' known to us.

It is remarkable that Gizella Weigl/ F. Wezel shows similar sketches in **Die entschleierte Aura* [248]**. In a first small painting, she depicts the aura during the Pentecost service in the church of Prenzlau, a municipality in the German state of Brandenburg. The second painting represents the aura of an Eastern Orthodox church building during the singing of a hymn in honor of the resurrection of Christ. Here, too, this luminous aura encloses the entire church building like a gigantic bubble several tens of meters high. Moreover, various subtle higher beings are situated within it, directing the generated energies. Even today, one finds seers who claim to observe such large and luminous auras around church buildings during worship services, including the subtle beings that assist in the service.

40.8.5.3. The dark aura of a church building

A church building, however, can also have a very different appearance. Churches built with illegally obtained funds display this in their appearance. For instance, they may be beautifully decorated with gold and silver work, but if this was looted from South and Central American Indians in a bloody conflict, this weighs down their appearance. Consider the conquistadors, the adventurers and conquerors of Latin America, among others. Christopher Columbus (1459/1506) landed 1492 voeton the Central American island of Guahani. He wrote that the inhabitants there were very beautiful, well-built, and very gentle. His diary mentions: “I gave them some worthless things, with which they were very pleased. I kept a close watch on them to find out if there was any gold present.”

Following in Columbus 's footsteps, many conquistadors went in search of gold, and immediately of power. When the explorer Francisco Pizarro (1475/1541) discovered the capital of the Incas, he captured their king Atahualpa, killed him, and took all the treasures to the very Catholic Madrid. That government could have, in accordance with the Gospel, punished those crimes and refused the 'treasures' surrounded by blood and theft. But that did not happen. Not only the Spaniards, but many Europeans shed a great deal of blood on their voyages of discovery, always in search of gold.

Let us also consider churches founded thanks to the proceeds of an unjust trade in indulgences. That injustice manifests itself in the dark colors

[248]Weigl G., Wezel F., Die entschleierte Aura, Eching (DL), 1986 $^{-2}$, 142 and 143.

of their aura. It will be remembered that the trade in indulgences was a practice of the Catholic Church, which maintained that punishments resulting from sins were remitted in exchange for payment.

And furthermore: when our ancestors planned a large building, mantically gifted people were also involved. Among other things, these 'listened' to the plan, even if the design existed only on paper, to determine whether it sounded melodious. If this was not the case, the plan was modified and listened to mantically again until it sounded melodious. Then they were ready to build it.

40.8.5.4. A not-so-healing aura

A church building, however, can also have a very different appearance. Churches built with illegally obtained funds display this in their appearance. For instance, they may be beautifully decorated with gold and silver work, but if this was looted from South and Central American Indians in a bloody conflict, this weighs down their appearance. Consider the conquistadors, the adventurers and conquerors of Latin America, among others. Christopher Columbus (1459/1506) set foot on the Central American island of Guahani in 1492. He wrote that the inhabitants there were very beautiful, well-built, and very gentle. His diary mentions: “I gave them some worthless things, with which they were very pleased. I kept a close watch on them to find out if there was any gold present.”

In Columbus's footsteps, many conquistadors went in search of gold, and immediately of power. When the explorer Francisco Pizarro (1475/1541) discovered the capital of the Incas, he captured their king Atahualpa, killed him, and took all the treasures to the very Catholic Madrid. That government could have, in accordance with the Gospel, punished those crimes and refused the 'treasures' surrounded by blood and theft. But that did not happen. Not only the Spaniards, but many Europeans shed a great deal of blood on their voyages of discovery, always in search of gold.

Let us also consider churches founded thanks to the proceeds of an unjust trade in indulgences. That injustice manifests itself in the dark colors of their aura. One will recall that the trade in indulgences was a practice of the Catholic Church, which maintained that punishments resulting from sins were remitted in exchange for payment. However, if such churches are visited for centuries by numerous and pious pilgrims who come to pray there, they invest more and more 'holiness' in the building, and this energy literally

penetrates the walls. Thus, a church building that initially did not feel so good can gradually acquire an increasingly better aura.

40.8.5.5. In the dome of St. Peter's Basilica

An anonymous person tells their story [249]. In the 1980s, we went on a trip to Rome with the final year students of the humanities. Among other things, we visited the impressive St. Peter's Basilica. Its center stands right on the tomb of Saint Peter. *Matthew 16:18/19* states that Jesus says to Peter: “You are Peter, and on this rock I will build my church. The gates of the underworld shall not prevail against it. I will give you the keys of the kingdom. Whatever you bind on earth will be bound in heaven, and whatever you unbind on earth will be unbound in heaven.”

The Latin (or Greek) term 'petra' indeed means 'rock'. In other words, Peter possesses an unprecedented power. People are sometimes inclined to forget that an answer to a prayer by “the heavens” can, if necessary, be suspended. Whoever is not at peace with the apostles, particularly with Peter, whoever does not live conscientiously, loses the desired contact with 'the heavens'. Above his tomb stands the papal altar, 28 meters higher, covered by Bernini's world-famous baldachin, and supported by four twisted pillars. Sensitive people feel an increase in energy at that place, just as at the bronze statue of Peter. “Holiness means increased energy charge,” as Bertholet said (2.1.).

But this is not the whole story. Right at the very top, high in the dome of St. Peter's Basilica, there is a small souvenir shop. We thought, if there is one place in the world where there is a special aura, it must surely be here. So we bought a small icon there. It depicted an angel. Years later, we showed it with some pride to a clairvoyant priest. He looked at it, took it from my hands, and held it in front of his genitals for a few moments. In a sudden insight, I understood that the icon did not radiate all that well after all, and I also understood what was happening.

The genitals are the preeminent place of subtle life force. It is precisely the organ that can transmit that life so mysterious and sacred. Placed in its proper context, it is particularly sublime. Almost all pagan primitive religions are aware of this. That is also why a number of temples in India are decorated with copulating couples. (4.1.7.f.) . It is the life force that is glorified there. One must be an overly materialistic Western tourist to

[249] This testimony was also already mentioned in text 38: On the secrets of Dr. Taverner p. 71; The aura of a church building.

degrade such a religious act into banal sex. And one does so all the more easily the less one knows of the subtle world.

Afterwards, I got the little icon back. And sure enough, it felt very different when I took it back into my hands. It now possessed a sacred charge. It had something magnetic about it. I felt the tingling in my palms very clearly.

40.8.6. Holiness as power

Holiness as power refers to the idea that a special power emanates from the sacred.

40.8.6.1. Holiness as a higher power.

A. Bertholet already told us: " Heiligkeit bedeutet gesteigerte Kraftgeladenheit " – holiness means an increased charge of power. Nathan Söderblom also wrote that, from a religious point of view, faith in God may well be important, but that the concept of 'holy', as distinguished from 'profane', is far more decisive (2.1.). Let us examine this using a few examples from Scripture.

In *Exodus 3:1ff* . , we read how Moses saw a burning bush that was not consumed. There he heard the voice of Yahweh, who made Himself known to him with the words: "I am the One who is." Then Yahweh said: "Do not come closer. Take off your sandals, for the place where you are standing is holy ground."

Ezekiel 44:19 also emphasizes the distinction between holy and profane: "When the priests go into the outer court, to the people, they must take off their service garments and put on other robes. Otherwise, they sanctify the people with their clothing. They must teach my people the distinction between holy and profane, and between clean and unclean."

40.8.6.2. Who touched me?

Let us delve a little deeper into one of those miracles. In *Luke 8:43* , Jesus says that someone touched him, for he felt power emanating from him. It then appears that a woman who had suffered from a flow of blood for years had held the hem of his garment behind his back (8.4.1.). She believed that Jesus' garment also shared in his special life-giving power, and that if she could touch his garment, she in turn would also share in it. Then, she believed, she would be healed of her ailment. The Gospel text continues that she was indeed healed. Jesus further added that her faith had saved her.

Luke 6:19 further mentions that a whole crowd wanted to touch Jesus because a power emanated from Him that healed many.

This makes it abundantly clear that Biblical religion is inextricably linked to that mysterious concept of 'life force', and that sociological or psychological elements are rather subordinate to it. The Gospel text does state that Jesus felt a force emanating from him, but it does not mention that the woman, upon receiving that force—it is precisely her faith that enables her to receive it—noticed this in turn. This could have happened, for example, if she had confirmed that she felt tingling sensations throughout her body, or that she had 'seen' a stream of myriads of luminous dots flowing towards her. If she had mentioned this, she would have thereby affirmed that she possessed a certain 'sensitivity'. The 'feeling' and 'seeing' of such a force presupposes an empathetic attitude, a certain 'sensitivity' or 'clear intuition', and this in the paranormal, even supernatural sense of the word. This also makes it clear that not everyone possesses this ability to that degree. Although every human being is 'sensitive', at least in a minimal way, pays hardly any attention to it, certainly in our Western culture, and does not develop it either **.** The Gospel text merely mentions that the woman is healed, but says nothing about the energy flow required for this that goes from Jesus to her.

Let us also note that for the healing of the woman, both her faith and the power of Jesus are required. If there is only faith, but little or no power, this does not lead to healing. To put it in the words of the Gospel: “then in this case the salt has lost its power.” If there is only power, but no faith, then there is actually no 'salt' left. Then directing the power becomes much more difficult, for whoever does not believe closes off their aura so that the power cannot penetrate the aura, or can only do so with much difficulty. The energy then disperses, indeed loses itself in the surroundings without leaving a tangible result. That was why Jesus found it so difficult to perform miracles in his own region; people did not believe in him. Put another way, people did not—literally—open themselves up to his power.

40.8.6.3. A stream of 'particles'

The seers 'see' this holiness as a stream of 'particles' (monads) that overflow into less charged realities and penetrate them. That process is called the 'sanctification' of profane realities. What is more strongly charged flows over to what is less charged. It is somewhat similar to the communicating vessels in physics. If two vessels containing water at different heights are connected, the water flows from high to low until it is at the same height in both vessels.

It is now obvious that God, the giver of all life force, never runs out. The same applies to Jesus, the Holy Spirit, and the Virgin Mary. Their vessel remains, so to speak, overflowing. In her own way, a clairvoyant child, Marieke, seems to confirm this. Let us repeat what was said about this earlier (6.3.2). “Mama, there is so much sorrow here on earth; if I could give it a color, the earth would be brown-black. That other world is yellow, white-yellow. And now it is about bringing some of the yellow from the other world here on earth and passing the yellow on to people. There is infinitely much yellow, and you may always receive it again.”

From the Trinity and Mary, there is energy in abundance. But on the part of the recipient, this requires strong faith. Let us recall *Mark 6:1ff* , in which the evangelist says that Jesus could not perform miracles in his region because people had no faith in him. The recipient, the believer, must also possess a substantial subtle infrastructure.

40. 8.6.4. The voice of Frau Möller

We should also mention Möller's autobiography : *Einsamer Weg zu Gott* [250]. The writer says she hears a voice from an impressive power from higher spheres and she is at the same time a kind of medium for a high spirit. We could also have placed Frau Möller in the 'hearing voices' section (2.2.). However, because she gives powerful counsel as a medium to souls in purgatory, we have arranged her in this section 'Holiness as Power'. For that reason, this short text could just as well belong in the section: the judgment of God (7.7.).

She is a medium in a twofold manner. On the one hand, like every human being on this earth, she dwells amidst the “earthly sphere,” and thus also amidst immature, evil beings who live purely demonically or satanically. On the other hand, she is also the medium of a high spirit from the sphere of the heavenly 'sons of God' or 'saints.' This guides her with an inner voice that she continues to perceive very clearly, even when she is in direct contact with souls that are very clouded and can normally mislead a medium. She is therefore a dual-valued medium.

First the voice from the darkness speaks, afterwards the higher power. “In my current situation, it remains a mystery to me why I have to keep listening through the crazy, exciting, narcissistic talk of other spirits. They

[250]Möller H., Einsamer Weg zu Gott, Autobiography, Liestal (Switzerland) 1960, 172 .

strike me as incredibly pathetic: their talk is totally senseless. Give me advice as to the reason why I find myself here and cannot leave."

To this comes the answer: "The High Power wishes to give the answer to your question; here is what He says: Without any strength, you feel at the mercy of the chatter of wretched spirits, for you cannot escape their company. Reflect on the manner in which you have lived on earth, with useless and senseless talk. To while away the time with it, you have squandered your precious earthly life. After all, you found no time to ponder truly weighty questions. You have spent your life completely embedded in the banal thought processes of the wretched, lazy man. You have indeed not neglected your earthly duties; for you have cared for the people entrusted to you. But the orderly, strength-giving, prayer life leading up to God was left behind. The result: in your current situation, you lack the world of lofty ideas. You have rejected the method of forming the soul; precisely for that reason, you are now enduring this soul-killing, empty, and confused talk here. "

Note: "You are missing the world of lofty ideas," the woman is told. It reminds us once again of Plato 's theory of Forms. According to the heavenly voice, it is likewise intended that man make time to contemplate weighty questions about life and to cultivate a prayer life that leads upward. Apparently, precious earthly life is not meant to be allowed to pass by uselessly and meaninglessly. For the person who sets casual pleasure as the highest goal in life, such a judgment can indeed come across as harsh.

40.8.6.4.a. A substitute fine

In * *The Esoteric Orders and Their Work**, [251]D. Fortune writes about such a " healing by substitution" or "a vicarious atonement." In this process, the paranormal healer, driven by profound compassion for the sick person, takes on the illness himself and atones for it on a higher plane of reality. That process is exceptionally dangerous, for if the atonement does not proceed according to karmic laws, the healer is left with the illness for a considerable time. It is also a particularly painful process, for what would have been a prolonged manifestation of physical suffering is now transformed into an equivalent share of suffering in the higher, subtle, and mental body of the healer. This occurs in a much shorter period and is therefore all the more painful. People who take on the evil of others in this way therefore suffer considerably. They suffer in the most literal sense of the word. Only someone

[251]Fortune , D., The esoteric orders and their work, Aquarian press, 1982 , 52.

with a great sense of love for his or her fellow man is capable of such things. Their suffering is also rarely acknowledged or recognized. Let us think, for example, of the healing of the ten lepers in the Bible (*Luke 17:12*). Only one of them returned to thank Jesus for his healing. “Ten have been cleansed, after all. Where are the other nine?” Jesus asked .

D. Fortune says that such vicarious atonement was performed by Jesus at his death on the cross in an exceptional and surpassing manner. In doing so, he not merely took upon himself the suffering of one person, but on a higher plane, atoned for the faults of an entire world.

40. 8.6.4.b. I had absorbed the pain

H. Gris / W. Dick , **Les nouveaux sorciers du Kremlin** [252], recounts how the Russian Varvara Ivanova became a healer. She says: “I did want to heal fellow human beings. I prepared myself for this task by informing myself about it, through diet, and through meditation. Yet even after years, I did not have the courage to heal anyone. Sometimes I experienced the ailment of those who were near me, within myself. This is called 'the echo'. My friends told me that this helps in diagnosing a sick person. You can answer the doctor's questions in this way if the sick person cannot. I heeded these pieces of advice and began a career as a healer.”

“Like many a healer, I discovered by chance that my hands possessed a healing power. One day, I had a splitting headache, along with one of my students. I asked him exactly where he was in pain. I placed my hand on his head, right where I felt intense pain myself. He replied: “Yes, exactly, there and there!” Suddenly he cried out: “Oh, the pain is gone, I feel nothing anymore!” Yet, my headache became even worse. I had absorbed the pain. Fortunately, that pain disappeared a little later. After that, I began to heal people. In the beginning, my body absorbed the patients’ pains. That made me sick. However, it is now rare that I relive any pain while doing my work.” So far, Varvara Ivanova.

40.8.6.4.c. A universally operating force

R. Thetter , in **Magnetismus, das Urheilmittel* , includes* [253]a quote from Goethe on the cover of his book : “Magnetism is a universally operating force. Every human being possesses it, although there are individual differences. Its effects encompass everything and all cases. The magnetic forces extend

[252] Gris H., W. Dick W., Les nouveaux sorciers du Kremlin, 1978, Tcou, Fr. , 123, (In translation: New parapsychological discoveries behind the Iron Curtain, Haarlem, 1979).
[253] Thetter R., Magnetismus, das Urheilmittel, The Hague, Couvreur, sd.

over all people, over animals and plants. Indeed, man does not know what he is, but neither does he know what he possesses and what he can do. That is why he is in such a miserable state, so powerless and so unfit."

This book refers, among others, to Saint Louis, King of France in the 17th century , who also possessed the ability to heal people. Because the energy essentially comes from God, but is transformed within the healer so that it can be more easily absorbed by the sick person, the saying went at the time: "The King touches you, God heals you." These healers are aware that they are merely intermediaries. The actual healing and the required energy are a gift from God. From a Biblical perspective, this 'magnetic force' is one of the many forms of the "Holy Spirit." Whoever skillfully applies it for good demonstrates religious empathy. Through this force, a fusion takes place between the soul bodies of healer and recipient. The latter can be a human being, but also an animal and even an object. When applying such forces, all the rules regarding the so-called 'judgment of God' apply (7.7.).

Magnetizing, dowsing, and divination are not arts that one simply learns like other techniques of a purely profane nature. Whoever practices them without Trinitarian prayer places themselves in the otherworldly realm, with all the inherent dangers. As mentioned, we can compare it to surfing the internet without a virus scanner. Anyone who presents themselves is granted access. Sacredly inclined people warn that one does not know what one is doing if one ventures into divination and magic outside the realm of God.

40.8.7. Jesus as a unique figure

Jesus Christ is the central figure of Christianity. He lived in the 1st century in present-day Israel (Palestine). He acted as a preacher and miracle worker. He is the Son of God, died on the cross, and descended into the underworld to redeem people of good will. Afterwards, he rose from the dead. His life and message form the basis of Christian doctrine and tradition. As a result, he occupies a unique place within religion, culture, and world history. Let us delve into this.

40.8.7.1. Jesus as sensitive

Let us refer to *Luke 8:43* , where a woman who had suffered from a flow of blood for years touched Jesus. Jesus felt a power emanating from him, which showed that he was sensitive. The woman was healed, and Jesus further added that her faith had saved her. Her healing requires both her faith and the power of Jesus. If there is only faith, but little or no power, this does not lead to healing. If there is only power, but no faith, directing the

power becomes much more difficult. There is no channel, no target to direct that power. Whoever does not believe closes off their aura so that the power cannot penetrate the aura, or can do so with much more difficulty. The energy then spreads, indeed loses itself in the surroundings without leaving a tangible result. That was why Jesus found it so difficult to perform miracles in his own region; people did not believe in him. Put another way, people did not—literally—open themselves up to his power. That is why it is also nonsense, as mentioned above, to want to undergo an exorcism with the sole motivation: 'if it doesn't help, it won't hurt'. As stated, one cannot believe and not believe at the same time. Or to put it in a metaphor: to conduct electricity, you need a wire. With electricity alone or just a wire, you achieve nothing.

.

40.8.7.2. Jesus as Seer

Jesus was also clairvoyant, as we stated. In *John 4:16/19,* the evangelist recounts a conversation between Jesus and a Samaritan woman. Jesus told her that she had already known five husbands and that her current partner was not her husband, to which the woman replied: “Lord, I see that you are a prophet.” The Samaritan woman’s reaction shows that, to her, a prophet was familiar with what we nowadays call 'clairvoyance'. Or again: *Luke 22:8/13* mentions that Jesus sent two apostles ahead to prepare the joint Passover meal. Jesus said: “Look, when you enter the city, you will meet a man carrying a pitcher of water. Follow him to the house where he enters. Say to the owner of the house: ‘The Master has you say: “Where is the room where I, with my disciples, can hold the Passover meal?” He will show you a large upper room. Set everything in order there.’” When they went there, they found everything just as He had said. “They prepared the Passover meal.” So much for this Bible text. Here too, Jesus demonstrates his clairvoyance. Mantically, He 'sees' what will occur in the immediate future.

40.8.7.3. Jesus as a miracle worker

During his earthly life, Jesus showed his astral body to several apostles. In *Luke 9:28ff.,* the evangelist describes that transfiguration: “Jesus took the apostles Peter , John , and James with him and went up a mountain to pray. While he was praying, he changed his appearance and showed his astral body. It was radiant white.” In everyday life, his astral body is hidden by the biological body. Although not physically or biologically perceptible under ordinary circumstances, such a body or aura is, according to the testimonies of clairvoyants, just as real. In Jesus’ case, his aura, his glorified body, as a divine person, must have been overwhelming.

In *John 2:1-12* we read that Jesus turns water into wine during a wedding in Cana. It was his first public miracle. In the Gospel of *Matthew In 14:13-21* , we read about the multiplication of the loaves. A large crowd, as many as five thousand people, had listened to Jesus, but it turned out that the people were hungry and that some people had brought only five loaves and two fish. The food was placed in a few baskets and then distributed. It turned out that the months did not run out. Everyone received enough to eat. After all the leftovers had been gathered, it turned out that they could fill twelve more baskets with them. The Gospels of Mark, Luke, and John also tell this story.

Luke 24:31-35 tells the story of the two apostles on their way to Emmaus on Passover day. They were discussing everything that had happened, the suffering and death of Jesus . While they were discussing, Jesus joined them and walked with them. But the apostles did not recognize him. Later, when they invited him to eat with them, Jesus went to the table. After they had eaten, he took the bread, said the blessing, broke it, and gave it to them. Then their eyes were opened and they recognized him. But immediately he vanished from their sight. They said to one another, “Was it not heartwarming how he spoke with us on the way and opened the Scriptures for us?”

The Emmaus story takes place after Jesus had died and risen. Jesus has therefore materialized here with the two apostles and even shared a meal. Afterwards, he materialized again. Besides the immense differences, we also find some similarity in the testimony of Mrs. Schwarz and with the shadowy hitchhiker.

There are also the miracles relating to the control of nature: the miraculous catch of fish, walking on water, and calming the storm. He passed on this miraculous power to his apostles. We will return to this later. In *Acts 19:11/12* we read: “God performed remarkable miracles through the hands of Paul. So much so that it was enough to lay the cloths and linen that had touched his body on the sick. The diseases departed and the evil spirits left.” Repeatedly, a connection is suggested between the physical healing and evil spirits that then leave the sick person.

Jesus was also skilled in magical practices. This is evident from the testimonies of his many miracles. The New Testament recounts 32 miracles, 15 of which were physical healings. These involved the most diverse ailments, the 'eternal miseries' of mankind: cripples walking again, mute people speaking again, deaf people hearing again, someone being healed of a

withered hand. Furthermore, there are exorcisms and raising of the dead. Lazarus is raised from the dead, as is the son of the widow of Naim, and the daughter of Jairus , and of course, there is also Jesus ' own resurrection.

Let us not leave unmentioned here the exceptional out-of-body experience of Jesus, his 'descent into hell'. Authorized seers tell us that through this he delivers the souls of people 'of good will' from that demonic and satanic grip in which they had been held captive since the Fall. With his resurrected body, he literally descends into the depths of the earth. He did not descend to 'hell' to liberate the damned, nor to break hell free from damnation. He descended into it to literally liberate the righteous who resided there from the satanic grip in which they had found themselves since the Fall.

