

Chapter 10: On people and animals (63 p.).

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Chapter 10: About people and animals

10.1. A bond between humans and animals

What preceded

Reality has a profane and a sacred side. The sacred side speaks of fine matter. Holiness is felt mantically and worked magically. Humans, too, possess a number of subtle bodies. Some people can have out-of-body experiences and even transfer their consciousness to such a subtle body. Religion, conceived dynamically , and naturally magic as well, constantly speak of the use of beings and energies.

All forces originate with the Biblical God, creator of all life. That creation bears witness to such omnipresent soul substance was emphasized in the eighth chapter. God is assisted in governing his creation by his council .

A. Bertholet , * *Die Religion des alten Testaments* ^{1*} (The Religion of the Old Testament), notes that the Bible designates the pagan deities as 'angels' who constitute God's court council , and who thereby co-govern the universe with him, or, proudly, willfully, and authoritatively, against him. Because the gods co-determine the universe and our fate within it, they belong to “the elements of the universe.” We have repeatedly emphasized that they do not always distinguish good from evil in this regard. They are, in a sense, ambiguous in nature. Such deities also control nature, the plant and animal world, and naturally influence man as well. Plants, animals, and humans possess soul substance . Plant sap, and even more so, the blood of humans or animals, are the carriers of it. Sexuality also generates subtle energies. These can activate the “wild self” and re-actualize a form of primordial chaos . The titanic forces thus generated are then very strong, but unreliable. They also have a more controlled form, but remain essentially duplicitous. We have attempted to explain this in the ninth chapter, among others.

This new chapter, “on humans and animals”, will unite 'out-of-body experiences' (6), 'animism' (8), and “religion and sexuality” (9) in a curious and magical bond that can exist between humans and animals.

A link in our evolution

The theme of 'animals' has already been briefly mentioned. Viewed from the perspective of our occult evolution, animals precede us in our development. Let us recall that the ancient Greek philosophers Empedocles and Pythagoras , as well as Buddha, claimed to remember previous lives as animals (5.2.2.).

Fr. Schneider / J. Rehmke , **Geschichte der Philosophie* ^{2*} (History of Philosophy), states that Plato was also a follower of Pythagoras on that point . Plato posits that a human being can even regress to a form of existence lower than human. He writes: “The immortal soul, insofar as it desires the true and valuable, enters the sphere of the blessed; however, insofar as it does not pursue the true and valuable, it ends up, by virtue of an inferior reincarnation , in a new earthly existence that is rather animalistic in nature.” Let us refer to the story of Drukpa Kunle and the llama who was reborn as a donkey (9.3.3.).

Joan Grant , *Many Lifetimes* ³(More Than One Life) states that consciousness goes through a mineral phase, followed by a vegetative one, before evolving, via a series of incarnations as an animal, into Homo sapiens, into a human. R. Montandon , in **De la bête à l'homme** ⁴(From Animal to Man), also sees the animal, and certainly the more highly evolved domestic animal, as a link in the long evolution into man. According to him, this also implies that the latter has a special task and responsibility towards animals. Certainly in the final incarnations as a domestic animal, consciousness has expanded to such an extent that it detaches itself from the 'group soul' to which it belonged until then, and stands on the threshold of being reborn as a primitive human with a truly individual consciousness. Unfortunately, Montandon continues , man only rarely realizes his nurturing role towards animals. More than once, animals are mistreated and exploited, ending their miserable lives due to the lack of good masters without having made the slightest progress. Montandon concludes that by valuing our pets, we forge bonds with them that endure beyond death.

Goosy , the Partridge Dog

The magazine *Nostra* ⁵tells the story of a certain Mrs. Carmen Fallaci from Coconut Grove, near Miami in the US. One day, she had taken her Partridge

dog, Goosy, to a veterinary clinic. Goosy needed surgery because he had a tumor. He was to stay there for a few days. That evening, while Mrs. Fallaci was watching TV at home, she heard a scratching sound at the back door that she recognized as her dog rubbing his paw against the door, indicating that he wanted to come inside. Surprised, she opened the door and saw her dog step inside and go to his basket, where he lay down to sleep. Mrs. Fallaci thought her dog had escaped from the clinic, but when she went to him and wanted to pet him, she saw, to her great astonishment, that her dog seemed to be becoming thinner and thinner—indeed, it was as if he were becoming translucent—until he finally dissolved completely into nothingness. Not knowing what to think, she called the veterinarian at the clinic and learned that her dog had died there two hours earlier. Apparently, it was a ghost apparition.

According to Nostra, this is not a unique story, but there are various testimonies of after-death appearances of pets. Nostra supplements this with other similar testimonies.

It is evident that there can be much good in pets. Animal lovers or people who own pets can confirm this with many anecdotes. With regard to the materialization, the story of Goosy shows similarities with that of Mrs. Schwarz and with the hitchhiker of Alba-la- Romaine (6.2.3.).

The Psyllas 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* ^{6*} (From Beast to Man), 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 Psyllabaries . Montandon describes how *Moussa, charmer of serpents* (Moussa, snake charmer) , a Psyl , in the Egyptian city of Luxor, goes to work: “There he goes. Strides forward slowly, his staff 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 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 it twists vigorously around his arm and bites him until he bleeds. He does not flinch. It plunges its 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 says that Moussa does this with scorpions as well. What is going on here, magically speaking? A subtle thought form of Moussa, also called an “artificial elemental,” hovers around on the orders of his master, in search of prey. This thought form also contains ethereal 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. Mentally gifted individuals 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 places this in the thought form as well. But how that happens in practice, the tribe has kept secret for centuries. It is merely passed down from father to son and likely involves a magical formation. Just as the apprentice ngil was formed by the black magician, a formation that penetrates into the deepest, unconscious, subconscious, and animal layers of man.

The power of the King of Lolo

J. Lantier, *La cité magique*⁷ (The magical city) once had the privilege of witnessing 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. The crocodiles— “I saw that fantastic miracle,” says Lantier—clear the way. Thereupon, the initiate addresses 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 throughout the year. “Here and there the enormous maws of the crocodiles opened as if they wanted to confirm it,” writes Lantier . Then all the women went back out of the water. Once on the bank, they took off their clothes and went to bathe in the water again, amidst the crocodiles. A few minutes later they came out of 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 'miracles' that substantiate the axioms of their religion.

Unconscious forces manifest themselves as wild animals

In previous chapters, we have already emphasized the importance of animal energies with regard to initiations. Let us gather some data on this.

*In *Initiation ** 8, Elisabeth Haich gives an autobiographical account of a past life in ancient Egypt. She elaborates on the preparations for her occult initiation and the tasks she has to perform during her out-of-body experiences. Regarding this, she says: “Nor did I know that during my journey of discovery to the other world, the realm of the unconscious, those unconscious forces would throw themselves at me like wild animals.” Apparently, that deep and animalistic layer within us fights for its own self-preservation, and all the more fiercely the more this layer feels threatened by a higher type of initiation. It is known that possessed people also resist more fiercely when an exorcism threatens.

This is somewhat comparable to some neurotics and psychotics who consult a psychiatrist. They say they want to be cured, yet they have only one fear: that he will expose what they would rather not see exposed. That, too, is an ambivalence or duality. Hence the title of a book by Freud : **Die Flucht in die Krankheit ** (Flight into Illness). Such people are rarely curable; in their unconscious and subconscious depths, they prefer to remain ill. Or, put on another level of reality, the minds that cause this behavior fight for their existence and for their dwelling place: the sick person.

A near-death experience can be regarded as a kind of occult initiation (6.1.2.). Many people testify afterwards that it was a glorious experience: “I no longer simply believe in an immortal soul and life after death. I am certain that I will continue to exist after death.” For others, however, it was the most horrific experience they had ever known. They saw hills full of naked people who looked like a sort of zombies. The image of their nakedness also refers

to this. They are stripped of just about everything and possess hardly any life force. Whoever 'sees' this, therefore, finds themselves at that moment in a very low sphere.

Dedet , author of **La mémoire du fleuve** (*The Memory of the River*), (4.3.2.) also underwent an initiation into the rituals of the Bwiti , a tribe in Gabon. He, too, 'saw' naked people during this. In essence, such an initiation comes down to this: one wishes to thoroughly overcome the difficulties of life once and for all. In an out-of-body state and on a different level of reality, those difficulties, like wild animals, come concentrated upon the initiate and threaten to destroy him or her. It requires immense self-control, fighting spirit, and patience to succeed in this. In those cultures, such an initiation is particularly harsh. The initiation into Ngil (3.3.3.) already bore witness to this . J. Grant's book ** Winged Pharaoh ** recounts autobiographically such an initiation in a previous life in Egypt. Grant says that a certain Hekket failed in this, and was blind and mute for the rest of his life. But this is then merely the biological impact of the damage in his higher subtle bodies.

E. Haich also describes in her book *Initiation* (4.2.1.) that she was initiated in Egypt in a previous life, but that this failed. She tells of the enormous price she paid for this failure, and the many lifetimes she needed to regain her former level.

In this way, a successful initiation accelerates a part of human evolution. A failure apparently slows it down. Ordinary life, lived conscientiously, can also be viewed as an initiation. In this case, the various difficulties inherent in every life are spread over a longer period—the entire life. In this way, experiencing and processing many setbacks is very meaningful. Among others, Elisabeth- Kübler -Ross , Rabindranath Tagore , KO Schmidt and Carlos Castaneda wrote about this (5.1.3.).

Religion and magic will, to cope with all these difficulties, call upon the help of higher beings. That is also the reason why the religious and magically inclined person prays. Moreover, to assure himself of the sound ethics of such extra-biblical gods and energies, and possibly to bring them into order, the Biblical person will call upon the Holy Trinity, which forces the extra-biblical beings into order.

The life force of the Indian

Let us recall the life dream of the young Indian (3.3.4.). He had to give a description of his dreams, of what the spirits communicated to him in them,

but also of the animals he encountered. His dream concerns an initiation and is therefore, in that cultural context, so much more than 'merely' a foolish fiction. It is not so much about the individual animals appearing to him on another level of reality. What is important is the contact thus established with the spirits and gods who have these animals under their care. And with their energies. These can help the tribe to survive in difficult times.

Let us refer to the magicians of the Mennonites , the Native American tribe in Canada (3.3.5.). The white magician treats ailments based on his knowledge of plants (phytotherapy). He limits himself to employing the life force, “la vertu ”, of herbs. The black magician likewise composes powders, potions, and “magical mixtures.” However, he does not do this solely from herbs, but from the remains of ferocious predators. In this way, his powders contain life forces and spirits that are primitive, cruel, and wild, but consequently also possess considerably more power. Consequently, the black magician exhibits 'predatory' behavior much more easily. The type of life force used helps determine morality. The application of animal life force also leads to an animal morality—that is, the morality of the gods who rule the animal world. Gods for whom the distinction between good and evil hardly applies.

10.1.1 Taking a step back

Animal souls

The story of Goosy , the partridge dog, struck us as very sympathetic. Quite a few individual animals really cannot be blamed for anything bad. The story of the Psyllas is somewhat different. We do not exactly melt with sympathy for snakes, cobras, or scorpions, and actually, Moussa's method reminded us a bit of hypnosis. It was also not directly about the individual animal, but about the animal soul and the spirit that governs this part of the animal kingdom. In what follows, we will not so much place the emphasis on the individual animal, but rather on the energies, forces, and beings that govern the animal kingdom. Let us examine what has already been mentioned regarding this in the previous chapters.

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. Servan-Schreiber says that we are condemned to live with within our brain the brain of the animals that preceded us in evolution (4.3.2.). But plants, too, preceded us in that evolution. Empedocles claimed to remember a number of incarnations as a boy and a girl, but also as a plant, a bird, and a fish.

