

Text 33: Do people still believe in the existence of the devil?

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We found a German newspaper article (33.1) in the legacy of Pastor T'Jampens .

We translated the text (33.2) and ***italicized*** what he crossed out. He did this, apparently because he did not agree with its content.

We highlight the points of difference and discuss them (33.3).

To illustrate that evil does indeed exist, we highlight the person of Mobutu (33.4), followed by the Romanian dictator Ceaucescu (33.5).

Finally, we reproduce in full what we found in a rather long handwritten text by Pastor T'Jampens about exorcism (33.6.). As is perhaps known, he himself was an exorcist. Unfortunately, we do not have the complete text. Should we find this remaining part in his legacy, we will reproduce this addition here.

33.1. An original German text

Zeitzeichen

Kein Ende des Teufelsglaubens

Das neue katholische Exorzismus-Ritual

Am 1. Juli 1976, stach im fränkischen Wein-
städtchen Klingenberg am Untermain die 25-jäh-
rige Videoproduzentin Angelika Michel nach-
dem sie ihr, mit Zustimmung des zuständigen
Bischofs, ein Exorzismus-Ritual, montiert aus den
Weisungen der Teufelsaustreibung nach den
Weisungen der katholischen Kirche, praktiziert
werden war. Der „Fall Klingenberg“ erregte
größtes Aufsehen. Zwei Monate, die Amtskirche
begangene Fehler ein. Dennoch erklärten die
deutschen Bischöfe, am Teufelsglauben der „Kir-
che“ sei nicht zu zweifeln und zu rufen. Immer-
hin erhoben sie die Forderung, das Exorzismus-
Ritual aus dem Jahre 1614, das in Klingenberg
zur Anwendung gekommen war, dem gewandel-
ten Bewusstsein anzupassen. Es sollte freilich
mehr als zwanzig Jahre dauern, bis Rom diesem
Ersuchen entsprach. Am 1. Oktober 1998 appro-
bierte Papst Johannes Paul II. einen neuen Exor-
zismus-Ritus, der am 22. November 1998 Rechts-
kraft erhielt. Es ist ein 85 Seiten starkes Doku-
ment in lateinischer Sprache.

Vor allem von den kirchlichen Nachrichten-
agenturen und Medien wurde der neue Ritus als
große Erneuerung gepriesen. Davon kann
jedoch keine Rede sein. Genaugenommen han-
delt es sich um zwei geringfügige Korrekturen. Es
wird empfohlen, bei Anzeichen teuflicher Beses-
senheit auch Mediziner und Psychiater zu konsul-
tieren, freilich nur solche, „die einen Sinn für
sittliche Dinge“ („sensum rerum spiritualium“)
haben. Und es wird neben der bisherigen impera-
tiven Formel, in der der Teufel direkt als Gegner
angeredet wird – „Ich beschwöre dich, Satan,
weiche aus diesem Geschöpf...“ – auch eine
Bitt-Formel angeboten: „Erhöre, heiliger Vater,
das Gebet der stehenden Kirche und lass nicht
zu, dass dein Sohn (deine Tochter) vom Vater der
Lüge besessen sei...“ Zwischen Befehl und Bitt-
formel wählen, er kann sie auch kombinieren.

Die Kennzeichen der Besessenheit werden im
neuen Ritual wortlich aus dem alten übernom-
men: Ein wirklich Besessener kann 1. mehrere
Wörter in einer ihm fremden Sprache sprechen
oder jemanden verstehen, der sie spricht; 2. Ent-
ferntes und Verborgenes offenbaren und 3. Kräfte
zeigen, die über sein Alter und seine körperliche
Konstitution hinausgehen. In anderem Zusam-
menhang gelten die gleichen Leistungen als
Kennzeichen besonderer Heiligkeit.

Ein gravierender Widerspruch

Indes bedürfte es ja keines neuen Exorzismus-
Ritus, wenn man in Rom nicht nach wie vor da-
von überzeugt wäre, dass es die Besessenheit, die
Inbesitznahme eines Menschen durch den Teufel,
gibt. Der Widerspruch, in den sich die römische
Behörde dabei verwickelt, ist für den Teufelsgla-
uben insgesamt bezeichnend. Da wird zwar mehr-
fach wiederholt, Jesus habe den Satan und sein
Reich besiegt („regnum tuum destruxit“). Wie
kann dann aber dieser weiterhin ungehindert sein
Wesen treiben, so dass er durch einen Exorzis-
mus erneut „besiegt“ werden muss? Wer immer
das Böse dem Teufel anlastet, muss angesichts des
Bösen in der Welt daran zweifeln, dass Jesus den
Teufel besiegt habe. So hören wir dieses denn im
Neuen Testament nie oder auch nur, Jesus habe
sein Wirken als Kampf und Sieg über den Teufel
verstanden. Freilich erwähnt der 1. Petrusbrief
(1. Jh. n. Chr.) die Gläubigen, nüchtern und

wachsam zu sein, da ihr Widersacher, der Teufel,
umhergehe wie ein brüllender Löwe und suche,
wen er verschlinge (5, 8). Auf dieses Lust heu-
tlich die Kirche, wenn sie den Kampf gegen den
Teufel führt, und diesem Ziel soll auch der Exor-
zismus dienen. Indes ist dieser nicht immer er-
folgreich. Er muss oft wiederholt werden, eine
qualvolle Prozedur, die sich Wochen und Monate
hinziehen kann und in Klingenberg mit dem Tod
der Patientin endete.

Der Widerspruch erklärt sich nicht ad hoc dar-
aus, dass das neue römische Lehr- und Litur-
giedokument immer noch die historisch kritische
Methode missachtet, die seit 200 Jahren in der
Theologie selbstverständlich ist. In der
katholischen Kirche wurde sie nach langer Be-
kämpfung durch die Glaubenshüter (schlimmste
Phase unter Pius X. 1903–1914) mit dem Rund-
schreiben Pius' XII. „Divino afflante Spiritu“
1943 zur Pflicht gemacht und durch das II. Vati-
kanische Konzil bekräftigt. Im Lehrschreiben der
Päpstlichen Bibelkommission vom November
1993 wird eigens auf den jüdischen Hintergrund
des Neuen Testaments und der Liturgie hin-
gewiesen und davor gewarnt, die Sitten, Gebräu-
che, Vorstellungen und Denkformen der Zeit Jesu
für die Christen des 20. Jahrhunderts zur Glau-
bensnorm zu erheben.

Dämonen sind keine Teufel

Dies gilt besonders von den Legenden über die
Herkunft des Teufels, die zur Zeit Jesu im ausser-
biblischen jüdischen Schrifttum einen breiten
Raum einnahmen. Da Gott schließlich einen Teufel
erschaffen haben konnte, liess man sich allerlei
Geschichten einfallen, wie unpragmatisch gute Ge-
ister böse geworden seien. Eine beherrschende
Rolle spielt darin eine angebliche Sünde und Be-
strafung von Engeln. Bald besteht deren Sünde
darin, dass sie sich in Frauen verlieben und sich
mit ihnen vergangen. Bald wieder wird den
Engeln angelastet, sie hätten gegen Gott einen
Aufstand geprobt, der natürlich misslingen mus-
ste. Zur Strafe dafür seien sie ihrer himmlischen
Herrlichkeit entkleidet worden und setzten nun
aus Neid alles daran, um auch die Menschen ins
Unglück zu stürzen. Diese (Phantasien) wurden in
der christlichen Verkündigung als verbindliche
göttliche Offenbarung ausgegeben. Und so ist die
Legende vom Engelsturz auch im neuen Exorzis-
mus wiederzufinden.

Es ist unbestritten, dass die damaligen jüdi-
schen Vorstellungen auch den Verfassern der neu-
testamentlichen Schriften vertraut waren und sich
in ihnen niederschlugen. Während aber der Teufel-
glaube im Judentum nur eine vorübergehende
Erscheinung war und heute kaum mehr eine Rolle
spielt, hat die Kirche dieses fragwürdige Erbe aufs
eifrigste gehegt und gepflegt. Die Exorzismus-
Praxis wurde damit gerechtfertigt, es sei Aufgabe
der Kirche zu tun, was Jesus getan habe. Indes
hat Jesus nie Teufel ausgetrieben. Was er austrieb,
waren Dämonen oder Geister. Diese haben mit
dem Teufel nichts zu tun. Die damaligen Men-
schen fühlten sich durch Naturkatastrophen und
Umweltphänomene viel stärker bedroht als wir.
Wir können zum Beispiel die meisten Krankheiten
„rational erklären“, auch wenn wir sie nicht
immer heilen können. Der antike Mensch aber
empfand die Krankheit als eine feindliche Macht,
der er hilflos preisgegeben ist. Da er die wahre
Ursache der Krankheit nicht kannte, führte er sie
auf das unheimliche Wirken von bösen Geistern
zurück. So war zur Zeit Jesu auch im jüdischen
Volk der Glaube verbreitet, Krankheiten würden
von Dämonen verursacht. Diesen Glauben dürfte
auch Jesus geteilt haben. Wenn er also Dämonen
austreibt, heisst das in unserer Sprache übersetzt
nichts anderes, als dass er Kranke heilt.

Dieser Sachverhalt geht leider im neuen Exor-
zismus-Ritual völlig unter. Es nennt immer wie-
der Teufel und Dämonen in einem Atem („diabo-
lus et / alii / daemones“ bzw. „daemones“), so
dass die Dämonen als eine Art Unterwelt oder
als Heer des Teufels („legio diabolica“) erschei-
nen. Die Dämonenaustreibungen Jesu als Teufel-
sustreibungen zu verstehen ist ein schwer-
wiegender Irrtum, der im Grunde dem ganzen
Dokument das Fundament entzieht und es zur
Makulatur macht. Wie erwähnt, dürfte die Neu-
fassung des Ritus entscheidend auf die Forderung
des deutschen Episkopats zurückgehen. Ob dieser
sich nun wohl darin wiederfindet?

The sentences crossed out in the newspaper article by Pastor T'Jampens , apparently because he differed in opinion with the author H. Haag, are in ***italics in the text below. fat*** displayed. The full translation into Dutch can be found below this German text.

Zeichen der Zeit: Kein Ende des Teufelsglaubens.

The New Catholic Ritual of Exorcision

On July 1, 1976, I was born in French Weinort Klingenberg on the basis of the 23-year-old Pädagogikstudent in Anneliese Michel, who spent my life with the Billigung de Würzburger Bischofs Stangl monatelang ein "Exorzismus", eine Teufelsaustreibung nach de Vorgaben der Katholischen Kirche, durchgeführt be war. The "Fall Klingenberg" is a great success. These Amtskirche roomte ein, dass Fehler were empowered. But those German Bischöfe explanations, because of the "kirchliche" Glaube and the Teufel, without any discomfort or in Frage were dared. However, since the exorcism ritual of 1614 was observed in Klingenberg, the changes were made in the knowledge that they changed. It will be free for more than 20 years, but it will last forever. Am 1. October 1998 Genehmigte Papst Johannes Paul II. a new Exorzismusritus , on November 22, 1998 legally binding. Es acts in itself with an 85-seitiges Dokument in lateinischer Sprache.

The new Ritus was experienced as a great experience, especially from church-based Nachrichtenagenturen und Medien. Davon kann jedoch keine Rede sein. Strictly speaking, these are small corrections. It is important to be aware of the negative aspects of the mental health and mental health of the psychiatrist and to consult with them in order to be able to cope with their mental health (sensum) . rerum spiritualum). "Höre, Heiliger Vater, the souls of the Flehenden Kirche und erlaube nicht, dass dein Sohn (deine Tochter) vom Vater der Lüge besessen wird ...".

The Zeichen der Besessenheit im neuen Ritual since wörtlich as dem alten übernommen: Ein wirklich Besessener kann 1. verschiedene Worte in einer ihm fremden Sprache sprechen oder jemanden verstehen, der sie spricht; 2. strong and hidden things that are visible and 3. strong, that they can change and have a thorough explanation. In other words, they are shared with others, as they are especially holy.

Ein schwerer Widerspruch;

A new Exorzismusritus was not worth it, if Rom is not immer nor davon überzeugt true, that the Besessenheit, that Inbesitznahme eines Menschen durch den Teufel, exists. The Widerspruch, in themselves those Roman

Behörden are, is important for the Teufelsglauben as Ganzes. More than anything, Jesus den Satan and his Reich besiegt hat (" regnum tuum destruxit "). But who can then be unhindered by their unwesen treiben, so that there is an Exorzismus thereneut "besiegt" were muss? Those young people, who are sisters in Teufel about the Böse, must have an view of the Bösen in the World that they wonder, because Jesus is in view of the Teufel. Deshalb ist im Neuen Testament auch nie die Rede davon oder gar davon, dass Jesus sein Werk als Kampf und Sieg über de Teufel intellecten hat. more roaring Low and low temperatures can vary (5.8). The Church is responsible for the understanding of the texts of the texts, and also serves the Exorcist of the Word. All things being said, there is not always an inheritance. There must be a great deal of progress, which can be observed during the week and the monate and in Klingenberg with the care of the patients.

Der Widerspruch erklärt sich nicht zuletzt from the Tatsache, das neue rötische Lehr- und Liturgiedokument die historical-criticische Method, die in der Bibelwissenschaft seit 200 Jahren selfverständlich, nor ever nicht berücksichtigt. In the Catholic Church there was a long battle against the Glaubenswächter (the brightest phase under Pius 1943 united forces and vom Zweiten Vatikanischen Konzil bekräftigt. The writings of the Bibel Commission of November 1993 are particularly important for the Jewish Hintergrund des Neuen Testaments und der Frühen Kirche hin und Warnt davor, die Bräuche, Ideen und Denkweisen der Zeit Jesu zum Glaubensmaßstab for die Christen des 20.Jahrhunderts would be there.

Dämonen sind keine Teufel

These are particularly important for the legends of the origins of the Teufels, which appear in the außerbiblichen jüdischen Literatur zur Zeit Jesu einen großen Platz einnahmen. **Once you have completed your Teufel**, you can discover all possible stories. Who had become ursprünglich good Geister böse . A careful role played by the angels and the punishment of the angels. If you are happy, you will be loved by your loved ones and will be happy with them. If the Angel accuses anyone, there is a rebellion against which they must be treated naturally. As a result, they would be happy with their lives and would be grateful for their happiness. Diese **Phantasien** wurden in der christlichen Verkündigung als verbindliche göttliche Offenbarung weitergegeben. And so it reflects the Legend of the Angel's Fall in the new Exorzismus wider. It is best to have a Zweifel, because the Jewish Vorstellungen der damigen Zeit auch den Autoren der Neutestamentlichen Schriften were known and themselves in their wider mirrors.

But it was worth seeing the glass in the Teufel ***in the Judentum for a first examination*** and still have a roll, that the Church dies while still having fun and enjoying it. Die Praxis des Exorzismus wurde damit vindertigt, dass es die Aufgabe der Kirche sei, das zu tun, was Jesus gotan habe. ***Aber Jesus hat nie Teufel ausgetrieben. If there was an exorcism, there would be demons under Geister. Diese haben nichts mit Teufeln zu tu.*** Those people who are responsible for their natural environment and environmental aspects are more concerned than they are. We can play with the same mental health "rational explanations", but we can never be healed. For the people of the ancient world, they suffered from illness, a physical power, ***and there was protection from it*** . Since there is no chance of suffering from illness, it is written that the unhealable Wirken böser Geister zu. Since Jesus lived in the world, the illness caused by the demons was suffered, and the Jewish people were spread. Dieser Glaube wurde wurde inlich jesu von Jesus. If there are demons alive, bedeutet in unserer Sprache, there is sane health.

Leader knows this Tatsache im neuen Exorzismusritual completely below. Ever since Teufel and Dämonen were genannt in a Atemzug (" diabolus et / alii / daemones " oder " daemonia "), so that the Dämonen as a one Art Unterteufel oder Armee des Teufels (" legio diabolica " Whoever is willing to experience it is the Neufassung des Ritus warscheinlich auf Wunsch deutschen Episkopats beschlosbes. I'm sorry, but the German Episcopalians can do it?

Herbert Haag

33.2. The complete translation

As stated, the sentences crossed out in the newspaper article by Pastor T'Jampens because he differed in opinion with the author H. Haag were ***in italics. fat*** displayed

Sign of the times: No end to the belief in the devil.

The new Catholic exorcism ritual

Anneliese Michel, a 23-year-old education student, died in the Franconian wine town of Klingenberg am Untermain , after "exorcism"—the driving out of demons according to the instructions of the Catholic Church—had been applied to her for months with the approval of Bishop Stangl of Würzburg. The "Klingenberg Case" caused a great stir. The official church admitted that mistakes had been made. Nevertheless, the German bishops declared that the "church's" belief in the devil should not be doubted or questioned. Yet they demanded that the exorcism ritual from 1614, which had been used in Klingenberg, be adapted to the changed consciousness. Admittedly, it would

take more than twenty years before Rome complied with this request. On October 1, 1998, Pope John Paul II approved a new exorcism rite, which became legally binding on November 22, 1998. It is an 85-page document in Latin.

The new rite was praised as a great achievement, especially by church press agencies and media. However, that is not the case. Strictly speaking, there are two minor corrections. It is recommended to consult medical doctors and psychiatrists in the event of signs of demonic possession, albeit only those “who have a feel for spiritual matters” (“sensus”). *rerum spiritualium*). And, in addition to the preceding imperative formula, in which the devil is addressed directly as an adversary—“I adjure you, Satan; depart from this creature...”—there is also a petition formula.—a supplication is also offered: “Hear, Holy Father, the groaning of the supplicating Church and do not allow your son (daughter) to be possessed by the father of lies...” The exorcist can choose between a command or a request; he can also combine them.

The signs of possession in the new ritual are literally adopted from the old: a truly possessed person can 1. speak various words in a language foreign to him or understand someone who speaks them; 2. reveal distant and hidden things; and 3. display powers that surpass his age and physical constitution. In another context, the same performances are considered signs of special holiness.

A serious contradiction;

However, no new exorcism rite would be necessary if Rome were not still convinced that possession, the taking possession of a person by the devil, exists. The contradiction in which the Roman authorities find themselves is characteristic of the belief in the devil as a whole. It is repeated several times that Jesus has defeated Satan and his kingdom (“*regnum*”). *tuum destroy*). But how then can he continue his evil unhindered, so that he must be “defeated” again by an exorcism? Whoever attributes evil to the devil must, given the evil in the world, doubt the fact that Jesus has overcome the devil. We therefore never hear this in the New Testament, or even that Jesus viewed his work as a battle and victory over the devil. Of course, the First Letter of Peter (1st century AD) admonishes believers to be sober and to be sober and vigilant, for their adversary, the devil, goes around like a roaring lion, seeking whom he may devour (5:8). The Church refers to this text when it fights the devil, and an exorcism is also intended to serve this purpose. However, it is not always successful. It must often be repeated, an agonizing procedure that

can drag on for weeks and months and ended in the death of the patient in Klingenberg.