Such an out-of-body experience or a 'descent into hell' emphasizes the fact that Jesus, or the magician authorized for this purpose, descends literally beneath the ground with his or her 'spirit' by means of a minimal out-of-body experience, reaching into the sphere of the spirits to be summoned or contacted. This out-of-body experience encompasses the thought, the imagination, and the subtle body of the one leaving. In the Bible, one speaks of 'Sheol,' a Hebrew term referring to the depths of the earth. Therein, the souls of the dead descend and lead a miserable and energyless shadowy existence. In that state, they are like zombies. But Jesus' redemption after his death on the cross, his descent into hell, went much further. He descended into the realm of the dead as a divine person. Scripture calls this place 'hell,' 'Sheol,' or 'Hades.' Jesus went there as Savior to proclaim his good news to the dead.

In the New Testament, too, the Bible testifies to such a subtle out-of-body experience, followed by a materialization. Let us read *John 20:19ff* , where it speaks of the glorified subtle body of Jesus . Let us summarize. On the evening of that first day of the week, the disciples were gathered together. Although the door was locked for fear of the Jews, Jesus suddenly stood in their midst. He showed them the wounds in his hands and his side. He said to Thomas : “Here are My hands; touch them with your finger. And feel with your hand the opening in My side.” First, there is the subtle body of Jesus that passes through material objects such as a wall or a door. Then He materializes this subtle body until it is visible and tangible to everyone . When Jesus disappears again, His body becomes subtle once more.

Paul , in *1 Corinthians 15:42ff.,* speaks of a new resurrection after the resurrection of Christ. “A natural body is sown, but a spiritual body arises.” This glorified body is not situated in Sheol or the underworld, but elsewhere, in the highest heavens. Jesus already affirmed earlier, during his temptation in the wilderness by Satan, that this earth bathes in the atmosphere of the underworld.

40.8.7.3.a. “My kingdom is not of this world”.

Before Jesus descends into hell after his death on the cross to deliver the believers from the grip of evil, the deceased reside in the underworld. It is the occult situation of humanity at the time of the Old Testament, hidden in the depths of the soul. According to qualified seers, it is likewise the situation of many contemporaries. They state that few 'pass on' after their earthly life. This means that many have barely reached a higher ethical or religious level after their earthly life. In other words, that their radiance, their aura, has barely become larger and lighter. If one wishes to understand the world as it actually is, with its imperfections and flaws, then, as Paul states , one must presuppose that it is largely controlled and inspired by demonic and satanic influences of all kinds. Such spirits and gods are actually constantly working towards the erosion of high spiritual ideas and values.

Before Jesus descends into hell after his death on the cross to deliver the believers from the grip of evil, the deceased reside in the underworld. It is the occult situation of humanity at the time of the Old Testament, hidden in the depths of the soul. According to qualified seers, it is likewise the situation of many contemporaries. They state that few 'pass on' after their earthly life. This means that many have barely reached a higher ethical or religious level. In other words, their radiance, their aura, has barely become larger and lighter. If one wishes to understand the world as it actually is, with its imperfections and flaws, then, as Paul states , one must presuppose that it is largely controlled and inspired by demonic and satanic influences of all kinds. Such spirits and gods are actually constantly working on the erosion of high spiritual ideas and values.

40.8.7.3.b. Yahweh wants no sacrifices

The Bible states that God is the creator and giver of all life force. Therefore, He requires no sacrifices at all. However, He does ask believers to observe His Decalogue, His commandments. This was expressed positively in *Genesis 6:3* : If a person is conscientious, he will share abundantly in that life force.

Saviors can be found in just about all religions, but they demonstrate the harmony of opposites. The real question is what life force those miracles call upon. Those pagan religions possess a life force that even reveals 'great miracles', but their root, their foundation, is 'flesh', energy generated by sexuality.

The gods of the outside world demand energy, sex, and blood, and make their followers possessed to a greater or lesser degree. Yahweh, in the Old Testament, or the Holy Trinity in the New, desires none of that. The prophet Isaiah (*Isa. 1:11/17*) expresses what God inspires in him regarding this: “What do I care, Yahweh, about your countless sacrifices? I am satisfied with burnt offerings of rams and with the fat of fattened calves!”

40.8.7.3.c. The supernatural finish

Those who work with the help of pagan gods achieve remarkable results. Almost all non-Biblical religions bear witness to this. Yet one is never definitively certain. The gods exhibit duplicity and a sudden shift to the opposite. At one moment they do good, at another evil. It is precisely this that creates that uncertainty and fear. Ultimately, these beings must be taught a form of ethics. They are creatures of the Creator, but to the extent that they remain demonic or satanic, they have willfully, autonomously, and vainly turned away. They have managed the part of reality assigned to them like an absolute ruler, with all the whims inherent in that, but also with a possible divine judgment looming. The validity of their stage lies in the fact that they can continue to manage their domain, provided they do so in an ethical manner; that they reconnect with their Creator and conduct themselves according to His commandments. Then we are no longer in the wild, but the completion of what they have started takes place, also and now definitively, on the supernatural plane.

If the pagan gods do not wish to relinquish their autonomy and adhere to their “do ut des” (to do but to do), then the peoples never have the certainty that the intervention of their god or gods was proper. People then never know whether their problem was definitively solved. These fickle beings sometimes dare to withdraw the invested energy if they themselves fall into an energy deficit. From a reincarnistic perspective, they may later—perhaps even in the current life, in that other world, or in a subsequent life, from those they have healed or saved—reclaim that life force. The non-Biblical gods, of course, never possess energy of their own. As long as they remain separated from their Creator, they lack that Trinitarian energy. But then they must go seek

the necessary energy elsewhere. In sacrifices, in blood, in sex. Again and again. That is precisely their weakness. They have no contact with the Holy Trinity . They are therefore not necessarily evil. But when people are in need, they do not always want to help, because of their lack of ethics, or they cannot always help, because of their lack of energy. The Holy Trinity does not have that problem, for She is thoroughly ethical and also brimming with energy.

The world of such beings can change if they begin to discover the occult energy source that Christianity constantly is. But this implies that a missionary must come into contact with these peoples and their magic. It means engaging with their methods, including their sexual magic. And accepting, purifying, and elevating them. It also means that those gods must abandon their willful, autonomous, and vain attitude. No more plucking the fruit of the tree of both good and evil (5.2.).

40.8.8. Miracles of Jesus

Clairvoyance, the act of perceiving, is one aspect, but directing subtle matter—truly working magically, that is another step further. The Bible bears witness to this as well. *Mark 6:56* likewise states: “Wherever Jesus went, whether to villages or cities, people laid the sick in the marketplace, and they asked Him to at least be allowed to touch the hem of His garment. And whoever touched Him was healed.” Furthermore, we read in *Luke 6:19 : “The whole multitude sought* to touch Jesus because a power, a ‘dunamis,’ went out from Him which healed all.” Let us provide an inventory of this.

“ The New Testament recounts 32 miracles, of which 15 are physical healings. These concern the most diverse ailments, the 'eternal miseries' of mankind: cripples walking again, mute people speaking again, deaf people hearing again, someone being healed of a withered hand. Furthermore, there are exorcisms and raising of the dead. Lazarus is raised from the dead, as is the son of the widow of Naim, and the little daughter of Jairus , and of course there is also Jesus ' own resurrection.” “Finally, there are the miracles relating to the control of nature: the transformation of water into wine, the miraculous catch of fish, two multiplications of loaves, walking on water, and the calming of the storm.

In *Acts 19:11/12* we read: “God performed remarkable miracles through the hands of Paul . So much so that it sufficed to lay the cloths and linen that had touched his body upon the sick. The diseases departed and the evil spirits left.” Repeatedly, a connection is suggested between physical healing

and evil spirits subsequently leaving the sick person. One can hardly read the Bible without overlooking all these powerful workings. One also notices that Jesus proceeds from a very different standpoint than medical science. We will return to this shortly. He heals the subtle body, freeing it from unsavory beings. And that has an impact on the biological body: it is healed. Medical science makes the biological body healthy as much as possible. But the subtle body is hardly, if at all, treated.

Let us read *Mark 6:56* "Wherever Jesus went, to villages or cities, people laid the sick before him. They asked him to be allowed to touch at least the hem of his garment. And whoever touched him was saved." Let us also read *Luke 6:19* : "The whole multitude sought to touch Jesus because a power, a 'dunamis', went out from him that healed all." " The New Testament recounts 32 miracles, of which 15 are physical healings. It concerns the most diverse ailments, the 'eternal miseries' of mankind: cripples walking again, mute people speaking again, deaf people hearing again, someone being healed of a withered hand. Furthermore, there are exorcisms and raising of the dead. Lazarus is raised from the dead, as is the son of the widow of Naim, and the little daughter of Jairus , and of course there is also Jesus ' own resurrection."

"Finally, there are the miracles concerning the control of nature: the transformation of water into wine, the miraculous catch of fish, the two multiplications of loaves, walking on water, and the calming of the storm. In *Acts 19:11/12* we read: "God performed remarkable miracles through the hands of Paul. So much so that it was enough to lay the cloths and linen that had touched his body upon the sick. The diseases departed and the evil spirits left." Repeatedly, a connection is suggested between the physical healing and evil spirits that then leave the sick person. One can hardly read the Bible without passing over all these powerful workings.

40.8.8.1. The Healings of Jesus: A Different Perspective.

As stated, Jesus proceeds from a very different standpoint than medical science. He heals the subtle body, freeing it from unsavory beings. And this has an impact on the biological body: it is healed. Medical science makes the biological body healthy as much as possible. Seers, however, say that in this process, the subtle body was barely touched. Religion, understood as an experiential force, is the actual founding and sustaining life force behind the visible and tangible world. The attention of the religious person extends beyond the profane. Through many samples, religion, and immediately the sacred, becomes a given.

Not ordinary people, but primarily those who were possessed, recognized the divine calling of Jesus. Or, to put it more precisely: not the possessed themselves, but the spirits that controlled these people. They used the voice of the possessed person to cry out what they, the spirits, experienced during their encounter with Jesus. Let us quote the Bible on this matter:

Matthew 8:29 , The demon-possessed ask Jesus: “What do You want, Son of God? Have You come to torment us prematurely?”

Mark 3:11 , Even the unclean spirits fell down before Jesus and cried out: “You are the Son of God.”

Mark 5:6 , The healing of a demon-possessed man: “When the demon-possessed man saw Jesus in the distance, he ran toward him, fell on his knees before him, and cried out with a loud voice: ‘What do you want from me, Jesus, Son of the Most High God?’”

Luke 4:41 , With many people the demons also went out. They cried out: “You are the Son of God.” He rebuked them and did not speak to them, because they knew that he was the Messiah.

And finally, let us quote *Luke 8:28,* “What do you want from me, Jesus, Son of the Most High?” The spirits, who themselves have no physical body, are apparently less bound by the limitations of time and space and see things on the other side of reality more easily. Here, for example, they experience the impressive and brightly shining aura of Jesus. The person who has stepped out also transcends, at least in part, these material limitations and experiences the surrounding world clairvoyantly from the level in which he or she finds themselves.

Let's also pay attention to what follows.

Matthew 9:1-2 , At the healing of the paralytic, Jesus says: “Be at ease, friend, your sins are forgiven.”

Mark 2:3-5 , When healing the paralytic and establishing his faith, Jesus said to the paralytic: “Friend, your sins are forgiven.”

Luke 5:20 , At the healing of the paralytic, Jesus said: “Your sins are forgiven.”

Luke 7:48, To the repentant sinner Jesus likewise: “Your sins are forgiven.”

Apparently, Jesus' miracles go hand in hand with his teaching. Where they are no longer present, his kingdom simply ceases to begin, and he is misunderstood in his works. When Christ addresses the evil spirit in a sick person, he proceeds from a different standpoint than that of a doctor or a psychiatrist. He points to what lies hidden behind the naturally observable.

Through the physical and psychological torment, or as Paul puts it, through the wildness of 'the elements of the world,' he recognizes God's absence. The evil one makes use of this to strengthen its grip on man.

Let us rather ask ourselves whether something like 'another point of view' is possible and how that might work. Let us think, for example, of a certain occult tradition that also adopted a very different standpoint from a strictly scientific one, and still adopts this other standpoint today, albeit quietly.

It is entirely incorrect to regard the practice of paranormal healings and exorcisms as an insufficient knowledge of modern medicine. Whoever reasons in this way does considerable injustice to the intention of Scripture and reduces what belongs here to the extra- or supernatural level of reality exclusively to the natural level. This was clarified by the threefold division into nature, extra-nature and super-nature (3.)

40.8.8.2. To the traditional healer?

The belief in evil, and thus also in the practice of exorcism, is easily and wrongly viewed from a purely exact scientific standpoint. The existence of the devil and of the entire extra-nature is then rather denied, and possession is sometimes seen as an exclusively psychological or psychiatric problem. “The belief in demons and possession are remnants of a dark past that science has long since dealt with [254],” we read in a scientific journal. Science, as stated, limits itself to a subset of reality, specifically to that part which corresponds to its presuppositions. But these are primarily material. Whoever limits reality to this material aspect naturally finds nothing that transcends it. If science does so nonetheless, it exceeds the methodological boundaries it has imposed upon itself and impoverishes itself into an ideology, a 'method' that fancies itself the only valid one. We have already explained this (3.1.2.).

With regard to the unconscious and subconscious in man, we also refer to so-called ethno-psychiatry. Our Western rationalist psychiatry, which works for us Westerners (if it works!), can hardly, if at all, be applied to other cultures. There, people much more readily resort to the traditional healers of their own culture, who attempt to help patients using traditional means, such as summoning spirits and performing incantations. In quite a few cases, patients claim to be helped much better by this than by (some of) our psychiatrists. The latter are said to all too easily want to eliminate the

[254]Scientific American, November 2006, p.116.

consequences of a problem, for example through pharmaceutical prescriptions for sedatives, without addressing the actual cause of the problem. This is claimed by Daryush Shaygan in * *Le regard mutilé , Pays traditionnels face à la modernité* [255]*.

Tobie Nathan (1948/…), *Le sperme du diable*[256] He introduces his book as follows: “Let us be clear: Western psychiatry has proven incapable of safeguarding the health of members of traditional societies, neither in their country of origin nor in the country to which they have emigrated. That is a fact. But the consequences, both scientific and economic, are significant. As it stands, more than eighty percent of the world's population resorts to traditional therapeutic techniques such as shamanism, exorcism, manticism, and methods of paranormal healing. And this has to do with invoking the help of healing subtle beings and forces to neutralize evil. Every religion has its prayers and rituals for this purpose. And that simply does not belong to the realm of exact science. Let us illustrate this with the following testimony.

40.8.8.3. A miracle: an energy supply

It hardly requires any argument that Jesus, as God the Son, possesses that power in an all-surpassing and divine manner. Such healings have a process-oriented character. This can be deduced, for example, from what follows.

During the healing of the man born blind (*John 9:1-14*), Jesus performs specific magical, and therefore power-charged, actions. He prays continuously to his Father. It goes without saying that prayer—turning to and coming into contact with God, the giver of all life—results in attaining high life force. At least, if one lives in friendship with God. As already mentioned, sensitives feel this energy through tingling in their crown chakra or in their palms. Seers 'see' the flow of energy as myriads of luminous points.

Moreover, during the healing of the man who was born blind, Jesus spat upon the earth. His saliva, like all bodily fluids, contains the life force of its owner par excellence. Jesus rubbed the mud that resulted from this onto the blind man's eyes. Then Jesus instructed him to wash his eyes at the Pool of Siloah, after which the blind man could see again.

[255]Shaygan D., Le regard mutilé, Pays traditionnels face à la modernité, Paris, 1989.
[256] Nathan T., Le sperme du diable, elements d'ethnopsychothérapie, Puf, 1988, 13.

Mark 7:33, in turn, relates that Jesus also touched the tongue of a mute man with his saliva. Immediately, the mute man could speak again. Let us mention in passing that lovers who kiss each other intimately exchange a part of each other's life force. The man gives the woman masculine energy, an energy she does not possess. And she gives him the required feminine energy. It is a mutual exchange. Both feel enriched. It is therefore clear that when someone forces another to kiss intimately, the first person steals life force from the second. And, if religious people abuse children, this applies all the more strongly.

A supply of life force via saliva also played a role in bringing the already deceased child back to life in *2 Kings 4:8-37ff* . The prophet Elisha called upon Yahweh, lay down on the dead child, eye to eye, mouth to mouth, and hands to hands. The soul of the child returned, it revived." Through these magical acts, life force is repeatedly transferred from the healer to the person being treated. Modern man can no longer place such a thing in the proper, magical context. A prophet caught today performing a similar magical work, as described in the Bible text above, would likely be accused of pedophilia without mercy. The ways of the magical form of religion are indeed wondrous. We wish to highlight only the supply of energy here. We will return to the process-oriented nature of a miracle shortly (8.7.5.).

In the game of love, married couples also exchange their energy. D. Fortune In her book **Occultism** [257], she writes that married couples who love each other deeply build a 'spiritual' bond, a kind of marital aura, and that this can gradually become very strong and endure a great deal, such as disagreement, a escalating argument... yet no adultery. Then, she writes, that aura suffers greatly and must be rebuilt firmly anew. In her book * *Psychic Self-Defense* [258]* (note: understand: occult self-defense), she mentions that at the moment of sexual union, a subtle vortex is formed. This resembles a waterspout, a funnel-shaped, swirling vortex that rises toweringly high and reaches into the other world. She testifies once again that life has a 'foreground' perceptible to everyone, but at the same time a 'background' that is not immediately clear to everyone, yet plays a decisive role.

[257] Fortune D., Occultism, Amsterdam, Gnosis, 1939, 83.
[258]Fortune D., Psychic Self-Defense, a Study in Occult Pathology and Criminality, Amsterdam, Gnosis, 1937, 113.

40.8.8.4. The influence of evil spirits

Let us delve into E. Haich's * *Initiation** [259]. She writes the following regarding the occult cause of diseases: "The initiates in Vedic philosophy also knew that myriads of invisible little creatures—we call them bacteria nowadays—are the cause of diseases. But they also knew that the bacteria are cells of the invisible body of a demonic spirit. The West, with the exception of a few initiates, such as Paracelsus [260], simply never investigated this. The evil spirit then takes possession of one or more people. It penetrates the human being with its (note: subtle) body, and if this person has the same vibrational frequency as the spirit, then the person becomes ill. However, there are always people who do not react to the vibrations of the demon, and they do not become ill. They are, as the West calls them, immune."

In the holy scriptures of the Indians, all these evil disease spirits are described. And also what they look like. There are colored images of them. They are terrifying figures. Each of them has a characteristic appearance and a characteristic color. For instance, the demon of the plague is a black monster. The plague is also called the 'Black Death'. The spirit of 'yellow fever' is a yellow demon. The spirit of leprosy has the head of a lion. It is known that lepers can be recognized from a distance by the lion-like expression on their faces. Through the face of the leper, one 'sees' the lion-like face of the spirit. The leper is actually possessed by this spirit.

Pneumonia is caused by a red, gigantic demon. He looks as if woven from fire and flames. And so on. Every disease stems from possession by all kinds of demons. Naturally, the sick very often see these demons at the moment they are taken possession of. Often also afterwards, during their illness, when they are battling the demon. When they speak of this, people quite easily say that they are delirious in their fever. It does not occur to them to regard these images as the actual appearance of the demons." The magnetizer O. Wirth confirms [261]that 'the elders' likewise viewed the disease as the intrusion of a hostile being.

ER Huc [262]and Gabet (3.7.9.), who belonged to the religious order of the Lazarists and who penetrated as far as Tibet in the early 19th century, also mention in their travel descriptions that the Tatars attribute the disease to

[259]Haich E., Initiation, Deventer, Ankh Hermes ,1978 (// Einweihung, Thielle, Fankhauser, 1960), 138.
[260]The name 'Paracelsus' is the pseudonym of Theophrastus von Hohenheim (1493/1541), an alchemist, mantic seer, and paranormal healer.
[261]Wirth O., Healing by the laying on of hands, Amsterdam, Gnosis, 1924, 4.
[262]ER Huc , Souvenirs d'un voyage dans la Tartarie, le Thibet et la Chine pendant les années 1844,1845 et 1846.

the influence of evil spirits. The Babylonian physicians, too, fought one demon with another. They compelled the gods to heal the sick person by freeing him from his invisible enemy.

Madam David-Neel, the Frenchwoman who visualized herself as a monk (3.2.2.b), confirms in her book * *A Woman Travels Through Tibet* [263]* that Tibetans believe that all diseases are caused by evil spirits, by malevolent demons, or by nature spirits that have been angered. She writes: " Tibetans do not view illness as a result of natural causes; it is the work of invisible beings from the other world. They are driven by hunger rather than malice and roam around like a hunter in search of his prey. They do this to seize the breath of life from people, with which they can feed themselves. Summarized so simply, this folk belief seems merely bizarre. But if you study the theories of which superstition is merely a distorted extract, you come into contact with certain traditional teachings in Central Asia that are certainly worthwhile." So much for Madam Neel.

The belief in evil, and thus also in the practice of exorcism, is viewed rather easily, and wrongly, from a purely exact scientific standpoint. The existence of the devil and of the entire extra-nature is then rather denied, and possession is sometimes seen as an exclusively psychological or psychiatric problem. "The belief in demons and possession are remnants of a dark past that science has long since dealt with [264]," we read in an authoritative scientific journal. Science limits itself to that part of reality that corresponds to its presuppositions (3.1.). But these are mainly material. Whoever limits reality to this material naturally finds nothing that transcends this material. If science exceeds its methodological limits, it becomes an ideology, a 'method' that fancies itself the only valid one (3.1.2.).

On the other hand, a religion can also overstep its boundaries, or let us put it better this way: it can impoverish its content and scope. It does this when it wishes to justify itself 'merely'—note this exclusive word—in a scientific and therefore profane manner. Then it degenerates into mere folklore, psychology, and sociology, but then it no longer bears witness to a sacred reality.

40.8.8.5. Miracles as a magical process

A number of experts claim that the miracles of Jesus have a magical, process-like character. In this context, Jesus performs specific magical, and

[263]AD Neel, A Woman Travels Through Tibet, Sirius and Siderius, 1968, p. 166.
[264]Scientific American, November 2006, p.116.

therefore power-charged, actions: praying to his Father, spitting mud on the earth, rubbing this on the eyes of the blind man, and instructing the blind man to wash his eyes at the Pool of Siloah. Let us note here that saliva, just like all bodily fluids, contains the life force of its owner par excellence.

Mark 7:33 also relates that Jesus touched the tongue of a mute man with his saliva, enabling him to speak again immediately afterward. In *2 Kings 4:8/37ff* , the prophet Elisha brought the deceased child back to life. “He prayed to Yahweh, lay down on the dead child, eye to eye, mouth to mouth, hands to hands. So he remained bent over him until the flesh of the boy became warm. Then Elisha walked back and forth in the house. He bent over the boy again, seven times in total. The soul of the child returned, the boy revived.” It should be clear that through these actions, life force passes from healer to victim each time.