A wolf

Let us refer to Fortune 's demon of vengeance (7.4.1.). This took the form of a wolf. Her intense anger did not materialize into, for example, a shadowy higher man, but rather into a subtle lower wolf. Something in her anger shows a kinship with the characteristics of that predator. That is why it is an animal form that comes to life. Thus, Leadbeater testifies in **Les aides invisibles* ^{9*} (The Invisible Helpers) that a mother who mobilized all her strength to assist her dying child gave rise to a kind of angel in subtle matter. One notices the difference. Fortune 's thought of revenge leads to a wolf; the thought and emotion of the mother to help her child manifested itself in subtle matter as an angel.

Let us note that the chlysti , once in wild ecstasy, howl and bark like wild dogs (9.3.2.) and also beat each other until they bleed. The man who surrenders to the “wild self” and to the titanic forces thus summoned seems like a degenerate animal.

An eagle

Carlos Castaneda wrote a number of books about his relationship with the Native American sorcerer and shaman Don Juan Matus , who introduced him to magic. In ** The Eagle 's Gift* ^{10*}, Castaneda recounts how, under the guidance of this magician, he achieves a subtle out-of-body experience. What is striking is that he does not do this with a subtle body in the form of a human, but that this body takes the form of an eagle, and thus 'flies' into the other world.

A vulture

The Afrikaans writer Konaré Adam-Ba , **L' épopée de Segu ** (The Epic of Segu), 1987, relates: “Equipped with my university education, I went to Africa to seek out the Griots , the descendants of a great prince. I asked them to verify my claims regarding the conquests of their ancestor against the available evidence. That question meant nothing to them. They did, however, tell me that their ancestor possessed the ability to transform himself into a vulture to guard his immense territory. How, K. Adam wonders, under such conditions, to write history so that a large audience can grasp it? How to translate historical works or treatises into national languages if, once translated, they mean nothing to the reading public? ”

A snake

Attilio Gatti , in his book *Sangoma* ¹¹, relates: Matumba , a Zulu , was

mourning the death of Tebeeni , the youngest of his three wives. A week earlier, she had given birth to a son. A few days later, Gatti 's attention was drawn by the screams of some village women. They pointed to Tebeeni 's hut , where a large venomous snake had just crept in. Gatti did not hesitate for a moment, took his rifle, and suggested to Matumba that the animal be shot. Gatti expected an approving confirmation, but instead, Matumba reacted indignantly and asked Gatti if he had gone mad. Matumba emphasized that the snake was imbued with the spirit of Tebeeni and that his deceased wife had simply come to check if her son, her husband, and everyone she had known were doing well. Therefore, Matumba continued , the snake had to be carefully led around the village so that Tebeeni could determine for himself that everything was to his liking. So the village sorcerer was summoned. He brought his magic flute and began to play a strongly rhythmic melody on it. Neatly in time, the snake, as if hypnotized, began to sway back and forth while the sorcerer slowly led her around the entire village. Thus the snake crawled brushing past 'her' baby, past 'her' Matumba , and past her many relatives, to ascertain that everything in the village was proceeding as desired, notwithstanding the death of Tebeeni . Once she was convinced of this, the sorcerer escorted the snake out of the kraal, after which she disappeared back into the wilderness. So much for this testimony of Gatti .

A donkey

Let us refer to the story of the lama, who had wasted his time on earth and done nothing to reach a greater inner height. According to the magician Drukpa Kunle he was reborn as a donkey (9.3.3.).

An insect

In these samples, we were primarily discussing the lowering of the level from human to animal. With the Kai, they go a step further: the soul can lower itself to an insect soul, and possibly even lower.

Ch . Keysser , *Aus *Dem Leben der Kaileute** ¹²(From the Life of the Kai) writes about his stay with the Kai. These are pygmy-like Melanesians , small in stature, who live on the northeast coast of New Guinea. According to the Kai, the soul has a second characteristic after death, besides its subtlety. It can change form. After the death of the biological body, a kind of soul-death follows . The human soul descends in standard. It becomes an animal soul, then an insect soul, and if necessary, even that standard dies. This lowering of rank or standard causes the soul to be disappointed. And also furious. Among the Kai, the anger of a dead person is one of the causes of fear of the deceased.

This assertion may seem absurd, yet it concerns a widespread phenomenon. This is evident from Clara Gallini , * *La danse de l'argia . Fête et guérison en sardaigne* *. ¹³ (The Argia Dance , feast and healing in Sardinia). Author discusses an ancient exorcism that still existed in Sardinia until the last century and was known throughout the Mediterranean as ' tarantism ' or ' tarantulism '. It is based on the bite of a spider, the ' latrodectus'. *Tredecimguttatus* , which causes painful poisoning in humans and is, moreover, difficult or impossible to cure. One can attempt to treat the bite and the subsequent inflammation medically, but this proves to be woefully insufficient. To the ancient Mediterranean cultures, it was clear that this was more than a biological phenomenon; indeed, that it had an occult background. Let us briefly explain this.

To the common man, the spider was inhabited, indeed possessed, by an ' argia ' (plural: arge), the soul of a person who had lived a bad life and was therefore relegated to the underworld after earthly life. Embittered by their poor living conditions, such souls begrudge the people on earth the happiness that they themselves lack. Thus, they take revenge by imbuing such spiders with life and inducing them to bite people. Through this wound, they appropriate the life force of the one who was bitten, the life force that they otherwise barely find in their pitiful situation.

The common man knew: how to escape the grip of such evil beings? By appeasing them, by giving them energy, specifically that energy evoked by sexuality. The villagers would then hold carnival-like feasts, during which they engaged in a great deal of sexual talk and, moreover, displayed rather sexually charged and obscene scenes. This calmed the evil souls somewhat, and once satisfied, they partially and temporarily loosened their grip on the sick person, who then seemingly recovered. And this continued until the evil soul decided it was ready for another dose of extra energy and inspired the spider to bite and sicken someone again. The by now so familiar “do ut des” (doing but doing). In this low standard and capricious behavior, one recognizes the unpredictability of entities of the supernatural level. The evil soul first causes the illness, but once satisfied, it loosens its grip and is simultaneously the remedy. The writer Gallini even says: “it is the only remedy.”

By performing such sexual rites—sexuality fuses and strengthens energetic bonds—one achieves a provisional cure, but after a while the perpetrators claim a portion (if not the whole) of the life force of the exorcists

in order to sustain themselves on an energetic level. For every act—certainly of that nature—demands the necessary and sufficient life force. Thus, the sick person is ultimately—after his death he remains infected by the ailment for centuries, if necessary—worse off than at the beginning. Without an appeal to high Trinitarian energies, no definitive cure is possible here. That is the reason why the episcopate in Sardinia is so opposed to the Argia incantations which—according to the author—continued into the 1960s.

Animal energies

All these testimonies indicate that animal energies may indeed be at work in the depths of man, and that he does not always have a sufficient grip on them.

Leadbeater , in **Innerlijk leven** ¹⁴, writes: “When a person, through a corrupted desire, develops a strong bond with some animal or other, the astral body of such a person exhibits those animalistic traits.” From the same author, we read in **Het astraalgebied** ¹⁵: “Someone whose thoughts are animalistic, sensual, and greedy travels the world carrying a polluting atmosphere with him everywhere. This is populated with the disgusting creatures he himself has created. With this, he is a dangerous plague to his fellow men because he can infect others with those influences.” It does not surprise seers that such people then exit at an infra-human level, at a level that approaches the animalistic. Such animalistic forms also manifest themselves in the aura of such a person. The tragedy is that the final exit of such a person, death, is also animalistic. Which implies that he or she, according to the axiom that like seeks like, will also descend to animalistic and low levels. That is an involution, a backward evolution.

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 'unanimals', for the animal, as a creature, is good. The examples further show that in many pagan religions, animals and the beings that control them are central. This suggests that the distance between man and animal is in a number of cases quite a bit smaller than we would wish. Soloviev saw a deified man, divine in the biblical sense, as the goal of evolution. According to some seers, the distance between animal and man is smaller than the distance between man and God-man . If this is indeed the case, then present-day man still has a whole evolution ahead of him.

There will always be a chasm.

Moreover, that religious evolution does not always proceed in a favorable direction is evident, for example, from the following testimony. H.G. Clouzot 's book , **Le cheval des dieux* ^{16*} (The Horse of the Gods), is, in the form of a travelogue, a description of the sacred initiation rites of Brazilian Candomblé , a South American religion. Clouzot describes how the three girls who presented themselves for the initiation lost all self-respect over the course of weeks and shed all semblance of human behavior. Gradually, they found it more difficult to express themselves. Indeed, like four-legged animals, they got down on their hands and feet to lick up the dishes served to them. Vera, Clouzot 's Brazilian wife , writes that she felt the 'psychological' distance between her and the girls growing ever larger. “I have the impression,” she said, “that a chasm will forever exist between us (the Clouzots) and the girls. Instead of bringing them goojava fruit jelly (note: a type of fruit), I should—just as the initiating Negro does constantly—insult them, call them 'dirty' Negresses and say that they 'stink,' but I will never be able to handle such a thing.”

In other words, this animalization is due to the demonistic method of the Candomble (in Bahia). Gods of a low, indeed animalistic level, of the ' primordial chaos ', penetrate the mediums and thus cause the initiation, here actually a form of 'animalization'.

Nebuchadnezzar

The Bible, *Daniel 4 :11/34* also describes a form of animalization: the madness of a ruler. King Nebuchadnezzar has a dream. In it, he sees a tree that grows very quickly and becomes fruitful, until a ‘watchful one’ (understand: an angel who is always watchful) cries out: “Cut down the tree. But leave its rootstock in the ground. In chains it must dwell in the green of the field. Its human heart will be turned into that of an animal. Thus seven times will pass .”

The prophet Daniel receives the difficult task from the prince to interpret the dream. Daniel, inspired by God, explains: “The tree represents the prince. The angel foretells that he will live in madness for a time like an animal. And this until the prince realizes that not he, but the Most High God controls princely power. Restoration is possible if the prince atones for his unscrupulousness with conscientious deeds and for his misdeeds by treating the poor people in his kingdom with mercy. ”

The following year, the king admires the glory of Babylon, which came about “thanks to his own royal power.” The ruler continues to rule in an

autonomous, arrogant, and God-estranged manner, notwithstanding that he was warned against this in his dream. At that moment, a voice sounds from heaven saying that the kingship is being taken from him. From then on, Nebuchadnezzar displays animalistic behavior, even going so far as to eat grass like an ox and crawl on all fours. Because he subsequently converts to God, he receives rehabilitation.

The story illustrates Biblical moralism as a prerequisite for attaining vitality and a successful life, as well as Biblical immoralism that ultimately leads to failure. The prince undergoes a form of divine judgment.

10.1.2. A fight

Watching a toad until it dies

R. Montandon , **De la bête à l'homme* ^{17*} (From Animal to Man), describes a rather bizarre experiment in Champagne, near Etoges , in September 1817. Let us summarize his story.

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 uncrossed them, clasped his hands, and rested on them. His hands 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 intensified within him. Had the experiment lasted a few more moments, he would not have known whether he could have continued. He

could no longer bear the excitement and added that he would have collapsed or become unwell. Or that something even worse would have befallen him. Afterwards, the doctor felt seriously ill. He attributed this to the revulsion and to 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.

The power of the eye

Montandon (oc) cites Ch. Lafontaine, **L'art de magnétiser*^{18*} (The Art of Magnetizing). Lafontaine, as a magnetizer, works with soul substance. 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, 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 creeping 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. That 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, such that the soul substance of the animal—in this case the toad—takes possession of the human soul depths, and man unconsciously becomes a 'path', yet subject to the physical path before him.