The contradiction is explained, not least, by the fact that the new Roman doctrinal and liturgical document still does not take into account the historical-critical method, which has been self-evident in biblical scholarship for 200 years. In the Catholic Church, after a long struggle by the guardians of the faith (worst phase under Pius X 1903-1914), it was made mandatory by the circular of Pius XII “*Divino. afflatte Spiritu*” in 1943 and reaffirmed by the Second Vatican Council. The letter from the Pontifical Biblical Commission of November 1993 specifically refers to the Jewish background of the New Testament and the early Church and warns against elevating the customs, ideas, and ways of thinking from Jesus' time to a norm of faith for Christians of the 20th century.

Demons are not devils

This applies especially to the legends concerning the origin of the devil, which occupied a prominent place in non-Biblical Jewish literature at the time of Jesus. ***Because God could hardly have created a devil***, all kinds of stories were invented regarding how good spirits had originally become evil. The alleged sin and punishment of the angels played a dominant role. Soon, their sin consisted of falling in love with women and committing adultery with them. The angels were quickly accused again of having staged a rebellion against God, which was bound to fail. As punishment for this, they were stripped of their heavenly glory and now, out of envy, did everything to bring misfortune to humanity. These ***fantasies*** were passed on in Christian preaching as binding divine revelation. And so, the legend of the fall of the angels can also be found in the new exorcism. It is beyond dispute that the Jewish ideas of that time were also known to the authors of the writings of the New Testament and were reflected therein.

But while belief in the devil ***in Judaism is merely a passing phenomenon*** and plays hardly any role today, the church has diligently cherished and maintained this questionable heritage. The practice of exorcism was justified by saying that it was the task of the Church to do what Jesus had done. ***But Jesus never cast out devils. What he cast out were demons or spirits. These have nothing to do with devils.*** The people of that time felt much more threatened by natural disasters and environmental phenomena than we do. For example, we can “rationally explain” most diseases, even though we cannot always cure them. The old man, however, viewed illness as a hostile force *against which he was defenseless*. Because

he did not know the true cause of the illness, he attributed it to the sinister work of evil spirits. In the time of Jesus, the belief that illness was caused by demons was also widespread among the Jewish people. This belief was likely shared by Jesus. If He casts out demons, in our language that means He healed the sick.

Unfortunately, this fact is completely lost in the new exorcism ritual. Repeatedly, devils and demons are mentioned in the same breath (“diabolus et / alii / daemones” or “daemonia”), so that the demons appear as a kind of lesser devil or army of the devil (“legio diabolica”). ***To interpret the exorcisms of Jesus as exorcisms of the devil is a grave mistake, which in fact removes the foundation of the entire document and makes it a waste***. As stated, the new version of the rite was likely decisive at the request of the German episcopate. I wonder if the German episcopate can agree with this?

Herbert Haag

33.3. The points of difference

As mentioned, Pastor T'Jampens crossed out a number of sentences, clearly indicating his disagreement with the view of the author, Herbert Haas. Let us delve deeper into this theme.

Mr. Haas argues that God could hardly have created a devil. To a modern exorcist, devils are angels who rebelled against God. It is therefore evident that God created them, so that in this view, the existence of the devil is not fantasy, but a brutal reality. It is therefore impossible for the devil in Judaism to be merely a passing phenomenon.

Mr. Haas claims that Jesus never cast out devils. Only demons or spirits, which, however, have nothing to do with devils. An exorcist will strongly contradict this.

We read in the Gospels that Jesus did indeed deliver people from their possession. If we read the text on exorcism, by a current exorcist himself (see further under no. 6), it appears that not all cases presenting as possession are actually caused by demons.

It may, for example, involve a deceased person who cannot find their way in the other world and clings in panic and confusion to relatives, friends, or acquaintances in this world. That presence is sensitively perceptible, along with the accompanying fatigue. Moreover, clairvoyants 'see' that presence. The

deceased is indeed literally attached to the still-living person with their etheric body, sucking up a part of that person's life force to sustain that etheric body. A modern exorcist advocates attempting to make such victims realize their true—deceased—situation and asking them to release their grip on this world. Only in this way can they continue their evolution elsewhere, away from this earth. Their etheric body then disintegrates, ceases to exist, and they evolve further in an even finer, astral body. In such cases, there is naturally no longer any possession, and an exorcism becomes superfluous.

According to Mr. Haas, for example, most diseases can be “rationally explained,” even though patients cannot always be cured. Here arises the problem of suffering, about which is discussed elsewhere (see *text 21 on this website . Philosophizing about evil*). Let us nevertheless be careful with the term “rational explanation” of an illness. Someone may die suddenly from, for example, a ruptured aorta. Medically, that might suffice as an 'explanation'. But the real ontological question remains: what is the cause of that rupture? And that could well be of a subtle nature. Those familiar with what is called apocalypticism, the unveiling of truth, will, for example, refer to a karmic cause. From a reincarnistic perspective—note the caveat—the illness or misfortune may be the result of a mistake committed in a previous or in the current life. Viewed in this way, man can be the cause of his own suffering. However, this does not mean that man is necessarily defenseless against the evil he or she committed or that others inflict upon him. Man can show remorse, or, if possible, rectify his or her mistake, and ask for forgiveness through prayer. He or she can also pray to protect him or her against harm that others wish to inflict upon him or her.

Another possibility is, for example, that someone with a magical nature does not wish the victim any life and knows how to use that to eliminate that fellow human being.

And we should also mention that, when Jesus heals people, he proceeds from a completely different standpoint than the exclusively medical one. In other words, medical science, so 'objectively' oriented, is one big human construct that proceeds from the subject and not from a reality existing outside of it.

That the applications of medical science have their limits, however, is abundantly clear from what follows.

33.4. Mobutu, ex-president of Zaire

With regard to the existence or non-existence of devils, we will discuss a number of aspects of a documentary we found on YouTube that deals with Mobutu's policies.

With regard to our theme, the existence or non-existence of devils, we quote a number of excerpts from the documentary. These is titled : *Il était une fois Mobutu roi du Zaïre Congo Vost FR. Belgique* . We reproduce the texts we selected here in Dutch translation. Everyone can watch and listen to the original version on the internet, and it will also be available to read on the French-language section of our website. The documentary lasts 2 hours and 2 minutes. For the excerpts quoted here, we indicate the timeline at which they appear in the documentary. Anyone wishing to watch and hear them on YouTube will therefore be able to find them quickly.

Once upon a time there was a leopard king....

After 28 minutes, Albert is Mukendi , a mathematician, speaks. He compares Mobutu's character to that of a leopard: cunning, treacherous, unreliable, and feared. Let us also note Mobutu's clothing: his jacket and hat are repeatedly made of leopard skin. For anyone familiar with magic, this is not without significance; whoever wears it can, under certain conditions, share in the character traits of the animal in question.

Mukendi says: "The leopard does not attack from the front. In general, it is not his physical strength that he uses. Often the leopard sits in a tree and jumps at you from there. He has a treacherous character. He knows how to manipulate feelings like a human. He acts like a human, but remains a feline, and because of that he can have his way with you for a very long time and maintain the upper hand."

After 49 minutes, Pierre Yambuya , Mobutu's helicopter pilot, has his say.

"I had carried out various secret missions (note: by helicopter) during Mobutu's regime, and more specifically at this place where I am now, here for example. I used to be responsible for transporting the murdered prisoners here. They usually came from this side of the building. The bodies were kept under the grate you see here (note: Yambuya points it out). Those who saw the helicopters flying over the river at night thought it involved nighttime surveillance of our border with Congo. However, that was not the case. It involved dropping human corpses into the water, the corpses of people executed by Mobutu's secret services. After every flight, Mobutu's security agents cleaned the helicopter thoroughly so that no traces of blood could be

found between the tarpaulins. After all, the bodies were always wrapped in tarpaulins.”

After 50 minutes, the then Minister of Information takes the floor.

“I knew all this (note: about the murders and the dropping of corpses into the Zaire River), but we could not speak. We ran the risk of being murdered. Mobutu murders people like we crush an insect. We want to stay alive...”

After 58 minutes, the same.

“I know a lot about President Mobutu’s sexuality. He loved women a lot, a bit like everyone else, but he went further than that. You can love women. He went further than that... And what is worse is that he politicizes the matter. He associated with almost all the wives of his staff. That is surely very serious. And I myself, I was ambassador in Paris, saw that he was making advances to seduce my wife. I saw that, for example, whenever we were in a restaurant. He always made sure that my wife was in his immediate vicinity. I could see his advances (note: towards my wife), but I pretended not to see it. It is embarrassing.”

After 59 minutes, the same.

“You know, a man who knows that his wife has been with the boss is humiliated, totally humiliated. Did he (note: Mobutu) do it to know everything his staff was doing through these women? It is possible, it is possible, to secure his power, to know everything. You know that the president can discover all information very well that way. He wanted to know everything, all the information, he wanted to know everything...”

After 60 minutes, an ordinary man has his say.

He used many women, especially other people's wives, to weaken their husbands and thus become more powerful himself. Of course, he took other people's wives. He weakened his cousin, he followed him like a shadow, so that he himself would become stronger. But if you take your neighbor's wife, you know everything about the neighbor.

After 1 hour and 28 minutes, the then Minister of Information speaks again.

When Nicolae When Ceausescu (note: the Romanian dictator, see below) was assassinated, we had footage of it. I provided Mobutu with this footage. He telephoned me afterwards. My God. He cried. He asked: how could you have done that? I said, but President, surely that doesn't affect you? However, he didn't really tell me what was bothering him. He was very angry and hung

up. (...) It was his way of recovering. I believe he must have imagined himself in such a situation as well, given the fact that he had led the Zairean people just as Ceaucescu had led the Romanian people. He feared that the Congolese might kill him in the same way.”

After 1 hour and 46 minutes, an ordinary man has his say.

“In the beginning, Mobutu committed many massacres. He killed, and some people said that they were actually sacrifices he made (note: to the spirits who demanded the blood, or rather the energy present in the blood, for the services they had rendered to Mobutu), human sacrifices, and that from a certain point on he could no longer kill (note: and sacrifice) as many people as before (note: given the resistance that was gradually beginning to form against Mobutu). And then they (note: the spirits) ask you to sacrifice two or three people (note:), and you do not know how to give them (note: because Mobutu has fewer and fewer human sacrifices in stock). And at that moment the spirits take them themselves (note: what the spirits do not receive for their proven services, they take and choose themselves. They demand victims for the blood soul, the subtle energy present in the blood); then they take your child, then they take your wife, then they take your loved one. friend, then they take... etc. etc.”

After 1 hour and 48 minutes, Pierre Janssen, the president's son-in-law, has the floor.

“We went through very difficult times and once a year, and also, I would say dramas in the family, there are children of the president in the family (note: deceased), but there were relatives during..., there was the president's brother years before (note: deceased), there were many things and many things that followed one another (note: repeated setbacks). I, who was not ready for these things and who did not believe in them in the beginning..., it requires some explanation, and it frightens me, there were people who wept hysterically at my brother-in-law's funeral, there were relatives, people who screamed and said (note: to Mobutu): Stop, stop using this black magic and witchcraft because if you use this you have to pay for it on the other side, you have to pay it with your loved ones, so that is to say with something (note: with someone) to whom you are attached. It is very scary.”

Note: We refer here to the book, **Homo religiosus **, on this site, chapter 3.3.2. **Macumba** , **Les forces noires** and to the Latin pronunciation “Do ut des” . We quote:

We have already mentioned the so-called “do ut des.” We described it as: I, a believer, provide you, deity, with the required subtle energy through a sacrifice, so that you, deity, transform a part of that energy and use it for the solution of my problem (note: in the case of Mobutu, to remain in power). This sacrifice consists, for example (note: among the Macumba , a Central American and originally African religion), of field crops or the blood of a freshly slaughtered animal. Let us put it in Marie- Josée's own words (who, as a “ Mère des Dieux ,” partially controls a number of lesser deities): “We regularly feed those gods with herbal baths and bloody animal sacrifices. For blood is the essential foundation of energy. All our ceremonies begin with bloody sacrifices. Blood is the carrier of all life.”

A number of nature religions will reason from this to the ultimate consequence: an even more powerful blood sacrifice consists in the sacrifice of a human being. “Whoever eats my (note: the victim is speaking) flesh and drinks my blood possesses my life force,” is how they view it. To many contemporaries, this last sentence will sound somewhat familiar. Similar words are also spoken during the consecration of a Mass. Yet the difference is enormous. For, Christians state, the Holy Mass involves a sacrifice in a bloodless manner, and the energy—the subtle life force—comes from Jesus and holds a highly ethical standard. In non-Biblical religions, however, the situation is quite different. Religion, at its deeper core, is apparently much more complex than what we might suspect at first glance.

So much for this excerpt from * *Homo religiosus* *. One may perhaps see the analogy between *Om* Macumba , this African non-Biblical religion that was imported into Central and North America along with the slaves, and the methods of the sorcerers who assist Mobutu with their spirits. This is also clearly evident from the following excerpt.

After 1 hour and 51 minutes, the then Minister of Information has the floor once again.

“He (Mobutu) had many gri-gri , talismans; I didn't know that Mobutu had the greatest magicians in the world, the greatest marabouts (note: a type of magician) in the world, the most powerful dowzers in the world, magicians. I saw them personally, I saw them drink a glass of human blood (!) for his power, for his strength, for his authority. It is incredible.”

So much for some explanations regarding this documentary.

“J' ai sacrifié ma vie pour mon “I sacrificed my life for my people , and I was stabbed in the back.” Thus complained Mobutu at the end of his life. One

sees that consciousness can create illusions about itself. To speak like this on the one hand, and to consult black magicians on the other, demonstrates little honesty towards oneself. Earthly life here sometimes resembles a gentle hell. Whoever incarnates into a body from the underworld finds the earth a delightful place. Whoever comes from much higher experiences existence on this world as substandard. As a rule, after death one returns to the 'sphere' to which one belonged. Few people go to a higher sphere after their death.

Let us remember the Bible text *Matthew 4:8/9* where Satan tempted Jesus in the desert: “Again the devil took Jesus up a very high mountain, he showed Him all the riches of the world with their glory and said: ‘All this I will give you if you fall down before me in worship.’” Such 'princes' apparently sometimes play a very high role. Satan is the first and most powerful among them, since he controls “all the riches” of this world. Indeed: *John 12:31* says that “the prince of this world”—Satan is apparently meant—will be cast out by the judgment of God.

Jesus did not dispute the devil's claims to this world, but answered that his kingdom is not of this world. In a Machiavellian world politics, it becomes crystal clear that this world is indeed still miles removed from the Kingdom of God.

33.5. Nicolae Ceaucescu , Romanian dictator

In a similar context, we also mention the Romanian dictator Nicolae Ceaucescu . For this, we refer to *course 8.1.*, pp. 17 and 18, under the title: *Elements of Philosophy 1990/1991*, a course that the reader can also consult on this site . We quote:

Some, under the influence of Enlightened rationalism, think that the trans-empirical – trans-rational – no longer has a role to play, – given Modernity. But let us listen, patiently, to what Prof. Pedro Radita , a specialist in Gypsy culture and history, recently (mid-1990) revealed. Specifically: Nicolae Ceausescu and his wife Elena were Gypsies. Elena, for example, was a renowned illiterate who once sold sunflower seeds.

According to Gypsy leader Pedru Radita (he emerged in Romania after Ceausescu's fall), duplicity was a key characteristic of the Ceausescu .

a.-- Nicolae and Elena were deeply ashamed of their origins. Moreover, once they held power, they attempted to eliminate the entire Gypsy world. In doing so, they were supported by traditional anti-Gypsy commensalism, which had been present in Romania since the 13th century.

b1. It is known that many Gypsies still live, to a large extent, in the mythical stage and practice magic (see the course p. 5). “In 1964, Nicolae and Elena therefore visited a black magician (*note*: a sorcerer who does not shy away from drastic, indeed, immoral practices) in Egypt.

For a heavy payment—ten thousand dollars—he promised, by virtue of 'occult' (= supernatural, paranormal) work, to ensure that the Ceausescu couple exuded a magical power such that, for example, the people, upon seeing the Ceausescus , would automatically cheer.” Thus Radita . On that occasion, the magic was promised for a quarter of a century.

b2.-- To extend the contract for one year, the Ceausescus visited the magician. Now—December 1989—the Conducator (leader) was on an official visit to Iran. Immediately, the visit to the magician in Egypt was postponed.

The consequence—according to Radita— : when Nicolae appeared on the traditional balcony on December 20, the magic no longer worked. “Therein lies the explanation for his fall.” Thus spoke Radita .

Explanation.

(i) That the Ceausescus were gypsies, - that they went to Egypt, to a magician, - that they were regularly cheered - all of this can be phenomenally established and, in principle, proven (= verifiable). That they were overthrown, the whole planet knows.

(ii) That their behavior—e.g. consulting supernaturally gifted people—is rationally explainable in some way, is likely true. That their downfall was caused by something is historical wisdom—rational.

(iii) That the regular acclaiming was due first and foremost to the magician and his action, -- that their fall was due solely or at least mainly to negligence regarding renewal visits, -- transcends both the phenomenal and the rational. A trans-rational fact may have been at work. But who will provide rigorous rational proof of this?

So much for the excerpt from the course. One could further supplement the list with a number of other dictators who engaged in (and continue to engage in) similar practices.

33.6. Pastor T'Jampens : “The Exorcism”

Exorcism (Incantation Theory). Part II

Exorcism : Premise: “stimulus (P) - response (A).

Exorcism is understood to mean the doctrine of exorcism, or incantation theory, if you will. The starting point is the duality of “stimulus (P) – response (A)”. To clarify the doctrine of incantation, we follow the theory of interpretation in one of its fundamental schemes.

Interpretation is always undergoing a stimulus and responding to or reacting to it. Hence the two main components of exorcism : the stimulus, which here is 'evil', as the ancient language says (meaning, of course, occult evil), and the reaction, which here is the neutralization or annihilation of evil, whereby again occult neutralization is meant.

II B. General description of evil and exorcism.

The starting point was the basic scheme: 'action-reaction', or more accurately: stimulus-response. More matter-of-factly: evil-exorcism of evil. That is why we divide this chapter into two parts: B. (I). Evil, B. (II) Exorcism.

B (I): Evil.

a. The foreground: five main types

First of all: which people and with what problems presented themselves to the exorcist? Based on the initial classification, they can be reduced to five main types:

(1). *People who are possessed*, i.e., people who, at least temporarily, no longer have control over themselves, especially not over their freedom and their nervous system, and are therefore in the power of another entity.