John 11:1/43 reports that Lazarus is raised from the dead by Jesus. J. Marques Rivière, **Tantrik Yoga, Hindu and Tibetan*,* [265]discusses magical tantra practices and writes: “ The resurrection of a dead man is quite a natural thing in China ”. He also repeats such a magical act in his book * *à l'Ombre des monastères Thibétains** [266], where he writes: “I once saw my lama Ramot'ché raise a dead man”.

Mark 8:22-25 [267], we read about the healing of the man who was born blind. There, the experimental structure of the healing is clearly depicted. We quote: “They came to Bethsaida. They brought a blind man to Jesus and asked him to touch him. He took the blind man by the hand and led him outside the village. He spat on his eyes, laid his hands on him, and asked him: ‘Do you see anything yet?’ He looked up and said: ‘I see people, yes, like trees I see them walking.’ Then Jesus laid his hands on his eyes again. Then he opened his eyes wide, got better, and could see everything clearly. Jesus sent him home with the words: ‘Do not go into the village.’ Let us note the text: ‘I see them walking,’ and ‘Jesus laid his hands on him again,’ and ‘he got better.’ Here the process character, the phaseology in the transition from subtle sanctification, is beautifully revealed.”

Let us also look at the wording of this text in the authoritative *Bible de Jérusalem* “j'aperçois les gens, c'est comme si c'était des arbres que je les vois

[265] Rivière JM, Tantrik Yoga, Hindu and Tibetan, Wellingborough, Aquarian Press, 1973 , 89.
[266] Rivière JM, A l'ombre des monasteres Thibétains, Paris, Attinger, 1930, 96, 205.
[267]Willibrord Translation, completely revised edition, 1995.

marcher” (25) Après cela, il de nouveau ses mains sur les yeux de l'aveugle, et celui-ci vit clair et fut rétabli, et il voyait all netment, de loin.

We emphasize the following terms: “je les vois marcher”, “il mit de nouveau ses mains”, “l'aveugle fut rétabli”. From the description and the choice of words, we do not get the impression at all that these healings “happen suddenly and immediately”. Rather, it seems that a process takes place in which subtle energy is transmitted, and this over a certain span of time. Admittedly, a short time, but Jesus was also an exceptional and unique figure, brimming with life force. Simply touching him or remaining in his presence already leads in itself to a transfer of a powerful life force. This indeed flows from the one who is most 'charged', Jesus, to the one who is less charged.

Jesus uses his saliva. As mentioned, every magician knows that bodily fluids are charged with life force. This applies to Jesus in a particularly abundant way. He makes mud with his saliva and with earth, and spreads it on the eyes of the blind man. Every magician knows that 'the earth' can take quite a lot of harm. In a number of other healings, Jesus says that whoever was healed must go and wash themselves in the pool. The cleansing function of water is well known to all magicians. But all this is by no means a “sudden and immediate event.” The same applies to the healings by a number of prophets. For instance, the prophet Elisha (*2 Kings 4:8/37ff.*) lay himself upon the dead child seven times, after which he came back to life. “Seven times”—that is not 'sudden and immediate'.

40.8.9. The miracles at Lourdes

In Lourdes (Southern France), numerous healings have been considered “miracles” since the apparitions of Mary to Bernadette Soubirous in 1858. The Catholic Church has possible miracles investigated by the Bureau des Constatations Médicales , a strict medical committee. Only healings that are inexplicable , lasting , and fully and thoroughly medically documented can ultimately be recognized as an official miracle.

40.8.9.1. The Museum of Miracles at Lourdes

“Since 1858, 72 healings in Lourdes have been [268]officially recognized as 'miraculous'; the latest dates from 2025 and concerns Mrs. Antonia Raco. The Office of Medical Verifications, which was established in 1883 and for which Doctor Alessandro de Franciscis is currently responsible, has

[268]Source (2025): https://www.lourdes-france.com/nl/bedevaart-voor-een-dag/de-mirakels/

registered more than 7,000 records of healings. According to what criteria is a healing recognized as 'miraculous'? How does this process work? Who decides? Who are those who have been miraculously healed? You can discover all this by visiting the exhibition at the Office of Medical Verifications." So much for this text, which we found on the Lourdes website.

40.8.9.2. Criteria at Lourdes

Alessandro de Franciscis, the supervising physician of Lourdes, has listed the criteria that make a healing a miracle. "First of all, the illness must be established . It must be a serious illness with a negative prognosis. The healing must take place without prior indication. It must happen suddenly and immediately. Moreover, it must be complete and permanent. And finally, there must be no explanation for it."

In ' The Hour of Truth, with Dennis van den Buijs', after discussing relics, the discussion turns to the theme of 'miracles' [269]. It is stated there that canonization takes place through scientific research. Historians examine the life of the candidate saint, and doctors assess whether miracles are scientifically inexplicable. Dennis van den Buijs sticks to the criteria as set out by Alessandro de Franciscis.

But we found in our text above: 'Miracles as a magical process' (8.7.5.) that the miracles did not happen suddenly and immediately at all. Does all this not lead to the highly remarkable conclusion that the miracles of Jesus and of a number of prophets... would not be recognized by Alessandro de Franciscis, the control physician of Lourdes, and thus not by Rome either? Many laying on of hands, healings, and exorcisms also have a process-like character today. They are spread over a certain period of time. Such healings are then not recognized. But that will certainly not be the greatest concern of sick people. They have only one wish: to be healed. And whether or not that is officially recognized, it will then be merely a formality for them.

More than one clairvoyant priest-healer says that it is not good to force a paranormal healing. According to them, you work with the energy reserves of both the sick person and the healer. Both must certainly retain enough basic energy after the healing. If this happens too suddenly, the battery of both runs 'empty', so to speak. The healing may seem spectacular, but it is rather short-lived. Healer and patient are then too exhausted from the occult. This takes its revenge, and after a while the same ailment manifests itself,

[269] The hour of truth, with Dennis van den Buijs. How do you know if your relic is real or not? https://player.vrt.be/vrtnws/js/assets/soundWavesStatic.png VRTN Radio 5 April 2025.

possibly a different one, because energetic depletion has occurred. The second, weakest organ can succumb. Yes, it may surprise you, but whoever was healed in this way can relapse into the same ailment in a next life. We quote a healer-exorcist: “The quieter, the more spread out a healing is over time, the better. People long for miracles, but that is not the ideal. For with those miraculous healings, years later you pay for it because you forced it. The more silent, the better. Christ could do that, but he is a unique and Divine being.”

40.8.10. The themes of the eighth axiom summarized.

This eighth chapter delves into the subtle structure of the sacred. It is experienced by the sensitive and the seers as luminous points. Let us compare it to a charge that can be added to something or someone. Holiness constitutes the power of a fetish or a relic. Holiness, added energy, also lies at the basis of wondrous works and miracles. That is essentially the essence of this chapter.

40.9. Trinitarian energy as the basis of religion

The Holy Trinity is the foundation of a dynamic Christian religion. In this, the tangible power of the Father, the Son, and the Holy Spirit stands at the center of life. Yet, humanity has not always paid the necessary attention to this.

40.9.1. The Ecclesiastical Inquisition

Christianity, too, has been subject to satanic intrusion throughout its history [270]. How else to explain that the clergy preaches charity on the one hand, and tortures and burns them alive for the sake of witches on the other, as the Inquisition did for centuries? The Latin term 'Inquisition' means 'investigation'. But the manner in which the Church proceeded during its investigations in the Middle Ages (1184-1500), in Spain (1478-1834), and from Rome (1542-1908), has given this neutral word its now well-known and sinister connotation. The first witch burning took place in 1275 in Toulouse, France; the last in 1782 in Glarus, Switzerland. The Church now regrets that practice of the past.

Explorers and missionaries repeatedly testify that dynamic forces manifest themselves in non-Biblical religions (5.). The supernatural, Biblical level, which claims to be able to rely on higher energies, has hardly an answer to this. One might then wonder whether the essence of religion itself, with its

[270]K17-1,1994/1995, Elements of Philosophy of Religion, E.RF. 302 - 317

supernatural force, is still active, or whether the salt of faith has already lost too much of its own power?

Since the revival of occultism in the 1960s, Satanism has also come to mean placing oneself in the service of Satan. Every country, indeed every major city, has its association of 'Satanists'. Here, too, the biblical saying apparently applies: that the children of darkness are far more enterprising than the children of light. The Bible speaks of the domain of 'fallen angels' or 'unclean spirits'. They are alienated from Yahweh and the Holy Trinity and are led by Satan. From the depths of the earth, these spirits still control the primal layer of our soul life. Anyone who wishes to withdraw from this in anything more than an ordinary way must deal with them immediately. Indeed, they do not shy away from deceiving religious people in a cunning manner—indeed, especially religious people.

A sensitive believer shares their story. I had gotten into a conversation with a confessor and told him that there is a great deal of fascinating literature on the subject of reincarnation. However, he looked at me sternly, told me that I was mistaken, and that the Church's position on this is very clear: "reincarnation does not exist." I replied that the Church's position is not nearly as strict as he thought and that quite a few high-ranking officials in the Church openly express their belief in reincarnation. I also told him that, following several personal and profound paranormal experiences, I was now open to the idea after all.

Displeased, even somewhat malicious, he looked at me and said in a condescending tone: "You are lucky that the Inquisition no longer exists." I was completely unprepared for that reply. How dare that man claim such a thing? Surely the ecclesiastical Inquisition was a piece of church history to be anything but proud of? But at the same time, images came flooding back to me. I 'saw' a scene from several hundred years ago with a court, a judge, and a condemned man. It seemed to me like a trial from the time of the Inquisition. I looked at that judge more closely and recognized in that judge of yesteryear the confessor I now had before me. "I am indeed lucky that those things no longer exist," I thought, "for if you still had that power, you would be all too eager to subject me to your 'investigation,' to your Inquisition."

40.9.1.1. Nicolas Rémi, the Grand Inquisitor

As mentioned in the introduction to this website, we inherited the legacy of Father T'Jampens. Included was Pierre Mariel's book, **Magiciens et*

*sorciers** [271]. We noticed that at the end of a chapter, a page was not fully printed. And in the remaining blank space, Father T'Jampens had added some text. In itself, that was nothing special. He often wrote reflections next to the text he was reading. But what we found here was different. And we were now on the verge of discovering it .

We recall that he had told us something about his mediumistic writing during his lifetime. He emphasized that the discernment of spirits was important in this regard. Let us compare it to hearing inner voices (2.2.). Does that voice come from darkness? Or is it a high spirit speaking to you from the world of light (8.6.4.)? Then one can protect oneself with a Trinitarian prayer, along the lines of: “God, if it comes from you, let it proceed, but otherwise deliver us from it.” The content of what is said can also provide a clue. Does it, for example, align with evangelical texts or not? But this is not about a voice making itself heard internally at all. No, mediumistic writing involves a motoric aspect. Some entity takes over your pen and guides your hand so that a text appears on the paper; these are words and sentences that are inspired into you. That was just about all that Father T'Jampens had ever told us about this. We had not paid much further attention to it. But that changed drastically when, later, some ten years after his death and to our great surprise, we discovered such texts in the book cited above.

The author, Pierre Mariel, has collected twenty-seven stories in his book that have occurred throughout history and in which evil is at play. The third story concerns a certain Nicolas Rémi, “Le plus accompli des inquisiteurs” (The most accomplished of the inquisitors). Rémi was an ecclesiastical inquisitor in Toulouse, France, in the 16th century . His task as a judge consisted of seeking out alleged black magicians and witches and torturing them until they finally 'confessed' to their practices. His methods were so gruesome that the accused preferred suicide to being 'interrogated' by him. He practiced this profession for fifteen years 'with great love for the trade'. After having killed several hundred people in this way—some sources speak of 800, others of 1,200—he confessed that he was inspired by a devil and that many of his victims were not black magicians or witches at all. For him, torture was an ideal means to simply eliminate people he could not stand. After his confession, he himself was subjected to an inquisition and condemned. He died at the stake.

[271] Pierre Mariel, Magiciens et sorciers. Les dessous sataniques de l'histoire ; Le plus accompli des inquisitors, Paris, Dangles, 1978, pp. 35/46.

40.9.2. A first text written for media

Let us return to our time. Pastor T'Jampens has read the text by Nicolas Rémi. We do not really know what must have been going through his mind at the time. However, we have known him for forty years and have had many open conversations with him. What follows is therefore not a report, but rather an empathy. He is then portrayed as a 'me-once-again'. We imagine roughly how things must have gone, given all the information at our disposal. Let us say that we have tried to reconstruct his thoughts and state of mind at the time. It is a bit of a guess, but it must have been something along those lines, as we write it down below. That will gradually become clearer.

Father T'Jampens read the testimony of Nicolas Rémi in the book cited above . He immediately felt quite uneasy about it. That will come as no surprise, for by reading it, you actualize it. You bring it back to life, so to speak. And such reading does not exactly make you cheerful. Moreover, as a clairvoyant, you experience Rémi's dark and poorly radiating aura more intensely. You may have a new biological body with every new incarnation, but, as mentioned, your subtle radiation contains the experiences of all previous incarnations. And if you have done truly foolish things there, it reveals itself to those sufficiently gifted for it. So our priest said, as he always did with such reading, a short Trinitarian prayer. This was to protect himself against that heavy, energy-draining radiation. Afterward, he continued the reading.

To his surprise, the heavy feeling did not improve; on the contrary, it became many times worse. He did not understand it. He felt intense pain, and in his imagination, he saw blood flowing everywhere. Then he 'saw' the reason for this. To his greatest surprise, he himself, in the 16th century, had not only been a contemporary of Rémi but also one of his many victims. Rémi had then denounced him to the Inquisition, tortured him, and finally killed him.

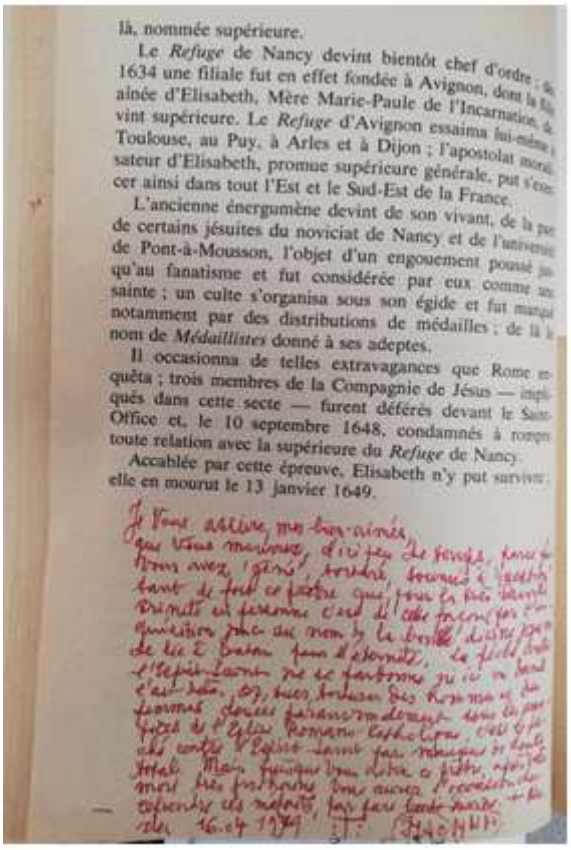
Our priest needed a moment to recover from it. He had read through the entire story of Remy, “Le plus accompli des inquisiteurs.” It began on page 35 of the book and ended on page 46. As mentioned, that last page was printed on just over half of its surface. The rest of the page was blank. Our clairvoyant priest still wanted to make a few remarks there. In most of his books, he noted down a few reflections when he had questions about the reading. Or he added a reference to another author. These were placed in the margin, or as intended here, in open spaces. So he took up his pen…

But, strangely enough, that pen did not 'listen'. Something held him back. It seemed to him as if he were not in control of his hand. As if something or someone had made fine grooves in the white paper. And he, or rather, his pen, wanted only to follow those grooves. He only had to hold the pen straight. The text came by itself. He had encountered mediumistic writing before. And that was showing itself now as well. But to his great surprise, it was more intense than usual. His hands tingled, his crown chakra opened. An intense, luminous energy flowed through his entire body and focused on his right hand, and on the pen. Words began to form, then whole sentences. At first somewhat slowly, but afterwards at a speed he could barely keep up with. An entire text appeared on the paper. In French, the language in which the book was written, and a language he himself mastered thoroughly. The original text can be found in the footnote [272]. In translation we get:

“I assure you, my dear one, that you will soon die, because you have so often embarrassed this priest, tortured him, and subjected him to an inquisition. Before the Most Holy Trinity in person, you are bound to Satan for eternity by your deed. A sin against the Holy Spirit is not forgiven, neither here nor in the hereafter. Now, the killing and torturing of psychically gifted men and women under the direction of the Roman Catholic Church is a sin against the Holy Spirit, and this through a total lack of shame. But because you are helping this priest, after your approaching death you will be given the opportunity to atone for these misdeeds, this out of an abundance of love from God and from the Virgin Mary.”

A small drawing was added in miniature, which we have encountered elsewhere as well. It represents the cross with Jesus on it. The descending dots represent the tears of Jesus. Behind that follow, in a small circle, a few capital letters that we could not decipher. They could be the initials of names. He often ended a prayer with the letters 'PFESM'. These stood for Père, Fils, Esprit Saint, Marie. Sometimes also with 'SMMd D', which replaced 'Saint Marie, Mère de Dieu'.

[272] "Je vous assure, mes bien-aimés, que vous mourriez, d' ici peu de temps, parce que vous avez 'embarrassment', torturé, soumis à question tant de fois ce prêtre, que pour la très sainte Trinité en personne, c' est de cette façon (par l'inquisition donc au nom de la bonté divine) qu' on te lie à Satan pour l' éternité. contre l'Esprit-Saint par manque de honte total. If you take the time to prepare for the job, after the death, you will be able to use the opportunity to make the best of it, with pure bont divine + Marie. 16.04.1997"



là, nommée supérieure.

Le *Refuge* de Nancy devint bientôt chef d'ordre : de 1634 une filiale fut en effet fondée à Avignon, dont la fille aînée d'Elisabeth, Mère Marie-Paule de l'Incarnation, devint supérieure. Le *Refuge* d'Avignon essaima lui-même à Toulouse, au Puy, à Arles et à Dijon ; l'apostolat moral... sateur d'Elisabeth, promue supérieure générale, put s'exercer ainsi dans tout l'Est et le Sud-Est de la France.

L'ancienne énergumène devint de son vivant, de la part de certains jésuites du noviciat de Nancy et de l'université de Pont-à-Mousson, l'objet d'un engouement poussé jusqu'au fanatisme et fut considérée par eux comme une sainte ; un culte s'organisa sous son égide et fut marqué notamment par des distributions de médailles ; de là le nom de *Médaillistes* donné à ses adeptes.

Il occasionna de telles extravagances que Rome enquêta ; trois membres de la Compagnie de Jésus — impliqués dans cette secte — furent déférés devant le Saint-Office et, le 10 septembre 1648, condamnés à rompre toute relation avec la supérieure du *Refuge* de Nancy.

Accablée par cette épreuve, Elisabeth n'y put survivre : elle en mourut le 13 janvier 1649.

Je vous adore, mes bien-aimés,
que vous soyez, d'où que vous veniez, [illegible]
vous avez [illegible], tourné à [illegible]
dans de tout ce passé que [illegible]
[illegible]

Our priest had to process that once again. He had thus been both a contemporary and a victim of that inquisitor, but apparently Rémi had reincarnated in the present day. The text indeed speaks of his approaching death. And furthermore: “Because you have embarrassed this priest 'so often',” we read in the text above. One might wonder whether it is not the first time that this priest and Nicolas Rémi have met in an earthly life, and the priest was tortured more than once.

“Because you are helping this priest,” we read as well. Apparently, that Rémi from back then, in his current incarnation, must have done something for the benefit of this priest after all, so that he gets another chance to escape the eternal hellfire. If that is the case, we find in this, on the one hand, an indication that we can do something for the better regarding our occult situation even after death, even though we find ourselves in a sort of underworld. But on the other hand, this also reveals the boundless mercy of God. That gross mistakes must first be atoned for and only then can be forgiven is perhaps not so strange. Suppose you have stolen from someone;

it is not enough to express your regret. You must also return the stolen goods. Ultimately, it is about the perpetrator fully restoring the victim to their occult life force.

So much for this first text written for media.

40.9.2.1. A stream of luminous dots

E. Haich describes the stream of myriad points of light as follows in her book **Initiation* [273]**. She asked her husband to think intensely of something, and she would attempt to capture this thought intuitively, in a paranormal manner. To her surprise, something entirely different happened. As she waited for whatever would arise in her imagination, she clearly felt—she simply 'saw' it—that a stream of myriads of tiny mist particles, about ten centimeters in diameter, flowed out of his stomach area and coiled around her body like a lasso at the level of her solar plexus. Then this fine matter 'pulled' Haich to the window, 'pushed' her arm upwards, and 'brought' her hand to the curtain. Finally, this matter 'forced' Haich to push it aside so that she could look through the window. At that very moment, that mass left her body, and she could move freely again. And then it turned out that her husband, all that time and with all his mental power, wanted her to do exactly that: to walk to the window, lift the curtain, and look outside. This testimony is a specific application of an energetic action in 'outer nature'. We find no reference to the Biblical God or a protective prayer with this experiment. Is that necessary here? That is a good question. Whoever works with such energies inevitably summons beings. After all, they are the carriers of these energies. There are no subtle beings without energy; there is no energy without subtle beings. And that the latter sometimes dare to act more willfully has already become apparent.

Also in the book *De 'Homo Religiosus'* [274]Two similar testimonies of such a stream of luminous dots are mentioned. In the first case, an anonymous witness states that, during a paranormal experience, he saw the small dots descending from above (3.2.3.c). A second witness saw them as an overwhelming and brilliant light that burst open like fireworks. A heavenly music also sounded, such as he had never heard before (3.2.3.e.). That created reality consists of small particles or so-called 'monads', which combinatorially build up the entire subtle reality, is a fundamental insight that has found many proponents throughout history. Among others, the ancient Greek thinker Pythagoras (-572/-500)

[273]Haich E., Initiation, Deventer, Ankh Hermes ,1978 (// Einweihung, Thielle, Fankhauser, 1960), 94 ff.
[274] See: the book: 'Homo Religiosus', 6.3. A Testimony A Jubilee 7.2.4. A Free Content of Consciousness

http://nl.wikipedia.org/wiki/Pythagoras and the German philosopher Leibniz (1646/1716) were defenders of this idea (8.1.4.). It suggests that they themselves must also have perceived those energy cells clairvoyantly in order to arrive at such a theory.

40.9.2.2. Monads : many luminous points

On the other hand, there was repeated mention of subtle beings. The question arises as to how the existence of those luminous points on the one hand and the many beings on the other can be reconciled. Let us attempt to clarify this.