Compare this, for example, with the subtle aspect of hypnosis. We already referred to it indirectly in de Rochas's book, **L'Extériorisation de la Sensibilité**. (The externalization of sensitivity), (4.2.2.). The hypnotist indeed permeates the hypnotized person with his soul substance, while the soul substance of the hypnotized person exits in the process, to make room for that of the hypnotist. It is precisely because of this that the latter can make his suggestion come true. Lafontaine warns: "Once wholly and completely in the enchantment, under the spell of the toad, one can no longer get out of it alone". The animal (understand: the spirit that controls that part of reality) can turn out magically stronger.

A magical and animalistic showdown

J. Grant's **Eyes of Horus*^{19*}, an autobiographical work recounting a past existence in Egypt, describes an occult battle between two mages. We summarize. "Although I had never witnessed a magical confrontation, I knew that both priests would combine their available powers into a thought form,

which at that level would be as strong as if they had materialized in the material world. These thought forms would, of course, remain invisible, except to those trained in seeing at a level higher than the three-dimensional.”

There stood the two mages, Khepa -Ra and Hekhet, facing each other. Hekhet stretched out his right hand with the index and middle fingers forward, the thumb and the other fingers clasped in the palm of his hand. I knew that this method of directing energy was often employed, both to heal and to destroy. Khepa creates a personification of Horus in the form of a falcon. Hekhet is indeed a very powerful mage! He has cast a serpent of Apep around Khepa . The monstrosity sucks life force from him. His strength diminishes by the second.

Nothing visible touched the two priests; they made no sound—and yet sweat dripped from their bodies from an extreme exertion. All eyes were fixed on Khepa , who was on the verge of collapsing. Suddenly, as if in an almost impossible effort, he straightened up. He stretched out his hands and then brought them to his sides, like a falcon folding its wings before swooping down on its prey. Hekhet shrieked. It sounded like the high, shrill cry of a hare caught in the talons of a falcon. He rubbed his throat with one hand while trying to shield his eyes with the other. He screamed: 'I am going blind! I am going blind!' Again I heard the voice of the seer: “The falcon has him by the throat. The talons have penetrated deep into his flesh. He will never be able to find the strength to rip them out! The falcon is pecking at his eyes.” “Of the high priest of Sekhmet, not much more remained than an ordinary and blind man.” So much for this testimony.

What we wish to draw attention to here: the subtle thought forms that both Magi bring into existence are here, too, not human, but animalistic: a falcon and a snake. Let us refer again to Fortune 's demon of vengeance, a dog, and to *Daniel 7:9/14* , who says that the kingdoms of this world resemble animals, just as the kingdom of God resembles a man.

These two examples also point to a kinship between humans and animals.

10.2. Nahualism

Nahualism confirms and clarifies that mysterious occult bond between man and animal. We clarify this with a number of samples.

10.2.1. A magical ritual

A totem

Many youth movements assign a totem name to members who are admitted into the group. That name usually relates to their individual character. For instance, the totem name 'Jovial Beaver' might indicate that you are active and social. It can be described as an educational, social, and folkloric custom. There is nothing more to it than that.

In ethnology and religious studies, however, it concerns something else. There, a totem is an object or an animal with which one feels connected in a mysterious, subtle, and magical way. The term 'totemism' comes from the Ojibwa language, a language spoken north of the North American Great Lakes, and roughly means: "He belongs to my blood kinship." Thus, an Ojibwa Indian feels a strong bond with his totem animal. We notice the blood again, blood as a carrier of life force. Which brings us back to animism: all reality has a sacred side that is connected to beings and energies.

R. Montandon , in **De la bête à l' homme** ²⁰(From Animal to Man), also mentions this particularly remarkable kinship. He writes: "It is known that the totem animal is sacred to the members of the clan and is connected to each member by a kind of bond, whereby it becomes something like a parent to him. Each member is connected to the animal by the same obligations he has towards the other clan members. Purely profane, such a thing naturally sounds absurd. Sacred, however, it becomes a completely different story ." This will become clear later. From a sacred perspective, totemism is the most striking form of fetishism (7.5.): a stone, a natural product, a plant, an animal, a human—all of these can be a totem.

Nahualism

Related to totemism is the so-called ' nahualism '. It occurs across almost the entire globe and is widespread in archaic cultures. It also concerns a mysterious, magical bond between human 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 depths of the animal's soul 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 , **La religion* ^{21*} (On Religion), writes that a redskin had a bison as a Manitou . The redskin clarified, however, that he did not worship the bison itself, but the Manitou of all bison, which resided beneath the earth. What the redskin calls his ' Manitou ' corresponds to what we call the ' Nahual ' here.

An exchange of properties

Father Trilles , *Les Pygmées de la forêt équatoriale*²² (The Pygmies of the Equatorial Forest) mentions in a footnote that, among the Negritos among others , the main idea of the totem is to appropriate at least a part 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 vision. The exchange of soul substance also means the exchange of character traits. The Negro who has the carrion falcon as a totem bird is convinced that when he goes hunting, his gaze possesses the speed and sharpness of the falcon.

One thus 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 ensure a successful hunt, such as very good eyesight.

The ritual is once again a form of a "do ut des": I, 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 grant me a part of your animal characteristics, so that I, and with me the entire tribe, may survive.

Robert Ambelain , **Le vampirisme* ^{23*} (Vampirism), confirms this "passation" "d'âme " , this exchange of souls . He says that the exchange consists of character traits being exchanged along with the transfer of soul matter .

The totem spirit or the nahual is situated in an object, for example in a totem pole, in a plant, or in an animal. Mantically gifted individuals 'see' or 'feel' these invisible beings through the object, the plant, or the animal.

The bloody initiation

In this ritual, which aims to bring man and animal into magical contact, a cut is made as an outward sign in both the animal and the initiate, so that a blood exchange takes place. The blood of the one is thus inoculated into the other. It is a reciprocal process. With the panther, for example, one cuts into the ear; with the snake, an incision is made slightly below the ear. An exchange of human and animal life takes place, life in a very occult sense. One could say that through this, the animal becomes somewhat humanized, and the man somewhat animalized. As a result of this rite, a specific bond exists between the initiate and the animal. From then on, there is a remarkable similarity in the course of their lives. If one is wounded, so is the other. If one dies, the other dies simultaneously. One speaks of a repercussion or backlash. Through this rite, the human acquires 'animalistic' characteristics that he can use to survive. To hunt, you need the gaze of a falcon, or the strength and courage of a lion. To heal people, you need snake energy.

In connection with such an exchange of life force, let us also refer to Christianity and the celebration of the Eucharist. There it reads: "Whoever drinks my blood and eats my flesh possesses my life force." It likewise concerns the subtle energy present in the blood, which is transferred, now in an immaterial way. Let us illustrate this with the expression of the Greek Church Fathers: "incarnatio Dei, Hominis" deificatio", "the incarnation of God leads to the deification of man". Given the Divine origin, that energy is therefore considerably more powerful than that of a human, animal, or plant. We will return to this later.

A sexual initiation

R. Peyrefitte, *Les conquêtes d'Alexandre*²⁴ (The Conquests of Alexander) mentions that for the inhabitants of the ancient Egyptian city of Mendes, the 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 this regard, 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 goats, the husbands of the goats, engage in intercourse with women".

The very term 'sacred' attributed to the goat makes us sense that this concerns an animistic phenomenon. A spirit, a god, animates the goat and radiates energies. Lower, goetic ones, of course. But the female women who

had intercourse with the goat could perform healings, cast incantations, and offer counsel on matters of life. Here, too, intimate contact with a lower animal facilitated attunement to the goetic problem. Because such women received thorough training, and also because they communicated with 'higher' energy-rich beings through the goat, they proved stronger than goetic evil.

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 visibly manifested within it, linking 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), animals, and humans.

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. 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 a chasm between experiencing sex with animals as we know it in our desacralized pornography—which is an abhorrence and a horror to those cultures—and the way in which they deal with that sexuality through their nahualism . Let us delve further into such rituals.

Goèteia

In ancient Greek, “ goèteia ” is the name given to this type of magic, in which at least one of the participants utters lower magical spells. ' Goè ' means, in Greek, “to scream.” This is because the caller wants to drive the demons out of their houses, out of their caves, through his cries. All kinds of invisible beings come to these magical scenes and mingle their energy—usually the wildest—with that of the participants. Yet this wildness is a controlled wildness, as is the case everywhere in gothic orgies. It is a wild ritual that aims to create well-defined forms of thought and energies.

The goety is a good antidote to physical and moral evil. The animal, for example, easily invokes the root causes of a physical or mental illness. It helps the one acting through healing, incantation, or consultation—human or deity, or rather both at the same time—to adapt to the problem.

The animal, in its inferior status, is constantly attuned to the Goetic . The higher-situated human is not. To understand a problem of Goetic origin, the healer must be aware of it and concentrate: the animal involved (and trained) can be of great help in this. The following examples will clarify this point. We apologize for the crude initiation rituals we are now presenting.

10.2.2. Twadekili and the python

A new female python

Van der Leeuw , in **De primitieve mens en de religie** ²⁵, 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** ²⁶. 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 python woman . 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 python woman is also initiated. Twadekili lives in the northern part of Natal, South Africa, in the Xosa Mountains , in a kraal, in a few huts 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-Christian world. It is understandable that Yahweh, after revealing Himself to His people, was angered by this.

But Christianity was, when Colonel Gatti the python woman Twadekili got to know, but had not yet penetrated into Natal. Thus, those cultures made do with the energies they encountered in the plant and animal world. Animals possess an occult energy that is in many cases considerably stronger than the energies of plants. And Twadekili, among others, makes use of this. Whenever she faces a difficult problem, she involves the python. This coexistence entails, as mentioned, 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 spirit of the deceased and that of her python thus continue to work as inspirations in and around the successor and her snake.

The successor

, 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 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 female python . 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 engages in long conversations with her. Other visiting healers must impart 'knowledge'— primeval 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 . (Note: the term 'daughter' is understood here in a magical sense; she acquires the same occult nature as her predecessor .) For years, training then follows 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 woman of Umkulu - Mkulu . She then receives the counselling snake, who immediately becomes her ' 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 full-fledged healer.

The initiation

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, whether consciously or unconsciously, was going to the snake lair." (Note: 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 when 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 beast, between Ramini and the python, and the spirit that governs 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.

10.2.3. A powerful energy

The energy of animals is stronger

Plants can be used to combat diseases because of their chemical composition. In that case, they are used on a physical or biological level. However, many healing techniques rely on the subtle energies of plants and of the beings behind them. Let us refer to the dream of the Tarahumara (6.3.). Dona Modesta , the herbalist from the Amazon region, then told us about the specific dream through which one enters into contact with the spirits of the plants. For her, the real world is not this world, but the world where the spirit of Osha , her 'helper' in the world of plant spirits, resides. It reminds us somewhat of Plato 's theory of forms and of Albinos , who says that they are the thoughts of God (5.1.2.). For them, ideas are objective realities, just as the spirits are for Dona . Modesta .

Animals also possess a subtle energy. However, they stand higher on the ladder of evolution and have an energy that is many times more powerful than that of plants. Through some blood or sexual ritual, the magician or sorceress then establishes contact with the spirit behind the plant or animal so that the soul substance can be exchanged (8.3.). And with this, a number of attributes as well. Twadekili works with that energy . Not so much with the energy of the individual animal, but rather with the energy of the being, the deity, that has this animal species under its care. The animal is thus a mediator, an intermediary being between man and the deity.

In magical matters, it is always the strongest who wins. In the rituals of Santeria and Macumba , the gods were stronger than the mediums. The mediums were subjugated and lost their individuality. Indeed, they became possessed. With Twadekili , this is not the case at all. She retains her quiet self-possession. She is the stronger one and constantly remains in control of the snake. Moreover, her magic is not wild at all. It is a splendid example of religion and sexuality, but in a controlled manner. In that sense, her testimony in the previous chapter could belong under controlled rituals (3.3.3.). However, since this concerns sexuality with animals, it is appropriate to place the story in this chapter, which deals specifically with Nahualism .