(2). *Residents of haunted places* , i.e., people who experience unusual, even paranormal, phenomena that extend beyond their own soul, aura, and body, and that involve objects, homes, animals, and fellow human beings; e.g., knocking sounds, objects that move seemingly on their own, etc.

(3). *People who constantly encounter (occult) failures*, i.e., people who fail in ventures in a manner that is no longer normal or natural. And this for a week, a month, a year—indeed, years on end—in such a way that when they undertake something, they practically bring the enterprise to success, only to find time and again that it fails, so that, bewildered, they eventually ask themselves: “What is happening to me, to us? What power is causing us this series of miscalculations? Surely that is no longer natural. Does such a thing as an unnatural hostile power exist?”

(4). People who suffer from an occult form of sex, i.e. people who, at a given moment, in their genitals, over their whole body, in their inner life, suffer from excessive sexual stimuli, this contrary to their former way of life, with the main impression: "This is being done to me in an unnatural way". In this connection the ' incubi ' (subtle beings that lie on top during sexual intercourse) and 'sucubi ' (subtle beings that lie underneath during sexual intercourse) must be mentioned.

(5). People with an occult illness, i.e. people who are hurt and/or sick and who, after medical examination, come to the conclusion that their ailment is not natural and not normal, but originates from some intangible source, also get the impression with the physician and/or psychiatrist that something is not normal here. This is expressed, for example, as follows: "The sick person has all the symptoms of the ailment, but not the ailment itself".

All these types can also occur together; for example, someone in a haunted house can be bewitched under the occult and be plagued and tormented in their erotic life. All these people are usually not helped, or at most only very partially, by physicians, psychiatrists, or other counselors. Possibly also by clergy who are unfamiliar with the practice of exorcism or do not believe in it.

b. the background.

After describing what we might call 'the foreground', we now, true to the speculative method, turn our attention to the background. We do this, for the first time, in a static manner.

b.1. the occult attack / the malevolent influence.

Evil must be split in two beforehand: there is first the occult attack, and then the malevolent influence asserts itself.

(a) the attack comes from someone.

The victim senses that the attack originates from a person, from someone. We call this person the agent or attacker; the victim is the patient. A human being wants to harm a fellow human being, and does so in a magical, occult manner (see the five main types thereof above). The question of identity arises here: "Who exactly is the attacker?" There are two possibilities here.

The first is the demonistic interpretation: it claims that the attackers are satanic spirits, demons, devils, spirits residing in the invisible between the deity and this earth. Given their demonic, malevolent nature, it is clear that they wish to harm their fellow man. Ancient primitive religions believed in a

kind of sky god or supreme being, but also in the existence of one or more opponents of this supreme being.

Persian dualism (see the Gnostics , Albigensians , Cathars, Bohemia , etc.) posited two equally powerful supreme beings , one good, the other evil.

The Bible (Jews, Christians, Muslim believers) recognizes, on the one hand, a good, creative God (Yahweh, the Holy Trinity, Allah), and on the other, Satan and the other created spirits who have turned against God. Of their own initiative and in complete freedom, they chose and continue to choose against God and for evil. Only good comes from God; evil comes from some created beings. The commonality in these views is that, alongside a heavenly god, they also assume the existence of evil adversaries.

The second interpretation is the occultist; this breaks down into two main types, the spiritualist and the magistic (or dynamistic).

The spiritualists claim that the occult attack does not originate from demons (the religious interpretation), but from deceased persons who have not found peace and, due to their low ethical standards and wrong moral attitude, reside in the lower spheres surrounding this earth and its population.

The Magists or Dynamists .

If the religious-theological view adheres to demons, and spiritualists speak of souls, then both are referring to existing beings.

magists or dynamists speak of rather impersonal forces. The Greek term 'dunamis' indeed means 'force'. Mages claim that they can harness such forces and thus control occult processes. From a distance, it is asserted, black magicians can strike their fellow man, their target, in such a way that the latter suffers all kinds of misfortunes, setbacks, or illness.

Note : More than once, the second type, the magists , is called 'occultists', and spiritism is then contrasted with occultism. We avoid this terminology because magism (= dynamism) and spiritism are both occult, each in its own way, and, moreover, do not necessarily contradict each other.

(b) it is not clear who is behind the attack.

The (occult) influence can emanate from a person, but this is not always clear.

1. charged places in the landscape

People who are sensitive to this—referred to as 'sensitives' in the paranormal sense of the word—can sense vibrations in certain charged places in the landscape. For instance, their limbs may suddenly feel a tingling sensation. The palms of the hands and the crown chakra, the chakra just above the head, are also particularly sensitive to this.

These fine rays or energies can emanate from specific geological layers or from places where a spring originates, possibly also from flowing rivers. This emanation can be benign, but can also feel very heavy and charged. One could say that this involves local physico-chemical influences. The cause is then impersonal. But there is more.

2. places where intense emotions have occurred

Causes can be not only impersonal but also personal. Although the latter is not always easy to perceive. For instance, there are places in the world where intense emotions have occurred. Consider a battlefield, places where torture took place, or where a murder or suicide occurred. The natural landscape may well erase the traces of these over the course of years, but not the accompanying astral, subtle atmosphere. That can linger there for a very long time, indeed even centuries. Consider, for example, a house in which a murder was committed. To sensitive people, such a dwelling will be perceived as very cold. This is referred to as 'the memory of the walls'. Figuratively speaking, one could say that those walls, and everything present in the house, were witnesses to that murder. And in a remarkable way, they carry something of that crime within them and radiate it subtly as well. Even more so: clairvoyants will even receive images of the manner in which the murder was committed. Places where someone has been sick, desperate, or unhappy for years also bear something of those setbacks.

In this way, specific 'sacred' places can be charged with a black magic curse. Those who belong to the group of initiates are immune to this. Those who do not belong to it—the uninitiated, the profanes—are not, and automatically suffer the sanction. One simply must not violate the 'holy' and charged character of the place. If one does so anyway, one brings a curse upon oneself, loses vitality and happiness, and ultimately risks becoming ill and even dying.

Let us refer, for example, to the archaeologists who discovered the tomb of Tutankhamun in 1922, thereby desecrating it, and who did not survive. From a secular perspective, one speaks of a series of coincidences and natural causes. However, whoever examines the events clairvoyantly notices the

common thread at work in the so-called 'natural causes' in an occult, hidden manner.

Let us consider the so-called 'evil eye'. An occult gaze, so to speak, rests upon someone, causing harm. For instance, a person who dies in their own home and intensely harbors the thought that no one should move into the house after them. If this happens nonetheless, he or she will attempt, from the other world, to make life miserable for the new inhabitants through various ghostly phenomena, by giving them nightmares and stealing their energy. In such a case, sensitive individuals can sense the presence of someone who, like an evil gaze, gradually steals their happiness. Unless this is undone. Something we will discuss further in this text. The evil eye can also emanate from a living fellow human being on earth who begrudges their fellow man happiness, is jealous, and possibly unconsciously works on that fellow man in a black magical way.

But the reverse is also true. A fellow human being can wish their neighbor all the best. And that, too, ultimately has its result. Homes where people have lived together happily, in harmony and love, for years, share in that good radiance. When sensitive people enter such houses, they feel particularly comfortable. Moreover, clairvoyants may encounter guiding higher spirits there: in the cosmos, like seeks like. Intense emotional events apparently take hold in the etheric-astral structure of those places.

And furthermore: hard science relies on sensory perception to assert that what cannot be perceived by the senses does not exist. Put another way, one relies on material data to state that what is not material does not exist. Or again: whoever posits that only the material is real finds nothing that is not material. But that is like a deaf person claiming that sound vibrations do not exist because he does not hear them. Logically speaking, and therefore also for the sake of fairness, one must then refrain from any judgment; it falls outside the domain over which one has authority. One then does not reach the whole of reality, but only that part that is materially perceptible by the senses.

Viewed in this light, science is firmly founded, but it does not encompass the entire realm of reality. If scientists do make such claims, they must first prove that science, with its finite axioms, can contain infinite reality. Naturally, it cannot. If it nevertheless claims to be all-encompassing, it becomes an ideology. One prioritizes one's own standards and sees only that part of reality that corresponds to those presuppositions, instead of aligning

one's own axiomatics with what truly 'is'.

Does that leave only blind faith in clairvoyance? Let us not be naive. That, too, must be tested where possible, and where that is not possible, the necessary reservations must be exercised.

In summary: five main types of evil, and these perceived either as attack or as influence; behold, evil.

b2. The attack originates from subtle beings.

But there is more. In the background of such events and situations, beings are always present as carriers of fine matter. Indeed, sensitives feel and clairvoyants see demons, souls of the deceased, and other subtle beings in such places. Demons are easily strong-willed and arrogant. Other subtle beings are easily perceived as slimy and less strong-willed. There are not only the subtle beings, there is more...

1. subtly created thought forms

First of all, black magicians can bring their own subtle thought forms into an independent life. They do this through intense emotions and strong concentration of thought. They then direct these creations, brought to life, at their victim with the intention of harming the latter in his or her life force.

2. Negative thoughts and emotional forms of people themselves.

In second place are the negative thoughts and emotional forms of the people themselves. Concentrations or energy accumulations of fine matter may well occur in the aura of a sick person, but if they are not harbored for too long, they have no independent existence. One can still influence and even destroy them relatively easily by cultivating positive thoughts. Their 'initiative' is still minimal. However, by thinking about the negative almost incessantly, these thoughts can become stronger and eventually develop into independent subtle beings. These feed on the soul power of which they originated, perhaps innocently and unconsciously. Just think of the person who constantly imagines themselves to be sick or pitiable and thus causes their own deteriorating condition. Then it becomes more difficult to resist such beings. It becomes even more difficult to resist the influence of transitive beings of black magicians and the influence of demons. Fortunately, alongside all this, there is also the power of sustained positive thinking. That provides us with beings that can have a healing effect on us. Here too, like seeks like.

Do we decide, on the one hand, that **A** person can be plagued by subtle beings that come from a black magician. They are said to be transitive. But on the other hand, a person can just as easily be troubled by beings that he or she has created with their own negative thinking. They are called intransitive, reciprocal, or reflective.

c. evil from a distant past

While we have so far discussed situations that are, broadly speaking, occurring currently, there is also a form of evil that was committed in the distant past and that still has repercussions. Let us say that evil manifests itself not only synchronically, but equally diachronically.

Recalling, or recalling (= anamnesis) of the past, can be of very great importance. We are thinking here of the evil that is already present at the conception of man. It may come as a surprise, but in this view, a newborn child does not come into the world without sin. The evil that he or she already carries within from before conception, the pre- conception evil, can be twofold, at least in theory:

a. from a prior existence in the subtle world;

Evil arises from pre-existence or prior existence in the subtle world;

b. from a previous incarnation

Evil is a consequence of a previous incarnation (on earth); the latter is called 'karma' by Hindus and 'original sin' by Catholics, and implies a (minimum amount of) re-embodiment or reincarnation. Let us conclude that the (pre- conception) past also forms part of the background. Let us provide a Biblical point of reference regarding reincarnation. In John 1:19ff, the Jews ask John the Baptist if he is the Messiah . John answered in the negative. "Who are you then? Are you Elijah?" they asked. "I am not him either," answered John. In other words: The Jews are asking him if he is a (rebirth of a) prophet who died long ago. Apparently, the idea of reincarnation was not so strange to the Jews of that time.

B(II). The incantation or the exorcism.

a. incantation as action-reaction

The starting point is therefore the schema: a stimulus (action) receives an answer (reaction). The stimulus the exorcist responds to is (occult) evil in all its forms and in its background. The exorcist neutralizes (annihilates) by acting against it. This counter-action is called 'incantation' or 'exorcism'.

a1. The word 'to ward off'

The Dutch word 'bezweten' contains the word 'zweten': to swear is to treat, work upon, or influence something or someone by means of swearing; think of the expression: "to swear an oath". It concerns the uttering of words that carry within them something solemn (something sacred) and something powerful (determining the future).

Exorcism is a word that has come down to us via the Latin (exorcismus) and the Greek word ' ex.orkismos '. ' Horkos ' means 'oath' by which one compels: ' horkos ' Theoon ' is a Greek idiom meaning: an 'oath by the gods', in which one uses the gods as a means of emphasis; indeed, compels them, as it were, by invoking them, to act as witnesses, as judges, as avengers. ' Horkos ' also means (by attributive analogy) witness to an oath, 'deity by whom one swears'. ' Horkizo ' means 'I make swear' (transitive), ex(h)orkizo ' is then 'I make swear thoroughly'.

a2. A definition

Bo Reicke – Lienhard Rost, **Biblical-Historical Dictionary **, Utrecht - Antwerp, Spectrum, 1969, I 245, gives the following definition of incantation: "Speech (and usually also action) of (as was thought) an incantatory power, which is to bring salvation and banish evil. This is possibly accomplished by the banishment of the powers at play. One immediately senses that this definition was formulated by intellectuals who are opposed to incantation."

Marianne Verneuil, *Dictionnaire des sciences occultes* , Monaco, Les Documents d'art, 1950, pp. 192 -193, defines as follows : "Exorcism is a magical operation intended to drive out the demon, to purify and to prepare for sanctification. Exorcism is therefore a remnant from the time when sacraments and blessings (baptism, consecration of a church, etc.)" ("Exorcism is a magical operation with the aim of driving out the demon, and preparing and purifying sanctification. Exorcism is therefore a remnant from the time when sacraments and blessings (baptism, consecration of a church, etc.)" were more in use than they are now.

The author is an occultist, but of the magical- dynamic type, mixed with modern depth psychology (Freud, Jung): " L'exorcisme process of developing a psychological force emprunté à la collectivité " (Exorcism proceeds from the development of a psychic power, derived from the community). So she adds, somewhat further.

The *Pastoral Diocese Gandavensis* , published by order of Mgr. Delabecque , 21st ^{Bishop} of Ghent, in 1856, says on page 275: " *Exorcismi , illae dicuntur*

preces in quibus , wherein, *Dei atque Ecclesiae nomini* , , *exorcista* , *adiurat daemones* , *ut creaturas relinquunt* , *eisque inferre nocumentum ceases* .

Incantations are defined as that kind of prayer in which, in the name of God and the Church, the incantator conjures demons to leave the creatures and cease to harm them.

a.3. The Ghent Pastoral

The Ghent Pastoral then distinguishes two main types of incantation:

(1) “ *in energumenos sive onessosa daemone* , acting upon possessed or demon-controlled people and

(2) *in maleficiates seu maleficio affectos* , *tum in corpore tum in bonis temporalibus*, *uti sunt domus, animalia, lactinia etc* . (acting upon victims of the throw of fate, at one time (affected) in their body, at another (affected) in their temporal goods such as houses, animals, dairy products, etc.)

This pastoral treats the incantations from pages 274 to 282 as a rarity in those days, whereas the pastoral published by order of Mgr. Vander Noot in 1768 deals with the incantations in Volume II, from pages 106 to 230. This represents an enormous difference in less than a hundred years.

So much for three definitions of essence: the first from a critical-Biblical perspective, the second from a psychologizing-occultist one, and the third from a traditional Catholic one. With this, the multifaceted interpretation of exorcism appears to be settled.

b. reciprocal and transitive neutralization of the evil

The reflexive (reciprocal, loop-shaped) and transitive (transitive) neutralization of evil.

b1. Defense against a throw of lots

What, then, essentially does an exorcism consist of? Papus (Dr. G. Encausse), **l'envoutement** , Paris, Perthuis ; 1954, 4, p. 7, states that the defense against a throw of fate (= envoutement , bewitchment) consists of three components:

(1). Purification of the mind and thought life,

La mise du mental en état de propreté (= hygiène du mental), bringing the mind into a state of purity (= hygiene of the mind), that is: the purification of the thought and mental life, for example by not speaking ill of absent persons (slander) for twelve days, by not harboring feelings of envy and jealousy, indeed

by paying close attention to every thought and feeling, and every content of consciousness,

(2) increase of spiritual powers

The augmentation of forces spirituelles , the increase of spiritual powers, through prayer. According to Papus , especially through that prayer in which one forgives one's enemies (oc p. 10), through charity and humanity, and through forgiveness; thus, man strengthens his or her spiritual aura in this way (oc p. 12). But apparently, praying for one's enemies also has limits. Let us refer to the text of John (1 John 5:16), in which the evangelist says that he does not pray for some, but does pray for those who continually persist in their wickedness.

(3) activation of the astral forces

The dynamization of forces astrals qu ' entournent each to be humain , the activation of the astral forces present around every human being. Here Papus mentions the use of sharp metal objects, metal points: "La force employé par les envouteurs est famille de l' électricité . Dans les maisons hantées ou, généralement, une jeune fille ou enfant sert de médium, la force agissante brise le corps mauvais conducteurs de l'électricité comme le frot ou la porcelaine, et en mouvement les objets métalliques, comme les casseroles, les pincettes et autres objets. Or, the pointes are agissent sur cette force exactement comme sur l'électricité ; "Si bien que, si l'on a la chance de présenter une pointe dans courant de force psychique ce courant est immédiatement détruit avec production d'une étincelle ou de gerbes de feu" (ocp 28).

The power used by fortune tellers is related to electricity. In haunted houses, where a young girl or child is usually used as a medium, the invoked power breaks poor electrical conductors, such as glass or porcelain. This power can also set metal objects in motion, such as pots, pans, tongs, and other objects. Now, pointed objects act upon this power just as they act upon electricity. If one can bring a sharp object precisely into a beam of psychic power, this beam is immediately destroyed, and sparks or sparks appear. The 'beam of psychic power' refers to the astral current or subtle energy that the fortune teller or black magician has sent to his victim.

Charcoal absorbs astral currents; now, the black magician sends malevolent contents of consciousness (thoughts, feelings) into the mental sphere of his victim; these evil contents of consciousness are accompanied by soul power that emanates from the fortune-caster in a kind of subtle stream.

Now, if the victim places charcoal around or above himself, in a plate for example, even if it were under his bed at night, then the material current is absorbed by it. It suffices to throw that charcoal into running water in the morning to neutralize it. Running water indeed absorbs evil. Let us think, for example, of the baptismal rituals that originate from thought. (oc pp. 13-14). Magical signs, plants, even animals, photographs, and means that undo or displace magnetization are further astral means of self-defense.