Let us look at matter. It consists of atoms and molecules. They are the building blocks of rocks, plants, animals, and humans. Whether you are a bacterium, a mouse, an elephant, or a human, you remain a collection of myriads of atoms. Through a long evolution, these have been grouped in such a way that you have simply become what you are now: a human. Biologically speaking, that human stands at the top of a pyramid. At the base of this stand primitive plants, then higher plants, lower animals, higher animals, and finally, humans. Plants and animals can exist without humans, but humans cannot exist without them. We see a hierarchy: there is a broad base tapering to a pointed top.

Something solid can also be said of those many luminous points. Pythagoras spoke of groupings of a number of subtle entities. More recently, the thinker G. Leibniz called them monads. Hence the term 'monadology'. They are the building blocks of many subtle beings such as nature spirits, gods and goddesses. J. van Helmont (1577/1644) interpreted this in a religious way and claimed that every creature, including man, is built up of monads, which are guided by the central monad. The goal remains to grow towards perfection, to eventually merge into the Monad of God. Besides a material evolution of life as Darwin saw it, there is also a subtle evolution (4).

40.9.2.3. From bottom to top

Fr. Heiler, *Das Gebet* [275]speaks of 'die im Gebet angerufenen höheren Wesen', the higher beings we invoke when we pray. Situated among these are the many nature spirits, local gods, angels, demons, higher gods, and ancestral souls. Let us refer, for example, to the elves who transform sunlight and the energy of the waterfall so that it can be absorbed by plants (3.2.1. c.). A hierarchy is also evident here. In other words, God builds creation from

[275]Fr. Heiler, Das Gebet (Eine religionsgeschichtliche und religionspsychologische Untersuchung), Munich, 1921,8. 109/131,

bottom to top: the higher beings cannot build or develop themselves without basic holiness, without, for example, the monad pairs and many other links. This fundamental truth is the brilliant truth that the so-called nature religions have bequeathed to us as a legacy. The lower, the stronger and more indestructible; the higher, the more vulnerable and dependent on lower beings. Mighty is, in itself, the lower, life with its blind emotional urges; much less mighty is the higher, the spirit.

40.9.2.4. The powerlessness of the mind

The German philosopher M. Scheler (1874/1928), in his **Die Stellung des Menschen im Kosmos**, [276]writes that modern man has to contend with the powerlessness of the spiritual. For Scheler, after all, is the lower—matter, plants and animals, and the animalistic in man—the stronger, while the higher and the spiritual are the weaker. He states that the life force, which originates from below, is 'dämonisch', 'demonic', blind to all higher ideas and values.

S. Freud , in his book **L'Avenir d'une illusion* [277]*, viewed the problem in his own way. He believed that civilization exerts pressure on our instincts and forces us into self-denial. “What if that pressure did not exist?” Freud asks himself. And his answer is: “Then one could seize every woman, every possession, and also kill every rival.” He concludes: “How beautiful that would be, and what a series of satisfactions ‘life’ would then offer us.” It seems as if something in his deeper soul is rejoicing. Yet every sensible person wonders what satisfaction it gives if one could possess every woman and every possession of one's neighbor, indeed if one could kill one's rivals. Freud found in the depths of man eros and thanatos, sex and the kill drive. But with his statement, one might think that he himself was not entirely free from it. He can hardly capture the atmosphere of demonism better.

Vladimir Soloviev , *in *La justification du bien** [278], views what Scheler calls 'spirit' differently. Thanks to his capacity for shame, a sense of belonging, and reverence, man grows beyond that life drive. In his soul, he transcends the Freudian life. Yet, as Scheler observes, man repeatedly falls into powerlessness here. For Soloviev, that powerlessness is overcome only through direct contact with God. Soloviev sees 'things' outside of us that are naturally beneath us, that resemble us, and that transcend us. He links to this the three basic ethical attitudes that characterize our conscience. If

[276]Scheler M., Die Stellung des Menschen im Kosmos, Darmstadt, 1930, 83.
[277]Freud S., l' Avenir d'une illusion, Paris, 1976, 4. (// Die Zukunft einer Illusion, London, 1948)
[278]Soloviev V. , La justification du bien (Essai de philosophie morale), Paris, 1939, 38.

man exhibits behavior unworthy of him, he can feel shame about it in conscience. The ability to experience a sense of shame demonstrates that something within man is more, different, and higher than merely that which a material being possesses. A second basic attitude, in which we see what resembles us, can lead to altruism and compassion. The fellow man then becomes, to use Schopenhauer's words, an “I-once-again” (5.1.1.). And finally, we can show reverence toward that which transcends us. Here Soloviev situates religion. Shame, tenderness, and honor offer—these are the three basic ethical attitudes in which a typically human sense of value is at work and in which ethics and truth can come into their own.

M. Scheler states that one can place the forces inherent in the lower spheres of reality at the service of the higher. Experts tell us, however, that these lower religions have not evolved sufficiently, something that ultimately proves fatal to them. Nevertheless, they are a necessary and highly energetic link in evolution. This means that the so-called higher religions act wrongly and go against God's order of creation when they do not value the nature spirits and other lower spirits in the proper manner willed by God.

40.9.3. The sacred viewed clairvoyantly

Sensitives or seers perceive energies and spirits quite easily. This is because holiness, the fluid, upon thorough analysis, itself bears witness to life and inspiration. We have mentioned it before: no fluid without little beings, no little beings without fluid. These little beings are precisely the carriers of that fluid. Both always go together. As stated, seers 'see' this fluid as a stream of 'particles' (monads) that flow from charged to less charged realities and permeate them. That process is called the 'sanctification' of more profane realities.

40.9.3.1. Linked nature spirits

Mantically perceived, these spirits appear to be a collection of grainy points. This was evident from some testimonies (8.1.). But there is more. It is known that birds of prey can see a mouse from an improbable height. They can zoom in very well on what is happening on the ground. Well, very sound seers can likewise zoom in on these grainy points. They magnify, just like those birds, these 'points', these monads, of holiness.

What do they see, then? Coupled nature spirits (9.3.4.). These appear to be little cephalopods. They consist roughly of a head with long tendrils attached to it. On closer inspection, they are constantly engaged with one another in a kind of elementary lovemaking. In this, the larger female

specimen encloses the male specimen. They 'play' their lovemaking in harmony with both the First Person of the Holy Trinity and the Virgin Mary. Archaic man, much more sensitive than his distant descendant of the 21st century , always perceived reality as animated and endowed with life force. Let us compare this somewhat with the ancient Greek man, who also possessed a certain intuition for the sacred. Th. Zielinsky wrote that the Ancient Greek felt and saw the deity or deities in the surrounding nature, in the fields or in the fragrant groves and in the abundance of a fertile garden. He saw himself and his life surrounded by a whole multitude of natural deities, whether friendly or threatening, but always suffering with them. And what is much more important, he could feel one with his deities, reflect them in the mirror of his consciousness and have a deep awareness of them ." So far Zielinsky (3.2.1.b.).

40.9.3.2. Who gets to see the ghosts?

Very reputable seers claim that when zooming in, they no longer see these little spirits as grainy dots, but as a sort of cephalopods. Or let us put it more accurately: *only* very reputable seers tell us they are capable of doing so. And to our knowledge, their number also seems frighteningly small. We have not found a similar description anywhere in the literature to the one mentioned in Course 3.5, *Introduction to Hiero Analysis.* [279]This course was written around 1980 and is not easy to read. It seems that Pastor T'Jampens wanted to write down too much, with too few words, and in too short a time at the time. He was constantly extremely busy. Nevertheless, we did not want to leave this course unmentioned here; it seems to us that his insights on this subject would otherwise be permanently lost, whereas we believe they are certainly worthy of serious investigation by theologians. Course 4.2 also provides an *Introduction to Hiero-analysis* . That was intended for the participants of the following three-year course. The theme of the cephalopods is not discussed again in this, nor in any subsequent courses. The theme in both introductions (3.5 and 4.2) concerns the analysis of the sacred (hiero-), but perceived clairvoyantly. It goes without saying that only a few can write something about this from their own experience.

Pastor T'Jampens tells us that, in order to see these little creatures, one must meet a number of conditions. First of all, as he himself says, one must be a sound seer.

[279] See course 3.5 on this website. Introduction to Hiero Analysis, 1981-1982, 130 ff.

Furthermore, such seers must live in a close friendship with the Biblical God. Whoever fails to meet this requirement does not see these little beings. They are then taboo, to be avoided. Anyone who were to see them unprepared would not survive. This sounds strange, but the Bible also repeatedly warns that a person cannot see God and yet remain alive. The human body cannot withstand such high energetic radiation. Let us refer, for example, to *Exodus 33:20* , where God says to Moses: “No man can see Me and remain alive.” Apparently, this also applies to perceiving such nature spirits.

However, more is needed than clairvoyance and friendship with God. It also requires of the seer empathy—to use the words of Shopenhauer—an empathetic attitude (5.5.1.) regarding the way these little spirits experience the Holy Trinity. As mentioned, they have an androgynous conception of God the Father. Such little spirits therefore regard God the Father not only as a father to them, but also as a mother. God the Son is experienced as masculine-feminine, but predominantly masculine. Finally, the Holy Spirit is for them feminine-masculine, but predominantly feminine. Finally, this clear perception also requires the protection of Mary and of Jesus. All together, these are quite a few conditions.

It seems strange to present a gendered representation of the Trinity. However, it is not about our conception of the Trinity, or of Jesus and Mary. Rather, it concerns the way in which such seers experience the world of nature spirits when they empathize with those spirits. Such beings are merely centers, not full-fledged persons. They are infra-human, sub-human. Their minimal self-consciousness is still miles removed from the human level. They stand at the base of the energetic pyramid. Together with many others, they form a powerful, yet more primitive, source of energy. Man himself, with his more expanded consciousness, is situated quite close to the top. These little beings were created to be in the service of God, as a kind of basic energy, and they are supposed to help support creation. That is, at least, the favorable scenario. However, God also has apostate angels. And they want to see their vision of earth realized, not the power of God . They want to assert their power. Thus, they also attempt to bring such energetic little beings under their influence. If they succeed in doing so and fall under the influence of Satan, they become disoriented. Then they are subjected to him and, virtually hypnotized, stand in his service. They then do what he commands them. And those are, of course, not the most pleasant things.

But with this brief description, we have not yet concluded the theme of 'conditions for seeing the little creatures'. We continue.

40.9.3.3. Both were conceived without sin

“Finally, the help of Mary and Jesus is still required,” we noted. Mary and Jesus came into the world free of original sin. Jesus through Mother Mary, and Mary, of course, through her own mother. Mary and Jesus were 'immaculately conceived' in this world, free from sin. That is a subtle fact, not a biological one. It is situated on the supernatural level of reality, not the natural one. Therefore, it has nothing to do with biological virginity.

Reincarnation teaches us that every human being is actually born with original sin. The evil he himself committed in the past, in another earthly existence, has not yet been eliminated. In other words, he has not yet learned the earthly lessons, or not yet fully. At that point, his own aura is still too heavy to withstand the radiance of that high world of light. Man is still on his way in his evolution. He is, to use Soloviev's words, not yet fully deified (4.1.2.). Thus, he continues to incarnate until he is freed from his own original sin, from the evil he himself once created. He can walk that long road with ups and downs, or he can attempt to traverse that path more quickly and in an ever-ascending trajectory. When the final stage is finally reached, man has no more earthly lessons to learn. He no longer needs to be born. His home is then located in the higher heavens.

However, it happens that God requests such a person to fulfill a specific task on earth. Such a person then wishes to lead an earthly life with a special and high commission from God. That was the case for Mary. As queen of the universe, she went to bring the Savior into the world. And that Savior, Jesus, had a highly unusual mission: to deliver man 'of good will' from the demonic or satanic grip in which he found himself. Jesus is then, we would say by definition, naturally also free from original sin.

It is an intriguing question whether people who have processed all their karma, their original sin, and, as Soloviev puts it, have been deified, can also return to earth. If so, then it will not really be a joy for them to leave that high luminous world to, as Joan Grant puts it, once again complete 'a day's journey in the land of mists' (4.1.4.a.) .

We have already compared the inner height or depth of man to the rising and falling of a submarine (7.3.5.c.). If it takes on more ballast, it descends. If it releases ballast, it rises. A submarine never reaches higher than its specific gravity allows. The ballast here naturally represents karma, the evil that man still carries within his aura. He rises when he leads an ethical life. His aura becomes lighter in color and larger. Man descends inwardly when

he does not take the Decalogue very seriously at all. His aura turns dark and becomes heavy. We called this subtle state his 'occult status'. D. Fortune spoke of 'individuality' as the hidden, subtle status, as the 'sum' of the experiences of many lives. She reserved the term 'personality' for the subtle height or depth of the personality in the current incarnation.

The Earth's surface naturally supports our biological body, and as long as our subtle body is connected to it, it also remains on the Earth's surface. During sleep, in a trance, or under anesthesia, or for some in a very conscious manner, it can exit and remain in the vicinity of the biological body. It remains connected to it by an umbilical cord, by 'the silver cord'.

Depending on that occult status, the subtle body can also move further away from the physical body. The 'silver cord' is enormously elastic. This phantom can rise or fall. Whoever has a light aura can, if desired, also take a look into areas or spheres lower than their own specific gravity. However, whoever has a dark aura cannot go higher than their own specific gravity allows. Witches who cause evil, and black sorcerers, can leave their bodies at night to participate in a witches' sabbath deeper in the earth. Let us refer to the sorcerer Ngema (3.2.5.e.). “There were many of us and we had a good time with the master who 'can',” he told Father Trilles afterwards. The witch of Endor also visited the underworld, just like Odysseus and the poet Dante (3.2.5.d.).

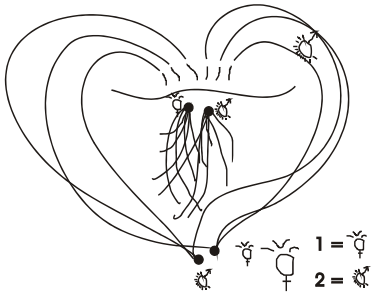
40.9.3.4. A hierarchical pyramid

We have mentioned the pyramid of hierarchical energies. God builds creation from bottom to top. The higher beings cannot build or develop themselves without basic holiness, without the energy of the monad pairs, and without the help of other intermediate beings. The lower, the stronger and more indestructible; the higher, the more vulnerable and dependent on lower beings. As already stated, this fundamental premise is the brilliant truth that the so-called nature religions have bequeathed to us as a legacy.

The lesser gods of a number of primitive religions and nature religions are essentially nothing more than center worship. They can be powerful and lead to results. Although they represent a valid stage in the development of religion, they remain immature. That will ultimately prove fatal to them. Yet the so-called higher religions act wrongly and against God's order of creation when they do not value the nature spirits in the proper, God-willed manner.

40.9.3.5. The androgynous monad.

Below we present a representation of the androgynous monad as perceived by qualified seers. They see coupled nature spirits which, as mentioned, resemble cephalopods. Roughly, they consist of a head with long tendrils attached to it. Upon closer inspection, they are constantly engaged in a kind of elemental lovemaking. The 'male' sits centrally beneath the somewhat wavy line. The 'female' surrounds the male with long tendrils. They are continuously active in an elemental lovemaking. This explains why the female beings are much 'holier' (more power-charged) than the male ones, even among higher beings.



40.9.3.6. An obvious question.

We might ask ourselves how Father T'Jampens can know all this and perceive it clairvoyantly. After all, it was he himself who said that one [280]must meet special conditions to see this. But he sees it himself. Does he then meet those conditions? That seems to us a particularly good and intriguing question.

That he himself lived in friendship with God is abundantly clear. He was certainly an erudite man. Let us refer to the many courses, totaling approximately ten thousand pages (!), that the reader can find on this website. He compiled them himself and had a library of more than six thousand books on philosophical and religious themes.

He could heal people. He constantly emphasized that the required energy came from the Holy Trinity and that he was merely an intermediary. But the people he took under his care were healed. He took over their pain and accelerated the healing of their illness. We can still hear him saying: “I can assure you, you are not dying and you are not sick, but it hurts terribly.

[280] Those conditions: see on this website *course 3.5. Introduction to Hiero Analysis* , 1981-1982, p. 130 ff.

In that severe phase it is awful, sweat is dripping off you" (9.6.7.).

In a letter to the editor dated 5 September 1989 to the editors of Knack, a certain FC testified that he had been very ill for years and that the best specialists were at a loss. He wrote that it was thanks to Father T'Jampens that he had gradually pulled through. He was particularly indignant that this priest was slandered in this way in the article in question in Knack (7.4.4.b.).

And furthermore, we feared at the time – September 1989 – a complaint from the medical association. Our Belgian laws prohibit 'unauthorized persons' from performing cures. Medical science focuses primarily on the natural level of reality. But that is only a subset of total reality (3.1.).

In his book **Magnestiseurs, somnabules, gebedgenezers *, W. Tenhaeff (*[281]7.4.2.f.) recounts that a complaint was lodged with the Dutch judiciary against a herbalist for the unlawful practice of medicine. The judge acknowledged that the law did not permit it, but immediately added that he knew the herbalist. His mother had been treated by that herbalist and was completely cured. Apparently, not every judge applies the law in all its severity.

40. 9.4. The special conditions.

Pastor T'Jampens lived in friendship with God. Mr. FC testified in Knack that he was healed by this priest, where medical science failed. Let's look further.

40.9.4.a. 'Media writing'.

We had many conversations with Father T'Jampens. He had no objection to us recording those conversations on a small tape recorder. Let's listen to what he said on May 9, 1990.

"On July 14, 1958, I was instructed to write mediumistically. I tried, but nothing appeared on the paper. I left it at that and just thought that it wouldn't be for me. I did say, however, that I was willing. I waited for an answer. Time passed, but nothing happened. The following night, my hand suddenly began to tremble. I took something to write with, and very clumsily, 'answer' appeared on paper. It was the beginning of mediumist writing." The contacted entity turned out to be a great saint from the Middle

[281]W. Tenhaeff: Magnestiseurs, somnabules, faith healers, Leopold - The Hague, 969-2

Ages.

Whenever we presented a problem to him in the many years that followed, we always saw that he concentrated. And a moment later he would say what 'his voice' had prompted him. That could be good advice, or perhaps the name of a medicine or a herb to remedy a particular ailment. And he always gave us a piece of paper with a new prayer written on it. He would say that he had worked on it for hours to charge it up powerfully. It reminds us of the creation of a fetish (8.3.) If you took it, you would immediately feel the palm of your hand tingle. It was so energetic.

40.9.4.b. Death threats

We are reproducing a short excerpt from the tape recording of May 20, 2002. Pastor T'Jampens is speaking.

"How often have I been warned that they wanted to kill me, and I am still sitting here. A number of the people who wished me harm have since died, been killed in accidents, or fallen seriously ill. People are free to speak ill of me, but if it crosses boundaries, a mechanism kicks in that effectively defends me."

"How often has Mrs. X (note: a pendulum user) said to me: 'Monsieur l'Abbé, on veut votre mort' (Monsieur the Abbé, we want your death). I replied: 'Oui, vouloir! Mais pouvoir? ' (Yes, I want to! But can I? Just ask your pendulum if it will work). The lady used the pendulum and said in surprise: 'Ah no, ça ne se fera pas' (Ah no, that won't work). So much for this tape recording.

Father T'Jampens once recounted that he was called by an association of Satanists from a village in Flanders. He was told that they were going to murder him. Father T'Jampens thanked the caller for sharing this with him.

Let us summarize. Pastor T'Jampens lived in friendship with God. He could heal people. He was, after all, a very sound seer. He even described the androgynous view under which the nature spirits saw the Holy Trinity. He practiced mediumistic writing and was assisted by the inner voice of a great saint from the Middle Ages. His last letter can be interpreted as an incarnation commissioned by God. Like Jonah, he had to shake people awake.

In this connection, he emphasized the importance of a prayer we

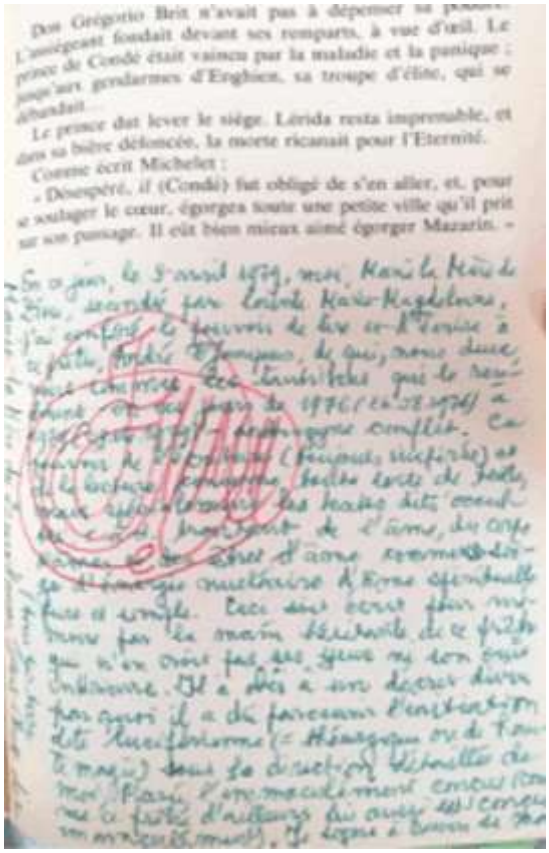
received from him. The text began with a pericope from *Luke 17:26* and read as follows: “As it was in the days of Noah, so will it be in the days of the Son of Man: people ate and drank, they married until the day the flood came and destroyed them all, while Noah entered the ark. Jesus, you clearly 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 too are not surprised. Give thanks for that great grace.”

One major condition remains untouched. Pastor T'Jampens also mentioned that whoever can see the coupled nature spirits must be without original sin. That person must then, to use Soloviev's words once again, be deified (4.1.2.). He must have gone through his entire earthly evolution. Do we dare to say something about this as well? Perhaps the answer will become clear from what follows.

40.9.5. A second medially written text

Let us return to Pierre Mariel, **Magiciens et sorciers**. In this book, we have already encountered the chapter: **Le plus accompli des inquisiteurs ** (9.2.). But that is not the only handwritten medial text the book contains. On the last page of the chapter “ *Le grand Condé vaincu par une morte* ”, there is also half a page of blank space. There, too, we find a text written medially in French [282].

[282] On the day of April 9, 1979, since the first day of the month of Sainte Marie-Magdalena, I was able to consult with the reader and read on the matter, AT, the last day of 1976 (26 08 1978) à 1979 (09 04 1979) – androgynous conflict, the focus of the writing (toujours inspiration) and the lecture comme to sort out the text, but specializing in the texts of 'occults' c.à.d. characteristic of the environment, the body of the body and the energy of the environment, the energy of the nuclear energy of the spirit pure and simple. Let's take a moment to write the memory of the main body of the interior. This is the basis for a decision based on the process of initiating this luciférienne (= théurgie of high magic) so that the direction of detail is also important, Marie, l'immaculément conçue, comme ce prêtre d'ailleurs lazy also is conçu immaculément. Je signe à travers sa main, Marie, la Mère du Dieu-Homme, Jésus-Christ, de redactie sur terre.