The snake and the earth

Bleeker , in **De moedergodin in oudheid** (*The Mother Goddess in Antiquity* ²⁷), broadens the meaning of the concept. Not only the spirit of the snakes, but also the energy of the “divine earth” is at work in the actual snake. The animal is indeed in constant contact with the earth. He states that the snake is the animal that pre-eminently represents the divine earth. This was known to all ancient peoples, including the Greeks. The snake thus possesses a

double subtle energy: that of the spirit of the snakes, and that of the earth. The animal therefore also easily evokes the earthbound , goetic causes of, for example, a physical or psychological illness. In its lower status, the snake is continuously attuned to ' goetically '. The higher human being is not. To grasp a problem caused by goeticism , the magician must attune to the animal. Once trained, the animal can render excellent service. It helps the one acting in a healing, exorcising, and advisory capacity—a human or a deity, or rather the two together—with the alignment and the solution of the problem.

By now, we know the great axiom: evil can only be eliminated by an evil that turns out stronger and absorbs the weaker. Whoever, therefore, knows how to magically harness that animal energy is capable of a great deal. Many cities in ancient Greece had such a ' peribolos ', a domain enclosed by boundary stones, where ' wise snakes ' were cultivated. Among the Greeks, these animals were the material witnesses in which the deity Asklepios resided. In other words, for the Greeks, the god Asklepios , visibly present, was represented in the snake.

In one of the temples of ancient Egypt, the visitor finds a large room filled with mummified crocodiles. These animals, too, could be involved as nahual in healings of all kinds.

10.2.4. The python and the blind man A healing

Let us return to healings based on Nahualism . If what was said above regarding the application of more powerful energies is correct, then that must lead to verifiable results. For this, let us return the floor to Colonel Gatti , *People and Animals in Africa* ²⁸. He speaks.

Once, but then only once during the entire time I spent near Twadekili 's kraal, I was permitted to witness how her python acted as her active partner. It was during one of her most remarkable healings, which, as long as it had not been properly thought through and reasoned, seemed like a miracle.

One day, an elderly native came to the kraal. He moved forward with difficulty, feeling the ground with his stick. His body was deeply bent forward. Thus, the poor fellow slowly approached the place where he heard Twadekili speaking with me. I noticed immediately that his eyes were terribly inflamed and swollen, so much so that they aroused both disgust and pity in me. When he stopped beside us and greeted the python priestess humbly and

respectfully, she answered him in her usual manner. "The white rooster is ready," she said, "he was waiting for your arrival." What did a white rooster have to do with this man's blindness? I wondered if I had misunderstood Twadekili's words and how she had been informed in advance of that man's arrival, when her pupil Ramini came out of her own hut. In her hands, she carried a white rooster. Twadekili took him, mumbled a few magic words, and then began to rub his head on the ground. His beak had to draw intricate hieroglyphs in the dust while doing so, until the bird became completely stiff, hypnotized, so to speak. The rooster was now so completely in the power of the python priestess that, when she placed him on the patient's head, he remained standing there motionless, with his legs as stiff as drumsticks. Other words followed, which I could not understand. Twadekili's hands made a few magical stroking movements. Then a knife flashed, and the bird's head fell to the ground, while a stream of blood flowed over the face of the motionless patient.

The giant snake straightened up

In the silence that fell over the entire kraal, I heard the soft footsteps of the returning Ramini. She handed Twadekili a wooden dish on which lay a thick, rather solid porridge, apparently of boiled herbs. She took a handful of it and spread this mixture thickly over the patient's blood-strewn eyes. Then she led him to her hut, helped him through the low door, and invited me with a nod of her head to follow her.

This invitation surprised me so much that I went inside before I had even thought of the python. Once inside, I saw the snake, and for a few seconds I regretted my haste. But it was too late to retreat. "Don't be an idiot," I said to myself, when my eyes had adjusted to the darkness and fixed on the giant snake crawling out of its nest. "And keep calm!" Of course, I should have known better and needn't have been afraid of Twadekili's python. I should have realized, rather, that she would not allow anything unpleasant to happen. Moreover, she and her patient were positioned between me and the python. Yet, I could not suppress the feeling of unease that a snake always arouses in me. Higher and higher the giant snake rose, until its head was level with the blind man's head.

At this point, a sort of silent command from the priestess held her back. And in that state she remained, as motionless as a stuffed specimen, except for the constant flashing of her tongue. Twadekili must have been very certain of her power over the monster, for for the first time since our entry into the hut, she turned her fixed gaze away from the snake. She turned

around and closed her eyes for a moment, as if she were exhausted by the exertion of the unusual concentration she had imposed upon herself. Then she bent down and picked up a gourd, which, as far as I could see, was filled with clear water. With the gourd in her hands and without paying any further attention to the python, she turned to the man and began to speak to him. First slowly, then faster and faster, in increasingly agitated tones, until her voice reached a shrill, hysterical sound that I had never thought possible from her. Then she suddenly fell silent.

Now followed the shrillest scream I have ever heard. "The python!" she shrieked. And at the same time, she threw the cold water from the gourd right into the man's face. "The python!" she screamed again. "There she is! Right in front of your face! Look at her! Look at her! She is coming at you!" The man gasped. He shook his head. Quickly, he ran his hand over his eyes and opened them. A cry of deep terror followed, and he slid down to the ground unconscious.

Umkulu-Mkulu, they believe

python priestess sighed deeply. She looked at me with an infinitely weary smile. Then she turned to the python, which had not moved since then and whose devilish eyes (note: this is the author's interpretation, Gatti . Essentially, it concerns the application of animal energies, which are applied here for healing purposes and are therefore certainly not 'devilish') now met hers again. The snake began to retreat very slowly, slid down almost imperceptibly, and withdrew. I cannot say how long it took. But finally, she had coiled up completely and lay back in her dark nest. Only her devilish eyes sparkled with a malevolent glint. We went outside. And I must confess that the light and warmth of the sun had rarely seemed so beneficial to me as they did now. Without speaking a word, we sat down on either side of the doorway.

Immediately thereafter, Ramini approached us, with a bleating white goat under her left arm and a wooden bowl in her right hand. She entered the python priestess's hut and closed the door behind her. Shortly thereafter, I heard a final stifled "baa" and the unmistakable sound of swallowing. (Note: The goat was given to the snake as food as a reward). Behind us, the door opened. The man came out. Alone and standing bolt upright. His eyes were almost normal; they sparkled and were filled with tears of unspeakable happiness. I saw that Ramini had washed his eyes. The python priestess stared into the distance, into her own world invisible to us. The man did not

thank her. He merely squatted down on the ground beside her. “Umkulu-Mkulu be praised,” she spoke, still gazing into the distance.

“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 testimony of Gatti .

It is as if what he sees and depicts is merely the foreground, while in the background, the spirit of the preceding healer and the spirit of her snake, under the guidance of the supreme being of snakes, are actually at work.

Incidentally: Gatti , as a good ethnologist, rejects the term 'miracle'. “It seems so,” he says (oc, 177), and he limits himself critically to calling it a “sensational event.” That is a nominalist interpretation. But it completely ignores what those performing it—Twadekili , Ramini , the snake, and the blind man undergoing it—say themselves as immediate participants. So much for the account of an eyewitness ethnologist. Furthermore: Umkulu-Mkulu is the supreme being worshipped by the Xosa and the sky god, to whom the healing is ultimately attributed.

Religion, sexuality and the animal

Here, one sees the curious connection between religion, sexuality, and the animal illustrated in a positive way. It is religion, for it concerns subtle energies and the deity who controls the snakes. Moreover, this deity is situated within a broader context: ultimately, the supreme being lies at the basis of healing. Sexuality is also involved, for the snake is the partner of the virginal Twadekili . How this should be viewed is not described in Gatti 's story . But that it is no easy task is evident from Ramini 's years of magical training before she seeks out her partner in 'the snake army'. One must indeed share the axiomatics of these cultures to understand them. But if Gatti 's testimony is based on truth, as he claims, then there are “the facts that do not lie”. One can discuss interpretations of facts, but not the facts themselves.

Drukpa 's stories Kunle (9.3.3.) the ethical character of such practices. It is impossible to claim that such cures are evil. It is impossible to blame these cultures for employing energies and beings to improve the quality of their lives, even if these are sexually charged, and even if they work with animal energies. Conversely, people like Twadekili would be infinitely astonished and deeply shocked if they saw how our culture displays in quite a few pornographic magazines what some Western people are capable of when it

comes to sex with animals. Reality has a profane and a sacred side. Our culture is, to put it mildly, not always aware of the latter. It seems like an upside-down world, that it is precisely primitives who point out to us that even in the 'flesh' of sexuality and in animals, far more 'spirit' is hidden than Westerners even suspect.

A valid stadium

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 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 speaking to them about Trinitarian energies, and, sensitive as such people are, allowing them to effectively experience these. They too, especially they, would, for example, have sensed very well that the robe of Christ indeed possessed and radiated a great deal of energy, just as the woman who suffered from a hemorrhage (1.4.3.) also sensed this.

And subsequently, they would be free to choose which subtle energy seems most beneficial to them. Then we are a long way removed from the “credo quia absurdum” (1.4.1.), the “I believe because it is absurd” of the Church Father Tertullian, but religion becomes an experiential reality. Then, too, sound logic receives the place it deserves, and reasoning proceeds from defensible presuppositions toward a sound religious praxis. Then religion stands miles away from a neurosis, from opium, from an emotion, from an outdated stage, or from any nominalist axiomatics whatsoever.

When one has perceived sacred things, when one has accepted them, and when one has come to faith, the axioms concerning this sacred, the world, and life arise with a natural and compelling logic, and one arrives at various forms of worship. As we stated at the beginning of this book (1.4.1.), religions then become much less a matter of “blind and sometimes dangerous faith,” but much more a matter of logical 'evidence'.

Below we provide a few more testimonies of such a remarkable bond between animal and human.

10.2.5. The snake at the Ngbandi

The snake is our god.

The missionary Basil Tanghe , *The Snake among the Ngbandi* ²⁹, gives the floor to a certain Gaso , a member of the Ngbandi tribe and “a man like a tree.” He says: “Your God is in the church.” He pointed to our chapel. To us, the snake is what God is to you. The students receiving religious instruction explain that among the Ngbandi , the snake is worshipped, just as Christians worship their God.

The Ngbandi , although convinced of the 'evil' in the serpent, asked Father Tanghe at least ten times upon hearing the biblical story where the serpent tempts Eve whether the serpent was really so bad and whether the God of the Christians was truly stronger than the serpent. Gaso , as spokesman for the Ngbandi, clarifies what is at stake. A kind of spirit or god, who governs the realm of serpents and manifests himself through this animal, is worshipped and given the status of a sort of supreme spirit. From the perspective of Christianity, the spirit of the serpents is a creature of the supreme being and naturally possesses a much lower life force than its Creator.

10.2.6. The porpoise caller.

A hereditary profession

Let us consult Arthur Grimble , * *A Pattern of Islands* ^{30*}. The Gilbert Islands are an archipelago in the Pacific Ocean, northeast of Australia, halfway between the continent and Hawaii. Grimble lived there from 1912 to 1933. There, he became acquainted with a form of nahualism , a kinship between a magician and the spirit of the porpoises. Let us hear from him.

It was common knowledge there that some families possessed the power to summon porpoises. The blood relatives of the chieftain Kitiona , in Kuma , were, by heredity, the porpoise summoners of Butaritari . His first cousin was a master of that art. He could voluntarily induce the right dream state (note: a kind of out-of-body experience). In such a dream, his soul left his body and sought out the porpoises in their dwelling place, beyond the western horizon, and invited them to feasts and dances in the Kuma village. If he pronounced the words of invitation correctly—only a few knew the secret of this—the porpoises would follow him to the surface with joy. Once he had led them to the coast, he floated ahead to re-enter his body and notify the people of their arrival. It was simple even for someone who knew how to do it. It never failed. When the fat, friendly man waddled towards me on the beach and introduced himself as the great porpoise caller, I asked, somewhat irritated, when the porpoises would arrive. He said that he first had to enter

a dreamlike state but thought he would bring the fish around three or four o'clock. He also urgently asked that from now on be called "our friends from the west." The other name was forbidden and would prevent them from coming.