Ceremonial magic, magic that works with rituals, and initiatory magic (Kabbalism) that works with initiations, and Hermeticism are then the transitive, i.e., exorcistic neutralizations, which Papus , oc 34-48, briefly touches upon, while the self-defense means mentioned above represent the reflexive (reciprocal) side of the matter.

b2. the distinction between self-defense and incantation

What does the distinction between self-defense and incantation mean? This implies that the incantator has a dual role to play:

a. upbringing – liberation

- through the education of the afflicted person; that education has been expounded by Papus (see the summary above); man is, in principle, a self-acting being also regarding the neutralization of evil,
- by the liberation of the afflicted one (both in his person and in what surrounds or belongs to him); this is exorcism in the true sense of the word.

b. the structure of the neutralization

What is the structure (the manner of being interconnected) of the imperishable or transitive neutralization of evil? It is threefold, just like that of the reflexive or loop-shaped neutralization thereof:

(1) there is a mental aspect, namely the thinking, the feeling in the will of the sorcerer: he intends the evil with his attention, he opposes it with all his mind; he drives it out with his willpower; this is the content of consciousness,

(2) there is a spiritual, religious aspect: he performs the mental part (the content of consciousness) while praying and supported by love for God and fellow man; this is the sacred side;

(3) Besides the mental and the sacred aspect, there is a subtle (astral) aspect: it purifies the aura of the subtle side of evil.

These three together constitute the exorcism.

b3. the touch aspect

Christopher Neil-Smith, *The exorcist and the Possessed*, New York City, Pinnacle Books, 1974, pp; 31 –32, explains the method of conjuring . In Jesus' ministry, Neil-Smith says, invocation was “ essentially a word of command combined with a divine touch ”, essentially and verbatim pronounced command coupled with a divine touch (oc 32).

“Some sorcerers,” says Neil-Smith, “claim that one does not need to lay hands on a possessed person, but they apparently forget that Jesus laid his hands on the woman whom Satan had bound and delivered her of a sick spirit. I am convinced that certain persons are not delivered because this element was unknown.”

Jesus laid his hands on the woman (Luke 13:11-16; 11:20): she had a spirit that crippled her; she was bent over completely. He commanded the demon to leave and drove it out by laying his hands on her. Both the command and the touch are essential components of this. It should be clear that in his command and touch, Jesus employs subtle forces that lead to the healing or expulsion. This is also evident from *Luke 8:43*, where Jesus says that someone had touched Him, for He had felt a power emanating from Him. It then appears that a woman who had suffered from a flow of blood for years had held the hem of his garment behind his back. She believed that Jesus' garment also shared in his special life force, and that if she could touch his garment, she, in turn, would also share in that high life energy. Then, she believed, she would be healed of her ailment. The Gospel text continues that she was indeed healed.

Some priests emphasize the correct formula, others the indispensability of a prayer group, but neither is essential. *It is not the rite or the group that constitute the exorcism, but it is the Holy Spirit mediating through the words and deeds of the exorcist.* As Ling, * Significance of Satan*, p. 19, puts it: “The essence of Jesus’ message is that incantations are the work of the Spirit of God. The only exorcism that has a chance of being lasting is the work of the Holy Spirit.” So much for the quote from Neil Smith’s book.

Touch, cited repeatedly by the evangelists, is an essential component due to the subtle aspect of the incantation. If the exorcist is already standing very close to the sick person, a transfer of subtle matter is already taking place. *This is due to the merging of the two auras.* However, this touch is maximized by touch: by the laying on of hands on the head and limbs of the sick or

possessed person, and by the repeated stroking movements of the exorcist on the body of the sick person. Consider, for example, magnetizing. In this way, the exorcist penetrates the aura of the afflicted person much more effectively than if he were to work solely with his consciousness. Nevertheless, that consciousness remains the basic touch. An unconscious touch will have little or no effect, or at least much less, because the intention of the will remains absent.

In summary: exorcism reflects the threefold structure of the universe and man

- a. spiritual - divine,
- b. subtle (etheric - astral),
- c. gross material

This structure is inherent to all incantation. Christian incantation, however, proceeds from Jesus and the Holy Spirit whom he sends on behalf of the Father, but this manner of incantation also reflects the general threefold nature of all incantations. *At least, if incantation is defined as the neutralization of evil.* For black magicians, for example, also 'incant', but in a completely different context and without god. We are not discussing that here.

It should be noted that Neil-Smith uses the word 'ritus' in the narrow and superficial sense of the word (scrupulous word accuracy in itself is 'ritus' in the narrow sense). There is, however, the profound meaning: that coincides with the three aspects but begins with the gross material.

Regarding the aspect of touch, one further remark. In Acts 19:11-12 we read: "By God's doing *Paul performed great miracles*, even the cloths and the clothes he had worn, so that they were healed and the evil spirits left them." This text contains the principle of relic veneration: the (kissing) touching of it radiates liberation and healing as if Paul himself were present, conjuring and healing.

The occult explanation is that intimate things such as underwear and saliva are carriers of the ethical-astral body and, through that, of the spirit of the person in question. We read in Mark 8:23 that Jesus put saliva in the eyes of the blind man and laid his hands on him, whereby he was healed.

These signs are symbols in the sense of realities that make visible and present. Touching them means contact with the astral body and with a person's spirit. When Luke 8:44 tells us: "The woman approached Jesus from behind, touched the hem of his cloak, and at the same moment her bleeding

stopped,” this text now becomes much more understandable. Immediately, the concept of 'touch' becomes clearer.

B. (III). The medical and psychiatric aspects.

a. the psychiatric side of evil

A word must be said about the psychiatric side of evil and exorcism. Psychiatry deals with mentally abnormal behavior and the inner life, namely

Diagnosis/ psychotherapy

1. The diagnosis (= the recognition) that examines the symptoms (sympthology) and the causes (etiology) as well as the accountability (ethics) of the various forms of neuroses (nervous diseases), psychopathies (temperamental and character abnormalities on the edge of the abnormal), and psychoses (mental illnesses in the sense of insanity), on the one hand and on the other hand,

2. The psychotherapy (= care) thereof by means of suggestion and hypnosis, of psychoanalysis, individual (Adler) and analytical (Jung) psychology, and other more recent methods.

b1. The neurosis

The neurosis is of importance to the exorcist. It is the inability to fulfill the role one wishes to play in life in a personally satisfying manner. The neurasthenic emerges from this tired and exhausted. The obsessive-compulsive neurotic or psychasthenic fails to persevere with willpower and constantly doubts himself. The hysteric, acting as a need for attention and affection, plays a theatrical, artificial role. The relationship between these three is such that the first is the basis (exhaustion of the nerves) and that the second and the third alternate on that basis. The schema is: a + b1 or b2.

The psychopathic personality is characterized by temperament and character abnormalities in which drives play a major role. They are particularly irritable and restless. It is sometimes said of them that they know twelve trades and experience thirteen misfortunes. Among them are counted many eccentrics, fantasists, swindlers, con artists, fanatics, false idealists, constant complainers, alcoholics, and hysterics. Many are hypersensitive and ambitious. They also do not take morality very seriously. Thieves, arsonists, and sexually deviant people belong to this type.

Psychosis stands for insanity. This is, of course, multifaceted, acting as the borderline case of psychopathy. Manic-depressives are characterized by an exaggerated and verbose exuberance alternating with somber, anxious

melancholy. Paranoid people build up a coherent system of delusions, immerse themselves in them, and barricade themselves within them to escape the pressures of life. Epileptic people are characterized, among other things, by convulsive seizures. Others intoxicate themselves with chemicals and poison their minds, which has repercussions on their behavior. Furthermore, we know of victims of syphilis, a venereal disease that disrupts the central nervous system, the insane of old age, and schizophrenics (who exhibit a kind of second personality); all these and others belong to the psychotic people or the insane.

b.2. Normal, abnormal, paranormal

The situation is now that:

(1) normal and abnormal often merge:

The neurotic is a normal person but with a disturbance in their inner life and behavior, with the result that he or she cannot cope with a normal life.

The psychopath is a seemingly normal person, but his personality exhibits deviant behavior that borders on the outright insane. Neurosis, psychopathy, and psychosis overlap, at least in part;

(2) abnormal and paranormal also overlap, namely in two ways:

a. To the superficial observer, a paranormal event is something abnormal.

b. the paranormal breaks down into two types,

the ananormal (that which is paranormal upwards, that elevation above the average through a higher consciousness, an increased capacity for action, a finer conscience), and the katanormal (that which is paranormal downwards, and renders people degraded, incapable of living and working, and conscienceless); well, the katanormal is simultaneously abnormal and paranormal: a possessed person, a possessed individual, someone charged with sex under the occult, an occult failure, an occult sick person belongs to this kind.

For example, someone who fails in the occult must be distinguished from the psychopath. The latter is easily restless, weak-willed, slow, frivolous, and carefree. These characteristics make it difficult for him or her to adapt to social life and are thus the cause of a series of failures in life.

Malevolent occult influences or attacks can also make a person neurotic. One feels constantly exhausted and fatigued and easily doubts oneself. One is perceived as inauthentic, and may possibly play an overly theatrical role.

b.3. Exorcism and medicine merge

Many people suffering from an occult ailment usually consult a physician or psychiatrist first. Although the subtle body is affected first, it is not recognized as such. Only afterwards does the gross, biological body experience the impact or repercussions. Only then do the symptoms manifest themselves and can the ailment be medically diagnosed. If the *ailment is truly of an occult nature*, the normal means employed by medical science are of little help. The ailment lies not in the biological body, but in the subtle. Medical science may treat the symptom, but is unfamiliar with the cause. Gradually, the patient discovers that neither the doctor nor the psychiatrist can help him or her. Perhaps one resigns oneself to it; one does not know any better. Or perhaps one is fortunate enough to know a skilled (!) sorcerer. The sorcerer can then focus on the subtle side of the ailment, while the medical world can meanwhile heal the biological side. Therefore, it remains appropriate to integrate exorcism and medicine, including psychosomatic medicine.

b.4. Spellcasting and magnetization merge

That is also the reason why exorcism and healing are regularly mentioned and practiced together in the Gospel and can actually never be completely separated. That is also the reason why incantation and magnetization go together.

(Editor's note: A number of handwritten pages are missing; the numbering jumps from page 39 to page 56.)

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a.3. Contact with the dead: seven possibilities of contact

One does not need to be a spiritualist to have contact with the dead. Charles Lancelin , **L'évocation des morts **, Paris, Durville , 1925, outlines seven major ways of contact:

1. The voice of conscience (voice animique): the dead reveal themselves through the voice of conscience;
2. The dream (way onirique): spirits address us through dreams);
3. The media (via medial gifted individuals; la voie mediumistic);
4. Ectoplasm or materialization (via media and the conversion of ethereal-astral matter into gross matter (appearances, ghosts) ;
5. The magnetic path (hypnosis differs from magnetizing; the latter is an influence by the magnetizer on the subtle body of the magnetized person; this merges with a minimum of suggestion and even hypnotism (hypnomagnetic). A person who is magnetized retains their self-possession and consciousness.

A person in hypnosis is no longer themselves, does not possess their own consciousness and will, and does not know what is happening to them.

6. The magical method (in fact theurgy , i.e. ceremonial magic);

7. The mechanical approach (physical experimental contact); in recent years, tape recorders have also been used, namely since Dr. Konrad Randive (1948) and the Swedish ornithologist Friedrich Jürgenson (1959).

b.1. People with paranormal abilities see death in three possible ways.

Thus relates Michèle Morgan, an artist . She recounts: a few days before the death of a loved one, the precise image of what was about to unfold became clear to me. This happened at the moment of waking. As I closed my eyes again, I saw my two close friends at my side. The face of one was filled with tears, that of the other contorted with pain. In an avenue, we walked together in a funeral procession. About ten days later, this image actually occurred in every detail. See Belline , *La troisième oreille* , Paris, Laffont , 1972, p. 257.

b.2. Dying, viewed clairvoyantly

Not only before death, but during the dying process itself, clairvoyants see what is happening. Dr. Jackson-Davis, a physician and clairvoyant at the same time, is well known. Let us listen to his story.

It was a lady of about sixty years whom I had often assisted medically. I saw that various internal organs seemed to resist the departure of the soul. The vascular system resisted to preserve the principle of life; the nervous system struggled with all its might against the destruction of the physical senses, and the brain sought to hold on to the intellectual principle. The body and the soul were like two spouses, offering resistance to their absolute separation. Shortly thereafter, the head was surrounded by a brilliant mist. Then I saw the cerebrum and cerebellum extinguish their internal parts. The radiance of the brain suddenly became ten times greater than normal. This phenomenon invariably precedes physical disintegration. Then I saw the soul or spirit detach itself from the body. The head became as if illuminated, and I noticed that, while the extremities of the limbs became cold and dark, the brain acquired a peculiar brilliance. displayed. In the subtle mist that surrounded the head, I saw that another head was clearly beginning to take shape. It was so brilliant that I could hardly look at it. In the same way that the subtle head had detached from the brain, I saw one by one the neck, the shoulders, the torso, and finally the entirety of the subtle body form. The Spirit (note: of the one who is passing on) rose up above the head of the dying biological body, but even before the final separation of the bond that had held the material and intellectual parts together for so long, I saw a flow of life-

electricity come into being between the head of the dying lady and the lower part of the new subtle body.

This led me to the conviction that death is merely a rebirth of the soul or spirit rising from a lower state to a higher one, and that the birth of a child in this world, or of a spirit in the other, are actually analogous processes. (Note: just as birth in this world signifies a farewell in the other world, so dying in this world is like a birth in the other world.) Nothing is missing from it, not even the umbilical cord, which was represented by a band of a kind of life-electricity, the so-called “silver cord”.

Incidentally: somewhere in one of her works, D. Fortune phrases it as follows: “For he who knows , the Womb is a grave and “The grave is a womb”, “before he knows, the womb is like a grave, and a grave like a womb”. Understand: with conception in the womb, a spirit leaves its true home to incarnate in a biological body, while it is liberated from this once that body dies and the spirit can return to its true home.

Let us continue Dr. Jackson's description. He states that it is irresponsible to bury the body before biological decomposition has begun. The umbilical cord has often not yet broken. That is precisely the case when seemingly dead people revive after one or two days and report their findings.

He writes: “ It was impossible for me to ascertain what was taking place within this reviving intelligence, but I noticed her calmness and her astonishment at the deep sorrow of those who wept around her body. She seemed to realize their ignorance of what was truly occurring. The tears and the exaggerated lamentation of the relatives stem from the viewpoint characteristic of the majority of humanity, namely from the materialistic belief that with the death of the physical body, everything is over. You can proclaim, based on my various experiences, that if one dies a natural death, the soul undergoes no painful experience whatsoever. The period of transformation I just described usually lasts two hours. If you could see with clairvoyant eyes, then, in the vicinity of the cold and rigid body, you would perceive a subtle form with the same appearance as the person who just died, but a form more beautiful and, as it were, imbued with a higher life.” So much for this text by Doctor Jackson.

cited by C.H. Lancelin, *La vie posthume* , pp. 79–82 .

b.3. Contact with the deceased.

We saw death before it was; we saw it as it takes place. But spiritualism is primarily contact with the deceased. We now cite examples after death, examples that have exorcistic significance.

Thirty years among the dead,

Dr. Carl A. Wickland , *Thirty years among The Dead* , London Spiritualist Press, 1924, 1, ed. 1971, pp. 113-114, tells the following story, which is typically spiritualist and an example of liberation according to the spiritualist method.

Miss L. was the young fiancée of a widower who, at the time, had lived with his wife on a floor in the same building where the young woman lived, and the two women had been close friends. The woman died very suddenly, and some time after her death, the man became engaged to the young woman.

Shortly thereafter, the latter began to exhibit mental abnormalities that became increasingly worse. In her normal state, she held the man in high regard, but when she came to us, she harbored a fierce aversion to him and maintained that she would rather die or go to a lunatic asylum than marry him. She had attempted to take her own life several times, but had seemingly regained her composure at the last moment each time and called for help.

The moment the patient entered the institute, Mrs. Wickland clairvoyantly saw the spirit of a woman (of the brunette type) possessing the patient, who was decidedly blond. This spirit was so merged with the patient that it was difficult for Mrs. Wickland to determine from the transformation of the patient whether she was blond or black-haired.

When Mrs. Wickland described this ghost, both the patient's mother and her fiancé recognized her as the man's former wife. The patient proved to be very resilient. Moments of screaming alternated with stubborn, unyielding moods, and she could not be left alone, not for a single moment. They declared themselves mad and scolded during the care, insisting that she wished to die, because, if she lived, she would have to marry 'that man'.

One day during a treatment, she entered a state of semi-ecstasy, and a spiritual intelligence expressed itself powerfully. "He will never marry her! He will never have her! I want to drive her into a lunatic asylum or I want to kill her, but he will never have her!"

Immediately thereafter, the spirit of a child spoke defensively, as if to protect a mother. The patient's sister, who was present, recognized in this last intelligence the deceased 13-year-old son of the deceased woman. The climax came a few days later. The patient had been unusually stubborn and defiant, and very contemptuous towards her fiancé whenever he came to visit. After decisive treatment had been administered, the patient calmed down and slept well that night.

Nevertheless, Mrs. Wickland was greatly disturbed during the night by the presence of a spirit that troubled her from four to four in the morning, the moment when she was completely carried away by the spirit of the man's former wife. After considerable effort, I managed to get the spirit to speak, but she, being the spirit of the man's former wife, struggled to become convinced of her true situation, namely that she was a spirit and controlled Mrs. Wickland's body. She severely condemned both her former husband and our patient for their betrayal on her part and repeated her threats against the girl. "I will send her to the madhouse! I will kill her!" she declared.

Much argument and persuasion were required to bring the spirit to repentance, but at last, the moment arrived. When asked whether her son was in her company, she said that she had seen him occasionally, but that he was dead and that she had no desire to have anything to do with him. The spirit was urgently urged to release the young woman she was torturing and to move on to a higher life with other spiritual intelligences, of which she appeared to be completely ignorant.

Although remorseful, she still longed to remain on the earthly plane, but in the end she agreed to depart and stop bothering the patient. Then she suddenly fainted and declared that he was dying. (This experience often occurs at the moment when spirits realize their current situation; sometimes they re-experience the material conditions under which they emerged from their earthly bodies.) Chills and violent coughing fits further increased the anxiety of the spirit and, after a painful apparent death struggle, it was gone. These signs were recognized by her husband and the patient's mother as closely corresponding to those signs that appeared at the moment of her death due to pneumonia. The patient recovered quickly thereafter. She was soon able to leave the institute and is now happily married.

Wickland's text .