In translation, this gives:

“On this day, April 9, 1979, I, the Mother of God, assisted by Saint Mary Magdalene, have granted the power to read and write to this priest, AT, from whom; we both, we just like the tantrikas who in these days from 1976 to 1979 (April 9, 1979) – androgynous struggle – bestowed, this power to write (always inspired) and to read of any kind of text, but especially so-called 'occult' texts, i.e. texts dealing with the soul, the body of souls and soul-beings, as the seat of the core energy of the pure and simple spiritual soul.

Let this be recorded for posterity by the hesitant hand of this priest who cannot believe his eyes nor his inner ear. He obeyed a divine decree that obliged him to undergo the so-called Luciferian initiation (= theurgy or higher magic) under the detailed guidance of me, Mary, the Immaculate Conception, since this priest is, moreover, also the Immaculate Conception. I sign by his hand, Mary, the Mother of the God-Man, Jesus Christ; back on earth.”

Let us recall that his medial writing began on July 14, 1958. Course *5.5, Introduction to Hiero Analysis* , was compiled in 1981-1982. This second medially written text lies between those two dates.

So much for this medially written text. What we certainly wish to emphasize here is that one and highly remarkable phrase: “ just as this priest was, moreover, also conceived without sin”.

If this text aligns with reality, then we find in it confirmation that he meets the listed conditions. He himself never spoke to us about this. He was far too modest for that. It is only by delving deeper into everything he left us, and especially into this second mediumistic text, that this conclusion presents itself. Also striking are the last four words of the mediumistic text: 'Jesus Christ; back on earth'. Is it a reference to Jesus' Second Coming and to the end times? Pastor T'Jampens repeatedly stated that he situates himself in the end times. A number of the prayers he gave us also point in that direction. According to the Apocalypse, the last book of the Bible, a profound apostasy is also a characteristic of the end times. And the latter can hardly be denied.

The possessed recognize Jesus, as we wrote (6.8.3.). There it was said of Jesus that his miracles go hand in hand with his teaching. Where they are no longer present, his kingdom simply no longer begins there, and he is misunderstood in his works.

We emphasize once again the text: 'Where they are no longer there'. It concerns the miracles of Jesus. And it is said that these go hand in hand with his teaching. That is clearly a dynamic view of the faith. But that is precisely what Pastor T'Jampens wanted to make clear to us throughout his life. Does his teaching then go hand in hand with miraculous works? Did he indeed perform such works during his lifetime? Let us examine this in what follows.

40.9.6. The wondrous works

Below we present a number of testimonies known to us regarding a Biblical religion with strong dynamic elements. They are always linked to Father T'Jampens. However, he so often emphasized that we had to keep silent about this. Moreover, it is forbidden by law in Belgium to heal people in a paranormal way. He did not want any trouble. Now, almost twenty years after his death, it seems to us that they illustrate that Biblical dynamism in a unique way. And that, after all, is what he wanted to bear witness to his entire life. And that testimony must not be lost; at least, that is our conviction. What the reader finds below is therefore merely what we heard over all those years. But that is not all, no, far from it…

40.9.6.1. Sofie's testimony

All her life, Mrs. Sofie had taught religion to secondary school children. Or rather, not religion, but catechesis. Catechesis is rhetoric, the conveying of a message to an audience. Not an easy task in a world that is becoming increasingly alienated from religion. And yet, at the end of her career, she was left with many profound questions.

40.9.6.1.a. A particular chargedness

What, then, is the essence of religion? How to talk about religion when students no longer even know the main points of the Bible? Is the human soul indeed a separate reality? Is there a relationship between religion and the paranormal? Is there fine matter? How 'real' are the miracles of Christ? Quite a few more questions occupied her mind, yet she found hardly anything about them in the manuals accompanying her lessons.

Now that she was retiring, she had more time to inform herself and reflect on the matter, and when she was given the opportunity to attend an evening in a private setting where religion was the theme, she did not hesitate for a moment. And there she sat, on that particular evening, a newcomer feeling a little out of place in the midst of a group of people who already knew each other. She had expected a lively discussion to follow, or that she would be given quite a few intellectual insights. But it all turned out very differently.

Father T'Jampens, who took the lead, introduced himself and said that he was a kind of magician. She was aware that magicians exist in archaic cultures. But meeting someone in our time who claims that of himself is truly astonishing. With a healthy dose of skepticism, Mrs. Sofie wondered what bizarre world she had now stumbled into. The magician took the floor and said that he was going to give everyone a kind of occult initiation. After everyone had gathered in a large circle, he claimed to let subtle energy flow through those present. He added that this energy did not come from himself, but from the Holy Trinity. He considered himself merely a mediator, a mediumistic being. And lo and behold, a short time later, some experienced gentle tingling sensations throughout their bodies.

Others also confirmed this and furthermore said that they felt a blissful warmth rising from their kundalini (6.3.). With growing astonishment, Sofie heard so many things that were completely unknown to her. And no matter how much she paid attention to what others said, or how she concentrated on her own body to see if she might be perceiving anything, she felt nothing,

absolutely nothing. She kept looking around in amazement, wondering what she was to make of all this.

Then the magician turned his gaze upon her, or rather, right beside her, and said that the subtle energy did indeed linger around her, but did not really penetrate her aura. He stood up, came close to her, and brought both his hands to just above her head. “I am laying my hands on you,” he said, “and in doing so I am giving you extra energy so that this fine matter penetrates into your aura as well.” And a moment later, he claimed that it had indeed succeeded. Sofie didn't understand any of it. She felt absolutely nothing either. What was she supposed to look out for? What was she supposed to feel? What was happening here? The thought that she might have become entangled in a dangerous experiment also troubled her. If that was religion, then it was certainly remarkably far removed from what she had understood it to be all her life. And for a moment, she wondered if she shouldn't get up and flee this bizarre ceremony. But she stayed. Somewhat confused and worried, she followed the entire evening. When she went home around midnight, she actually had quite a few more questions than when she had arrived.

40.9.6.1.b. She redoubled her prayers.

For three weeks, she didn't contact anyone. But afterwards, she called. She had so much to tell, she said, and asked if she could come and tell her story. And a few hours later, she stood there. She explained that she had been ill , very ill. She had thought that she had fallen into the hands of a black magician that fateful evening. She also couldn't understand how that man had lured everyone into a trap and why no one had seen through it at the time. She feared that he had burdened her and everyone present with some serious misfortune.

So she wanted to undo the effect of this. She had started praying, the Bible on her lap and a cross in her hands. For hours, no, for days… and she felt herself getting worse and worse, until, having become quite ill, she had to stay in bed all the time. That was, she believed, the direct consequence of that fateful evening and, moreover, the outright proof that something terrible had indeed happened to her. So she redoubled her prayers, day and night, for days. Until, after about two weeks, she finally began to feel gradually better. She believed that she had undone that magical intervention more and more through her persistent prayer. But it had cost her so much fear, sweat, and tears nonetheless. She said that she had never prayed so much in her entire life as during those last two weeks. And that for a religion teacher.

40.9.6.1.c. What happened to you?

However, that was far from all. She had the habit of consulting a dowser annually who checked her health and, if necessary, provided her with a number of healing herbs. Following that particular evening, she had moved her appointment forward. And once she had arrived, she kept the whole affair a secret. She followed every movement of the pendulum with particular curiosity and waited tensely for the dowser's diagnosis. He went about his work calmly, as usual. But then he seemed to hesitate. His face betrayed some surprise. He took longer than usual. Then he looked at Mrs. Sofie with a questioning look and redid all the dowsing work all over again. Sofie felt her heart pounding in her throat. Every second felt far too long to her. Finally, the man put down his pendulum, looked at her penetratingly, and said: “I do not understand. What has happened to you? All your blood vessels have never been so open. Your health is much better than it ever was. I do not need to give you any more herbs at all. Such progress, and in such a short time, I have never seen anything like it.”

Sofie could have just shouted with joy. What a relief. The magician had indeed helped her. She had completely misjudged him. She needed a brief pause to hide her boundless relief, her joy, and her emotion. “I don’t think that man will believe my story,” she thought silently. And so she simply told him that she had recently retired and that life had become much quieter for her now. And that perhaps the explanation for her improved health should be sought in that. The man shook his head. “And yet I don’t understand it,” he repeated. With barely contained joy, Sofie thanked her pendulum.

Then she had suddenly gone to the magician, to Father T'Jampens, and had expressed her great gratitude to him and told him the whole story. He had looked at her intently for a moment and then said with a certain concern that she had actually caused her entire problem herself. By suddenly praying far too intensely, she had drawn so many energies, so much 'holiness' to herself in far too short a time, without her subtle 'infrastructure' having been prepared for this yet. And that had been the cause of her illness. Her body had had to adapt to that higher energy too quickly, in far too short a time. “But,” he continued, “that is no problem at all either, for by going through that illness you have already processed a part of your purgatory here on earth. And furthermore: you spoke of the cross you used when praying. When you bought it, it radiated poorly because it had been in the wrong hands for a long time. But your persistent prayer has purified this. Now it radiates very well.”

40.9.6.1.d. I lay my hands on you.

What has not yet been mentioned. The magician claimed that he mantically 'saw' a past life of hers, dating back to the time of Ancient Greek civilization. There, in a temple, she had undergone an initiation by two 'temple servants', 'priests' of a Greek god. But he also saw that the aura of these servants was dark and that they were intent on giving Sophie an initiation that would not grant her healing life force, but on the contrary, to steal her existing life force. Let's call it that they wanted to cast a dark fate upon her.

As mentioned, Sofie was a catechism teacher. She had remained unmarried because she felt she lacked the strength to start a family. And although she enjoyed her work, she was always happy when it was Friday evening. Then she could recover over the weekend so that she would be better rested at the start of the new school week. Apparently, that dark fate weighed on all subsequent incarnations, and those gods continued to demand energy from her.

But look, in tonight's company, the new initiation failed. The extra-fine dust lingered around her and did not penetrate her aura. Thereupon, the magician stood behind her and laid his hands on her. She felt nothing. But some in the company did see myriads of luminous dots flowing from his hands into her aura. A moment later, the magician stopped. “There,” he said, “you are freed from them.” He sat back down in the chair, looked at her, and said the following remarkable sentence: “You were born to meet me.”

If she was indeed born to meet him in this life, is it far-fetched to assume that he came from a high realm of light to take pity on the miseries of mankind? And that Sophie, at least in a minimal way from her part of the underworld, could nevertheless somewhat choose what the best incarnation would be for her evolution? That a person can make a minimal choice before incarnating is confirmed by a number of seers. Plato also stated this.

40.9.6.2. The leap of a predator

May we illustrate this with the following text from the correspondence with Pastor T'Jampens?

Dear, I gather from your latest letter that you are doing well. Except for the accident caused by a certain Ilse. I have had to wait until now to reply to that. But first, an adapted prayer, for 'matters' are evolving rapidly and

thoroughly. The base text is *Luke 18:18-27* (the rich young man). I think of you, Jesus crucified but risen as the Lord over the living and the dead.

Sometimes we have the same question as the crowd that was around Jesus: “Who then can be saved?” The rich young man had kept the commandments, but he could not part with his very great wealth. When the young man had gone, Jesus said that for the rich, the kingdom of heaven was very difficult to access, just as a camel has difficulty passing through the eye of a needle. Answering the frightening question of the crowd, you, Jesus, said: “What is impossible with men is possible with God.”

If we see through the rich youth in his lineage after the above prayer, then we 'see' that in a previous life he killed another ritual as a follower of Satan in order to have earthly happiness from then on.

In other words: what Jesus reproaches most Pharisees for, namely being whitewashed tombs with a conscious exterior and a fundamentally different unconscious and subconscious interior that is repressed, indeed at times consciously suppressed, but constitutes the basic personality, this also applies to the rich young man, among others. He is stifled regarding 'perfection', a typical Pharisaic concern, by his deeper soul.

Well then, repeat the prayer above, especially the last part: “Jesus, you said: what among people…” and open with your gaze (identify yourself, for the sake of certainty, with Jesus who looks straight through outward behavior) that Ilse when she surprises you and jumps onto your back. What do we see? A kind of prey animal, lion-like, and with a bitter impression of 'emptiness' within ourselves.

She is a 'dead' in the aforementioned sense, just like the rich youth. He covers his emptiness under an outward behavior, an emptiness that, when confronted with you, suddenly becomes unconscious and subconscious instead of conscious, causing you great harm, especially to your aura. Fortunately, you prayed; otherwise, your happiness in life would have been shattered to her advantage from then on, for she drained you dry with that predatory leap, and in such a way that attention is drawn to the … (note: the damage that led to a surgical intervention), while the occult (the word is strikingly apt) side is obscured.

So much for this excerpt from the letter.

Let us also note the following. It is sometimes read that a number of

Gospel stories are supposedly not historical. However, after reading this letter, the opposite proves to be true. The young man committed murder in a previous incarnation and gave the victim's blood-soul to Satan. In return, he asked for and received material wealth in his life, as a contemporary of Jesus.

It reminds us of Alice Cooper (3.2.6.e.) who sold his soul for worldly success, or of Catherine who made a pact with Barraban (7.3.4.) to take revenge. Or of the sorcerer Ngema (3.2.5.e.), who said after a night of witches' sabbath: "There were many of us and we had a good time." We also refer to the text on the royal sins (5.1.9.), where a girl was sacrificed on a peak of the Andes so that her father could get a promotion, or to so much more…

When the rich young man—somewhat hypocritically—asked what he had to do to get into heaven, Jesus answered that he had to keep the commandments. “I have kept myself from all these things from my youth,” said the young man. “Then there is only one thing left for you,” answered Jesus: “Sell all that you have, give it to the poor, and you will have treasure in heaven. Then come back and follow me.” When the young man heard this, he was deeply saddened, for he was extraordinarily rich.

So much for this Gospel text.

The young man has not only missed the chance of a lifetime, but it will take many incarnations before he has atoned for his mistake. Let us compare it somewhat with the fate of the Inquisitor Nicolas Rémi (9.1.1.). When does someone get the chance to correct such mistakes, and will that person recognize that chance and seize it? That is by no means self-evident. One can be so permeated with evil, for centuries, that Satan makes it particularly difficult to allow someone to choose freely. Not to mention the time he or she must spend between two incarnations. It is unlikely that such a thing will take place in a high heavenly realm. The rich young man was given the unique opportunity to be a contemporary of Jesus and to meet him, and yet he made a wrong choice in that life.

We have mentioned this story, 'The Leap of a Predator', on the one hand to point out the clairvoyance of Pastor T'Jampens, who sees through the situation of the rich young man even between the lines of the Gospel (apocalypticism), but also the religious emptiness of the girl who caused harm to someone by making a jump. He also offered the victim appropriate prayers to heal the subtle damage and promote medical recovery.

40.9.6.3. A nocturnal crocodile

We refer to text 34, *Die seekoei* [283], and briefly summarize the longer text below.

Sister Marie-Madeleine works as a teacher at a small mission school in Eswatini (Swaziland), together with a number of other sisters. Marie-Madeleine is not very fond of the Mother Superior, although she can hardly say why. She is, however, happy when Father Henry visits her and her class. Father Henry is the superior of several convents, including the one to which she belongs. Furthermore, he knows a great deal about philosophy and religion. Moreover, he possesses the third eye, which means he is clairvoyant.

One night, Marie-Madeleine has a particularly restless night. She has the impression that she is being spied on. Two green eyes are staring at her. She does not understand it but does not dare talk about it with the other sisters or with the Mother Superior. They wouldn't understand anyway, she believes. One night, she has a clearer image of those eyes. To her horror, she believes that a lifelike crocodile is beginning to materialize on her bed. She thinks it is a hallucination, but clearly sees that the blanket is being flattened somewhat by the weight of the beginning materialization. That is no longer a dream, she decides. She does not dare tell the sisters anything about it. But with Father Henry, she is willing to take that risk.

While awaiting his visit to her class, she diligently searches through the Bible. There she reads a great deal about apparitions, about angels, about the Holy Spirit appearing as fiery tongues on Pentecost. But regarding animals that materialize, she finds nothing of that in the small convent library. Until suddenly her eye falls upon a book by Father Trilles. In it, she reads about the existence of out-of-body experiences. In another book, she reads that an Indian was punished by a priest for a serious offense. When the priest later heard that a dying Indian had asked if he could still confess, the priest immediately rode there on his horse. However, while wading through a river, his horse was seized by the tail by a crocodile. He gave the horse the reins, and the animal managed to pull the crocodile out of the water. A number of blows with a stick from the priest and from several other Indians ensured that the crocodile was left mortally wounded.

When the priest had heard the dying man's confession, he received the news that the Indian who was being punished had suddenly died. It later

[283] See text 34 on this website: “Just those eartjies from that seekoei”

turned out that this Indian had similar wounds to the dead crocodile. The resentful Indian must apparently have been familiar with the technique of out-of-body experiences. He must then have taken possession of the crocodile and imbued the animal with his thoughts of revenge; the will to kill the priest. However, the strength of the horse and the priest's prayers had decreed otherwise. Marie-Madeleine wondered in silence whether her nocturnal crocodile might also be the out-of-body spirit of someone who could not have her, but who?

When Father Henry finally appeared, she dared to tell him her dreadful experiences. The Father thought for a long time in silence. Then he began to pray. Next, he concentrated. He examined which images appeared before his mind's eye. When he was finished with this, he said that the situation was clear. He had discovered from whom this thought form originated. And that was none other than the Mother Superior herself. He gave Marie-Madeleine a few Trinitarian prayers and said that he would ensure the apparition could not recur. He clarified that it concerned the deeper nature of the Mother Superior. The crocodile was a thought form of hers, but she was not truly aware of it. Father Henry had absorbed that thought form. He advised Marie-Madeleine not to spend more time in the presence of the Mother Superior than necessary, and he believed that the situation would thus proceed peacefully. Time proved him right. A few months later, the Mother Superior decided to retire to a convent somewhere in the Low Countries. With that, life at the little school in Eswatini suddenly became much quieter for Marie-Madeleine.

A number of attentive readers may have gathered that this story does not refer to a situation far away in Eswatini, but somewhere much closer—let's say somewhere in the Low Countries by the sea—and that Father Henry is none other than Pastor T'Jampens himself. He was not the superior of a number of monasteries, but rather a sort of chaplain.

40.9.6.4. Sister Marie-Madeleine's Descent into Hell.

what was withheld in the original story of *Die Seekoei* . Father Henry (the reader knows by now who that is) promised to help Marie-Madeleine. He tells her that the Sister Superior is possessed by three demons from the underworld. The only way to make it somewhat more bearable for Sister Marie-Madeleine is to eliminate the strongest of the three demons.

She must descend into the underworld under his guidance and protection, but naturally also under that of the Holy Trinity. This means that

she must descend with him and with the Holy Trinity, in imagination, in thought, and with sufficient willpower, into 'hell'. Once there, she must imagine a particularly sturdy spear and throw it with all her willpower into the heart of the intended demon. When that has happened, when the strongest of the three demons has become powerless, she must, still in her imagination, return to the surface of the earth.

Marie-Madeleine expresses her fear and says that she does not dare to kill such a devil. But then she hears the voice of Father Henry, who tells her with authority: “Yes, you must by all means do that; you must let the evil live! That will certainly solve the problem!”

Marie-Madeleine understands that he means the opposite of what he says. She steels herself, descends into hell, and throws the spear with all her might into the demon's heart. Immediately, blood gushes out. Then, with all her might, she thinks herself back to the surface of the earth.

“You brought that to a good end,” Father Henry reassures her a moment later. “The Mother Superior will probably still bother you, but she is no longer capable of a materialization like the one you experienced with the crocodile.” Marie-Madeleine indeed observes that her unsavory nocturnal visitor has never shown himself again and that her nights have been much quieter since then.

That concludes this supplement.

Such practices may seem surprising, yet they are not so exceptional. We have already explained this. Let us refer to Homer 's *Odyssey* [284], *Chapter VII: Into the Underworld* . We quote: After Odysseus had sacrificed a black ram, the souls of the dead appeared around the sacrificed blood. Odysseus relates: “Young women, young men full of life, old people marked by suffering, gentle maidens, hearts brimming with recent sorrows, soldiers, once struck by bronze spears, with weapons to which blood still clings. All crowd together in large numbers around the sacrificial pit, with horrifying murmurs. Yet, sword in hand, I do not allow the lifeless dead to approach the blood until I have consulted the seer Teiresias and he can reveal true things to me.”

[284]Aafjes B., Homer 's Odyssey, Amsterdam, Meulenhof, 1983, 1 13.

Pagan antiquity was indeed convinced that spirits in the underworld, or even out-of-body experiences of the living residing there, retreat if threatened with a 'ritual sword'. Even if that sword is no more than a highly concentrated thought form. Thus Marie-Madeleine had to imagine a lance. The power of thought, if intense enough, forms the object one thinks of in the subtle world. We have, moreover, already encountered repeatedly in this text that thoughts can materialize.

And furthermore, it should be clear that Odysseus was a mantic seer, something that was required of a king in his time. In this way, he could guard his people against impending dangers. We still find such a sacred conception of kingship in a few places in the world today. We attested to this in the text on the Kumari religion ((5.1.7.) and Emperor Akihito and the sun goddess (5.1.8.).

The Westerner who sets aside or denies this sacrality closes himself off from the significance of the customs of such peoples. These then appear utterly nonsensical. As stated, whoever wishes to understand the religious person must not share their own axiomatics, but rather the presuppositions of the religious person. Not a detached assessment as an outsider, but rather an “I-once-again” empathy for one’s fellow man, as Schopenhauer puts it.

And furthermore, our contemporary spiritualists also summon people who have passed away. However, they do not always observe the extremely precise magical precautions. It seems highly unlikely that Odysseus was unaware of these laws for contacting the dead. Such precautions have only one purpose: to preserve the life force of both the summoned and the one doing the summoning. If this is not respected, one becomes exhausted sooner or later and experiences, to put it in medical terms, all kinds of psychological ailments. In subtle terms, it sounds like one falling under the spell of all kinds of subtle influences and spirits. Archaic cultures apparently possess a genuine knowledge regarding occult phenomena.

40.9.6.5. The story of Father Jan

The tape recorder records a conversation recorded in March 1977. Pastor T'Jampens is speaking.

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

A few decades ago, I received a visit from a little lady from a small town. 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 always have strong erotic thoughts.

And I don't understand that. I don't know what it is, but I have the impression that something dark is emanating from him. Is that possible? I say, yes, little lady, that is possible. A person's surface soul can sometimes be in contradiction with his deeper soul. I gave that little lady some advice and referred her to a few protective prayers. But look, 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 tell that young lady the same thing. A person's deeper soul can be in contradiction with his conscious behavior. And a little later still, I hear broadly the same story, now from a couple who go to church there every Sunday. And both tell 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? I tell the story of the foreground and the background again and refer to a few prayers.