The King of the West comes to greet me.

"Just wait patiently now," he said, "I am getting ready for my journey," and he disappeared into his hut. The hours passed and nothing happened. It was already getting later than four o'clock. My confidence began to wane when suddenly a deep guttural sound came from the dreamer's hut. I jumped up and saw him emerge from his hut, still sleepy and staggering. Then he cried out haltingly: "Teirake ! Teirake !", "Get up, they are coming! Get up, they are coming! Our friends from the West are coming." "Let us go to the beach and welcome them." I had just wet my head a little to refresh it when a man beside me called out to me and pointed to the fish in the distance. When the porpoises arrived at the inlet, they slowed down. "The King of the West comes to greet me," said the porpoise caller as he pointed at the fish in the water. There, ten yards away, the large form of a porpoise appeared, waddling like a shimmering shadow in the greenish water. And behind him followed a whole school of porpoises.

They swam up so softly, as if in a trance. The islanders welcomed their guests with sweet words. The fish now entered shallow water, scraping along the bottom and gently rocking back and forth as if asking for help. It seemed as if their only wish was to be washed ashore. Men, women, and children removed the garlands they had woven from flowers from their heads and necks and hung them around the calm fish. Later, when the fish lay on dry land due to the low tide, men came with knives to cut them open.

And furthermore: "The King of the West has come to greet me," cries the porpoise caller. In the other world, he has made contact with the spirit, the deity of the porpoises. Or, let us say, using the Platonic idea of 'porpoise', from which power emanates and which helps the islanders to survive. Here, by providing them with food. For these people, therefore, it is a religious, a power-laden , and 'sacred' event. Let us also note the awe, the religere (1.3.), that which one does not neglect. One shows the fish a great deal of respect with sweet words, with garlands and flowers. Grimble does not mention it directly, but in such cultures it is customary to address the spirit and the individual animals in prayer and to apologize for the fact that one is going to kill the animals—in this case, the fish—as a necessity for survival. The porpoise caller first prepares himself "for his journey" and afterwards

emerges from his hut 'sleepily'. It stands to reason that this involves an out-of-body experience in which the spirits of porpoises were contacted. The distance between this archaic mentality and Platonic theory of ideas is apparently not that great.

Let us refer to the myth (5.1.2.). Traditional man ensured a good result for a practical problem by empathizing with the origin of the myth in question. Thus Eliade relates , **La poursuite de l'absolu*^{*31} (The pursuit of the absolute), that a divine being once created a kangaroo. When the Australian tribes want to catch a kangaroo, they ritually repeat this myth, which, according to them, makes the kangaroos in their region more numerous so that they can be caught and eaten. Perhaps the porpoise caller performs a similar magical practice.

10.2.7. Repercussion or impact

The same title was already mentioned in Chapter 7 (7.4.4.). Any injuries sustained by the subtle body have an impact or repercussion on the biological body. This was demonstrated by the experiment in which a woman's feelings were transferred onto a glass of water via hypnosis. A prick with a needle into the water was felt by the person under hypnosis as a prick in their own body (8.3.). In the story of Jane Brooks (7.4.4.), her subtle, out-of-body shadow, which also assumed her form, was pierced with a knife. This wounded her biological body. The following testimonies differ in that the subtle shadow of the one who has left the body does not remain 'shadowy', but enters into and takes possession of some individual animal, specifically the power animal, the animal that represents the nahual . If this animal then sustains a wound, this injury is reflected in the biological body of the magician who has entered that animal. A few samples.

The snake is my elangela .

Our source: H. Trilles , *Chez les Fang* ³²(At the Fang). 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 beast 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."

A weather tiger

Stories of a werewolf are known all over the world. A mage leaves his body, takes possession of the animal that represents his nahual , and seeks victims to appropriate their vital power. In the following, it is not a werewolf, but the nahual is a tiger. So let's talk about a "were-tiger".

K. De Jong , **De zwarte magie** ³³, 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 Toeshi had left his house during the night and returned with a wounded 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 Toeshi , however, assumed the tiger form and managed to escape.

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 body.

An owl

K. De Jong , oc 48, relates. In 1755, the following is said to have happened. A certain couple had an infant who suffered repeatedly from convulsions and died in his first year of life. During those attacks of convulsions, a black owl was seen fluttering around the lamp, and the faster it flew, the more the child gasped. When the child had completely stopped

breathing, the black beast disappeared. Not long afterward, another child of that family suffered from convulsions. Then an officer of the Imperial Guard intervened and struck the ominous black fluttering spectre with an arrow shot. A cry of pain was heard, and blood flowed down to the ground. The officer followed the trail of blood to the fireplace of the house where the chairman of the military administration lived. He ordered an investigation, and a witch was found in a room next to the fireplace. She had an arrow in her body. Blood dripped from the wound. She was questioned and confessed that she could transform herself into strange birds solely by reciting specific magic spells. In that form, she would then fly out to devour the brains of infants. The chairman had her burned alive. From then on, infants no longer suffered from cramps.

My brother, the gorilla

We consult Chr. Dedet , *La mémoire du fleuve*³⁴ (The Memory of the River). Michonet , a timber merchant, arrives in southern 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), 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 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 hear 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 was in full health that very morning. In front of his hut, he was busy cleaning vines. 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 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.

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 exactly 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?”

Father Diego and the caiman

I. Bertrand , **La sorcellerie** ³⁵(Witchcraft), cites a story that took place in Mexico. We summarize.

Father Diego was a man of great courage, fearless, like many of the pioneering missionaries. One day, he rebuked an Indian who had committed a serious offense. The result: the perpetrator was deeply displeased. He decided on revenge. Therefore, he took up position on the riverbank. After all, Father Diego had to wade through it to hear the confession of a dying man. Indeed, the Father passed by on his horse, calmly reciting his breviary. Only once in the water did his horse feel held back. The Father looked down and noticed a caiman attempting to pull the horse into the water. At this, he gave the horse the reins and prayed so fervently for God's assistance that his horse dragged the caimans out of the river. A series of blows with hooves and sticks landed on the animal's head. It was forced to let go and was left behind, dizzy. The priest traveled on. Upon arriving at his destination, he began to recount the incident. Moments later, a messenger comes to meet him and informs him of the death of the Indian, who had previously been punished by the missionary. The unfortunate Indian had died—read that carefully—under the blows of the Father and his horse, from the hooves and sticks of the Father! Father Diego verifies: the crocodile lay dead on the bank. The Indian showed the same wounds on his body. So much for this testimony.

He had turned into a crocodile.

J. Lantier's * *La cité magique* ^{36*} (The Magical City) recounts the following event, which we will 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, a trial takes place. Before the judge, all those involved confirm the truth of the story. Even the boy, now sixteen years old, can still clearly remember the circumstances of his abduction. The court of Kinshasa sentenced the man to return the son to his real parents and to pay compensation and a fine. In its considerations, the court emphatically stated 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, they still present the facts as they truly appear.

The wolf was the totem animal of the Nurembergs .

The Ancient Greek word ' Neuris ' refers to the land of the Neures , in the east of present-day Poland. What the Greek historian Herodotus (-485/-420) heard about this people seemed simply inconceivable to him. In his *Histories* ³⁷, he writes: "These Neures seem to me to be a people of Magi. For the Skutes and the Greeks who live there say that every Neure transforms himself once a year, for a few days, into 'a wolf,' only to become 'a human' again afterwards." Herodotus, unfamiliar with what motivates these Neures , says: "Such stories cannot convince me. But people assert it with rock-solid conviction; indeed, they swear an oath upon it."

D. Teuffen , in **Herodot** ³⁸(Herodotus), explains: "The witnesses rightly swear an oath on it, for 'the wolf' was the totem animal of the Neure . They were convinced that they were related to 'the wolf'. They depicted this kinship

in their liturgical plays, in which they wore wolf masks and wolf skins. Such customs, moreover, occurred regularly among the peoples who inhabited the forests of the north, where the wolf was numerous. Teuffen also mentions in his book that in 1240 the ancestor of the infamous Mongol ruler Genghis Khan (1162/1227) was a grey wolf, begotten by 'the high heavens'. His wife was a 'white hind', a female deer. According to the author, this concerns the totem animals of two tribes."

10.3. The animal in man

R. Ambelain , **Le vampirisme* ^{39*} (Vampirism), sets out what follows. The phenomenon of "passation" "d'âme ", or the exchange of soul matter , is characteristic of African and Central American voodoo rituals in particular. In this ritual, one may no longer sacrifice humans. Consequently, one takes an animal as a sacrifice. However, before performing this ritual, one detaches the doppelganger of both.

This refers to the soul to the extent that it is the source of individuality, will, and character. This doppelganger was previously called the little good angel (4.2.2.).

The animal that received the human soul substance is sacrificed. Yet in the axiomatics of that culture, it is the life force of the human, usually a child, that is sacrificed. The child, who now possesses the life force of the animal, is allowed to 'live'. The result manifests itself in a particularly eerie change in behavior of both child and animal. Ambelain states that idiots walk around in many an African village because their individual soul substance—their little angel—was taken from them through black magic. The animal, however, as soon as it absorbs the human doppelganger, always exhibits behavior that, in a strange way, is reminiscent of that of a human.

One sees that such inhuman behavior differs fundamentally from the rather minimal exchange of soul matter that takes place, for example, between Twadekili and her Python. Twadekili exhibits no animalistic behavior whatsoever. She knows fully what she is doing and where she stands, and is exceptionally well prepared by her predecessor, just as she herself invests years in the magical training of Ramini , her successor.

On the other hand, when one examines the witch formulas of medieval witches, it is striking that, for example, to make love potions, they use animals as 'ingredients': mice, lizards, toads, vipers, and the like. The animalization of human consciousness is caused by mixing a fluid of an

animal nature with the fluid of the human soul. That fluid is so 'alive' that it forms an independent being within the soul structure of the person concerned. Incidentally, this was also the method of the black magician (3.3.5.), who composed his potions from the remains of vicious predators. Hence their primitive but strong energy, hence the predatory behavior in such forms of magic.

10.4. Ex-abandoned witches and kumo

The witch Mayugl

J. Sterley , *Kumo , Hexer and Hexen in Neu -Guinea* ⁴⁰(Kumo , sorcerers and witches in New Guinea), specialized in ethnomedicine and spent five years investigating a part of New Guinea for plants and, above all, for local witchcraft practices. The local population speaks of ' kumo '. In 1971, Sterley first learned about the “incredible abilities” of such people gifted with kumo . It is claimed that they have out-of-body experiences at night and that such “flying witches” can be recognized as nocturnal light phenomena. Michonet , who shot the gorilla, also spoke of unexplained light phenomena during the warm nights (10.2.7.). As a scientist, Sterley was particularly skeptical. Only when he later saw these lights with his own eyes did he begin to concern himself with the entire phenomenon. That was in the summer of 1980. He writes: “I did not quite know what to believe, what to accept as real. Meanwhile, I know that ‘our reality’ is a limited area and that we have no awareness of what takes place outside this limited area .” This statement characterizes the entire book, which consists of seemingly loose samples in which he describes the data as accurately as possible.

On November 29, 1983, Sterley encountered a group of people sitting in a large circle at a police station. In the middle sat an apparently ordinary woman of about forty years of age on a stool. A chicken was tied up ten meters away from her. The woman stared straight ahead. Behind her stood two police officers and several prominent members of the Giglkan tribe . Someone said that Mayugl is a witch. Sterley learned that she was married to Ginbogl , but that he had died a week ago. The natives say that she struck him with kumo and killed him. Another witch revealed it. And Mayugl admitted it. Consequently, Mayugl was sent back to her father's clan.