The structure of the spiritualist incantation

This one is clear:

1. It is assumed that the patient's mental, behavioral, and physical disorders are attributable to the spirit of a deceased person, which should not be sought too far afield, namely within the circle of those deceased persons who are in some way interested in or involved with what the patient wishes to undertake or what concerns her;

2. Dr. Wickland 's wife is a medium who, clairvoyant, sees the aura of the incoming patient and, subsequently transportable, receives the spirit of the deceased within herself, apparently guided and protected therein by a sound and reliable guardian spirit (also called a 'control spirit') and assisted by her physician husband, who expertly conducts the entire spiritualist experiment;

3. Not heavy-handed and aggressive incantation (such as the demonistic exorcism of the Catholic Church does, for example), but persuasion forms the core of the neutralization of evil; this persuasion is a proclamation:

a. You have died (more than one shadow does not realize this); you belong to the other world;

b. Your condition is due to your own mentality which binds you to earthly life (especially through unmortalized desires and wrong ideas);

c. Repent: let go of this earthly life and your entanglement in it, and turn your conscious attention to higher, heavenly realms and modes of existence by calling upon and following God and the blessed spirits.

kardecism respectively, does to neutralize evil. In England, Canon J.B. Pearce -Higgins of the Anglican Church, working with the renowned Ena Twigg as a medium, proceeds in this manner, but he does so within the framework of a requiem liturgy (received by spiritualists). See JBPearce -Higgins G. Staley Whitby , ed., *Life, death a,d Psychical resaerch (Studies on behalf of the Churches ' Fellowship for Psychical and Spiritual Studies)* London, Rider and Co, 1973, pp. 164–192 (the article by Pearce -Higgins on Poltergeist, ghosts, and possession). This book is the report of the official Anglican commission on religious occult matters.

2. Raoul Montandon, Maisons et lieux hantés

We now give a second example of spiritualist incantation, but this time situated outside medicine and psychiatry, yet nevertheless realized by sensible spiritualists. This story will now be quite clear. Here, once again, is a monoidism , dominated by a single content of consciousness (= 'thought', 'desire', 'feeling', 'plan'), the cause of the disturbing influence of the deceased.

Raoul Montandon, *Maisons et lieux hantés* , Paris, La Diffusion Scientifique, 1953 pp . 59 - 60 (No. 17) Report of Madame A. Morigret , in *Psychica* (15. 03. 1923).

Twelve years ago we met a German lady, highly educated and intelligent, at home at the court of William II. She told us in confidence that she had a young friend. The latter was very unhappy, for as soon as she was alone, a man dressed in black appeared before her with large, wild, utterly terrifying eyes that stared at her and followed her in all her movements. To distract herself from this torment she traveled extensively, yet nothing could free her from it, and when she returned to her room in the evening, as late as possible, the man appeared again and again, positioned himself at the foot of her bed, and did not cease to look at her.

The lady in question added that she would be pleased to present this case to my daughter, who is a good medium, and ask her if it would be possible for her to free her friend from this terrible torment. I asked her not to do this so as not to influence my child, who is already so nervous and subject to numerous visions. I assured her, however, that we would ask our 'control spirits' (namely in a spiritualist session) what could be attempted. We then held a typological session (working with tapping signals), during which a 'spirit' came to tell us not to undertake anything, not to mention to my daughter: "that they (in the plural) would take charge of the operation."

That evening, my children and I were talking when, suddenly, I saw my daughters (the medium, that is) staring at something and showing signs of great fright. I asked her for the cause. She pointed to a corner of the room with her finger, saying: "There is a man dressed in black with wild, terrifying eyes who is staring at me in a frightening manner." She tried to escape the gaze, though without succeeding.

Thereupon, and without saying anything of what I thought, I advised her to ask that man who he was and what he wanted. This was done immediately. The answer was as follows: "I have had a very sad life on earth: for personal reasons, a doctor had me locked up in a lunatic asylum, even though I was not mad. I died there, and since then I pursue with my hatred everything to do with that doctor, who is now represented on earth by his granddaughter: I torment her as much as I can."

My daughter immediately made him understand that he was very wrong to act in this way, that it was much better to be quiet and work on his spiritual progress than to take revenge in such a manner; that the great law of forgiveness was imposed upon everyone as a duty and that he had to submit to it. He disappeared after having made the decision to do so.

My child attached no more importance to this vision than to so many others, and I told her nothing until I had received news from that German lady. A few days later, I saw the latter arrive, beaming with joy: she told me that she had received a letter from her young friend stating that she had been delivered of her terrible vision. Only at that moment did I mention my daughter's vision and the sermon she had delivered in her mind. She then confirmed that the young woman in question was the granddaughter of a famous physician.

II.C.(III). The masterful or dynamic interpretation.

II.C.(III)A. The transitive interpretation.

a. We begin with the material contents of consciousness.

WH Gmelig Meijling , Wim Gijsen, De aura (Uitstraling van mens, dier, plant en steen), Deventer, Ankh -Hermes, 1975, pp. 21-22 says the following.

Besides the gross physical body, man possesses an astral and a spiritual body. One may know that 'astral' here refers to the lower, and 'spiritual' to the higher subtle body. The aura or radiance is a kind of intermediate form of a more spiritual nature than the gross physical body, yet not as subtle as the 'astral' and the 'spiritual'. It is an etheric body, situated between the gross physical and the astral, or spiritual, respectively. "The substance (= raw material) from which the aura is composed I have called energy cells, small particles of concentrated energy, the composition of which is very comparable to the structure of molecules and atoms. Each of these energy cells reflects, through its color and composition, the ever-changing mood pattern of man.

(1) When someone concentrates on the same thought for a while, more and more energy cells of the same kind develop within the aura, building up into an ever-increasing unit according to a molecular pattern. The clairvoyant then perceives such a grouping of energy cells as a luminous, ever-growing sphere of the same color.

(2) when a thought, more accurately: a content of consciousness, is sustained long enough, then such a bundle of energy cells acquires its own independence and can then leave the aura as a constructed thought and move freely through space. There it wanders around looking for vibrations of the same kind and, when another person now harbors similar thoughts, then his aura opens up and, through one of the chakras, the seven vertebral entrances, take those wandering thoughts into his own aura."

So much for Gmelig's text on the so-called thought forms—understand: forms of consciousness (for imagination, thought, feeling, desire, and will are involved) which move in subtle space as subtle 'beings', created and constructed by human consciousness itself. “It is even the case that when a large group of people think of the same thing in unison, a kind of 'group aura' can arise, and this applies for both good and evil.” (oc 24-25). Mutual influence, pooling, and conscious direction of forms of consciousness thus become clear. With this, we stand at the cradle of magic, that white or good and the black or evil: the interaction of one human being with another along the trans-empirical, etheric-astral path; cooperation in that interaction—these are two basic facts of magic.

Thus, Gmelig , oc 24, cites the case of the teacher in whose proximity, or even in whose mind and sphere of influence, a student meditates: the teacher can very consciously transfer contents of consciousness from his own aura to the student and in this way awaken the latter to a certain consciousness. Naturally, the general law of interconnectedness operates in such influence: like attracts like (related beings also belong together somewhere: the law of paradigm and syntagma, to speak in structural terms).

b.1. The essence of black magic

Now we discuss the essence of black magic. Gmelig also speaks of reflexive (=reciprocal or self-) neutralization of malevolent influences, respectively attacks: “It can of course happen (...) that certain influences try to penetrate your aura because they themselves still live a little within you, although you actually no longer want to think about them. Herein lies the principle of the *black magical influence* , respectively attack. “The essence of a psychic, understand: occult attack, is to be found in the principles and the method applied in *telepathic suggestion* . If we combine what we know of telepathy and suggestion, we will understand the *modus operandi*, the method, of an attack.” Thus Dion Fortune (abbreviation of 'Deus, non Fortuna'; 'God, no coincidence' = Violet M. Firth), **Psychic Self-Defense **, Amsterdam, Gnosis, 1937, p. 39. The term 'psychic' here means 'occult'.

Telepathy is experiencing the consciousness of another at a distance as if it were your own, so that you know it belongs to that other person. Let us take that elementary description of telepathy as a basis. Suggestion is comparable to eloquence: one wants to persuade or convince (another, or oneself, respectively). But, whereas rhetoric (the art of eloquence) focuses on consciousness, suggestion focuses on the subconscious and its unconscious,

or at least unconsidered, motives. The human subconscious understands a different language than consciousness. Vividly imagining what is desired, or wanted, is the language the subconscious understands. E.g., “I see myself as a successful person.” These little sentences 1. penetrate and 2. work (they suggest).

(a) autosuggestive / heterosuggestive

This can proceed in two ways:

(a)1. Clear conscious but autosuggestive (“I imagine myself as a successful being” and that permeates me and acts (on me, subconsciously));

(a)2. Clear conscious but heterosuggestive (“You can do it!”, you say or write to someone, and it penetrates and has a transformative effect on him;

(b) Hypnotic: fascination – sleep hypnotic – telepathic

Hypnotic, i.e., in a twilight-conscious suggestibility (susceptibility to suggestion); this runs threefold, according to Dion Fortune .

(b)1. Genuinely hypnotic through fascination (via the eyes by means of a penetrating gaze or a shiny object) or, better, by means of magnetic stroking movements, accompanied by litany-like repetitions in a monotonous manner of small phrases);

(b)2. Sleep-hypnotic: by means of litany-like, monotonous phrases during a person's ordinary sleep in order to influence him,

(b)3 . Telepathic:

1. If one focuses one's attention on someone, thinks of him, then there is contact (touch) and influence, at a distance.

2. if, moreover, one forms a clear image of him—we enter his door, go up the stairs and see him lying asleep in bed—in our imagination, one is 'with him', face to face;

3. If, taking another step further, one pauses at contents of consciousness (thoughts, images, feelings, desires, decisions) that concern him, but which one experiences, feels, and lives through in his place, then these contents of consciousness penetrate into his subconscious and affect him, for in that case, an atmosphere surrounds him that is precisely the same as the one one lives through in one's own consciousness while thinking of the other and identifying with it.

Gerda Walther , Phänomenologie der Mystik,

illustrate this with an excerpt from the work of Gerda Walther , **Phänomenologie der Mystik ** (Walter-Verlag, Olten) . and Freiburg, 1955, 65). She tells us that one day in Munich she is lying relaxed in bed and receives images in her mind of a friend, whom she calls L., and who is in

Freiburg. Walther says that she receives these images very accurately, that she feels very clearly that her friend L. is lying in an armchair at that moment and thinking of her, and that she even 'experiences' exactly what this friend is thinking. Moreover, it feels as if Walther is inside L.'s body, indeed that she is looking through L.'s eyes. From that lying position, she sees L.'s body, but also the armchair and the room in which L. is lying. Walther notices a book on the armchair, sees that L. is smoking a cigarette, and moreover, smells the smoke herself. Walther feels that the friend is wondering whether she should write a letter to her, Walther. She argues that this is not a matter of clairvoyance, but rather telepathy, because she experienced everything from the perspective of L. Walther further states that during such experiences she also senses the aura or radiance of the person with whom she is in telepathic contact, and that this aura is characteristic and unique to every human being. Moreover, if she sees someone's aura in her imagination, and only that aura, then, she says, after some practice she manages to know whose aura it is.

Influencing a person unconsciously.

This long-distance influence by means of contents of consciousness transmitted to another unconscious human being (= telepathic suggestion) is the essential core of the occult attack or of the occult evil, respectively. Whether it be:

1. is a disembodied entity, a deceased person,
- 2 a being from another class of evolution, in the rank of human or subtle or spiritual beings,
3. a demon from the underworld, a satanic spirit, or
4. merely the soul seized by a panic of a selfish friend who clings with all his might to life-in-a-form, without regard for the consequences; in all three cases the opening gambit is the same. Thus states Dion Fortune, op. cit., p. 46. We are therefore faced here with the fundamental structure of occult evil: whether demonic, spiritualistic, emanating from a fellow man or a subtle being, the core is the same.

But the afflicted person is always unconsciously 'complicit' or a contributing cause. As long as *the aura* is not pierced, there can be no question of access to the soul and, if the aura is pierced, this always occurs through the response given by the fear of or desire for the attacking entity (op. cit., 46). The afflicted person's own consciousness is therefore also decisive. "If we can prevent that instinctively emotional reaction, the aura will always remain impenetrable from the outside and constitute a (...) certain means of defense against psychic, understand: occult, invasion (op. cit., 46).

Bonds of conversion, fear, affection, hatred, envy, and eroticism are the channels through which the aura opens. For there is an absence of critical sense and gullibility involved which forms precisely the core of suggestibility. "He who knows how to suggest always takes the greatest possible care to ensure that his suggestions harmonize (be in accordance with and on the extension of something) with the tendencies of the personality to be suggested, for, if that is not the case, the subconscious complexes present (i.e., the subconscious contents of consciousness) will banish the suggestions before they have had time to take root. All he can do is strengthen and stimulate the already present, though perhaps latent, hidden, ideas and impulses, already present tendencies. He cannot make a completely foreign seed flourish. (oc 43).

The reflexive neutralization is immediately apparent. "If (...) an external influence is to be able to enter through your aura, then it is necessary that you yourself harbor thoughts related to it (...). It is (...) sufficient to (...) clearly refuse an emerging impulse and not give in to it. That 'not wanting' can be further reinforced by crossing the legs at the ankles and folding the arms over each other. (Gmelig oc, p. 25). "Does such an invading energy cell always linger in the aura? Fortunately not! Everyone can always defend themselves with their own thought life and, as soon as that one specific thought no longer receives nourishment, that concentration within the aura dissolves of its own accord." (oc 25 - 26).

But there are also people with a weak will. In the long run, they can become victims of their own inability (...) and in this way draw forces into their aura that they can no longer control" (oc p. 26). If such weak people, complicit in evil through the contents of their consciousness, cannot cope on their own, transitive neutralization (= exorcism) is necessary.

b2. A further step in black magic.

Now we discuss a further step in black magic.

Telekinesis, moving objects at a distance by means of the power of consciousness, is a further degree in the same order of things. For the aura can, by means of concentration, become larger and smaller. In a normal state, the aura surrounds the body by about 1 m wide. That extent can be considerably reduced; but the aura can also protrude outwards by conscious concentration, even far beyond the body. The energy of the aura then directed outwards is transferred to the object and by means of that energy the object is set in motion (Gmelig , oc 27).

Now that we know what out-of-body experience is, namely the fact that the subtle body of man detaches itself from the gross body and floats apart from it, we first see the similarity with the outward direction of radiating energy, or matter; but then the concept of a connection between the two (1) out-of-body experience coupled with (2a) protrusion and (2b) telekinesis by means of that protrusion is also possible. This plays a decisive role in black magic and ghosts.

Margueritte Gillot, On the Threshold of the Invisible

Margueritte Gillot, *On the Threshold of the Invisible*, Deventer, Kluwer, sd . (// *Aux portes de l'invisible*, Paris, La table ronde, 1960) pp. 25-27 describes something like that.

An old engineer gave her proof of this one evening. "What time do you go to bed?" I answered him: "In any case, not before twelve o'clock." "I will come to visit you in my astral body." This conversation took place at the end of the morning. (...). When I went to bed, I had completely forgotten the promise (...). It was about half past one (...). I took a book and suddenly got the impression of an invisible presence, which nevertheless did not remind me of the conversation of that morning. After a moment, irritated, I closed my book and turned off the light, all the while still having the feeling of something unusual that was located at the foot of my bed.

The next day, the person in question called me and said: "You are not right in the head. You shouldn't go to sleep so late, for at half past one I caught you reading instead of sleeping." To which I exclaimed: "So! You were that unreal presence at the foot of my bed." He replied: "I didn't know that this was the end of your bed, but I couldn't get any further." Later, I understood that a mental barrier had placed itself between him and me. Besides mentioning the hour corresponding to my experience, he also gave me, as proof of his arrival, a completely accurate description of my nightgown.

The author gives a second example, likewise of a telekinetic nature, but even stronger: "In turn, AO not only came to visit me at night, but also disturbed the peace in my clinic by what she did at night while in an invisible state. The night shift staff heard bolts closing by themselves, saw lights turning on and off, and, due to these unexplained events, my colleagues were always under the delusion that a (...) thief of flesh and blood was lurking around." (oc pp. 26-27).

Raoul Montandon , The Ghost History of Cideville

Only now are we able to understand the ghost history of Cideville (Seine Maritime , Normandy). We derived it from Raoul Montandon , an expert occultist.

First, however, a word about the interaction between the gross and the subtle body. This interaction is called reflection (percussion). Charles Lancelin , *La vie Posthume* , 205, deals with the theme.

Was the vice of the deceased drunkenness? His next life will be the logically necessary consequence of his previous life: alcohol, after all, has caused his brain and his stomach to shrivel. This shriveling has had an impact on his astral body which, when he is reborn, can offer only a large decaying physical stomach and weakened brain.” Here the astral body reflects (the history of) the biological. But, usually, repercussion means the reverse: an astral state has an impact on the biological.

When Colonel de Rochas hypnomagnetized people in 1893 (note: a strong suggestion, but not yet hypnosis), he observed in the fourth stage of lethargy:

(1). the subject no longer knows who he is, has forgotten his own life history (memory loss), knows only his hypno -magnetizer and himself, but in such a way that he no longer has any sensation of his own, but only that of the magnetizer, even if the latter is at a certain distance;

(2). The subject's etheric body (and immediately his sensation), which previously emerged in concentric layers, first shows a kind of bluish cloud on the right side, then another reddish cloud on the left side. As the hypno-magnetization continues, these two clouds come together and grow into a single one, usually on the subject's left side. This cloud gradually condenses and eventually takes the shape of the subject. Now, when one stabs into this cloud with a sharp metal object, the physical body reflects the pain of the astral and exhibits a reflex movement. (oc, 22-24). One can thus strike the physical body (injure, kill, make sick) via the etheric-astral body. This plays a major role in black magic.

Next, let us read Raoul Montandon , *Maisons et lieux hantés* , Paris, La diffusion scientifique , 1953 pp. 182-189.

(1) It is a fact that simple village sorcerers are familiar with so-called out-of-body experiences, in which they temporarily leave their biological bodies with their subtle bodies, and are capable of remarkable things in the process

(...). I will illustrate this by recalling the case of Thorel , a shepherd in Cideville (Seine-Inférieure), against the Reverend Tinel , the parish priest. The Justice of the Peace of Yerville (Seine-Inférieure) ruled in this case on February 4, 1851. Any reader can, if necessary, examine the evidence. There is probably no other case in the annals of rural witchcraft, and of magic in general, from which unusual events have been repeatedly and widely substantiated. I summarize this remarkable event, basing myself on the witness statements and the official documents in the file.

(2). Let us first give the background of the lawsuit. A rectory, a shepherd and a priest, behold the scene, the actor and the victim of this strange drama. In the first days of March 1849, the parish priest of Cideville met a certain G. at the home of one of his sick parishioners, to whom the whole region had long attributed a great reputation as a healer and sorcerer. The priest had his doubts about this and this time pronounced a decisive reproach against the healer. He referred the illegal healer to other and, in the priest's conviction, better forms of care. It would have ended there had this not become public knowledge in the Norman world and had the court not intervened. But G. was sentenced to 15 or 18 months in prison for the illegal practice of medicine. He immediately drew a connection between the priest's reproach and this verdict. He uttered, so it is said, a few vague threats against those he considered his enemies. He was plotting revenge. Shepherd Thorel , a pupil and friend of G., in turn suggested that the pastor might well regret having caused G. so much harm. Thorel said that in all this he was merely his master's authorized representative and wished to be the executor of his high works. And indeed, when the trial began, it was observed that the prosecutor Thorel presented himself as a humble and respectful authorized representative of G. in order to satisfy his master's wishes.