40.9.6.5.a. A missionary in Zaire.

But when my visitors had left, I decided to call 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 so behind his back either. So I suggested that I come in their place. And he agreed. 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 asked him what he had done about it, because something like that is quite annoying. He shrugged his shoulders, uninterested. “There were even blacks,” he continued, “whom he 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 saw no problem with it whatsoever. 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 was exactly what their sorcerers saw: in his deeper soul, Father Jan was someone who appropriated the energy of his believers. Apocalyptically speaking, he did nothing but steal and suck the energy out of his parishioners, both in Africa and in Belgium. And that is why they felt, in his presence, during his Eucharistic celebration and his communion, that they were being robbed of their energy . Then I said: “Now I understand why those missionaries have no hold on that people; they do not respond to what those people say. Among the Blacks, you have many sensitive people who sense 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, 'harmful,' and continues to cause misfortune around them.

40.9.6.5.b. In the deepest part of hell

Father Trilles was a missionary in West Africa from 1892, where he was the first white man to stay among the Jungle Pygmies, among others. He did seek contact with the black sorcerers and with the people. And he established a good understanding. There he got to know the Fang, a people from Gabon, and wrote a book [285]about them. Another priest, Father Tempels, spent thirteen years in the Belgian Congo as a missionary. In his book **Bantu Philosophy* [286]*, he writes: “We all, missionaries, judges, rulers, all those who are leaders of the Bantu, or ought to be, we had not penetrated to the 'soul' of the black man, at least not as far as we would have liked. Not even the specialists.” But Father Jan had no interest in any of that. In all those years, he made no effort whatsoever to question the people and the sorcerers about the cause of his bad aura.

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. 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 isn't fair that Father Jan doesn't want

[285] Trilles P., Chez les Fang (Quinze années de séjour au Congo français), DDB, Lille, 1912, 190-196.
[286]Tempels P., Bantu philosophy, Antwerp, De Sikkel, 1946, 17.

my help. But just imagine, so for twenty-eight years simply ignoring what the believers over there were saying about that vampirizing. How do you expect to live in a good relationship with those people if you don't take them seriously? How do you expect them to accept the Biblical message then? But if you suspect that in your deeper being you are actually robbing people of their energy, then you are probably afraid of the truth. And indeed, he remained arrogant. Shortly afterwards, he died. And my inner voice said later that he is now in the deepest part of hell; he didn't want to 'convert,' did he?

This concludes this testimony.

Note: “If he wants, I can help him get rid of this,” says Father T'Jampens. 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. 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 said to be a “porte-poisse,” someone who carries poison within and radiates it as well. Elsewhere, [287]they are called, among others, 'evoe' (Trilles), 'kumo [288]' (Sterley), or a 'Lorelei' (5.1.10.) (German Romantics). The names differ in the many cultures, but it concerns the same phenomenon.

And therefore he undergoes the judgment of God. A person may be superficially inspired by the best intentions, yet be 'nefarious' 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 said to be a “porte-poisse,” someone who carries poison within and radiates

[287]See the book: 'Homo religiosus', 7.5. A life force that causes misfortune
[288] Sterley J., Kumo, Hexer und hexen in Neu - Guinea, Munich, 1987, 183.

it as well. Elsewhere, [289]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.

40.9.6.5.c. Animal energies

Let us summarize what was mentioned earlier (4.1.7.). The story was placed there under the title 'Nahualisme', but we wanted to mention it here in summary.

It bears witness to magic in Africa, and it also belongs under the heading of 'miraculous works'. Here too, the seer-magician is Father T'Jampens. So here is the text, in abbreviated form.

A healer tells the story of an African woman who ended up in Belgium after her banishment by her president and had been suffering from severe headaches for a long time. Doctors could find no cause and considered her pain to be imagined, which she herself resolutely denied. She saw her suffering as the will of God.

The healer stated that experiencing pain could not possibly be the will of God and that he could not help her as long as she continued to believe this. Although she was a third-generation Christian—her grandparents had converted—the healer felt that this was insufficient to heal her with Christian (Trinitarian) energies. According to him, he had to revert to the religion of her ancestors, which was connected to Nahualism, to the spiritual bond between man and animal.

He guided her into an inner perception of animal souls (lions, tigers, and snakes) that were said to still be present within her. By symbolically connecting these energies to her body, her headache disappeared completely, step by step.

The woman was grateful that she had found someone in Belgium who knew these traditional practices and emphasized that African healers possess powers that the West does not understand and often dismisses as demonic. The healer confirmed that Western people have lost insight into healing powers from the animal world. He emphasized once again that pain can never be the will of God.

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

So much for this summary of a previous story that was recorded on tape.

40.9.6.6. A charged skin cream.

A visionary from Paris called me. She urgently needed to speak to me. So I went for a consultation. Upon arrival, she told me that “her voice” had prompted her to provide me with a white ointment. It looked like an ordinary skin cream. However, when I received the jar, I felt a slight tingling in my hands. So it was not an ordinary skin cream. I asked her what it was. She laughed and answered laconically: 'skin cream'. However, she saw my surprise and continued: “But I worked on it for hours *and* I prayed intensely. Just think of it as a fetish.” I had known for a long time that this visionary, as one of the few I know, almost constantly asked the Holy Trinity for strength in prayers during all the work related to her clairvoyant abilities. That is also what she expects from her clientele. With every consultation, you are given Trinitarian prayers. If you do not pray them—and she senses that—she simply says that she cannot help you any further and you are kindly requested to take your problem elsewhere. But we had known each other for quite some time. I had complete confidence in her ability, and she in my obedience. She gave me new prayers and told me that I had to make a cross on both my wrists with the ointment three times a day, saying the prayers each time.

I had known for a long time that I should not ask for an explanation about such things. I also knew—and this might surprise a nominalist—that if you really want to understand everything about it, you largely negate the magical effect. It is a bit like love: any thorough reasoning about it, as the Russian writer N. Tolstoy said , destroys it. And the Dutch author G. Bomans expressed this thought in his own way: “happiness never exhausts, the last bucket tastes like the bottom.” Likewise, Wa Na, a healer among the San [290], a people living in the Kalahari Desert in South Africa, doubts whether she may simply share the secrets of her tribe with anyone who asks. She fears that her guiding spirits would then abandon her. “If I do that, it weakens my power as a healer,” she says. “How will I be able to heal people tomorrow then?” she wonders. The power of a prayer, accompanied by a strictly personal intention, also diminishes if you share all of this prematurely, especially with people who are skeptical about it. Then the thoughts of others interfere, and that acts as a significant disruptive influence in that world.

[290]Katz R. , Num, Heilen in Ekstase. Spiritualität und uraltes Heilwissen: Die faszinierende Welt der San im sudlichen Afrika, Ansata-Verlag, Interlaken, Schweiz, 1985, 240-241.

Without asking further questions, I thanked the visionary from Paris and received ointment and prayers. Every day I meticulously did what she had asked of me, not knowing what hung over my head.

40.9.6.6.a. I couldn't move anything anymore.

A week later, friends called me asking if my wife and I were going to the “Opera National de Paris” that day. Coincidentally, two people in their circle of friends had fallen ill, and they had two tickets left. Yes, that worked out well, and a few hours later we were sitting in comfortable chairs listening to the overture to Bizet’s 'Carmen'. Gradually, however, I began to feel very uncomfortable. I could barely breathe and felt an unusual pressure all over my body. And very strangely, my wrists started to hurt, right in the spot where I applied the ointment in a cross shape every day. I desperately needed fresh air. I apologized to my company, left the hall, and made a laborious walk to the opera’s cafeteria. Every step and every breath became too much for me. Fortunately, there was still one table free. I just made it and slumped into the chair. I was suddenly so tired that I laid my right arm on the table, and my head on that arm. That was the last thing I could do. I couldn't move anything anymore, not even blink my eyes.

The people next to me saw this unusual behavior but did not react. Perhaps they thought I was drunk. I wanted to cry out: “People, don’t you see that something is wrong with me?” But I couldn’t do anything anymore. An icy cold made itself felt in my toes and fingers. And very strangely, the cold spread gradually: from the toes to the entire foot, and slowly climbed up through my legs. The same for my arms: the cold flowed from the fingers to the hand and the arm to the shoulder. I knew with an inner certainty that no one needs to tell you that I would not survive if this cold reached my heart. Strange, to have to die like this, without saying goodbye. In my thoughts, I asked heaven for assistance and mumbled, as far as I still could, the fragments of the prayers I had received. The pain in my wrists had increased considerably. But I couldn’t scream it out. The stiffening cold approached my heart. I felt it: I was dying.

40.9.6.6.b. It concerned the chakras.

And suddenly, as if by miracle, it stopped. My heart kept beating. And slowly, with extreme difficulty but little by little, that icy cold began to recede. I felt the warmth returning from my heart into my entire body and my limbs. And a while later, I could move my hands and fingers again. I got up. Tired, terribly tired, fully aware that I had fought a life-or-death battle. And that I had won it. The pain in my wrists faded. People suddenly streamed into the

cafeteria. The performance was over. My wife and friends found me slumped in the chair, bewildered and half-dazed. I could barely say a few words. It gradually improved, and a little later I could even stand somewhat unsteadily on my legs. Driving was no longer possible. But my wife took care of that. I didn't get out of bed for the next two days. But on the third day, everything seemed normal again. I wanted to know more now and asked for an appointment with the clairvoyant. Smiling, she opened the door. “I was confident you were going to make it,” she said. “I worked on the ointment until I ‘saw’ that you were going to survive.” Somewhat irritated, I replied: “Do you know where I went from?” Her reply was convincing: “Yes, because I took the biggest shock for you.” I didn’t fully understand yet, and with a “look what you’ve done to me” attitude, I held both wrists up in front of her and said: “But those wrists, what was wrong with those wrists?” She laughed again: “It wasn’t really about those wrists, it was about the chakras in that place. You endured a black magic attack, and the fight was concentrated right there. If the evil had managed to penetrate those chakras, your aura would have cracked there, and you wouldn’t have been able to defend yourself. That was the reason why you felt the pain in that place. And if the evil had been given that chance, you wouldn’t be standing here anymore.” She looked at me meaningfully for a while. I had to swallow hard.

40.9.6.6.c. The occult statute

“Where does this evil come from, then?” I pressed, surprised. She knew me and my life's fortunes quite well. With an almost pitying look, she examined me somewhat worriedly and then said: “Now try to guess for yourself, just once, who wants to do such a thing to you and why.” Now everything became clear to me: the perpetrator, and also the motive. There was someone who couldn't stand me, and who still owed me a lot of money. And who must have thought of me with a great deal of resentment. Nothing more is needed. D. Fortune taught us that with the creation of her avenging demon (7.4.1.). And the unconscious of that person, or should we say “the occult state” of that person, was quite powerful. At any rate, powerful enough to bring a number of 'avenging demons' or 'larvae' to life. I mentioned the name of that person slowly and measuredly, with a questioning look. The seer nodded meaningfully. Then, only then, did it dawn on me that she had done me a great service.

The next time I had to see a doctor, I told him that I had become quite unwell during an opera performance, that I felt an intense cold all over, couldn't move, and had become short of breath. “Hyperventilation,” he said immediately and in a confident tone. “That was hyperventilation.” Quite

surprised, I asked: “And how did I lose consciousness at that little table?” “Then your parasympathetic nervous system had taken over, and you had started breathing the way you do in your sleep. You would have come to in no time. You see, there is no cause for concern. Nothing serious happened at all. And if you want to avoid these things in the future, make sure you always have a plastic bag with you. Breathe in and out a few times into that bag. The oxygen level in the air you breathe will drop, and you will get better immediately.”

I looked at the doctor for a long second. A plastic bag. That I hadn't thought of that yet. How simple life can be. As we parted, I expressed my thanks to him for his quick diagnosis, his concern, and his good advice.

This story illustrates the medical world's lack of understanding of the consequences of the paranormal.

Note: we situated this testimony in Paris. But that, too, was a disguise. Here, too, the 'seer' is merely a fictitious name for Father T'Jampens.

40.9.6.7. And yet... even in our time! Kortrijk

The tape recorder is running. Father T'Jampens is telling his story. “One day, an acquaintance came to visit. That was back when priests still wore those long robes. Coincidentally, he told me that his wife had had sciatica, or 'cyatic', for fifteen years. And I knew through my contacts that he was a man of faith—not a naive man, but a man of faith. I said: ‘Look, you know what, you know Our Lady of Flanders in Kortrijk.’ ‘Ah yes,’ he said, ‘that is an annex of the Jesuit church in the center of Kortrijk.’ That statue of Our Lady of Flanders has been standing there since the 1200s, and for many people, that place is still a true sanctuary. A Flemish countess went to visit the Pope in Rome at the time, and he gave her a small statue of Our Lady. The countess had it placed in a side chapel of the Jesuit church.”

To find a good fiancé, young people used to go on pilgrimage to Our Lady of Flanders. And if that is the case, you know, if there is a sanctuary where people went in earlier centuries for marriage matters, then you can rest assured, there are powers there, very strong powers. Now, my acquaintance knew that sanctuary like a true West Fleming. I say to him: “Look, tell your wife nothing, absolutely nothing, because otherwise you start to act suggestively.” “Yes, but,” he says, “you shouldn’t be afraid, she doesn’t believe in anything anymore anyway. She has had sciatica for fifteen years. I

have to get up first thing in the morning to make coffee because it takes her twenty minutes to get out of bed."

"I tell him: "Go to Kortrijk in the morning, to the Jesuit church in the side chapel; then look for a chair in that sanctuary, take your time, and if a chair attracts you, sit on it. Look at that image, pray at most 'Our Father,' not the whole prayer but just 'Father' or 'Heavenly Father,' and suddenly you will feel, as it were, a little jolt in your body. Then go outside, and enter a restoration company as quickly as possible. Go have a hot drink, milk, coffee, it doesn't matter to me, but it must be a hot drink. Tell me the result afterwards. Why all this? From that image, if you do this in faith, comes a green energy that heals, and that settles in the pilgrim, in my knowledge, in and around it, and that forms a thick cloud ."

That is why a number of ancient Greek thinkers like Thales and others tell us that that ethereal, fine substance is air-like. They rely on a kind of observation, not on figments of the imagination, please. Those people knew what they were talking about. I say: if you leave the sanctuary now, and then you linger in front of a shop and so on, that energetic cloud will drift into the shop window and into the people passing by and into the trees standing there. And then you will have visited that sanctuary in vain. But go to a restaurant as soon as possible to drink a hot drink. For that whole cloud drifts into that hot drink, and then you have it within yourself, because you are going to need it when you get home.

"The next day, because naturally you are curious how that turned out, he makes the coffee again, as always. And his wife comes in. "That is curious," she says, "I am no longer in pain." She could not believe it. Then he told her everything. Now she wanted to contact me immediately. I say: "No, madam, you will not contact me for at least two years. For I have drawn the worst of your ailment into myself. That is why, in all those ancient Greek sanctuaries, there is a kind of special being present that can handle it."

Note: The healer here refers to the sanctuaries of Olympia, Delphi, and Eleusinia in Greece, where paranormal healings also took place and where priests or priestesses could take over and process the patient's illness. We still find remnants of this, for example, among healers who lay hands on the sick or among so-called 'magnetizers' who, with specific stroking movements, can transmit healing energies to sick people and catch negative energies with their hands. You regularly see them pause briefly and 'tap' their hands, just as you 'shake' drops of water off your hands. They do this to cleanse

themselves. Another way to rid themselves of these negative energies is to hold their hands under running water for a moment each time. The negative energy then flows along with the water to 'Mother Earth,' who can process that 'evil.' Prayers to the Trinity are essential during such treatments. This serves not only as protection against evil but also to ask for new strength. After this brief explanation, we return the floor to Father T'Jampens.

“I said: ‘I have to process that evil, because if you come to me too soon, you will have it again. And perhaps even worse.’ And after two and a half years, I was invited there one evening. I was received like a king, because that little lady hadn’t had any pain since then and she was infinitely grateful to me. But she didn’t understand why it had to take two years before she was allowed to contact me again, and that reason is not hard to find. Whoever heals people like that takes full responsibility upon himself and draws that sick fine matter and that sick energy of that ailment into himself. He is then surrounded by black spots, for those who can see it, and he has to absorb and process that. Some people call that a miracle; yes and no, it is miraculous for people who do not know that world, but for someone who is at home in it, it is a matter of mastering those subtle processes.” I had severe sciatica for three months, and I can assure you, you don't die and you aren't sick, but it hurts tremendously. In that severe phase, it is terrible; you are dripping with sweat.

Note: Let us add the following to this testimony. The statuette of Our Lady had stood for centuries in the chapel where devout pilgrims constantly came to pray. It represents the Virgin Mary. Thus, it shares in her energy, the well-known 'similia similibus'; like attracts like. The statuette was a gift from the Pope. The Pope, as the representative of Peter and seated on the 'Holy See', also possesses a good energetic aura. This is not to say that every individual Pope radiates well. History knows exceptions. But as a rule, the statuette charged itself with subtle energy for centuries through the prayers of the pilgrims and radiated ever better. The humble healer keeps silent about it here, but his three-month-long pain was precisely the result of taking on that woman's ailment.

And furthermore: Due to fear of theft, the original statuette of Our Lady was safely stored away several decades ago and replaced by a copy. Naturally, this copy lacks the powerful aura of the original, making it unsuitable for such magical purposes. Presumably, the Jesuit community of Kortrijk is unaware of the magical power of the statuette as described here, and their religious views may not be of the dynamic type. Anyone who informs

themselves further and thoroughly will learn that such healers can still be found today . Naturally, not through official channels. But anyone who listens carefully and remains extremely discreet will still find them. Sporadically.

40.9.6.8. I see that you suffer from diabetes.

Let us also mention this remarkable healing. It dates from 1980. The speaker (Yes, Father T'Jampens) had just finished his weekly lecture. Theme: Hyylistic Pluralism (3.2.). Together with Maria, an acquaintance of mine, I stayed to chat for a while. Suddenly, we saw that the speaker had come over to us. A bit confused, we nodded hello. He nodded back and then looked at Maria's long black trousers. "You have diabetes," he said softly. "How on earth does he know that?" I wondered. "I can help you," he continued. Maria and I looked at each other. We could barely suppress a smile. He kept looking at Maria and said: "Look, I want to help you and you are laughing at me." Only then did we understand that he meant it. Somewhat bored, we apologized. "I do indeed have diabetes," she admitted, "and that is why I never wear a skirt."

"May I see your legs?" he asked. Maria looked around for a moment. We were the only ones in the small room. Slowly, she pulled up both trouser legs to just below her knees. Her legs showed a number of bloody wounds, covered with a thin layer of skin. I didn't know this, but it turns out to be characteristic of diabetic wounds. They haven't healed under the skin. "Listen," the man said, "you are now going to think that this ailment is caused by 'an entity,' a being, very deep inside you. And you are going to make a very intense effort to pass it on to me." He then unbuttoned his shirt and undershirt and turned a chair so that he could rest his hands on its seat. He placed both palms on it and stood like that, bent over, feet on the ground, both hands flat on the chair. Then he told Maria to place both her palms on his bare back. She hesitated. He insisted. She complied with his request. What an unusual situation: a small room with three other people: myself, a man leaning on a chair slightly bent over with his back exposed, and Maria pressing both her palms firmly against his back.

The man continued in a somewhat commanding voice. "Now imagine very intensely that whatever is causing your ailment flows through your arms to your hands, and then into my back." Maria did as she was asked, at first hesitantly, then more concentratedly. As if the man felt it along with her, he confirmed that she was doing well. "Yes, you are on the right track, just hold on a little longer." A moment later, a decisive "yes, that is good" rang out, and

then, as if by a reflex movement, he involuntarily jumped up about twenty centimeters. His hands remained pressed against the chair for a moment. Perhaps to prevent him from falling. He straightened up. Maria pulled her hands from his back. He adjusted his shirt and undershirt. “You did that well,” he concluded. “I want to see you back here next week.” Somewhat surprised, we said goodbye, not quite knowing what to make of it all.

A week later. I saw Maria sitting a few rows in front of me. I had arrived a little late and hadn't had a chance to greet her. I did so after the lecture. The hall was emptying. The man came over to us, smiled briefly, and pointed to her legs. “Ready?” he asked. Maria pulled up both trouser legs to just below her knees. And look, the wounds were still there, but to my great surprise, they had shrunk to about one-third of what they had been the week before. I could hardly believe my eyes. “I owe you a huge debt of gratitude,” Maria said softly. “I am merely an intermediary,” came the modest reply. He pointed his index finger upwards and continued: “It is Our Lord who takes care of that.” He paused for a moment and continued: “But don't say anything about this to your doctor. If he asks you questions about it, just tell him that it is due to his medication and his good care.” So much for this testimony.

40.9.6.9. What certainly needs to be mentioned here.

It cannot have escaped the reader's notice that all the miraculous works mentioned under number 9.6 were performed with the help of Father T'Jampens. All this, of course, with the energy of the Holy Trinity, and, according to him, under the guidance of his voice, a great saint from the early Middle Ages. But that is not all...

40.9.7. Intrusive creatures

We refer to the chapter on Thought Forms (3.2.2.). There we learned how D. Fortune brought her avenging demon to life and subsequently absorbed him back into herself. Mrs. David-Neel described how she brought a monk to life through months of concentrating her thoughts, and how this thought form had materialized to such an extent that others noticed him as well. Mrs. Neel said that the monk began to escape her control and that she had therefore, after much effort, absorbed him back into her. Dr. George Owen and his group also brought 'Philip', a ghost, to life in this way.

D. Fortune, David-Neel, and George Owen consistently claim that they create such an artificial elemental alone. But here, too, the principle of 'similia similibus' applies: like attracts like. Like-minded entities and

energies from the cosmos are attracted and contribute their share. However, they do not always act with the most sublime intentions. The result is that these artificial elementals can gradually become more and more demonic or even satanic. We saw this especially with Mrs. David-Neel's monk.

Seers observe that 'intruding' beings increasingly mingle. Such a thought form is therefore always more being than the mere product of the one who creates it. Add to this that, once such a thought form becomes an independent being, it stands out and comes into the view of invisible, very powerful beings. These, too, contribute their share. This explains why such thought-creations can sometimes turn against their maker. Mrs. Neel states that there are known cases where the creature turned against its maker and killed him.

But the maker of such artificial elementals himself can also already be intertwined with demonic beings in his deeper soul. So that their creations carry evil within them from their very inception. In *John 8:41,* Jesus says that the Pharisees are carrying out the works of their father. *John 8:44* adds: "You live from the devil, your father. It is the desires of your father that you want to carry out." In other words: in the depths of their soul, a voice, someone who inspires them, their – 'father' – is at work. Notwithstanding the law and the prophets, the Jews are subject to the intrusion of Satan and his unclean spirits. On a conscious level, they believe they are serving God. In fact, unconsciously and subconsciously, they are carrying out Satan's will, thus helping to bring about this world with him, not the kingdom of Jesus.