The chicken was sitting on the ground with its neck tucked in. After a few minutes, it began to tremble. It tried to stand up and flap its wings. Then it tumbled and fell down. One of the officers picked it up and said: “The chicken is dead.” Thereupon, someone cut the chicken open. People crowded around to watch but avoided getting too close to the woman. “She cut the

chicken's entrails into pieces," said the man who had cut the chicken open. Thereupon, an officer questioned the woman. "She says she 'shot' three times." "That is correct," confirmed the man, "because the liver (note: which represents the inside of the chicken) shows three tears." "That is sufficient," said another officer, "just throw the chicken away."

Kumo can also kill people.

That witches possess "the evil eye," and that they can kill living beings with "their gaze," as Sterley states, is evident from police reports. What the natives wanted was to make a case of kumo killing public. They wanted to demonstrate that this method can endanger their lives. For, just as such witches kill chickens, dogs, and pigs, so too can they kill people. To the Simbu, some people possess kumo "by nature." Kumo people radiate misfortune. Their "occult status" is such that they steal the life force of their fellow human beings. Often, children who are gifted with kumo do not even seem to realize the perniciousness of their kumo practice.

Sterley (oc, 141) defines kumo as the intrusion of a harmful life force. The Simbu know that they can extract the liver from a boar after slaughtering it. Of witches, however, it is said that they extract the liver from their victims without damaging the skin. For them, 'kumo' means "the eating away of the life force, the true inner self" (oc, 142). This implies that kumo is a fluid (ethereal or subtle) activity that succeeds, after having removed the fluid or soul-body, in subsequently rematerializing it and turning it into gross material reality. There is dematerialization and rematerialization. Whoever is mantically gifted 'sees' that subtle intruder. This does not take the form of a human, but rather of some animal.

kumo' in New Guinea is called, among others, 'Evoe' or 'Likundu' in Africa (3.8.2.). The practices apparently occur almost everywhere in the world, only "the label", the name differs.

The mission protects the murderers.

Sterley says that the Catholic missionaries and the Lutheran missionaries came to Simbudal and became witnesses to the 'witch persecutions' there. He speaks specifically of those people who, by means of a magical ability called 'kumo', can kill a fellow man.

After a sometimes lengthy investigation conducted by seers, witnesses, and the community, it could be determined whether or not someone possessed kumo. In some cases, people confessed this of their own accord.

When it was established that they had killed a fellow man in this manner, they themselves were killed. Sterley complains that the mission then attempted to “assist” these ‘victims’ in their distress, in accordance with the Christian commandment of charity. To the mission, such kumo sufferers are innocent. The mission does not believe in such magical practices. Missionaries and evangelists simply do not respond to what these people say themselves. But in this way, one has no real contact with them, and thus, to the mission, such witches and witchers are innocent. “ To the missionaries, kumo cannot be the work of the devil because the devil, as the adversary, truly exists in their eyes, whereas kumo cannot exist, and people who are condemned for it are innocent” (oc, 295).

Sterley, however, arrives at very different insights: “Gradually I realized that the mission does not know what is really happening here, in the Simbudal . Consequently, I changed my attitude. I realized that ‘Christian charity’—through a sort of reversal into the opposite—with its ‘good will’ protects people who commit murders and refuses to help victims ” (oc, 289). According to Sterley , the mission lacks multicultural awareness, so typical of the nominalist mentality. The people of the mission are blind to the problem, but do not even realize that they are blind. Their axiomatics do not allow them to question their attitude and listen to what the Simbu themselves are saying.

Both different attitudes towards kumo —that of Sterley and that of the mission—demonstrate once again the importance of the right presuppositions. In the one case, one protects the victims and punishes the guilty. In the other case, one does exactly the opposite: one protects the guilty and denies the victim all help.

The inner self of the child

Sterley signs Bronislaw Malinowski , *Argonauts of the Western Pacific*⁴¹ (Argonauts of the Western Pacific), arrive. We are on the Trobriand Island of Boyowa . A woman tells how her child was robbed of her inner self by a witch. When she was a little girl, a woman named Sewawela came to her parents one day to sell them a mat. The parents did not buy the mat and offered her very little food. This provoked disappointment and resentment in Sewawela . As a witch, she was accustomed to being treated with reverence. The following night, the parents saw a large beetle circling the child. After which the beetle circled the parents and flew into the house. The beetle was Sewawela 's expelled kumodier . The parents saw that such a thing was not normal. The girl immediately fell ill. The next morning, the child was “as good

as dead.” Only the heart was still beating. The lament for the dead was already being started. But the grandfather hurried to the witch Bomrimwari . She took herbs and rubbed her entire body with them. Thereupon she assumed the form of a ' mulukwausi ', a flying witch, to seek out the child's innermost being in that form. She searched for it and found it in Sewawela's hut. It lay on a shelf upon which stood the large clay dishes in which taro , an arum-like tuber, had been prepared. There lay the innermost being. Sewawela had placed it there and had gone into the garden with her husband intending to eat it after she had returned. As soon as Bomrimwari had found the innermost being, she immediately performed magical incantations upon it. Thereupon she proceeded to the father's house, performed further magic, and caused the innermost being to return to the child's body. Then the child was healed.

The conjurers or ' angekoks '

Nansen F. , * *Onder de Eskimos** ⁴², states that shamans among the Inuit claimed to be able to speak with spirits. To this end, they traveled to the underworld and 'heaven' to conjure supernatural beings and receive revelations—apocalyptic pronouncements—from them. In preparation for such journeys, the angekok makes so much noise that his house shakes. Nansen writes: “He changes his voice, roars and screams, groans, complains, drums, moans, lets out a piercing hellish laugh, and performs every possible trick. Through this, he makes people believe that he is being visited by various spirits whom he must conjure, and that it is they who are making such a noise.” In this roaring and screaming, one recognizes wild behavior, the summoning of ' primordial chaos ', just as the chlysti did (9.3.2.).

The Inuit believe that the angekok can heal the sick with the help of his spirits. He can also turn a bad hunter into a good one. The angekoks could do much good, but also evil, when they stole the souls of others and ate them, or when they sent out a spirit to frighten enemies. In that respect, their belief in evil is analogous to that of the people of New Guinea as Sterley came to know it.

Among the Inuit, too, witches were generally hated. They were considered the cause of all evil, and especially of sickness and death. If an old woman was suspected of being a witch, an ' Ilisitsok ', she was beaten to death without mercy. Such was the fear of the occult evil they could cause.

Almost everyone wears amulets to protect themselves against all kinds of misfortunes. They can be compared to the fetishes as described by Julia Pancrazi (7.5.1.).

If, for example, a man has a certain bird or fish as an amulet, he can transform himself into a bird or fish by invoking this animal. Nansen does not mention it, but it likely concerns the phantom, in an out-of-body state, assuming the form of an animal.

If barren women saw the chance to put on a European mother's shoes, they did not hesitate. They believed that by doing so they would share in that mother's fertility and become pregnant quickly. Nominally speaking, it seems like pure superstition. Yet their reasoning is entirely analogous to that of the woman who suffered from a hemorrhage and believed that she would be healed by touching Jesus' garment (*Luke 8:43*). His garment shares in His life-force. Whoever touches it shares in that force. In the same way, a mother's shoes share in her fertility. And whoever wears them shares in it too.

If someone has weak lungs, they are given a cloth soaked in the blood of a seal as an amulet. Seals can stay underwater for a long time and therefore have strong lungs. Whoever receives some of its blood possesses, through the life force in the blood, something of the seal's characteristics, and thus also stronger lungs. It is the same transfer of power that plays such a major role. They also take pieces of clothing or objects from their ancestors as amulets. They believe that those spirits protect them. One sees the similarities between the religion of the Inuit and that of the inhabitants of New Guinea, although both places are separated by more than thirteen thousand kilometers.

A testimony.

Fortune has already written about the horror of an occult attack (7.3.1.) and the profound lack of understanding one almost always encounters when attempting to bring up such an experience. Below we provide an anonymous testimony.

I work as a nurse in a renowned hospital in a busy city and have had a difficult time recently. My director reproached me for showing no energy or enthusiasm for my work. Indeed, for several months I had been looking particularly tired and listless, hardly taking any initiative anymore, and practically counting the hours until I could go home to rest. The director

believed that my entire problem could be traced back to a form of negative thinking and that my 'fatigue' was certainly not in my body, but somewhere "between my ears." In short, that I was making all of this up, but that there was absolutely no objective basis for it. She held herself up as an example and said that she was bursting with energy precisely because she loved her work and enjoyed connecting with people so much. She concluded somewhat reproachfully: "It is the joy of being allowed to work for our patients that gives you the energy to carry on."

I felt particularly uneasy about this statement. "Something isn't right," I thought. I pondered it for days. Can joy really provide so much energy? Joy can make you enjoy your work. But can joy, for example, ensure that you need less sleep than normal? Does joy make you fit? Or do you still need to respect your rest even then? That director was indeed always bursting with energy. I wasn't. And it did indeed seem as if she couldn't do without her work and the contact with her patients.

However, that was not all; I could barely stand being at her office. I usually remained standing in the doorway. It seemed as if the entire office was bathed in a deep, oppressive darkness. I felt intuitively that not only she herself, but—for the sake of cohesion—her office also radiated a particularly bad atmosphere, and if I was obliged to attend a meeting or discussion with her—something that happened regularly—I could be certain that I would develop a high fever within a few hours, sometimes reaching 39.5°, from which I would then need days to recover.

But I had another problem that I hadn't spoken to anyone about yet: I slept very poorly. I lay in bed for hours, exhausted, but hardly dared to fall asleep. If I did close my eyes and gradually felt my attention fade, two green fluorescent eyes would appear right in front of me, just like that, out of nowhere. If I woke up with a start, they had disappeared again. If I fell asleep again, I saw them growing in strength and staring at me maliciously. But I couldn't stay awake constantly. If I did fall into a slightly deeper sleep, I had the impression that a large mass was pressing down on my body and preventing me from breathing.

Then I shot wide awake again, terrified. Only to doze off again a little later from sheer exhaustion. But look, still somewhat between sleeping and waking, I suddenly 'saw' that which was weighing on me. Something a life-sized subtle crocodile began to materialize on top of my body. It was just about the creepiest experience of my entire life. I shot awake, wide awake. In mortal

terror. This was no dream. This was real. I was at a loss and started an “Our Father”. If I dozed off again later, the animal would reappear. And that kept repeating itself. Until morning. But once daylight was there, I could sleep without being tormented. Not very practical when you have to go to work during the day. I informed myself. I learned that people can have subtle out-of-body experiences, even in animal form. But then, I thought, perhaps it comes from a human being, from someone who sleeps at night and then leaves the body. Would I then be able to sleep undisturbed during the day?

I felt intuitively that it was best not to go to a doctor about this. Or I could keep the unusual to myself and say that I was just sleeping badly. Maybe then I would get a sleeping pill. But what if, during my sleep—for example, having left my physical body—I wanted to flee back into my biological body and didn't wake up in time? Would that beast get its way then? Could it have its way? Would I suffocate under its weight? I even had the impression that some folds in the blanket were being flattened by the weight of the beast, which began to materialize every time I wanted to fall asleep.

Note: Experts on such phenomena say that the eyes are pre-eminently the place where subtle energy or 'holiness' in the extra-biblical sense of the word is concentrated. The consequence of this is that the eyes reveal themselves first at the beginning of materialization . Conversely, during waning materialization, the eyes remain visible the longest and the last. We refer here once again to S. Seligman , **Die Zauberkraft des Auges *. und das Berufen*⁴³ (The magical power of the eye and the calling), (2.5.), where the energy that can emanate from the eyes is discussed. A person can be very good consciously and socio-culturally, while unconsciously carrying the “evil eye” within “heart and soul.” And unfortunately, he also radiates it. Many cultures know that the conscious and even the unconscious evil gaze of a black magician can cause the death of whoever is 'looked to death '. It is, of course, not about the gaze itself, but about a strong dose of deadly life force placed within it and radiated onto the victim.