(3) Here is the summary of the facts, declared unanimously and under oath by all witnesses:

3.a. The trial. Two boys, one 12 and the other 14, who were preparing for the priesthood, were being trained by the Reverend Pastor of Cideville . Thorel 's vengeful rage is focused on these children . He had already worked magically on the boys beforehand when he met them on another occasion. As a result, Thorel now has a firm grip, a subtle connection, and a certain power, especially with the youngest. And this will greatly facilitate his black magic work towards the latter.

One day, when the child had arrived at the rectory yet again, a whirlwind, a violent gust of wind, arose and moved in the direction of the dwelling.

Suddenly, blows like the pounding of a hammer were also heard. This was throughout the entire house, under the floorboards, against the ceilings, against the wooden wall cladding... At times they were soft blows, short and stuttering, at other times they were so powerful that it seemed as if the whole house was shaking and threatening to collapse. In an unguarded moment, the shepherd had predicted this shortly before. The blows became so violent that they could be heard 2 km away. This led to one hundred and fifty inhabitants of Cideville coming to the rectory. They remained in the vicinity for hours to find, in vain, the cause of this hellish noise. This bizarre phenomenon continued and worsened. The glass in the windows also shattered. Objects in and around the house began to move. Tables fell over, chairs moved as if by themselves. Some objects remained suspended in the air; even dogs were slammed against the ceiling and hung in mid-air for a while. Knives, brushes, and books flew out through one window and came back in through another. Shovels and fire tongs flew away from the fireplace. The irons standing next to the chimney floated through the room. Hammers flew through the air and landed softly on the parquet floor, almost as if they were falling feathers. Tables crashed into each other until they broke. Books flew of their own accord right up to the head of a spectator, a certain gentleman, R. de Saint-V, after which they suddenly fell at his feet. Mrs. de Saint-V., both of whom lived nearby, testifies to at least twenty similar phenomena. She also felt a hand tugging at the end of her hooded cloak, but she saw no one. The mayor, who also came to look, received a rough blow to his thigh but saw no perpetrator at all. When he cried out in pain, he immediately felt a soothing caress that caused his pain to disappear instantly.

(3) b. Mr. de Mirville , a large landowner who lived fifteen miles away, also went to Cideville . He even spent the night in the presbytery. There he tried to start a conversation with the mysterious perpetrator of all this noise. And he succeeded in making contact with the perpetrator. He suggested to him that one knock would mean 'yes', and two knocks 'no'. Furthermore, the number of strokes would mean the number of letters, etc. Thanks to this method, a simple dialogue was established. Mr. de Mirville believed that the perpetrator must be a devil. For this 'devil' could reveal the name, age, place of residence and nature of a multitude of strange and unknown persons in the region.

(3)c. But let us return to the child. This boy experienced a great many psychological and physical problems. And this through the occult, subtle bond that the shepherd had established with him. The child seemed to be in a panic, repeatedly felt an unusual weight on his shoulders, and even had difficulty breathing. He also constantly saw behind him the shadow of an unknown man

wearing a smock. When he came face to face with the shepherd one day, he cried out: "That is the man who is persecuting me!" According to the witnesses, at that moment a shadow could be seen behind the child, shrouded in a dark, fine smoke. This drifted away in all directions, accompanied by a soft rustling sound. Afterwards, this smoke disappeared through the cracks in the dwelling. Such strange phenomena continued to occur for days. One day the child claimed to see a black hand coming through the chimney, which gave him a slap in the jaw. However, no one saw that hand, but the sound was heard. Everyone saw that the child's cheeks turned red and stayed that way for a while.

(4) Disturbed by the events, some clergymen gathered in the presbytery one evening. One of them remembered having once read in a magic book that invisible beings are afraid of sharp metal objects such as nails, swords, and knives. So they gathered sharp objects and repeatedly thrust them into the void wherever the sound could be heard. Not so easy when there is nothing really to see. But suddenly they apparently struck gold. They saw a flame, along with black smoke, so intense that they threatened to suffocate and had to quickly open all the windows.

(Note: A footnote in the book states the following: "When the air is compressed by an accumulation of electricity, and the electricity is diverted by means of a metal point, a fierce spark is created bearing all the characteristics of thick smoke. To this end, it suffices that the point, a knot of astral light, compressed by a larva, is touched and dispersed. A larva (plural larvae) is a monstrous nature spirit, whether or not created by a human.)"

Those present in the rectory, however, continue their fight. They thrust their sharp objects into thin air again. A moan is heard. They continue thrusting. The lamentation intensifies. At the end, the word 'forgiveness' is clearly heard spoken.

"Certainly, we grant your forgiveness," confirmed those raising sticks in the air. "We will do even more than that. We will spend the whole night in prayer so that God may grant you forgiveness in turn. However, on one condition. We want you to ask the child for forgiveness."

- The voice answers: "Do you grant us all forgiveness?"
- So there are many of you?
- "There are five of us, including the shepherd."
- "We grant you all forgiveness!"

Immediately, all ghostly phenomena cease. Peace and quiet return. Until sunrise, a group of priests sit kneeling in prayer in the presbytery.

(5) The next day, in the afternoon, there is a knock on the door of the rectory. Thorel is standing there. Humble and embarrassed. His face is bloody and covered in scratches. He tries to hide his face a little with his hat.

The child sees him and cries out: "That is the man who has been following me for fifteen days!"

"What do you want, Thorel ?" asks the priest.

- "I have come on my master's orders to fetch the little organ that you have here," goes the answer.

"No, Thorel , that is not why you came! Tell us what you really want. But first, tell us where those wounds on your face came from? Who inflicted them on you?"

- "That is none of your business; I am not telling you."

- "Tell what you have come to do; be open; say that you have come to ask this child for forgiveness. And just do it on your knees."

(6) Yet Thorel returns to the matter. He says that the priest is to blame for everything, because he prevented him from earning his living as a healer. When asked why he chose a poor innocent child as a victim instead of assaulting the priest, he replies: "So you do not realize that the priest can live on the money that those two children pay him for board and lodging? They must leave here, then the priest will have no life left!"

(7) The miraculous events mentioned above occurred daily for two and a half months, from 26 November 1850 to 15 February 1851, until the moment the two children left the rectory of Cideville and were placed elsewhere. The judge charged with this case, and confused by these unusual but well-substantiated facts and the many consistent testimonies, rendered a rather vague and obscure judgment. He ruled that the pastor of Cideville , the defendant, was acquitted. While Thorel was denied his claim for twelve hundred francs in damages and was ordered to pay the costs of the proceedings.

Reading we then Raoul Montandon, *Maisons et lieux hantés* , Paris, La diffusion scientifique, 1953 p . 182-189.

That's all for now. this summarized testimony from the book by Raoul Montandon, *Maisons et lieux hantés* , which on his turn Charles Lancelin, *la sorcellerie des campagnes*, quotes .

c. The escalating magic

The ascending (= invocative or evocative magic as a type of magic).

Next, we describe a further degree of black magic. This makes use of astral beings. In the astral sphere, there is a hierarchy of subtle beings:

1. people, still alive,

First of all, there are people who are still alive but are in an out-of-body state. Consider people who have an out-of-body experience during a near-death experience, or who undergo an involuntary out-of-body experience during a severe psychological shock or a serious accident. We should also mention magicians who master the technique of out-of-body experiences and can realize them at their own discretion to perform some kind of magical work. Mediums, too, can leave their biological body during their trance, whether consciously or voluntarily. This applies likewise to those who are drunk, hypnotized, undergoing anesthesia during a surgical procedure, or are in a deep dream state. As one can see, there are many situations that can lead to a person leaving the biological body with their subtle body and temporarily becoming an inhabitant of the astral realm. Many people experience it at least once in their lives. However, it is not always recognized as such. It also requires some courage to bring it up; one is rarely taken seriously. The presuppositions of many contemporaries are such that it should not exist. It is asserted that only that experienced through the classical senses is real. And believing that out-of-body experiences exist forces such people to question their overly materialistic axioms about life. And for many, that is too heavy a task. Such a choice is their democratic right. The downside, however, is that at the end of their lives they are completely unprepared for their new environment and, in a panic, remain earth-oriented with their consciousness, something that immeasurably slows down their further evolution. At best, others can make them aware of their true situation so that they release their grip on the earth. Here, for example, we refer to 'the testimony' under number 6.2.3 in the book '*Homo religiosus*'. The book is available in its entirety on this website.

2. contents of consciousness

contents of consciousness are also located in the astral sphere. Let us elaborate on this further. One can intensely cherish a specific thought. In that case, one continuously adds strength to it. Or let us say that the subtle energy invested in that thought constantly increases. At a certain moment, this thought has become so strong, the content of consciousness so powerful, that it leaves the aura of the person who brought it into existence as an independent being. In a way, therefore, man is also a creator and animator of new life. Such contents of consciousness or thought-forms may have a short

existence, but if a great deal of energy has been invested in them, they can also persist for centuries.

3. animal souls

The astral sphere can furthermore be inhabited by animal souls, by the souls of deceased animals;

4. lower spirits,

And finally, lower spirits, nature spirits, or elementals may reside there. We would like to briefly discuss the latter here.

c1. Marguerite Gillot, On the Threshold of the Invisible, (p. 29 ff.).

Madame Gillot recounts a black magic attack that employed two nature elementals. A lady, a certain AO, wanted to force the writer Marguerite into collaboration because she was an excellent medium. However, Marguerite resolutely refused. After a final, lengthy visit by the lady to Marguerite, Marguerite never saw that lady again. But the story was by no means over with this. On the contrary. Marguerite, who worked as a nurse in a hospital and was on duty one particular night, tells her story. Let us summarize.

Exactly nine days after this all too long visit, I was called at one o'clock at night to administer anesthesia to someone. While I was doing this, I gradually felt more and more uneasy. Something took hold of me, but I could not say what.

I had, however, been feeling particularly tired for several days already, without finding a reason for it. So I resisted it. I did not want to be tired. But last night my fatigue had suddenly become much worse. I hurried to administer the anesthetic so that I could go to bed immediately afterwards. I hoped that upon waking I would have regained my normal balance. One hour later, however, I woke up with such unbearable pain that even the slightest movement of breathing caused extra pain. (...).

In my entire life, I have never again experienced such pain. Since I did not understand the cause of those unbearable, sudden pains and was very worried about these inexplicable pains, I gathered all my energy to fetch a thermometer from a desk standing close to my bed to take my temperature, for I felt as if I were on fire all over my body. After I had done this, at the cost of an enormous effort, I determined that I had 40.2°. However, since I had completely preserved my clarity of mind, in my ever-increasing anxiety, I sought the causes of that very sudden rise in temperature by examining my symptoms: it could not be

pulmonary congestion, for I had no choking sensation; nor was it a fever related to typhus, as I had no pain anywhere except for my headaches.

As I lay there with my eyes wide open, with the reading lamp burning above my head and it occurring to me that I might very well have an illness, I suddenly saw two hideous, slimy creatures, neither animal nor human, balancing at the foot of my divan bed, their bodies tapering into a sort of tail, like the gargoyles of cathedrals, one reddish, the other greenish, with grinning faces, swaying back and forth with sarcastically laughing... I knew that I was not delirious. I was horrified.

Suddenly I had the certainty that my suffering was of occult origin. At the same moment I heard an inner voice saying to me: "They are larvae ." I had never thought that something like this could happen to me. I had read various descriptions of these creatures, mainly in the book ' *La bas* ' by Huysmans. The word ' larva ' had made me somewhat shudder, without, however, evoking the only image in my mind. Now, however, precisely at this moment, I received the certainty that, if these fantastic beings were to touch me, I would die instantly.

Moreover, I was certain that my unbearable pains were entirely of psychic (paranormal) origin and undoubtedly stemmed from a magical incantation directed against me. (NB Here, 'incantation' is used in the malevolent sense).

Thereupon, the writer made every effort to reach her writing desk and pendulum over a map of Paris. She initially suspected a Russian night nurse she had dismissed, but the pendulum gave no answer. "I went, with my finger on the pendulum's antenna, haphazardly over the map of Paris, and I was so discouraged that I didn't even pay attention to where it was. Suddenly, the pendulum I held in the other hand made a wild movement, which caused a flashing pain in my head, and fell to the ground. I then looked to see which district of Paris the antenna was pointing to and realized, to my horror, that it was near the Place des Vogues , exactly where AO lived.

Imagine my astonishment and, at the same time, relief at having found the one responsible for this malicious shipment? Almost against my better judgment, I said loudly: "So it is that accursed AO who delivered this to me!" However, seeing that the larvae, constantly moving back and forth , were approaching very slowly, I instinctively turned toward them and made the sign of the cross. At the same moment, the hideous monsters vanished into the air with the sound of crumpling thin paper and disappeared before my eyes.

Immediately I could breathe deeply again, whereas I had previously been short of breath, and my unbearable headache vanished. We are faced here with a genuine, albeit brief, exorcism of evil, in which the sign of the cross proves its effectiveness.

“As I needed to freshen up, I left my office. (...) When the night nurse saw me, she screamed and stood frozen with fear, crying out: “I am going to call your mother.” I forbade her to do so, but since I could not explain what had happened, I only told her that I had 40.2° (...). Then I went to my room and, when I saw my completely bloodless face in the mirror, I understood why she had screamed. But I knew with absolute certainty that I was saved.

The following morning, the night nurse alerted both the staff and the doctors arriving soon. They advised me to avoid contact with others, as they were convinced that I had a serious illness. Five doctors examined and auscultated me, took blood samples, and performed every possible analysis. (...). I am certain that AO, for whom practical magic presented no difficulty whatsoever, did not intend to kill me but merely wanted to force me to agree to her plans for cooperation. However, she must have realized that she had sent dark forces that were too strong upon me, for, a few hours after that gruesome ordeal, I received a city telegram from her sent under false pretenses. The purpose of which was undoubtedly to gauge my reaction through the reply (which she never received, incidentally). She must have feared the worst.

What still gives me an uneasy feeling and fills me with disgust when I think of it after so many years is the horrible fact that in black magic (...) there exists a law stating that, if anyone calls upon the intervention of larvae, the latter, who can sustain themselves only at the expense of human blood, demand a victim at any cost. Since I had thus fended off the blow by discovering the source of the evil and by making the sign of the cross, the despicable creatures turned against a completely defenseless little human being who had been born three days earlier and whose cradle stood in the room just above mine. (...)

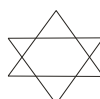
I thought of the grief of the young mother whom I could not comfort because I had to remain isolated awaiting the result of the doctors' examination, which, incidentally, turned out to be negative. The sudden death of the newborn baby, seemingly without cause, remained a mystery to them, just as it is to the young mother's family and friends and to my staff. (...). That was my first contact with evil occultism. (...).

Due to the absence of AO and the change of air in Flavigny , I quickly overcame the fatigue (...). The first doctor I encountered upon my arrival said to me: “My dear friend, you must be of a particularly healing breed, for it is incomprehensible how you have recovered.” A few days later, I had the idea to examine, with dowsing rod and pendulum, the chair in which AO had sat a short time ago: I found a malignant reflection radiation. In the same way, I located a small envelope in my office containing the same noxious radiation, which held a dried rose plucked by her. I burned this on the marble mantelpiece and, to my utter astonishment, this caused a slight explosion that produced a blue flame and emitted a smell of sulfur.

That was undoubtedly what is called a 'volte' in magic. A volte is an object or matter that is a fluid (or subtle) capacitor, i.e., an object or substance charged with magical influence. Related to this are the talisman (e.g., a jewel, often a ring) and the (magical) drug (liquid preparations in vials). For details see PB Randolph , *Magia sexualis* , Amsterdam, De Bezige Bij, 1972, pp. 96 ff.

We have come to know the appearance and influences of the ' larvae ', the name the Romans gave to the spirits of the unfortunate deceased, whom they celebrated with the annual lemuria (something like our All Souls' Day); the name by which modern occultists designate the elemental spirits that stand lower in the evolution of humans and animals and that are parasites, beings that suck out life force; we have already seen the sign of the cross as an exorcism: let us now examine a specific magical (= dynamic) exorcism.

Marguerite Gillot continues: “There is yet another law in the world of the occult which one must not violate, namely the law of recoil, that is, the boomerang or the back-effect of the force applied by the black magician on its sender, herself, when the target is missed. A few evenings later, the same phenomena of sliding bolts and lights turning on by themselves began to occur again. Assuming that they were still coming from the same source, I decided to put an end to it. I told everything that had happened to my Basque healer: he advised me to place tentacles prepared by him in the four corners of my study—these are, like talismans, beneficial substances (plants, perfumes, metals, stones, etc.) to cast spells and to heal, usually parchments bearing symbolic signs—in the cornice which, in this case, were in the form of the Seal of Solomon, this is a hexagram consisting of two triangles placed in a star shape, were.



Already the following evening, when I was taking a bath at midnight and the clinic was quiet, I heard a dull thud, "like a falling body, in the room situated above my bathroom and not in use at night. The night nurse came running downstairs, terrified and with her hair literally standing on end, to warn me, while the women lying in the adjoining rooms called in alarm, as they apparently thought a woman in labor had fallen out of bed, since their distress would otherwise have been much greater.

Wrapped in my bathrobe, I went upstairs to the room where the so-called fall had occurred: there was nothing abnormal to be seen; but, by the half-open window, I caught the emanation of AO, which had apparently sought me out once again and which, through the pentacles, was prevented from entering my room.

Remarkable yet inevitable: a few days later, I heard from one of her pupils that AO had been paralyzed in her legs since that evening (according to her, as a result of a fall), rendering her unable to move for several weeks. She must have understood then that I was henceforth capable of defending myself: I heard nothing more about her. Since then, she lived more or less in seclusion. It seems that she died a few years later, after a terrible death struggle.

So much for Marguerite Gillot's account: AO's paralysis was due both to the law of recoil and to the law of percussion or reflection (the astral-out-of-body human who is struck, here by recoil, boomerang, of their own attack force, also physically sweats this out. The death of black magicians proves here once again to have been very turbulent and the consequence of the cause: whoever wields the sword shall perish by it (law of immanent sanction). This is noted by Colin Wilson, * *L'occulte* *, *Paris*, Albin Michel, 1973, 425 pp.

II C (III) B. The reflexive (loop-shaped) interpretation.

a. Dion Fortune , Psychic Self-Defense,

According to Dion Fortune , **Psychic* (read: occult) *self-defense* *, pp. 25-26, we need

(1). Psychological, meaning occult, experiences must be very carefully distinguished from subjective hallucinations: we must be certain that someone who comes to complain of a psychic attack has not merely perceived the reflection of his own dissociated complexes.