40.9.7.1. What clerics rarely see

Let us refer to baptism. In his time, and that was centuries ago, a certain Theodotus said [291]: "It is advisable to approach baptism with joy. But, since unclean spirits often descend into the sacrament and immediately acquire the sacramental mark as well—something that renders 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."

So much for the text that is very important to us. The writer expresses his concern about the fact that unclean spirits invade, that they gain access to the person being baptized, and this if the baptism is not administered with the utmost care. The writer exposes something —apocalypticism—that a large part of contemporary clergy apparently does not 'see'. The older

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

baptismal ritual also contained a prayer that had an exorcizing, an evil-fighting effect. However, a certain secularizing tendency in 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? What, then, is the further meaning of his death on the cross, his descent into hell, and his resurrection? And by extension, of all of Christianity?

Let us refer to *1 Peter 3:18–22* "He went to the spirits in prison and preached to them (…) He ascended into heaven and sits at the right hand of God, while angels, powers, and forces are subject to Him." Or consider *Colossians 2:15* , where Paul says: "He disarmed the principalities and powers and publicly displayed them, thus triumphing over them through the cross." These texts regarding Jesus' reckoning with those dark powers from the cosmos then lose all meaning. What remains is merely a sort of edifying morality: 'love one another,' as horizontally as possible, nothing more. We thus get a 'natural' religion, reduced to psychological and sociological concepts, stripped of all supernatural elements, and thus, like powerless salt, becomes manipulable. That cannot be the intention. Nor can it be the intention to diminish or undo the power of the sacraments.

40.9.7.2. The day of the baptism

We mention the following anonymous testimony that took place a few years ago 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 cried as soon as night fell... until morning. The family doctor, and later the pediatrician, got involved: "The child heard too much noise at the family baptism party." Medication followed, but with no result.

Until, in desperation, they consult 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 by it radically. I see, when I concentrate on the rite of pouring the baptismal water, a number of sinister spirits, black figures, which, along with the baptismal water, enter the child. So have it worked on by someone who can master such a thing, 'exorcise' it perhaps. But, I emphasize, work on it '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, based on all this, would decide not to have a child baptized is clearly making the wrong choice. Baptism should not be phased out, but rather revalued. If it is to be effective against evil influences, it seems appropriate to once again provide this ritual with an exorcistic formula.

Since this text comes from course *9.5. Elements of Philosophy of Religion* , we assume that Father T'Jampens was either involved in it, or that he at least followed up on it to ensure a successful outcome.

40.9.8. An exorcism

As already stated, Jesus ' miracles go hand in hand with his teaching. Where they are no longer present, his kingdom simply ceases to begin, and he is misunderstood in his works. Let us remember that his miracles, including the healing of the paralytic (*Mark 2:5*) or of the sinful woman (*Luke 7:48*), are accompanied by the forgiveness of sins. When Christ addresses the evil spirit in a sick person, he proceeds from a different standpoint than a doctor or a psychiatrist. He points to what lies hidden behind the naturally observable. He acknowledges God's absence through the physical and psychological torment or through the wildness of the elements of nature. Evil makes use of this to strengthen its grip.

Let us read *Luke 13:11/16* : "And behold, there was a woman there who had a spirit that paralyzed her for eighteen years; she was bent over completely and could not straighten up. When Jesus saw her, He called her and said to her, 'Woman, behold, you are freed from your affliction!' And He laid His hands upon her. And at that moment she straightened up and glorified God. But the ruler of the synagogue was indignant that Jesus healed her on the Sabbath, and said to the crowd, 'There are six days on which we ought to work; and people can be healed, but not on the Sabbath!' But the Lord answered him, 'Hypocrites, does not each of you on the Sabbath untie his ox or donkey from the manger to give it something to drink? And this daughter of Abraham, who eighteen years ago was bound by Satan, may not be freed from these bonds on the Sabbath! '"

A healing at that high level of reality implies that the grip of evil is undone. A well-performed exorcism is therefore much more than a biological or psychological healing and reaches into our deepest soul, or in other words, into our highest and most subtle vehicles. Whoever sees in an

exorcism merely a treatment that testifies to a lack of modern medical knowledge falls short of the intention of Scripture and of that higher reality. Moreover, both methods of healing can perfectly coexist. One can receive medical and psychological treatment, but nothing prevents asking for powerful energies in prayer to perpetuate that healing. Whoever relies solely on prayer and neglects medical principles commits a similar error to he or she who views healing as an exclusively biological or psychological matter and ignores all higher energies in the process. God also works through natural means.

Regarding the subtle aspect of illness, we refer to E. Haich (8.7.4.), who states that the initiates of Vedic philosophy claim that bacteria are cells of the invisible body of a demonic spirit. Wirth also confirms that “the ancients” viewed illness as the intrusion of a hostile being. And Huc and Gabet likewise mention that the Tatars, like the Tibetans, attribute illness to the influence of evil spirits.

Although casting out demons is not a practice for everyone, it can still be seen as an intensified form of prayer and a greater confrontation with evil. Whoever ventures to perform an exorcism as a 'devil-exorcist' will need to possess an exceptional amount of subtle life force, for here too, the strongest wins the battle.

Let us read *Acts 19:13-16* . Some itinerant Jewish exorcists tried to call upon the name of Jesus over those who were possessed by evil spirits. They said: “I adjure you by Jesus, whom Paul preaches.” It was the seven sons of the Jewish high priest Sceva who did this. But the evil spirit answered them: “I know Jesus (note: by his life force) and I also know Paul (note: by his life force), but who are you?” And the man with the evil spirit leaped upon them, overpowered them, and mistreated them, so that they fled naked and wounded (note: for lack of life force: the evil spirit possessed more life force than the seven sons, even though they had used the name of Jesus. Such an evil spirit enters the soul of the one it possesses and strengthens his life force, but in an unfavorable way, so that the possessed person can also turn out to be physically much stronger.

40.9.8.1. Formulas, but also intuition

A number of exorcists adhere to the “Rituale Romanum,” the prescribed Roman ritual for casting out demons. The first edition dates from 1614 and remained unchanged until 1952. Other exorcists, however, believe that the formulas described herein are too rigid. They believe that this allows many

evil beings to harden themselves against them and, so to speak, become immune to them. In doing so, they intrude upon the ritual and turn it into a powerless caricature. We found something similar regarding prayer. Variation is required there as well, because beings constantly attempt to invalidate the magical prayer formulas. Exorcists who take this into account will naturally make an unceasing appeal to the Trinity and adapt the prayer formulas according to their intuition, their inspirations, and the images that present themselves to them, tailoring them to the specific circumstances of each individual incantation. Something analogous also occurred when reciting prayers. On the one hand, the prayers have a fixed Trinitarian structure, but on the other hand, they leave room for individual formulation, adapted to specific and individual needs.

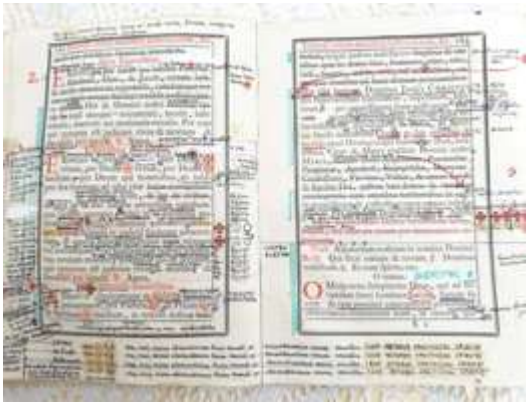
A number of 'possessions' are caused by deceased persons who do not yet realize their new situation and cling to people they knew during their lives (3.2.4.g.). Such deceased persons are rather in a state of panic, so that a heavy-handed and aggressive exorcism, such as the exorcism prescribed by the Church, is actually inappropriate here. Exorcists achieve more when they can make the deceased victim aware of his actual condition. When he realizes that he is deceased but still bound to the earth and must make his way to the other world, the grip on the still-living relative can come to an end.

Pastor T'Jampens said the following regarding this: “I tried out the Rituale Romanum, keeping in mind the question of why failures occur with clockwork regularity and what explains those failures. Since the 18th century , the century of the Enlightenment, the Church has greatly weakened belief in exorcism, causing it to lose much of its power.”

For example, in the summer of 1967, a woman died in southern Germany during an exorcism performed by two Jesuits. In England, an Anglican priest exorcises someone, and this priest subsequently murders his wife.

The Rituale Romanum resembles an unchangeable textbook. Evil beings know it by heart and know what to do to nullify its effect. Satan, so to speak, adds his own cards to the system, allowing him to control the rules of the game. This makes it difficult for exorcists to work with. What is supposed to pass for Divine guidance is at times straightforward, yet at other times resembles a deck of cards disrupted by demonic or satanic spirits. Working with the Rituale Romanum requires 'feeling'. Perhaps it is better to set it

aside and rely on one's own intuition.



A photo of a page from his Ritale Romanum.

Pastor T'Jampens' Rituale Romanum was altered in various places and annotated. A team of specialists would likely benefit from a thorough examination of his copy. We believe it would be a good idea to digitize his copy so that anyone wishing to examine it can consult it.

Two pages from his Bible

The same can be said of his Bible, which likewise contains many notes

and references. Here too, a thorough examination by Bible specialists could be enriching. The copy shown here is a ' *Bible de Jérusalem* ', Les Editions du cerf, 1978. This too can be digitized so that everyone can consult it.

40.9.8.2. Complete despair, complete distrust

De Post [292]contained an article about exorcisms, prompted by the then-success of the film "The Exorcist". That article also features several exorcists, including Father T'Jampens. He himself spoke about the great difficulties he faced. He writes what follows.

I have had personal experiences with demonic influence. Mostly in the form of psychic states. I was immersed in utter despair, in utter despair towards fellow human beings, in utter pessimism, in utter distrust towards God and his saints. Those moods would arise unexpectedly and disappear just as suddenly. It was even the case that afterwards I would note, laughing and whistling: "Well, that's over with ." I always felt so intensely that this was the grip of another evil and deceptive spirit. And I knew and felt that a person cannot overcome that temptation with their ordinary psychological resistance. I felt it, it shot through me: that state is not from me. I simply could not react out of psychological powerlessness. I felt seized. If that grip gains the upper hand, then you speak of possession. That is why I also find bondage so important, which is often much more unclear and less visible, because possession is an acute and recognizable case. I am firmly convinced, precisely because of my personal experiences, that only Jesus Christ is able to overcome that flaw.

Before I begin an exorcism, I consult that inner voice. As *John 1:9* says: "Every man who comes into the world is enlightened by the word." Every human being has this ability. I have consciously drawn it toward a paranormal practice. Through that voice, I have become a rabid enemy of the devil. I know that Satan is humanity's number one enemy. But humanity does not acknowledge this, for it is systematically misled by an ideological form of modern science that laughs away the existence of the devil (and of God, for that matter) with mockery and scorn. Likewise, a non-dynamistic form of modern Christianity denies what it itself has maintained throughout the ages: we are threatened by spirits that we, as simple creatures, cannot master. Unless we call upon a Higher Power, upon Jesus .

[292]De Post, no. 1334, 29 09 1974, 7.

That is precisely one of the main goals of the Incarnation of Christ . His appearance at that specific moment in history was no accident. The ancient world was then primarily Greek-intellectually formed and simultaneously reveled in magic and mysticism as never before. In my view, Christianity will advance with greater intensity in all ages precisely when magic and mysticism are coupled with a vain and haughty intellectualism. Thus, we are now also in a time that runs parallel to that late phase of antiquity. We are once again living in a time like that of the first Christians." So much for this testimony.

40.9.8.3. The movie: The Entity

We base ourselves on J. Degas , *L'emprise* [293]. In early 1983, following immense success in the USA, the film 'The Entity' was released in French cinemas, somewhat reminiscent of the film 'The Exorcist'. The main plot of 'The Entity': a girl, portrayed by Barbara Hershey , who was awarded for her role , is both tormented ('bullied') and raped by an invisible being ('the entity').

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

Together with other researchers from the University of California, he witnesses the manifestations of such an entity. They observe a multicolored light in Carla's aura . In the laboratory itself, a creepy shadow is seen forming there and throwing itself upon the young woman. Those present film the event. This shows both the multicolored light phenomena and the shadow. The medical report is formal: Carla has been physically tormented. She has nail scratches on her chest, an injured shoulder, and injuries between her thighs. Carla has also been raped. Under other circumstances, and following identical scenes, Carla is pregnant three times. According to these facts, there is apparently much more going on than merely a Freudian 'sexual neurosis'. Thorough experience shows that such 'sexy harassment' occurs much more frequently in our pornographically permissive culture than 'respectable people' suspect. And to magically master such an erotic

[293] Degas J., L'emprise, in Nostra 563 (27.3.83, 12.

penetration, according to experts, one must possess much more than the traditionally known incantations.

According to C. Rager's * *Dictionnaire** [294], a succube—literally a 'underlying one'—is a female demon who engages in sexual intercourse with a man at night. Medieval texts attest : noblemen, for example, saw very beautiful women with sexual intentions entering their rooms through closed doors and windows. According to the same dictionary, an incube, literally an 'overlying one', is a demon who engages in sexual intercourse with women at night. In medieval texts, such a being is designated by a multitude of terms: dusius, faunus, ficarius, homo silvestris, larva, pilosus, satyrus, silenus, sylvanus. These are Latin terms that emphasize an aspect. For example, sexually needy (ficarius, satyrus), nature spirit (faunus), or forest dweller (homo silvestris, sylvanus).

40.9.8.3.a. Asmodeus, the worst among the demons

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

40.9.8.3.b. The alluring daughters of men

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

We continue: (*Gen. 6:4* .) "In those days, and also afterward, there were giants on the earth, the Nephilim, because the sons of God had intercourse with the daughters of men. They are the heroes of old, those notorious people."

[294]Rager C., Dictionnaire des fées et du peuple invisible dans l'occident païen, Turnhout, 2003, 883s.

Here one clearly sees the same fundamental structure that ruined Sarah's life. But with this difference: those angels—in Biblical terminology: unclean spirits alienated from God, or demons—influence the fertilization process in such a way that the children share in the demonic nature of the sons of God. During fertilization, the sons of God inserted a kind of soul-body, representing their element, into the child.

As the biblical writer depicts the situation, it is clear that the sons of God possessed extraordinary life force and thus appeared as notorious heroes. Yet their ethics remained substandard. This moral decay, due to a lack of God's supernatural life force, provoked a divine judgment, a flood. Once again, it becomes apparent how dynamism plays a leading role here. Asmodeus is apparently such a son of God.

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

40.9.8.3.c. Merlin the Wizard

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

C. Rager , *Dict. the fees and the invisible people of the incident*[295] sees in Merlin the wizard a child, born after sexual intercourse between an incubus and a woman. Rager provides a lengthy explanation, a part of which we reproduce here. Merlin's mother, according to the Breton romance, was very beautiful but did not wish to marry, believing that if she lay in bed with a man, she would die. In a text dating from 1215/1230, it is stated that she eventually goes to bed with a stranger after convincing him that she will enjoy his body but will never see him. They become the parents of a child who is unpredictable and depraved.

Satan hopes to make him his servant but fails. Merlin's mother feels remorse, and in her repentance, she delivers Merlin from the demon. Yet, according to the text, Merlin retains something of the bestiality of the nocturnal visitor. For instance, at birth he is so hairy that it frightens his mother. Due to his 'divine' ancestry, Merlin possesses the ability to be

[295]Rager C., Dictionnaire des fées et du peuple invisible dans l'occident païen, Turnhout, 2003, 489, 648.

omnipresent, to change shape, and shares in the paranormal knowledge of his subtle father, an incubus. From God, he receives gifts such as wisdom and prophecy from childhood. In other words: Merlin remains a dualistic being.

40.9.8.4. The movie: The Exorcist.

This film, one of the most successful horror films of its time (1973) and nominated for ten Oscars, is based on the novel of the same name, * *The Possessed* [296]*, by P. Blatty , who in turn was inspired by a true story. Let's summarize the film briefly.

One day, the archaeologist Father Merrin finds an old figurine of a devil and fears he has made contact with the demon. Elsewhere , Chris's daughter, Regan, begins to behave particularly strangely. She becomes increasingly malicious and uses the most vulgar swear words. Chris thinks her daughter is ill, but medically nothing comes to light. A psychiatric examination also provides no clarity. Because a number of frightening paranormal phenomena also manifest themselves, Chris begins to believe that Regan is possessed. The daughter's voice also changes drastically. In desperation, Chris calls upon the priest-exorcist, Karras. However, he is suffering from depression. He feels somewhat guilty about his mother's death because he left her alone for too long. Then Father Merrin is called in. The two priests now attempt to drive the demon out of Regan, who is lying in bed. When Karras re-enters Regan's room after a short break, he finds Father Merrin dead next to Regan. Merrin died of a heart attack. Karras cannot control his emotions, wants to strangle the girl, and challenges the demon to possess him. The demon is all too eager to accept. However, Karras reconsiders, and to prevent himself from becoming a plaything of evil, he commits suicide by jumping out of the window. After this, Regan becomes a normal child again.

40.9.8.4.a. No misleading talk, but prayers

In the film 'The Exorcist', for example, it becomes clear that the devil is terrified of Father Merrin. He stated that for such work, one does not use the human sciences, doctors, or psychiatrists. Instead, one uses the word of God and prayer. Consequently, he does not listen to all the chatter the demon spouts through the possessed girl Regan. The devil is afraid of him. Karras, however, is a modern theologian who is unfamiliar with the dynamic and occult side of religion. He even confesses that he has lost his faith.

[296]Blatty P., The Possessed, Amsterdam, Triton Pers, 1971.

Therefore, the devil has nothing to fear from him; indeed, the demon mocks him. Karras's weaknesses are, on the one hand, his shaky faith, and on the other, his guilt towards his deceased mother. His shaky faith means that he can lay much less claim to Trinitarian energies. In this respect, he resembles somewhat the exorcists in *Acts 19:13* (8.1.1.), where Jewish sorcerers wanted to exorcise a possessed person with The formula: “I adjure you by the Jesus whom Paul preaches.” The man in the grip of the evil spirit overpowered them all. In the film, the devil can also ask Karras: “Who are you, that you command me to leave here?” The guilt towards his mother also plagues him. The demon assumes the form and voice of Karras's mother, so that the priest cannot resist the temptation to heed 'her' misleading complaint. 'Satan' in Hebrew actually means 'adversary' in the realm of guilt, and thus 'accuser'. He instills feelings of guilt in the person who allows themselves to be seduced.

It seems that satanic spirits control people's intellectual mechanisms without those people noticing. The devil takes them by their prejudices, by their unconscious and subconscious axiomatics. And that is how you notice where he is at work: where the lie begins, in brutal sex, in violence. Every spiral of violence, every armed conflict in the world demonstrates that demonic forces are at work, albeit very subtly. They undermine our world in a diabolical way. In traditional cases of possession, as the film shows us, the devil is actually naive. That is where he reveals himself. There, he is the victim of his own violence and he allows himself to be incited to take possession of a person's body and soul. In everyday life, he is usually much more cunning at work. His great victory is to make us believe that he does not exist. Then he can go about his business unnoticed.

For example, he is at work in the many 'little phrases' that Ellis and Sagarin call base judgments (6.4.1.e.). In their 'ABC theory', A is the given and the letter B stands for a person's reaction to that given, a reaction based on the presuppositions one holds. C stands for the final result. A healthy B posits that given A, for example a serious setback, will be gradually processed. This results in C, that one emerges strengthened. A less healthy B allows negative little phrases to surface from the deeper soul, from the unconscious or subconscious. Many of these little phrases amount to: “anything that is practically unachievable”. That is hammered deep into the soul, so that one believes that one was “born for misfortune”.

40.9.8.4.b. A flyer in the movie theater.

In 1974, one could go and see the film 'The Exorcist' at the Calypso 1 cinema at 1 Quellinstraat in Antwerp. Before the film began, the attendees were treated to a short speech by Father T'Jampens. He stated that he was also an exorcist and spoke convincingly about his experiences. It was dead silent in the packed hall. On every seat lay a flyer titled: Background Information. We reproduce the full text below.

Background information

From the time that man believed in demons, he has also been convinced that these evil spirits could take possession of him. And from the time that man felt he could influence his fate, he created all kinds of exorcism rites to free the possessed from the diabolical power.

The art of exorcism (i.e., banishing the devil) dates back to very early times and flourished enormously in Christianity. Because pagan practices deformed the ceremony, its application and technique were restricted by the Catholic Church in 1614 in its 'Rituale Romanum'. Since that time, exorcisms have generally been performed in silence, and recent examples are hardly discernible.

Perhaps the most documented case of exorcism in modern America took place in 1949. A 14-year-old boy from Mount Rainier, Maryland, was freed from the devil by a Jesuit priest. On August 20, 1949, editor Bill Brinkley wrote in the Washington Post that it was—of its kind—perhaps one of the most remarkable events in recent religious history.

The boy's possession was initially characterized by a series of mysterious manifestations—scratching and stomping sounds under his bed, furniture sliding across the room, a chair he was sitting on falling over on its own, and objects floating around him. When these observed events coincided with red discolorations on the boy's body, his parents consulted countless medical and religious authorities, yet it was impossible to find an explanation or cure for the increasingly eerie symptoms.

After having asked his archbishop for permission, 30 exorcistic ceremonies were performed by a priest within a period of two months. During these religious ceremonies, the boy cursed violently while fighting and kicking. During a number of these violent attacks, he shouted Latin phrases, a language he did not master. After studying a similar case that had taken place in Wisconsin 75 years earlier, the priest forced the boy—during the

exorcism—to wear a chain of religious medallions and hold a crucifix in his hand. The boy now reacted more violently than ever, and five brothers were needed to control the boy's superhuman powers. After a severe spastic attack, the demon announced itself through the lips and disappeared a moment later.

That same boy is now a happily married man of 39 who in no way appears to have ever been possessed by demonic powers for three months, which in fact controlled his body. The priest's report, which can still be found in the official Roman Catholic archives, leaves no doubt about this diabolical possession. Modern science, however, has a whole list of possible causes and solutions for this boy's suffering.

As early as 1583, the Church admitted that most cases of possession might have a psychiatric explanation, and the 'Rituale Romanum' therefore warns against misinterpreting psychotic and neurotic symptoms. Although there is much speculation, science has still not been able to provide a plausible explanation for the case of possession in Maryland.

While still a student at Georgetown University, William Peter Blatty read about this unusual case and became fascinated by the demonic events. Twenty years later, he used the -49 case as the basis for his book 'The Exorcist', which sold over 6 million copies in 18 languages in a short time. Directed by William Friedkin, 'The Exorcist' is now available as a film.

Attention: The film 'The Exorcist' is provoking strong reactions among many people everywhere. We are witnessing a case of possession: dark forces have taken possession of the 13-year-old girl. In this film, all kinds of phenomena, such as very rarely occur in actual cases of possession, are concentrated in the girl Regan. Usually, the symptoms are less sensational. The only solution is for the demonic intruders to be thrown out. In other countries, many filmgoers appeared to need help and advice. If this is also the case for you, you can, for example, call

Pastor A.T'Jampens,
9761 Ouwegem tel. 091/.....
Father J. Biesbrouck
8790 Waregem tel. 056/ .....