I decided to consult a psychic.

Friends gave me the address of a skilled dowser on the outskirts of the big city. As if I had a hunch, I brought along some group photos of acquaintances and colleagues and showed them to the dowser . Before I had even told her anything about my awful dream, she immediately pointed out the director in the photo of the colleagues. She used the pendulum over her. The pendulum swung quickly and in large circles. The dowser concentrated. I waited impatiently. “She is stealing your energy and that of everyone she is in contact

with,” she said in a decisive tone. “But something, deep within her, suspects that you have discovered her true nature, and that ‘something’ therefore wants to silence you permanently. She does not do this consciously, but something from her deeper soul makes her begin to suspect her true subconscious nature. During her sleep, she emerges in animal form and then comes to find you.” “I see a crocodile very clearly.” I stood rooted to the spot. I burst into sobs. Exhausted, and yet relieved. My story is based on reality; I was certain of that now. So, I am not going crazy. The psychic said she was taking 'it' upon herself. She went to another room and made me wait for more than an hour. When she returned, she suddenly seemed very tired. “Enough for today,” she concluded with a deep sigh, “just wait and see.” For the first time in many weeks, I could sleep peacefully again. Without horrible 'dreams'.

The next morning at work. General surprise. It turned out the director hadn't shown up. She had called in sick. The commuter asked how I was doing in a short text message . “Everything ok,” I texted back. When I called her later that week, she said she had been in bed for three days. Because of the rebound.

A week later, the director stood there. Different than usual. I really shouldn't have asked her, but it slipped out of my mouth spontaneously: “It is the joy of the work that gives you the energy to come back?” She looked at me, tense, clearly irritated, and kept looking at me. It seemed as if she had been on a journey of self-examination in her deepest being. Then she glanced around for a moment. We were alone in the hospital corridor. She then looked me intently in the eyes and asked slowly, measuredly, and in a whispering tone that one sentence that I will never forget for the rest of my life: “Am I a vampire ? Am I stealing your energy?” I answered immediately, as if by inspiration, that she shouldn't ask such foolish questions, that I know absolutely nothing about such matters, and that I can only answer normal questions. She stared at me in disbelief for a while. Shake her head and went to her desk without saying another word.

Dr. Jekyll and Mr. Hide

When I later went to thank the pendulum worker profusely for her magical intervention, she gave me some powerful Trinitarian prayers. She also assured me that the director is barely aware of any of this. Her nocturnal behavior, her out-of-body experiences, the metamorphosis into a crocodile are situated in her unconscious. She senses something somewhere, but the full reality of what she is and does in his deeper soul eludes her. It is somewhat like in Robert Stevenson's novel , **The Strange Case of Dr. Jekyll*. and Mr. Hide* (The

Strange Case of Dr. Jekyll and Mr. Hide), from 1886. By day, Dr. Jekyll is a respected man, but at night he can transform himself into an animal with a certain medicine and does whatever “his wild self” dictates.

Psychologically, the book sharply presents the problem of schizophrenia, but from an occult standpoint, in terms of Fortune , it is a confrontation of the 'personality' that succeeds in revealing parts of its own and deeper 'individuality' (5.2.2.). Dr. Jekyll gradually begins to realize his deeper nature, his “occult status.” And in his case, there is not much good to be found in that. Dr. Jekyll perishes at the end of the book. The human in him disappears to make way for the animalistic. Mr. Hide – his name is derived from the English verb, ' to hide ', 'to hide'. The hidden nature in man achieves victory. The book can be seen as an indictment of man because of his deficient self-knowledge. Had the book appeared in the time of the Danish philosopher S. Kierkegaard (1813/1855), he might well have seized upon it as an indication that man is actually not at all what he ethically or religiously ought to be, and that he must oppose this with all his might to repent.

“In the case of the hospital director,” the commuter concluded , “‘something’ inside her now knows that she is no longer the strongest. And so she leaves you alone. And that is the most important thing for you.” For, should she start again, she might well be the loser.

When it was all over, I told the whole story to my wife. She doesn't quite know what to make of it, but fortunately, she keeps it between us. She does see, however, that I am doing much better now. And so does she. Two years have passed since then. I still have the same director, and professionally, we regularly discuss the patients' files. Her demeanor still comes across as heavy, but I say my prayers beforehand. And I sleep well again. And to date, no new difficulties have arisen.

So much for this testimony. Let us recall the statement by Hexe Petra (7.4.2.). She knew that she was a witch. Her mother was also a witch, Petra said, but she never realized it. As in the headmistress's testimony, something sometimes penetrates from those depths of the soul, from the individuality, into consciousness, into the personality. For instance, a lady once wondered if she was a witch, “because every time I curse someone, something bad happens to that person,” she said.

Sensitives and those with manic gifts perceive that deeper soul in their fellow human beings more easily. True witches will uncommonly rarely admit

that they are truly and consciously witches, nor do they wish to be so. The same applies to their male counterparts, the witchers . Their magic works much better when as few people as possible are aware of it.

Folds in the blanket were flattened.

In the testimony above, the woman had the impression that folds in her bed were being flattened due to the growing materialization of the crocodile. Imagination? Or reality? Raoul Montandon , *De la bête à l' homme*⁴⁴ (From animal to human), however, tells what follows.

Fritz, the beloved dog of an elderly couple, was run over by a car. It was a heavy blow for them, as they were very attached to the animal. He was friendly, never troublesome, and obediently obeyed his owners' commands. However, they had to concede one thing to him. Whenever his owners went to bed, he always wanted to go with them and would lie down on the blanket at the back of their bed, between them. Initially, the couple did not want to give in to this. But that resulted in a whole night of whining. So, the dog eventually got his way. In the morning, you could see an 'imprint' in the blanket where he had been lying. The blanket was more or less flattened in a circle there.

Montandon writes that a week after the dog's death, his owners found a similar imprint in the blanket upon going to sleep, notwithstanding that the maid had made the bed neatly. Although no one else entered the room, such an imprint was repeatedly observed in the blanket.

We wrote earlier that some deceased people do not realize their true situation and continue to inhabit their home in their subtle body as before. Mentally gifted people say that the same applies to some animals. Fritz, the dog, must therefore have materialized in a minimal way, so that his imprint in the blanket became possible.

As it was then, so it will be now.

According to Fortune , and according to the axiomatics advocated here, people know depressingly little of the depths of their own souls . In fact, many have hardly any interest in them. Some find a parallel in this with *Luke 17:26* , which refers to the days of Noah and to the Flood. The Bible text says: "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." Apparently, the biblical writer draws 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 thereof, the occurrence of natural disasters that strike mankind.

Profanely minded people naturally recoil at this thought and at such doomsday thinking, claiming that there is not the slightest reason to speak of a causal link between a world alienated from the Biblical God and natural disasters. To them, it demonstrates a profound detachment from reality and naivety even to consider this.

People with a sacred disposition view this differently. We referred to A. Danielou (8.1.2.), who emphasizes the fundamental interconnectedness of all that exists. He writes that the totality of reality forms a fundamental unity. He states: “ The mineral world of plants, animals, and humans, and the subtle world of spirits and gods exist, one through the other, one for the other. There is no true approach to the divine, no search for the divine, no science, no religion, no mysticism possible that does not take into account this fundamental unity of creation.”

Let us consider, among others, the testimony of Hodson (8.1.2.), in which he describes how a plant fairy absorbs the energy of the water and the sun, transforms it, and releases it to the surrounding plants during an ecstatic shimmer. It is precisely because of this that they are able to grow. In this view, the fairy is a subtle being, invisible to the average person, but nevertheless a necessary link in the growth of the biological world. There is a unity here between the created, a coherence between the water, the sun, the fairy, and the plants. A connection between the gross material and the subtle worlds becomes apparent.

The assumption that millions of thought forms, arising from the thinking and feeling of so many people, mobilize forces in the invisible world that have their effect in the material world, is far from strange to anyone familiar with the existence of magic. Thought forms are forces, and what is magic other than the transformation of energy into matter, and vice versa? And the interest of quite a few people lies, to put it in Freud's words, merely in eros and thanatos . Many thought forms will also reflect that ethical level, or perhaps the lack thereof, and will gradually manifest themselves in the material world as well. Quantitative increases or decreases lead to qualitative leaps (7.2.2.). That is at least the view of those who believe in a hidden reality in which everything has its reasons and where causes and their effects are

self-evident. We will return to this in the twelfth chapter, “on causes and effects”.

Witch children

Clockwise, one learns in the press that in the countries of Africa south of the equator, people, even children, are accused of witchcraft. They are cast out from their families and their villages. They are told that they are the cause of many misfortunes and that they cast a curse upon their surroundings. They are driven away as scapegoats for a great deal of misery. “These children are sorcerers and know no mercy. At night, they take the form of some animal,” say some . “They are victims of a primitive and backward superstition and of religious fanaticism,” state others.

The magazine ⁴⁵of April 9, 2011, on the Canvas channel showed us a report on contemporary witch persecutions in the Central African Republic. There, people believe that misfortunes of all kinds are not caused by chance, but by witchcraft. Black magicians and sorceresses constantly target the life force of their fellow human beings. According to folklore, witches and witchers can transform themselves into animals in the process. For instance, a woman saw her neighbor transform into a black cat. A girl saw her grandmother become a snake. Another woman saw in her vision that a man transformed into a dog and subsequently bit his victim to death. The man later admitted this in court. The judge asked if he was willing to transform himself into a dog in court as well. The man replied that he first had to smear his body with the sap of leaves and only then could he demonstrate that magical power.

The reporters believe that the origin of the concept of 'witchcraft' must be sought in Christianity and that this practice was further supplemented by influences from the local religion. They conclude, “in the Central African Republic, thousands of people are paying for a crime that no one can define or grasp.”

The criticism that numerous abuses exist in this regard and that injustice can run rampant with a certain arbitrariness seems entirely justified. However, the question of why this belief is so tenacious and persists so stubbornly is never asked throughout the entire report. The people on the ground will likely invariably answer that such black magic practices contain a kernel of truth. Let us note the wording of the witness statements above: one 'saw' and one “has seen,” indeed a woman “saw it in her vision.” These witnesses are likely referring to a form of manic perception, something that

is still very much alive in such cultures. The man who transformed himself into a dog stated that he could only do so with the aid of “a leaf” that he had to smear over his body.

Apparently, it concerns a preparation for an out-of-body experience, involving the use of plant extracts and potentially leaving the body in the form of an animal. All magicians know that subtle matter is malleable. It does indeed involve subtle processes, but this is concealed throughout the entire report. Are the reporters unfamiliar with the phenomenon of 'out-of-body experiences'? Or does it conflict with their rationalistic presuppositions? The claim that the origin of the concept of 'witchcraft' must be sought in Christianity is also surprising. Witchcraft has existed for many millennia in virtually all cultures.

This form of magic reminds us of the methods of Hexe Petra (7.4.2.), the story of Father Trilles and the out-of-body magician (6.1.1.), and the witch Mayugl about whom Sterley wrote (10.4). For Hexe Petra, knowledge of plant extracts is necessary. She rubs herself with a plant-based ointment to use that extra energy to exit more easily and “fly to the Sabbath.” The sorcerer Ngema also begins with a number of ritual preparations before exiting. For instance, he keeps a fire burning containing fragrant plants and sweet-smelling wood, and rubs his entire body with a red liquid. Afterwards, he puts himself into a deep sleep. In Sterley, we read an analogous story. Witches exit, not in the form of a human, but in that of some animal. They then devour the subtle soul-body of their victim, after which death follows.