(2). Diagnosing hysteria, insanity, or a psychic attack is an extremely delicate and difficult task, as one is often dealing with more than one factor,

which makes a case far from clear; for a severe psychic attack causes a mental breakdown, whereas conversely, a mental breakdown exposes a person to an invasion from the invisible. All these factors must be taken into account when investigating an occult attack. Hence Dion Fortune , who thus assumes a so-called symmetrical relationship (interaction) between reflexive and external occult.

b. Nervous exhaustion and mental confusion

These are the two most common phenomena that an astral attack causes in whites, for, in Europe, it does not happen often that an attacker is capable of causing the death of the victim. (oc, 34). This means that the soul sickness in the form of:

1. neuroses (nervous exhaustion or neurasthenia, first, psychasthenia (obsessive-compulsive neurosis, scrupulosity) and/or hysteria (inauthenticity neurosis), then,
2. psychopathies (temperament and character disorders) and
3. psychoses (insanity, mental confusion), is a consequence and also a cause of occult evil (symmetrical relationship).

Exorcism immediately merges with psychiatry. The fact that occult evil is facilitated by mental illness lies in the fact that the telepathic suggestion must harmonize with (i.e., connect with and be in accordance with) the ideas and impulses already present in the attacked person himself (oc 42,44, 45,46). Especially the fear of, and desire for, the attacker is a contributing cause of the success of the attack by telepathic-suggestive means. "There is, both in this world and in the other, nothing that a hypnotist could do to someone who is in control of his nerves and pays no further attention to a suggestion (oc 45). Deep inner peace, i.e., quiet self-possession, and the neglect of suggestions are the main conditions for self-defense or reflexive exorcism.

c. subjective hallucinations

But there is more: there is the reflection of one's own dissociated complexes, with the subjective hallucinations connected thereto. When someone (...) is occupied with the same thought for a while, more and more energy cells of the same kind develop within the aura, which (...) build up into an ever-greater unity (...). When a thought is sustained long enough, such a bundling of energy cells acquires an independence of its own." Thus Gmelig , * *The Aura**, p. 22. These are the so-called thought forms, or rather contents of consciousness, which begin to 'live' astrally. It is extremely difficult to determine, by psychic means, whether the victim's complaints are well-founded, for his own imagination has usually populated the atmosphere with

threatening thought forms. Whether those thought forms are of a subjective or objective nature is not so easy to determine.” Thus Dion Fortune , **Psychic Self-Defense **, p. 153.

c.1. Eidetically gifted people

Let a word be said about eidetically gifted people.

Since V. Urbanschisch , *Ueber die subjectives optical In *Anschaubilder ** (on subjective optical images) (1907), much has been investigated and clarified. Before the age of eleven and after the age of sixteen, eidetic giftedness (i.e., the seeing, respectively the perception of data, but not with the ordinary senses but with the 'second' sight, respectively the perceptual faculty, but in such a way that at first glance this 'second' perception appears just as sharp and as real as a 'first' one) is significantly rarer than from twelve to fifteen. Note that the second perception sees, etc., visual images, not representational images (which are pure products of imagination) and also not afterimages (which are merely aftereffects of first perceptions, e.g., when someone looks at the sun and then closes their eyes and sees the sun as 'dark'). Hallucinations are supposed visual images, in which the hallucinating person is mistaken about their character of reality.

But, and this is where we want to arrive, there are eidetic poets , such as Goethe, the great poet, who can allow their visual images to emerge spontaneously. Goethe thus perceived a good part of his plays first eidetically before they were written. So too did E.T.A. Hoffmann. There are, therefore, representational images that allow themselves to be perceived as visual images. Cf. Ernst Schering, **Die innere* Schaukraft* , (The Power of Inner Images) Munich, Basel, Reinhardt, 1953, pp. 74–75. These representational images (appearing as visual images) have, moreover, the nature, for the sake of clarity, of first perceptions. So that only when one knows this does it become clear how difficult it is at first glance to distinguish dream from reality. So much for that digression on eidetics and related topics.

The way out is pointed out by Dion Fortune (oc 153): gather evidence that can be subjected to an objective examination! This comes down to this:

(a) ascertain the victim's life history (let him tell his story and listen to it, question him if necessary in order to form a picture of the person and the harm they claim in the course of a conversation):

(b) attempt to ascertain the life history of the person or group against whom the afflicted person's complaint is directed. In other words, gather as much information as possible coupled with a strong criterion of occult evil,

namely, the exorcist must know very precisely what occult evil is; otherwise, he possesses no criterion, i.e., a means of discernment.

c.2. repercussion or reflection

Not only do imaginary images arise from the affected person themselves, but also the repercussion or reflection thereof.

(1) strange gross material markings

The strange gross material signs observed more than once in hysterics, such as tumors and stigmata (places on the body from which pinkish-red blood gently leaks), owe their origin to the fact that the intensely agitated consciousness, with its images, thoughts, feelings, desires, and volitional decisions, affects the etheric-astral body of the hysterics: the subtle body, once disturbed somewhere, in turn exerts influence on the physical body through repercussion in the reverse direction. The interaction, symmetrical repercussion, between body and an etheric doppelganger plays a role here. (Or, if you will, autosuggestion). Cf. Dion Fortune , oc, 71–72, 41.

(2) the artificial elemental

The artificial elemental , of which Dion Fortune (oc 72) speaks, is brought about in a threefold manner:

- a. to conjure up an image of the being to be formed in consciousness (to imagine well);
- b. animate (and nourish) this clearly conceived being with that which corresponds to it in the maker himself (goodness, willpower, etc.; in the black magician: revenge, sex, etc.);
- c. Realize this visualization, imbued with one's own essence, in the natural force designated for that purpose (on the ethereal-astral plane).

Dion Fortune gives the example of the werewolf she, unsuspecting, summoned in this way. She harbored thoughts of revenge against someone who had wronged her and dozed off one afternoon while resting: “Just at that moment the thought (...) came to strike. In my imagination the old Norse myths (= metaphysical stories) read aloud and I thought of Fenris , the hideous Norse wolf. Immediately thereafter I got the peculiar sensation that, at the level of the solar plexus (= a nervous system in the stomach region, called the 'solar plexus'), something was leaving my body and, sure enough, next to me on the bed a large wolf was in the process of materializing. It was a well-formed ectoplasmic figure (...), gray and colorless (...). I felt the pressure of his weight.

I clearly felt the wolf pressed against me with its back, like a large dog. At the time, I was completely unfamiliar with the art of generating artificial elementals, but now, by chance, I had discovered the right method:

1. the hatching of highly emotionally charged thoughts, the content of consciousness ,
2. the invocation (= calling upon, summoning) of the natural force in question and
3. the state between sleeping and waking in which the etheric double easily exits .

I was filled with horror at what I had done and I knew that I had gotten myself into a terrible mess and that from now on everything depended on whether I could keep a cool head.” Dion Fortune knew that the monstrosity could be controlled by her will, but how? And that, if she panicked, it would grow into a Frankenstein monster. She continues: “I moved very cautiously; but the creature apparently objected to being disturbed, for it turned its long snout toward me, growled, and bared its teeth (...). The longer the thing persisted, the stronger it would become and the more difficult it would prove to be to break it apart. So I nudged it against his hairy ectoplasmic ribcage with my elbow and said: “If you don’t know how to behave properly, you will have to lie down on the floor,” after which I pushed him off the bed. Gentle as a sheep, he got off the bed and, one might think of the transformation in fairy tales and myth, to my great enlightenment, transformed into a dog.

Then the northern corner of the room seemed to vanish into nothingness, and the creature withdrew through the resulting opening. Yet I was far from happy, for I had a feeling that it was not over yet, a feeling that was confirmed the next morning by a housemate's statement that, after a restless sleep dreaming of wolves, she had woken up during the night and then, in the dark, had seen the fiery eyes of a wild animal in a corner of the room.

Now I was thoroughly disturbed, went to seek advice from (...) my teacher (...) and learned that I had brought this 'thing' into existence from my own substance through vengeful thoughts, that it was therefore an externalized part of myself, that I had to recall it at all costs and take it back into myself, while, at the same time, I had to renounce my desire to settle accounts with the person who had wronged me (...) If I provided myself with the opportunity to satisfy my vengefulness, the wolf form would be born into an independent existence and, then, the devil would have broken loose. Both literally and figuratively. I clearly received the impression—and, in psychic matters, impressions are very important—that, once the wolf impulse had manifested

itself in some act or other, the wolf would tear itself free from the psychic umbilical cord that bound it to my solar plexus , after which it would no longer be possible to take it back into myself. (...)

So I decided to let the opportunity for revenge slip away and, at dusk, called the 'creature' back. It entered my room again through the northern corner (I later learned that the ancients considered the north an evil direction) and stood on the mantelpiece in a friendly and even tame posture. In the semi-darkness, I achieved an excellent materialization and would have sworn that an Alsatian dog was looking at me. It was a tangible apparition, and even the scent of a Great Dane was not lacking. A shadowy ectoplasmic line ran from me to the figure, to which one end of my solar plexus was attached, while the other disappeared into its shaggy coat at the level of its belly, but I could not see the exact point of attachment.

What Dion Fortune describes is the first part of the exorcism of her own artificial elemental , comparable to the larvae or nature elementals of which Marguerite Gillot speaks. Now follows the decisive part of the reflexive exorcism (= self-exorcism).

Through an exertion of my willpower and imagination—one sees, in the writer, the role of consciousness and its contents: it is not without reason that occultists (and metaphysicians) are conscientiousists (= emphasize of consciousness)—I began, along the silver thread, to suck the life out of him, as one slurps lemonade through a straw. The wolf began to fade, the thread grew thicker and more substantial. Within me, a fierce emotional storm began to rise: I felt the furious impulses to go out and tear apart everything and everyone who crossed my path.—Who does not think of Freud's at these words by Dion Fortune? Aggression , an urge to attack? – With a tremendous effort I overcame those impulses, after which the storm subsided. The wolf form had now withered away into a formless grey mist. I absorbed that, too, along the silver thread within me. The tension diminished and, finally, I was myself again, only bathed in sweat. As far as I know, that was the end of the story (...).

What was particularly remarkable was that, precisely during the short life of the 'thing' (twenty-four hours), an opportunity for a formidable act of revenge presented itself.” So much for Dion Fortune ’s account . The actual exorcism is an absorption exorcism (see oc, 180 ff.), a dangerous ritual.

We also refer to the book 'Homo religiosus ' 7.2.4; ' *Visualizing oneself as a monk*' where Alexandra David Neil in her book *Magic and mystery in Tibet*, describes how she visualizing, brought a monk to life, and, analogous to the werewolf from Fortune , absorbed him back into himself.

d. Consciousness and the ethical-astral layer.

d1. 'Hallucinations' or as ethereal-astral beings?

All this stands or falls with the symmetrical repercussion between consciousness and the ethical-astral layer. What the (depth) psychologist views as 'hallucinations' based on (repressed) instincts, which bring about a dissociation (splitting) of conceptual complexes from the patient's own subconscious, the clairvoyant often sees as etheric-astral beings (oc 109). This means that consciousness is a much greater power than the positive, purely empirically interpreting human being thinks. The etheric doppelganger plays an essential role here: it is a body of magnetic force fields, a model, and a one-to-one model at that, of the physical body.

Acting as an intermediate term between the etheric and physical body is what, for example, Aristotle's ' protè' plays a role. hulè (prima materia der schollastiek), 'first substance' (Pythagoras, Plato, etc. also spoke of ' apeiron ', infinitum , the unbounded, that which has no form yet ('boundary' here means 'form')) plays a decisive role. We can compare this first substance to ectoplasm (a creature that emerges ekto , outward), but this ectoplasm is only a kind of first substance. All so-called materialization of ethereal-astral matter takes place via the ectoplasm, a nebulous mass that can assume all forms, even those of a living being. Spiritualists, too, in collaboration with control spirits, experiment with this. That ectoplasm is more than imagination is evident, among other things, from the fact that the one who projects his ethereal body (drives it outward, protrudes it) loses quite a bit of his weight; indeed, weighs not much more than a child. That is physical proof of the material reality of ectoplasm, as well as of the accuracy of the impression of weight experienced by more than one person coming into contact with it.

d2. The educational role of the ancient religions

Now we understand why ancient religions repeatedly had an educational effect and so strongly emphasized the role of consciousness (imagination, intellect, disposition, will); also why Jesus (and Buddha) preached inner peace and love as the principal commandment: these have a preventative, indeed, a warbling effect. The true meaning of the mythology of peoples also becomes apparent now: they personify forces of nature. We also now realize much better what a number of so-called demons or devils amount to: malevolent natural

or artificial elementals appear as devils upon superficial examination—lower devils, that is—but when we know their origin, we see that they, at least the artificial elementals, are 'projections', 'protrusions', based on the (symmetrical) repercussion, of man himself (and the contents of his consciousness). Not that all satanic spirits can be reduced to natural or artificial elementals: the power, the inherent freedom of Satan and the apostate spirits, is too great to turn them into elementals. The demonistic interpretation must be nuanced by the spiritualist, the magistic, and also by the reflexive interpretation.

Note: AN Aksakow, Animism and Spiritism.

In 1890, A.N. Aksakow, a Russian parapsychologist, published **Animismus und Spiritismus**. He distinguishes three types of paranormal phenomena:

(a1) *personalistic* (which originate from the person and take place within him (e.g. automatic writing, personality splitting));

(a2) *animistic* (those originating from the person but taking place outside of him: e.g. telepathy, space clairvoyance, telekinesis);

(b) *spiritualist* (which do not proceed from the person but from an entity situated outside him, but then “extraterrestrial, or supernatural entity”). We can therefore label the reflexive interpretation as personalist, or even better, animist. Cf. WHC Tenhaeff, **Het spiritisme**, The Hague, Leopold, 1971-5, p. 33.

II C (IV) The pre-existential, preconceptional interpretation.

a1. Pre-existence and occult charge.

In existential literature, existence means something different than in scholastic literature. In the Middle Ages, 'existentia' meant the factual existence of something. It stood in contrast to 'essentia', 'way of being' or 'essence' (pure possibility). In existential literature, the medieval core is preserved, namely factual existence, but the essence or way of being of which this factual existence is central is no longer just any essence, but the essence of man, specifically of the earthly, empirical man. Thus, it is possible to simultaneously say that God 'exists' (his essence goes hand in hand with existence). That is medieval language—and that God does not exist, but only man on this earth (that is existentialist language).

'Pre-existence' therefore means existing beforehand, and that 'beforehand' (pre) applies to man on earth. The pre-existential interpretation of occult evil claims that the evil, at least partially, goes back to a time before this earthly life. More precisely: this pre-existence is actually preconception: the human

being who is conceived in the womb is already burdened with occult evil from the very beginning. The evil is then pre- conceptional . This pre-existence can be interpreted in two ways:

- (1) or one existed beforehand in a non-earthly world;
- (2) either one lived on earth before and reincarnates (re-embodiment).

a2. The concept of 'original sin'.

Before we present concrete descriptions, let us briefly clarify the traditional Catholic concept of 'original sin'. The great theology in the tradition of Saint Paul's letters defines original sin as follows:

- (1)a it is a genuine sin and therefore reasonable (= conscience's) guilt;
- (1)b if guilt is a matter of will: the evil was committed voluntarily, in some act;

- (2)a this evil, committed voluntarily ((1)b) and cause of conscientious objection ((1)a), is inherent to every human being conceived in the womb, except that two were conceived 'immaculately' (= free from original sin), Jesus and (by God's grace) Mary.

- (2)b1. The original sin was committed by what is referred to in the tradition as 'Adam', and thus it was his will;

- (2)b2. Original sin has been passed down from the first ancestors, Adam, to all of us individually, along our family tree (genealogically). This is why the Catholic Church has rejected:

- (1) that original sin is something 'substantial', i.e., inherent in the nature of man himself, naturally necessary: it is a historical event;

- (2) that original sin is the evil desire in man (the Protestant interpretation),

- (3) that original sin is a 'habit', i.e. an evil not yet or no longer realized by actual decision of will (Bajus ' interpretation), for the theologian Bajus original sin is (evil) desire.

- (3)a The extraterrestrial punishment committed voluntarily by Adam at a historical moment (original sin), which is in us, from our conception, original sin, is first of all damnation, i.e. exclusion from heavenly glory and descent into hell (absence) of sanctifying grace);

- (3) b. This punishment is also earthly: the 'temporal' punishments, especially death, are likewise due to original sin, or primeval sin, since the state of Adam, before primeval sin was committed, included gifts such as immortality, freedom from pain, freedom from making mistakes, possession of a higher insight (than now), and greater freedom (than now) , e.g.

We cite this ancient Catholic, Pauline doctrine because it defines evil on a much broader basis than a purely empirical interpretation. It is a

metaphysical, particularly sacred-historical, interpretation of evil, including occult evil. Satan as prince of darkness (demonistic aspect) and of this world; the descent into hell (whether as purgatory or as the hell of the damned: the spiritualistic aspect); evil desire, suffering, and death (natural aspect) take on a different perspective from this view. Black magic, in particular, finds its background, namely pre-existence.

The major sticking point of Catholic doctrine is the proper relationship between every conceived individual (every stained conception) and Adam.

1. Is 'Adam' to be taken collectively, as a certain exegesis (= interpretation of the text) of the Bible suggests? This does not exclude the possibility that, among the first humans, there was one individual who sinned first and thus committed original sin; quite the contrary.

2. Above all, however, the basic rule of all morality applies: only he who voluntarily did evil is (in the first instance) guilty. The perpetrator and the guilty are identical . Logically thought through: if each of us sinned in Adam, then we are (or were) that Adam! That implies

1. pre-existence of each of us a well-earthly pre-existence (and thus reincarnation or re-embodiment) and

2. genealogically arranged reincarnation.

However, since the condemnation—not of Origen (Greek Church Father, died in 254) but of the so-called Origenists in the fourth and sixth centuries—that hypothesis of reincarnation has been pushed back within the Church. Consequently, the doctrine of original sin has become a matter of authority and dogma (Scripture authority, governmental authority). As soon as emancipation and liberalism no longer accepted the authority of Scripture, Church authority, and dogma, the dogma of original sin entered a crisis. This occurred from late medieval nominalism (Renaissance, Humanism, Reformation, modern science. The Enlightenment and Romanticism feed on this tendency) up to the present day (new theology).

b1. Paul Bauer, Horoscop und Talisman

Paul Bauer, *Horoscope und Talisman (Die Mächte des heurigen Aberglaubens und die Macht des Glaubens)*, (the power of current superstition and the power of faith), Stuttgart, Quell -Verlag, 1963, pp. 169 ff., follows Kurt E. Koch and examines the concept of being 'occultly burdened'.