They are happy to come to your aid.
Calypso, Quellinstraat 1 Antwerp

So much for what this flyer tells us. Although only half a century has passed, our mentality has changed fundamentally. We do not expect to see a presentation at a public screening of a horror film anytime soon that highlights its seriousness and background, and offers us help should we need it.

Years later, we went to see the film again in Antwerp. There were no flyers left either. The audience was considerably younger. All seriousness regarding the theme had vanished. Time and again, the audience roared with laughter. They stuck to a fictional and entertaining story. Perhaps this was to be expected. When we told this to Father T'Jampens rather by chance in August 2002, he sighed and said: “We live in a time when faith is in a major crisis. Christian education hasn't been what it used to be for a long time. What is left of Christianity? Hardly anything, is it? People have the impression that Our Lord does not exist. Surely that cannot be right. Culturally and historically, Christianity is a massive fact. One cannot imagine the history of Europe and of the West without it, can one?”

40.9.9. The themes of the ninth axiom summarized.

In the introduction, we stated that we wanted to focus not on isolated facts, but on the entire collection as well as on the whole—on the generalization and generalisation of the data that give us a better picture of what religion actually is. We illustrated this with numerous samples. Precisely through this generalisation and generalisation, the reader will be able to form a better picture of religion. But also that he or she will gradually become aware of the enormous importance, indeed the necessity, that religious people attach to religion: religion works. An immense subtle force emanates from the Holy Trinity. We have sought to clarify this through a number of axioms. One can view the first eight as a prelude to the ninth and the tenth. Without that prelude, without that framework, their importance might well escape us. The believer is convinced that Jesus desires a mystical church. For him, clairvoyance is a fact. He is aware not only of a nature, but equally of an external nature and a supernatural. He is aware of a profane as well as a sacred evolution and discovers dynamic forces in both pagan and biblical religion. He knows that evil is present in the world, but is equally aware of the sacred that reveals itself to those who have eyes for it.

With all that as a foundation, as a solid and necessary pedestal, we have been able to begin this ninth axiom. It began with a discovery; the book in question by Pierre Mariel, in which, years after the death of Father

T'Jampens, we discovered the first medially written texts. How are we to understand that? What is holiness viewed from the standpoint of clear perception? Who, then, can 'see' that? Only people who meet very special conditions, so we read in a course on hiero-analysis dating from 1984.

But then that big question forced itself upon us: how does he know all that? Who is he, then? It was clear that he was an extraordinary man. But how extraordinary? We had no inkling of that. And then we discovered that second mediumistically written text. In it, we read that he had apparently already completely worked off his original sin, his karma, in many lives. And yet he incarnated again... thus immaculately conceived, as the second mediumist text states. But if that is true, then surely we must find quite a few clues to his wondrous works? And that search was like a spring of bubbling clear water.

Much from his courses, the conversations we had with him, the recordings, the many letters, the various exorcisms of which we were aware, and the miracles we had come to know—all of this came to mind. And we have written this down in this ninth chapter. The value of his life can hardly be overestimated. But did that world truly want to know him fully? This enriched image of a dynamic religion will in turn lead to the tenth and final axiom: religion becomes more individual, more internalized, and moreover emphasizes the forgiveness of God the Father.

40.10. Religion: individual, internalized, and forgiving

40.10.1. The Book of Genesis.

Already in the first book of the Bible, the book *of Genesis* , God makes a covenant with man. In *Genesis 6:3* He says: “That my Spirit does not remain fully responsible for man if he is merely 'flesh'.” This is, if he possesses no spirit, no higher life force. Then his life is not sustained by the mystical factor, by a supernatural life. Throughout the entire Bible, we find the 'spirit-flesh' contrast. If man behaves without conscience, then God no longer considers Himself responsible for that man. In a positive rewriting, this Genesis text could read: if man is not exclusively flesh, but also possesses spirit, and thus strives for fullness of conscience, then he shares in God's high life force. God then feels responsible for such a person.

40. 10.2. God makes a covenant with man.

God made a covenant with mankind from the earliest history. Unlike in pagan religions, he promised to give strength to his lives , but he expected man to live conscientiously.

The history of Noah and the Flood, and the destruction of the cities of Sodom and Gomorrah, taught us that this was not always the case. Even when Moses ended the exile of the Israelites and led them through the desert for years on the way to the Promised Land, the Israelites did not serve pagan gods. We learned that Moses received the commandments of God on Mount Sinai. The people promised once again to live by them. This covenant was given the name 'the Old Covenant'. God promised to protect his people, but God desired that they obey his commandments. Moses acts here as an intermediary between God and the people.

give the popular formulation of the Decalogue as the older among us still remember it from their youth. “1. Above all, love the Triune Godhead. 2. Swear not in vain, curse nor mock. 3. Always sanctify the Liturgy of the Lord. 4. You shall honor parents and children. 5. Do not kill. Give no offense. 6. Never do anything that is impure. 7. Flee from stealing and cheating. 8. Also from slander and lying. 9. Be always chaste in your heart. 10. And never covet anyone’s possessions”.

We wrote earlier [297]that the Baluba, although they did not know the Biblical God, nevertheless had a similar code of conduct. What the Bible explicitly states is unique to all peoples. Their wording may differ, but the content amounts to the same thing. Even within the Bible there are two versions: *Exod. 20:1/17* and *Deut. 5:6/21* . This confirms that content counts, not the variety of wording.

40.10.2.1. The old covenant is broken.

However, the many nations did not keep God’s commandments, whereupon God sent quite a few prophets to the Israelites to rebuke them. Many of them were persecuted and killed precisely because they stood up for the truth. The old covenant, the 'Old Testament' between God and his people, did not hold. In the 8th century BC, the voice of the prophet Isaiah is heard. As a seer, he looks into the distant future of the earth. Before his mind’s eye, he perceives that Yahweh is destroying the earth; it was desecrated because its inhabitants had violated the Decalogue. Therefore,

[297]Van Caenghem R., Om het concept of God der Baluba, Institut royal colonial Belge 1956, 76.

its inhabitants are undergoing the sanction. Isaiah says that only a few will escape this.

In *Psalm 50 (49):16* God addresses the unscrupulous man: “Why do you renounce my commandments? Why do you have my covenant on your lips? You who disregard the rule of conduct and shake off my words—If you meet a thief (7:10), you join him. You feel at home with adulterers (6:9). You put your tongue to the service of evil and your speech devises deceit (8). You sit down: you accuse your brother; you accuse your mother’s son (4:8). Behold what you do and I would remain silent? Do you imagine that I am like you? I accuse you.” So much for this psalm. Above, we indicated the number of the commandment from the Decalogue that was violated.

40.10.2.2. The New and Eternal Covenant

According to the prophet Isaiah , the old covenant is followed by an eternal and universal covenant that encompasses not only Israel, but all nations and all inhabitants of the earth . This covenant transcends biblical religion and applies to all humanity.

In *Isaiah 24:5* the prophet spoke about the earth and its inhabitants. And in *Isaiah 34:1* we read: “ Come, peoples, listen, nations, hear.” “Listen, earth with all that lives upon you, world with all your inhabitants.” Both texts are the opening of what Bible scholars call “the great and the small Apocalypse .” It concerns not only the people of Israel, but all nations, all “inhabitants of the earth,” and “the world with all your inhabitants.” Hence the comprehensive importance of these two foundational texts.

We have previously emphasized that whoever lives conscientiously, whoever intuitively senses the difference between good and evil, is already living in friendship with the Biblical God, even if he does not know Him. Ethnologists confirm that almost all cultures, even without contact with Christianity, have similar ethical rules , such as respect for life.

The Bible, *Rom 2:14* , expresses this broad view as follows: “When Gentiles, who do not have the law of God, of themselves “If they do what the law requires, then they are a law unto themselves.” Not only Isaiah, but also the prophets Jeremiah and Ezekiel announce a new covenant , characterized by a direct and inner contact with God , and this without the traditional mediators. *Acts 10:34* mentions that Peter was visiting a certain Cornelius. He was not yet a Christian, nor had he been baptized. Nevertheless, the Holy Spirit descended upon him. *Acts 10:47* states

regarding this: “I observe that in truth God shows no favoritism, but that in every nation the one who respects him and lives conscientiously is pleasing to him.”

This makes it understandable that *Joel 3:1/3* predicts: “Afterward I, Yahweh, will pour out my life-giving power upon all flesh. Your sons and daughters will stand as seeing. Your elders will experience dreams (*Job 33:14/18*) and your young will see visions. Even upon male and female slaves—in those days (*note:* in the end times)—I will pour out my spirit.” In other words: the eternal covenant transcends the narrow boundaries of the Judeo-Christian covenant.

This new covenant was ratified by Jesus during the Last Supper, when he said: “ This is the cup of my blood, of the new and everlasting covenant, which is poured out for you and for many for the forgiveness of sins. ”

Let us read *1 Corinthians 11:23ff* . -- "The Lord Jesus, on the night that he was betrayed, took bread and, after giving thanks, broke it and said: 'This is my body, which is for many. Do this in remembrance of me.' Likewise, after the meal, he took the cup, saying: 'This cup is the new covenant in my blood. Whenever you drink from it, do it in remembrance of me.'"

1 Corinthians 11:27/30 , however, warns us against eating the bread and drinking the cup unworthily, for “For whoever eats and drinks, eats and drinks judgment upon himself if he does not value the Eucharist” (7.4.5.). After the chapter on vampirism (7.4.), we now understand Jesus' language more clearly. Whoever eats the life force of the flesh and drinks of the blood shares in His life force and only then finds a true eternal life, without rising and falling. One can, for example, unite with Jesus in thought daily and look forward to the celebration of the Eucharist, or identify oneself with Jesus at the Last Supper.

40.10.3. Religion: individual, internalized, and forgiving.

In the eternal covenant, religion shifts to the individual and inner level . The role of traditional mediators and hierarchical structures becomes less important, because every person of good will can have direct contact with God. In this regard, God's promise to forgive sins stands out in particular. In *Numbers 12:7/8* we read , “I speak with Moses, God, face to face.” Apparently, there are degrees of friendship and cooperation with God. Hence Moses’ lament in *Numbers 11:29:* “Oh! If only the whole people of Yahweh could be

prophets, because He gives them His Spirit." Then the word of Yahweh was indeed directly accessible to everyone. Thus, religion acquires three new characteristics: individual, internalized, and particularly forgiving . In the introduction to this text, we stated that in our time, religion is becoming more personal and internalized, and pays greater attention to that mystical element. We now see that this is actually not new, but very old.

40.10.4. Freedom, and judgment: What you sow, you shall reap

The Bible assumes that there is life after death. But not just any way. At creation, God gave man free will . However, this freedom is not without obligation . It goes hand in hand with a fixed law: what you sow, you shall reap (*Gal. 6:7*). Whoever lives without God's spirit ultimately reaps destruction. Whoever lives from God's spirit reaps life. God allows man to act autonomously, but man also bears the consequences of his choices. The Decalogue remains a guideline for salvation, but it does not compel man. Man can choose, even evil. It is not God who causes evil or incites man to act without conscience. Freedom and judgment are inextricably linked. God forgives those who live in friendship with Him, but not without rectification of mistakes made.

However, to the extent that man desires to be unscrupulous, the text from *Genesis 6:3 remains* valid. God withholds His saving life-power from such a person. That person is left unprotected. Then evil gradually gains more and more opportunity to bring that person into its grip.

"There are only a few people left," says Isaiah. So it was in the days of Noah, of Sodom and Gomorrah, and of Moses. The duality—the vast majority that does not know God and does not care about people, versus the small remainder that does want to live in friendship with God and shows consideration for their fellow man—recurs time and again in the Bible.

In Luke 18:1-8, we read how Jesus illustrates the necessity of prayer—indeed, persistent prayer—with a parable. There was in a city a judge who did not know God and did not care about people. In this city, there was also a widow. She sought him out and said, "Grant me justice against my adversaries." The judge refused for a long time. Then he said to himself, "Although I do not know God and do not care about my fellow man, this widow continues to trouble me. I will grant her justice so that she will no longer trouble me." Thus speaks the Lord: "If even this cynical judge grants justice to the widow, how much more will God grant justice to those who

call upon Him all day long? I tell you that He will grant them justice immediately. But will the Son of Man, when He returns, find faith on earth?"

However strict, God asserts Himself not only as a condemner of evil but also as an educational leniency toward the one who causes evil. *In Wisdom 11:15 / 12:22* we read: "You close your eyes to the unscrupulousness of men so that they may come to repentance." This applies to both Gentiles and Biblically-minded believers .

John 5:29: "The hour is coming when all who are in the graves will hear the voice of the Son of Man, Jesus, and will rise again. The conscientious during their lifetime, resulting in a resurrection that is life (note: of God's spirit); the unscrupulous during their lifetime, resulting in a resurrection that is judgment (note: condemnation for reasons of the flesh)."

40.10.5. Jesus' commission and the contradiction

Let us recall *Luke 2:22* . "Jesus is brought to the temple as a child by Mary and Joseph for his mission, like all children. Simeon is brought to the temple under God's guidance, sees the child, takes him in his arms, and, inspired by God, says: 'Behold, this child is destined for the fall and rising of many and for a sign of contradiction'" (7.5.1.).

Whoever is confronted with Jesus and his immense God-given life force faces a choice. This choice is not always conscious but is inspired primarily from the depths of one's own soul, from the occult status. We spoke earlier of individuality as the sum of the many incarnations, not from 'the personality' that refers to the current incarnation.

If this status is dark, and the aura of the person in question is therefore not good, then he will distance himself from Jesus. In the other case, he will feel drawn to Jesus. Naturally, this is also directly related to the beings accompanying such a person. Are they demonic, possibly satanic, or do they live in friendship with God? Here, too, like has sought like. In the course of his long evolution, man has attracted similar beings through his way of life and his actions. Has he lived ethically and in friendship with God, or has he done a great deal of harm to his fellow man? All of this can be read in the individual aura by those who can see it.

We ourselves recall once giving a lecture on the theme of 'Comparing Words'. As an introduction, we referred to the first verse of the Gospel of John, which reads: "In the beginning was the Word, and the Word was with

God, and the Word was God." With this, we situated our theme of 'words' within a religious framework. We immediately noticed that some listeners did not appreciate this at all. You could feel, so to speak, that they were sending little clouds of anger your way. You could even clearly sense which individual person each cloud came from. With others, it was the exact opposite. They sent, perhaps also unconsciously, an energy that radiated goodwill and satisfaction, making it easier for you to deliver your lecture. These are two opposing reactions.

It is precisely that 'contradiction'—on the one hand the rejection, on the other the will to approach, or to put it in Simeon's words, that 'fall and resurrection'—that we mean; the various unconscious and subconscious reactions. We see them illustrated here in a lecture, but you encounter them in various areas of life. For instance, you may wish everyone a peaceful Christmas, but if you associate it with the birth of the Savior, you feel a sense of unease emanating from some. They remain silent, give no outward sign, but you experience resistance, indeed sometimes even anger. Simeon must have experienced this too when, as if by divine inspiration, he said that this child is destined for the fall and resurrection of many and for a sign of contradiction.

We also found this contradiction, albeit less conspicuously, in statements such as "if it doesn't help, it won't hurt." We read them in Smeyers' text (7.4.5.) regarding belief, or disbelief, in the effect of a relic. He also wondered whether belief in the objective existence of evil actually involves reality or not. He himself left the question unanswered. The 'if it doesn't help, it won't hurt' is by no means a convincing and logical choice. It does not even testify to faith, but rather to an irrational faith. One cannot believe and not believe at the same time. That is the contradiction.

Let us also refer to the testimony of the Black Lady with her headache (4.1.7.j.). The doctors found nothing and simply said that she was imagining it. It would probably have been much more honest if they had admitted that they did not find the cause of the pain because their methods were inadequate. Then they could also have given other opinions regarding the causes of the pain a chance and subsequently verified the results. If the lady is relieved of her headache, it is fascinating to study that treatment. Otherwise, of course, it is not. But the lady testified that her pain was gone afterwards; she recovered.

Let us recall that Pastor T'Jampens asked her what she herself thought of her pain. She said that she believed it was the will of God. Pastor T'Jampens answered her that, as long as she truly meant that, he could not help her. He agreed that God tolerates such evil, because creation is, to a certain extent, autonomous. God does not create automatons, but beings who freely choose how to act. They can do good, but also evil. If they choose the latter, there will ultimately be a reckoning and judgment from God.

In any case, subtle beings caused this pain in the lady. Pastor T'Jampens emphasized that it is impossible for it to be God's will for people to be in pain. The contradiction here lies somewhat hidden in the way she believes in God. In her view, God causes her pain on the one hand, but at the same time she expects healing from Him. We observe a fall and a resurrection. And that refers to the 'harmony of opposites' known to us. The Black lady had a demonic conception of God, a god who creates both good and evil. But because of this, she shut herself and her aura off from the healing energies of the Biblical God. That is also why Pastor T'Jampens said that he could not heal her. He could, however, do so when she changed her attitude towards the Biblical God; when, in other words, she repented.

Let us refer here to the woman who suffered from a flow of blood (6.7.3.) and touched the hem of Jesus' garment. She did this precisely because she believed that his garment shared in that power. Had she not done so, Jesus would never have said to her: “Your faith has saved you,” for she would not have been healed. For then she would have had no faith. Let us remember that not only power is required, but also faith. It was precisely that faith that opened her aura to that healing power. Let us also consider *Mark 6:1ff* . There the evangelist says that Jesus could not perform miracles in his region because people had no faith in him.

40.10.6. A conversation, a final letter

40. 10.6.1. “Please allow some time for consideration”.

On April 20, 2002, we were on a book outing to 'Le Furet du Nord' in Lille. It is said to be the largest bookstore in Western Europe. Afterwards, we had something to eat at 'Le President', a restaurant in the city center. We were allowed to record the conversation on the tape recorder. We present a short excerpt from this conversation. Father T'Jampens is speaking.

“My phone hasn't stopped ringing, and there are still forty letters I need to answer... but the churches are emptying out. And all this while I can't

find the time to answer my mail. And it hurts me that I can't help those people."

"But indeed, if I had to start over (note: a new incarnation) with everything I know now, I would ask the Lord for some more time to think. I never thought my task would be so heavy. I did not know that this is such a bizarre world. How often have I wondered how I was to solve that problem? …."

"And if possible, let other religious start this work too. Let them do such work for a change." And with his juicy humor, he added: "Yes, one becomes communicative, sociable, and wants his fellow priests to get a piece of this work as well."

That concludes this part of the conversation.

We hear Pastor T'Jampens repeat it on another occasion: "If I had to start again now, I would certainly ask God for a few days to think it over." After such a statement, it is difficult to shake the impression that he is indeed incarnated with a mission from God. This impression is further reinforced by what follows.

40.10.6.2. A final letter

Below we provide a few sentences from the extensive correspondence we had with him. The letter cited here is dated 20 November 2007. He passed away on 24 December.

Dear friend,

"To a question of mine: 'What is the central idea, Heavenly Father, of my sacred activity?' The answer sounded: 'Jonah'. (…). This story emphasizes the universality of the Bible. (…). Jonah had to awaken people with his message, which was merely a warning to bring people to wisdom. (…). Unlike most of my fellow priests, I proceeded very dynamically. God's 'dunamis', God's power 'works' if only one asks for the favors associated with it. (…). Whoever forgets to pray misses direct contact with God. He is always gracious and brimming with life force."

"I helped humanists, Muslim believers, non-believers… within a broad ecumenism. I helped people with their problems, without distinction of their conviction. I did, however, always say that the energy to heal them came from the Holy Trinity. I was merely an intermediary. In everything I did, I

recognized the benevolence of God. What our time does not understand is that God is essentially life force which He bestows out of benevolence after a prayer to Him and after faith (...). However, I encountered much incomprehension from clerical colleagues and received fierce criticism from theologians who thought more secularly and were hardly truly believers anymore. I asked a number of colleagues why they did not do the same as I did. They received the necessary ordinations for it: the deanship and the presbytery. But it meant nothing to them."

So much for a few sentences from this letter.

The parish church in Nazareth and the nameplate of Father T'Jampens, outside, at the rear of the church.

40.10.7. As it was in the days of Noah..

Let us read *Luke 17:26* : "As it was in the days of Noah, so will it be in the days of the Son of Man (Jesus): people ate and drank, they married and married until the day the flood came and swallowed them all." In short, one leads a profane life, without taking its sacred dimension into account. Secularly, one may then have a successful life and have realized many worldly goals. But if it does not serve sacred evolution, for St. Augustine it was a virtually meaningless life. And then we are not better off without religion at all. Quite the contrary.

Vladimir Soloviev (1853/1900), a Russian Christian Orthodox philosopher, stated that the ultimate goal of life must lead to the deification of man. In that respect, a Biblical, dynamic religion can greatly accelerate that evolution, and it is abundantly clear that a life with religion and with Trinitarian energies strengthens us against many dangers that lurk and threaten us from nature and the external world.

In the text from Luke cited above, the biblical writer establishes a connection between, on the one hand, a life that places too exclusive emphasis on the 'flesh' without enriching it with 'spirit', and, on the other hand and as a consequence, the occurrence of natural disasters that strike humanity, such as those the weather has known in recent years. As Christian faith declines, the power vacuum is taken over by the unpredictable beings of the external world. According to the evangelist, a return to such degeneration is a possibility. Also in *Matthew 24:12* , we read that with the increase of injustice, the love of many will grow cold. Other texts also point in this sense, as do *Daniel 12:4* and *2 Timothy 3:1/9* .

Luke describes all this not so much as a physicist: he interprets it from the perspective of a divine experience. In this, God is experienced as an order-establishing deity that punishes disorder. The Bible does not mix natural phenomena and divine intervention and has no natural scientific pretensions. However, it does interpret scientifically explainable processes from a non-physical standpoint. In such a way that 'science' and 'faith', although not separated, are distinguished! The biblical man of today does not 'prove' his opinion by means of purely natural scientific models: he has them himself!

40.10.8. Love for all creation.

As stated, the Gospel does not begin with preaching but with service, and demands an empathetic attitude from the ecclesiastical authorities and society as a whole towards all people, regardless of their religious beliefs. It is our firm conviction that Father T'Jampens followed that path. His entire life was dedicated to his fellow man. He experienced many difficulties, including those faced by his fellow priests. He endured it all, for he wanted to bear witness to God's infinite love for humanity.

Vladimir Soloviev (1853/1900), Russian Christian Orthodox philosopher, provides in *his *La justification du bien* [298]* a beautiful example of an empathetic attitude, which he himself derives from Isaac the Syrian. It seems to us that this attitude applies perfectly to Father T'Jampens. We conclude our entire text with this.

The heart of man overflows with love for the entire creation, for all that lives: for humans, for birds, for animals, for subtle beings. If man's attentive

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

gaze turns toward creation, 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 this very reason, moved to tears, he prays 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. He prays even for the creeping animals, with an all-encompassing tenderness.