Either there is nothing magical at all about such forms of witchcraft, and it is indeed a matter of primitive and backward superstition. In that case, the testimonies of Witch Petra, Trilles , Sterley , and many others are simply untrue. Then all these innocent victims must be helped as well.

Or, there is a lot going on. But even then, it seems desirable and appropriate to help these people, if possible.

In the first case, one can turn to profane means; in the other, these might well prove quite insufficient, leaving only the sacred and magical remedies. But that is a completely different and far from simple story. Father Trilles already pointed out that the apprentice ngil was so petrified in the depths of his soul , in his “occult status,” that Christian formation no longer has any hold on it (3.3.3.). According to Trilles , the black magician’s training methods penetrate much deeper into the human, or perhaps we should say the

'inhuman,' layer of such children than the rather superficial formation the mission provides them. This means that this 'inhuman layer' must be brought to a much higher, a human level. This entails an occult battle. Someone stronger than the black magician and the beings controlling the inhuman layer in that witch must then engage in a fight and win it. Moreover, the black magician himself must also be willing to do so. He must be truly willing to 'convert', something that is rarely the case. According to Christianity, such a conversion is only possible with the mighty help of the Holy Trinity . We will return to that later.

Profane or sacred methods?

Let us recall that our Western rationalist psychology and psychiatry according to Daryush Shaygan , *Le regard mutilé , Pays traditionnels face à la modernité* ⁴⁶(The mutilated gaze, traditional countries confronted with modernity), can hardly be applied to other cultures (2.5.). There, people much more readily resort to the traditional healers of their own culture, who attempt to help patients with traditional sacred means, such as summoning spirits and performing incantations. Patients often claim to be helped much better by this than by (some of) our therapies.

Our experience further teaches us that there is a great deal of ignorance in the sacred realm. The magician who wishes to set things in order here must possess the necessary insights and have sufficiently clear vision . Magically, he or she must then be certain that their own powers prove stronger than those of the evil to be combated. In case of doubt, it is best not to begin. Furthermore, one must ensure the assistance of higher powers and beings. One will have to invoke these beings in prayer and constantly ask for their assistance and insights. Biblical Christianity will most certainly refer here to powerful Trinitarian prayers, possibly considering an exorcism. But even that is a far from simple matter.

One must also take care not to violate existing legislation regarding the illegal practice of medicine. Anyone who fails to take the necessary precautions in this regard can very quickly find themselves in the illegality of overly nominalistic legislation. These laws rightly exist to protect people against the numerous abuses that exist in that field. And it remains difficult to distinguish the wheat from the chaff in this matter. The question remains whether, here too, the baby is not being thrown out with the bathwater. Should Christ ever return, and again heal the blind, the lame, and lepers, call the dead to life and lay hands on them, He would immediately come into

conflict with our existing legislation. Would He be able to endure it in our culture for three years, as in His country, before being condemned?

10.5. Nahualism and Christianity

The distinction of minds

Some samples regarding Nahualism bear witness to high ethics. Let us consider, for example, Bapuka and the healings and counsels of Twadekili . However, a number of other stories showed the opposite. Thus, here too, the Biblical warning—including in *1 John 4:1* and *1 Corinthians 12:10* —to discern spirits constantly applies. What about the ethics of the spirit, the Nahual , the god who has the specific animal under his protection? The following testimony shows us that some spirits can adopt a particularly hostile attitude towards Christianity.

A secret apostasy

I. Bertrand , *La sorcellerie* ⁴⁷(Witchcraft), cites a story which he borrows from M. Gougenot -des -Mousseaux , *Les hauts Phénomènes de la magie* (High phenomena of magic), which took place in Mexico. According to the local initiates, the nahual also controls the birth of a child. Whoever possesses the same nahual belongs to the same secret society.

At the baptism forced upon them by the Spanish regime, the members allowed themselves to be baptized pro forma, but did not abandon their nahualism . On the contrary, the Magi of the tribe incited the baptized to secret apostasy. Those who allowed themselves to be persuaded were obliged to curse Jesus, Mary, and the saints.

A truly heartfelt and forcefully uttered curse mobilizes life force and directs it toward the intended victim in the hope of destroying their life force. A curse directed at Jesus , Mary, and the saints will thus transmit a thought form, charged with aversion to the Bible and Christianity, to Jesus , Mary, and the saints. Given that in magical matters the strongest prevails, it stands to reason that the curser may expect a rebound, a backlash, in this case.

Next, the magician washed the heads of those who had already been baptized, as well as those body parts that had touched the holy baptismal oils. This was done for the destruction of the soul substance received at baptism. For the children, one played it safe, so to speak. Before the baptism, which was unavoidable anyway, took place, the magician drew blood from the child's tongue or ear and offered it to the spirit under whose nahualism the child came.

The intention is clear. Blood is pre-eminently the carrier of soul substance , and with that small amount of blood, the entire soul-body of the child to be baptized was placed under the spell of the spirit. However, as is usually the case with the “do ut des” in pagan religions, the spirit took the vast majority of the child’s soul substance for itself. In puberty, the child had to consciously repeat this ritual and immediately strengthen it.

Instruction and sacrifice

The magician would then tell the initiate that the latter had received his life from his nahual . This nahual would guide him in his future life as a kind of guardian angel, but in a subtle animal form. Manticists claim to indeed perceive the animal in the aura of such a person. This nahual also manifests itself regularly in the physical world, but then having entered the animal related to it. The magician- initiator then led the initiate to a solitary place. There, the blood ritual was repeated. The nahual then revealed itself as a physical animal; as a lion, tiger, crocodile, snake, or any other animal. The magician then wounded his own genitals and those of the initiate until they bled, after which their blood was mixed together. Optionally, the animal was also slightly wounded, and its blood was included in the ritual as well. The magician, who was initiated long ago, thus passes on the initiation to the initiate . Their soul bodies were thereby mingled. The initiate is, as it were, the spirit, the nahual , visible on earth: his blood is that of the spirit and vice versa. The bonds that arose in this way were very intense. This was clearly evident from the stories about the repercussion (10.2.7.).

The tree is my father

Let us read the prophet *Jeremiah 2:26* : If the house of Israel says to the tree, “You are my father,” or to the stone, “You bore us, ” then Israel is not worshipping the God of the Bible, but some nature spirit present in the tree or the stone.

We could now, entirely in line with this chapter, expand the scope to which the words of Jeremiah apply and say: “ If the house of Israel says to the serpent: ‘You are my father,’ or to the crocodile: ‘You bore us, ’ then Israel is not worshipping the God of the Bible, but some nature spirit. This spirit , with its ethics and energetic level, is at a much lower level and is, like many extra-biblical beings, rarely reliable. Then the people of Israel are not worshipping their Creator, the Biblical God, but, as *1 Rom 25* says, a creature of a lower order. Yahweh is then not acknowledged at all. They are worshipping a spirit that may even turn against the Biblical God. Israel then

looks up to a being that acts autonomously and proudly and disregards God and His commandment. Possibly, Israel is then also worshipping a spirit that takes more life force than it gives. Israel thus remains, in comparison with the occult life force of Yahweh, far below par. Man then allows himself to be controlled by gods who have only the domain of trees, stones, or animals as their sphere of influence. And moreover, they do not exercise their power in obedience to their creator, the Biblical God. They act in an autonomous, vain, and alienated manner. Naturally, God is not pleased with such behavior from his chosen people.

Jeremiah criticizes the Israelites because they worship the demonic beings of the animal kingdom, and, among other things through nahualisms of all kinds, strengthen the atavistic depths of the souls of men rather than attempt to control them. Opposed to such beings Daniel (7:9/14) places the Son of Man, a figure sent by God who is not animalistic, in a Kingdom of God of which he says: “ The kingdom of God resembles a man, just as the kingdoms of this world resemble animals.”

We read: “In my vision I saw thrones being set up and an ancient man sat down; his robe was white as snow and his hair white as wool. His throne was made of flames, its wheels of blazing fire. A stream of fire welled up and flowed before him. Thousands upon thousands served him and tens of thousands upon tens of thousands stood before him. The court sat down and the books were opened. Then I saw that the fourth beast was killed because of the boastfulness of the horn, and his carcass was given over to the fire and thus destroyed. The other beasts were also stripped of their power, but they were left alive for some time. In my night vision I then saw with the clouds of heaven someone coming who resembled a man. He went to the ancient man and was led before him. Then dominion was given to him, glory and royal power; all peoples, tribes, and languages paid him homage. His dominion is an everlasting dominion that never passes away, his kingdom never comes ground.”

10.6. Accept, purify, elevate

Extra-biblical Magic solves problems.

The extra-biblical Magics represent a valid stage, as was already evident from the reflections on the story of Twadekili (10.2.4.). 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 .

Accepting the archaic layer.

Whoever underestimates or ignores these animal energies commits a major misstep. Evolution is structured in such a way that those forces assert themselves regardless. Hegel spoke of an ' *Aufhebung* ', a lifting, but only after preservation at a higher, more refined level. Ancient theology expressed it as: " *gratia* " supponit and perfectit naturam ". The supernatural, free divine intervention in creation presupposes and perfects nature that has not yet been 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, arch-archaic layer. The consequence of this is that a conversion process often reaches only the conscious part of the human being, paying far too little attention to the unconscious and subconscious layers. The results seem to confirm this.

And what about missionary work?

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 religious artworks of indigenous peoples. "They are human documents that must not be allowed to be lost," he stated.

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 an entirely 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-class.

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.

10.7. On humans and animals: summarized

The existence of something 'animalistic' within man seems difficult to deny. In our long evolution, we have gone through an animalistic phase. It is only natural that this has left its mark on the depths of our souls . In a number of cases, people experience a regression such that they indeed exhibit animalistic behavior. In other cases, this kinship with animals manifests itself as a magical means of coming into contact with animals and controlling them. Snake charmers, among others, confirm this remarkable trait. That atavistic layers within man also represent forces is demonstrated, for example, by observing animals and the remarkable, indeed sometimes deadly, fascination that emanates from this.

The magical bond between man and animal is, however, overwhelmingly demonstrated by Nahualism , which shows that both are capable of a very remarkable understanding. The basis for this is said to rest on a form of sexual contact. Not for the sake of sexuality itself, but as a means to mobilize and exchange life force. In this process, attributes of man and animal are mutually exchanged. A blood ritual can confirm and renew this contact. A similar life cycle then exists between the animal and the magician . What happens to the animal also happens to the magician , and vice versa. One speaks of a repercussion or rebound.

Just as a number of therapies utilize the energies of plants to achieve results, so too does Nahualism attempt to use animal energies to solve, for example, some practical problems of people. In some cases, we see that this Nahualism pursues ethical values that are, of course, not yet Biblical, but certainly very high. In those cases, the magician or magician holds sway over the animal, over the animal energies, and over the spirit that controls the animal. Other testimonies indicate that the spirit of the animal can incite far less ethical and Biblical behavior. The phenomenon of ' kumo ' demonstrates this in a frightening way. It is said to occur in many places and also under other names. The essence, however, remains essentially the same. According to testimonies, certain people can leave their animal form and search for life force within their fellow man. If they appropriate someone's life force in this way, that person would normally not survive. Kumo is connected to a deeper, settled nature in some people. Sensitives complain about the heavy and energy- draining aura of such kumo people, and some seers also notice the power animal that manifests in the aura of such people. According to a number of magicians, ridding carriers of kumo of this is a far from simple task.

Experts state that it is unwise to ignore or deny that animalistic and energetic layer within man. Those who do so may achieve superficial, temporary results, but a relapse into that primal layer is then hardly avoidable. Biblical Christianity is convinced that the depths of the soul are cleansed more thoroughly if one accepts these animalistic energies, with their spirits and gods, but attempts to purify them and elevate them to a higher level. The gods of extra-biblical religions would then have to give up their autonomous and willful existence and strive to live in accordance with the ethical precepts of the Biblical God, the source of all life.

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