(1) By this he means the fact that occult activities such as sorcery, incantation, and making a conscious pact with the devil cause severe disturbances in the soul. Melancholy, discouragement, frenzy, disgust with life, and signs of splitting of the soul appear in that case, just as in the symptoms of neuroses and psychoses.

(2). Also belonging to occult charge, according to Koch, is what awakens his mediumistic abilities as clairvoyance, ghosts and the like. He emphasizes the fact that this charge goes beyond the boundaries of medicine and psychiatry and is a theological concept in which magic as an antidote forms the core.

(3) Well, not only disturbances of the soul but also occult burdens are hereditary. The following example illustrates this:

A young woman made confessions during a mission. She complained of psychological temptations and weariness of life. She was also further plagued by attacks which, in the doctor's judgment, were not epileptic (= of the nature of falling sickness). The physician labeled these as anxiety attacks. Since medical treatments did not lead to an alleviation of her suffering, she desired the advice of a spiritual counselor. The anamnesis (investigation of the occult relationships) brought the rare connection to light.

1. The great-grandfather was an 'articulator'. He hanged himself.

2. The grandfather continued the paternal tradition. One day, he was crushed to death by an overturning hay wagon. His brother met his death from a horse's hoof strike.

3. His son was a successful sorcerer who was constantly called upon by the farmers. Three-quarters of the village stables were cast upon by him. His end was terrible. He strangled his wife and then committed suicide. His sister jumped into the well in front of the house and drowned.

4. In the fourth generation stood the young woman who suffered from disorders of the soul and panic attacks. One murder, two fatal accidents—those suicides—form the terrifying balance sheet of this family. Koch adds that this is not a case of schizophrenia, nor of people with manic-depressive disorders, but of robust farmers who stood in the midst of life. He suspected possession, since the young woman turned to Christ and thereby, as long as he could follow her—meaning: for months—remained without attacks. So far Bauer: the family tree seems occultly burdened; evil propagates genealogically. This is a first indication of pre-existence.

b2. Joan Grant and Denys Kelsey: More than one life,

But there is more. Denys Kelsey and his wife, a gifted clairvoyant who sees previous incarnations (or at least snapshots thereof) of fellow human beings, explain how the supra-physical, i.e. the subtle body, carries the traces of pre-existence and brings them to fruition in the physical body. Joan Grant and Denys Kelsey, *More Than One Life*, Deventer, Ank Hermes, 1973, pp. 63–66 (// *Many lifetimes*, London, Victor Gollanez).

An example of a technique by means of which a super-physically directed energy can exert an effect on the physical body was provided by a twenty-three-year-old man who came to Trelydan . I had placed an advertisement for a private tutor and, among the responses, was a letter from the chaplain of the army unit for plastic surgery in East Grinstead ; it stated that they had a patient who had already undergone several operations but still suffered from osteomyelitis of the right tibia, which would ultimately necessitate the amputation of his foot. However, before this could be properly performed, it seemed advisable that he take at least three months' leave to regain his strength; a calm environment where he could receive good food and fresh air would do him good. He required minimal nursing care: his bandages would, among other things, have to be changed by a practicing physician, but that could be done by the doctors of the house.

His papers with medical records were sent to our local doctor, who told me that it would be useless to try to do more for the boy than feed him well and keep him cheerful, because, in those days, before penicillin, osteomyelitis was untreatable.

The day after the boy arrived, I took him to the evening clinic, planning to see how the wound was bandaged so that I could learn how to do it myself. But seeing and enriching endless, pus-soaked, stinking bandages being pulled from a hole in the leg that was a few centimeters deep gave me such a nauseating feeling that I could not manage to leave the room without the doctor or the patient realizing how inadequate I was. The boy was tired when we got home and decided to eat in bed. He gladly accepted my offer to help them in and out of bed, and he recounted the history of each of his scars, which he regarded completely objectively as a kind of war diary.

He had sustained all his injuries on the first day of active combat and had lain in the desert for an entire night before being picked up. He had been struck by seven different bullets. One had hit a kidney, another a lung, and two more had gone through his shoulder blade; the last three wounds had been relatively superficial, including the one that had shattered the tibia just above the ankle. He had recovered surprisingly quickly from all the major wounds and from two of the minor ones, with very little infection. However, the tibia had become severely infected, and as a result, he had been in the hospital for months longer than anticipated.

After I had removed the tray and saw him pleasantly occupied with a book, I joined Charles and Bill Kennedy, a good friend of Jung (...).

I cannot remember what we were talking about, except that it had nothing to do with the boy or his leg, when I suddenly exclaimed: "Don't speak for a minute... I have shifted levels." I found myself looking at a larger-than-life crucifix, carved from wood and vividly colored, the wounds dripping with fresh blood. Kneeling before it, his eyes fixed on the nails driven through the feet, lay a young monk, whom I knew was a preceding personality of the boy who was lying reading upstairs in the bedroom. I knew that the young monk was praying to receive a sign of grace in the form of stigmata, but, fearing he might appear too humble, he asked that this sign appear not on his hands or forehead, but on his feet.

My level shift lasted only a few minutes, but when I returned to normal waking consciousness, I realized that the wound in the boy's ankle coincided exactly with the nail of the figure driven through the outside of the foot on that torturously realistic crucifix. The date and other circumstances remained vague, but I believed that the monk was a Spaniard, who had died without having obtained absolution, perhaps in the 18th century during a mission to South America.

I knew, with an inner certainty that carries far more weight than logical reasoning, that the monk's supraphysical body would only release its energy (and thereby its capacity to act upon the boy's body) if he were granted a symbol of absolution that he would recognize. He demanded the freedom granted by a properly charged Eucharist. So, while I took a glass of port and a biscuit, I held my hands over them and prayed very intensely that I might be the vehicle for the necessary blessing. I had already discovered that the boy had absolutely no interest in reincarnation or any related subject. He had been raised in a very puritanical family, which had given him an aversion to any form of religion, and it had evidently relieved him when he learned that none of us went to church.

So I brought him something that appeared to be a completely worldly glass of port with a biscuit. Forty-eight hours later, I took him away again to have his bandage changed. The doctor told me afterwards that he could hardly believe his eyes or nose when he pulled a perfectly clean, dry bandage from the wound and saw that healthy tissue was already present deep down. There was no recurrence of the infection; nor did the boy suffer any more pain in his leg. However, the damage to the bone was so extensive that it remained too

fragile to bear his weight evenly, and two years later, he came to the conclusion that he would walk better with their prosthetic foot. So he had the foot amputated and, after this operation, he recovered without any particular complications. So much for the text by Joan Grant.

Two things stand out:

(1) the Franciscan mysticism of suffering in the monk, who, in order to suffer with the crucified Christ, desires the stigmata, the bodily expression of the nail and spear wounds of Jesus in the hands, chest and feet;

(2) the fact that he dies without having confessed his sins (absolution). These two are connected so that his etheric-astral body has become one stigma and, by repercussion, makes his physical body sick in a one-to-one manner. The exorcism of this occult evil is achieved through the pre-existential belief in the Catholic sacraments (for his Puritan aversion to religion made him 'worldly' (secular) minded, and indeed so that the Eucharistic symbols,

1. disguised by a gesture that at first glance appears purely secular (= worldly earthly), a biscuit as bread, a glass of port as wine,

2. coupled with intense prayer of the sorceress, his sick subtle body, and immediately his gross body, healed.

It is known that baptism is the basic Christian sacrament that has its own role: to forgive original sin on the basis of God's great mercy at the end of time, which begins with Jesus' resurrection. It is also known that baptism, until the new religious doctrine and theology, was accompanied by a threefold exorcism. Could the true background of this course of action by the Church not be found precisely in pre-existing evil and the awareness thereof?

II D. General decision.

We deliberately started with the demonistic view: this interpretation is old; Mr. Van Dam is a splendid representative of this perspective.

1. But there is a weak point to it: this view is apparently correct, yet limited. Its error lies in extending it to all cases. The cause of this exaggeration lies in the particular anti-occultism that seeks to equate all occultism, directly or indirectly, with demonism.

2. The second weak point, which goes hand in hand with the one just mentioned, is the conception of 'knowledge of the subject', whether or not connected with 'charismatic equipping' (i.e. with a. knowledge, di. supernatural insight and b. discernment of spirits, that is, the ability to distinguish spirits from non-spirits and good from evil spirits; both supported by being filled with the Holy Spirit, according to Van Dam, * *Demons, Out of It in Jesus' Name* *, p. 92; pp. 95-97.

Ad(1). It has been irrefutably proven that the intellectually sound facts and interpretations that support a, albeit 'limited', spiritualist, humanist and even pre-existential diagnosis and exorcism, are nowhere refuted by Van Dam with sound evidence. Hand in hand with this is the fact that spiritualists, dynamists and pre- conceptionists achieve results precisely where demonists fail.

When the demonists respond to this by saying that these three types of exorcists practice demons by means of demons, we refer them to Jesus' self-defense in Mark 3:20-30; Matthew 12:24-32; Luke 11:15-23. The scribes claimed of Jesus that Beelzebub dwelt in him and that He cast out demons by means of the prince of the devil. To which Jesus replied: "How can one Satan cast out others?" And he points to the persistence of Satan's kingdom and to the fact that only one stronger than Satan can overcome. And note: Jesus expresses this self-defense as a universally valid law, which therefore applies to others besides Jesus as well.

Conclusion : let us not demonize too easily.

Ad(2). Van Dam works with a twofold: either knowledge of the subject, which we would pragmatically call, or charismatic equipment, something which we would call a single, and indeed precious, case of clairvoyance or clairsensitivity, something paranormal therefore that is due to the filling of the Spirit.

However, it is evident that there is a third form, namely the paranormal gift of clairvoyance or clairsensitivity, respectively, which does not originate from the fulfillment of the Spirit but is therefore not in conflict with it, and which is undeniably possessed by a number of people, so-called gifted ones or initiates (also called adepts).

Van Dam speaks, oc, 96, of people who perceive demons as black shadows or as foul animal forms (one need only think of the artificial elemental Fenris, which Dion Fortune himself created; one need only think of the black shadows of the spiritualist experience).

1. face (one 'sees' it in the eyes, according to Van Dam),
2. olfactory organ (one smells incense),
3. feeling (one feels a headache, pressure on the chest; all spiritualists and magists know this pressure perfectly well and can process it themselves, some with the help of spirits, others through artificial elementals or out-of-body

experiences, thus with etheric-astral materialization , tension in the stomach, nausea, a tendency to yawn, etc., all things that occultists know at least as well as charismatics and for which they can, moreover, provide a rational explanation,

4. intellect (Van Dam speaks of inspirations: all occultists of any serious caliber receive inspirations, indeed even as a speaking voice), all these sharpened forms of perception are present among occultists as well, except among charismatics , and with them they work, in the diagnosis just as well, without spiritual fulfillment.

Conclusion: not a duality (**1.** expertise and **2.** charisma), but a three-part scheme (**1.** expertise (pragmatics), **2.** charisma, **3.** occult perceptiveness) does justice to the facts.

The gift of discernment is therefore more than being able to determine whether phenomena are “pathological or demonic” (oc 96), as Lechler says: that duality must be broadened into a tripartiteness (**1.** pathological, **2.** occult (spiritual, magical, preconceptional) , **3.** demonic).

Incidentally, Van Dam notes that the gift of discernment can grow through the experiences one acquires (oc, 96), which indicates that this gift of the Spirit is a supernatural form of an ordinary natural, but occult (= extranatural) gift.

It is not in vain that traditional theology has distinguished not two but three stages in the form of disposition within man: **1.** natural, **2.** extranatural (occult), **3.** supernatural (due to special Divine intervention).

One-sided supernaturalism (attributing as much as possible to the supernatural) has:

- 1.** demonism resulting from the occult no longer having a place,
- 2.** but as a consequence also a naturalism (attributing everything neither to the divine nor to the occult, but only to that natural).

In summary : we started from a few interpretations and conclude that this perspective still leads to the best results.

AT

05. 02. 1976

33.7. The text: 'The Exorcism'; structure

Below we provide the detailed layout of Pastor T'Jampens ' text .

Exorcism (Incantation Theory). Part II

Exorcism : Premise: “stimulus (P) - response (A).

II B. General description of evil and exorcism.

B (I): Evil.

- a. the foreground: five main types
 - (1). People who are possessed
 - (2). Residents of haunted places
 - (3). People who constantly know (occult) failures,
 - (4). People who suffer from an occult form of sex,
 - (5). People with an occult disease,
- b. the background.
 - b.1. the occult attack / the malevolent influence.
 - (a) the attack comes from someone.
 - 1. the demonistic interpretation:
 - 2. the occultist interpretation
 - the spiritualist interpretation
 - the magical interpretation
 - (b) it is not clear who is behind the attack.
 - 1. charged places in the landscape
 - 2. places where intense emotions have occurred.
 - b2. The attack originates from subtle beings
 - 1. Subtly created thought forms.
 - 2. negative thoughts and forms of feeling of people themselves
 - c. evil from a distant past
 - a. from a prior existence in the subtle world;
 - b. from a previous incarnation

B(II). The incantation or exorcism

- a. incantation as action – reaction
 - a1. The word 'to ward off'
 - a2. A definition
 - a.3. The Ghent Pastoral
 - b. reciprocal and transitive neutralization of the evil
- b1. Defense against a throw of lots.
 - (1). purification of the mind and thought life.
 - (2). increase of spiritual powers
 - (3). activation of the astral forces

- b2. the distinction between self-defense and incantation
 - a. upbringing – liberation
 - b. the structure of the neutralization
 - a mental, spiritual, astral aspect
 - b3. the touch aspect

B(III). The medical and psychiatric aspects.

- a. the psychiatric side of evil
 - diagnosis/ psychotherapy
 - b1. The neurosis (p.26).
- b.2. Normal, abnormal, paranormal
- b.3. exorcism and medicine merge
- b.4. incantation and magnetization merge

A number of handwritten pages are missing...

- a.3. contact with the dead : seven possibilities of contact
- b.1. People with paranormal abilities see death in three possible ways
 - b.2. Dying, viewed clairvoyantly
 - b.3. contact with the deceased
 - 1. Dr. Carl A. Wickland, Thirty years among the dead,
The structure of the spiritualist incantation
 - 2. Raoul Montandon, Maisons et lieux hantés,

II.C.(III). The masterful or dynamic interpretation.

II.C.(III)A. The transitive interpretation.

- a. Material contents of consciousness.
 - WH Gmelig Meijling , Wim Gijsen, The Aura
- b.1. the essence of black magic
 - (a) autosuggestive / heterosuggestive
 - (b) Hypnotic: fascination – sleep hypnotic – telepathic
 - Gerda Walther , Phänomenologie der Mystik,
Influencing a person unconsciously.
- b2. a further step in black magic.
 - Margueritte Gillot, On the Threshold of the Invisible,
 - Raoul Montandon , the ghost history of Cideville
- c. The escalating magic
 - 1. people, still alive, but out
 - 2. astral contents of consciousness
 - 3. animal souls
 - 4. lower spirits

c1. Marguerite Gillot, On the Threshold of the Invisible,)

II C (III) B. The reflexive (loop-shaped) interpretation.

a. Dion Fortune , Psychic Self-Defense,

b. Nervous exhaustion and mental confusion

c. subjective hallucinations

c.1. eidetically gifted people

c.2. repercussion or reflection

(1) strange gross material markings

(2) the artificial elemental ,)

d. Consciousness and the ethical-astral layer.

d1. 'hallucinations' or as ethereal-astral beings?

d2. The educational role of the ancient religions.

Note: AN Aksakow , Animism and Spiritism)

II C (IV) The pre-existential , pre-conceptual interpretation.

a1. Pre-existence and occult burden .

a2. The concept of 'original sin'.

b1. Paul Bauer, Horoscop und Talisman

b2. Joan Grant and Denys Kelsey, More Than One Life,

II D. General decision.

33.8. Afterword by the webmaster

Regarding Herbert Haag's text, one might ask whether his view on religion demonstrates any dynamism, whether his religion still 'works', or whether it still possesses any power. If indeed all things paranormal are rejected, does the emphasis not lie rather on folklore, sociology, and psychology—in short, on the profane? The latter reflects the spirit of the times more accurately. Anything that cannot be strictly scientifically proven has hardly any reason to exist. And as long as you do not start talking about subtle beings and paranormal phenomena, religion is permitted. If not, we no longer take you seriously. At least, that is how quite a few people think today.

And yet, virtually all non-Western cultures of all ages speak of such experiences. The Bible, too, is bursting with them. Let us read, for example, *Luke 8:43* , where Jesus says that someone had touched Him, for He had felt a power emanating from Him. It then turns out that a woman who had suffered from a hemorrhage for years had held the hem of his garment behind his back. She believed that Jesus' garment also shared in His special life force, and that if she could touch His garment, she, in turn, would also share in that high life

energy. Then, she believed, she would be cured of her ailment. If the woman was a so-called sensitive, she would in turn have felt that influx of energy, for example, through gentle tingling sensations all over her body.

The Gospel text continues by stating that she was indeed healed. *Luke 6:19* also mentions that a whole crowd wanted to touch Jesus because a power went out from Him that healed all. Western people hardly feel such powers anymore. Sensitive people, however, will tell you that, for example when praying, they feel their crown chakra open and that they feel their hands tingle, at least if they do not fear having their statement ridiculed. Clairvoyants, in turn, will tell you that they also 'see' these healing powers, as myriads of small luminous dots that come towards you when praying or during any other magical work. Magicians claim that they can also direct and utilize these powers to achieve practical results.

All of this is diametrically opposed to Herbert Haag's vision and contradicts what is demonstrated in the report on Mobutu, or by the text regarding the Romanian dictator, as well as by the Gospels and the miracles of Jesus. Of course, with the immense difference that Jesus testifies to high ethics and that his very power testifies to the resolution of life's problems. And this while the black magic methods of both dictators actually cause quite a few problems.

Given the religious axiom that energies do not exist without subtle beings possessing them, and that these energies can be used for good or evil, it stands to reason that good and evil beings exist. Do we call them angels or devils, good or evil spirits, demons...

Although the theme of this text aims to address evil, we have nevertheless also referred to healing forces and healings. Just as one can heal someone, one can also harm them. The method seems analogous yet opposite in a way. The thorough study of non-Biblical religions, with their rituals and impressive magical feats, is astonishing. However, it also leads to a greater understanding of the dynamic forces at work of Christianity.

After all that has gone before, it seems self-evident that “the children of darkness” are far more enterprising in that magical realm than “the children of light”. It was Baudelaire who stated that the devil's greatest trick lies in making people believe that he does not exist.

However, we leave it to the reader to arrive at a considered choice amidst all of this.

The webmaster,
22 01 2023