

Text 37. Miracle 71: an alternative?

Click on the text you wish to read.

Text 37. Miracle 71: an alternative?	1
37. Foreword: Hope, faith, love	3
37.1. Nathalie: "I am religious".	5
37.1.1. What exactly is religion?	6
37.1.2. Where does religion come from?	6
37.2. Lieve: "A miracle? You're a silly fool to believe that."	9
37.2.1. An outline of science	10
37.2.2 . "What I do not experience does not exist".	10
37.2.3. Science: method or ideology?	11
37.2.4 . Nature, external nature and supernatural.	12
37.3. Nathalie : There must be 'something'.	13
37.3.1. Thought power and subtle energy	13
37.3.2. Thought Power and Subtle Beings	18
37.3.3. Thought Power and Out-of-Body Experiences	21
37.3.4. Thought Power : materialization and dematerialization	24
37.3.5. Subtle beings: gods, goddesses, nature spirits, elves.	28
37.3.6. Hylc pluralism	34
37.3.7. Pagan religions : some samples	40
37.3.8. The pagan religions : characteristics	66
37.3.9. Reincarnation	82
37.3.9.5.	87
37.3.10. Conclusion: miracles? They are possible.	88
37.4. Nathalie : Do you believe in my miracle?	89
37.4.1. The supernatural: a sublime world.	89
37.4.2. Life force.	89
37.4.3. Magnetizing	90
37.4.4. Logical reasoning	92
37.4.5. If the salt loses its strength... ..	96
37.4.6. A sacred or secular religion?	99
37.4.7. Who touched me?	101
37.4.8. Biblical Miracles of Jesus	102
37.4.9. Criteria for recognition as a miracle.	103
37.4.10. Miracles as a magical process	103
37.4.11. Some remarkable healings	105
37.4.12. Our Lady of Flanders, Kortrijk	107
37.4.13. I see that you suffer from diabetes.	109

37.4.14. The healings of Jesus: another point of view.	111
37.4.15. A secularizing direction?	114
37.5. Nathalie : If God exists, why does he make me sick?	114
37.5.1. An incorrect denial of atheism	114
37.5.2. God does not create automatons.	116
37.5.3. Our human limitations	116
37.5.4. An 'argumentum ad hominem'	117
37.5.5. Theodicy: Can God exist if evil exists?	117
37.5.6. The bad mood: dealing with a bad situation.	118
37.6. Nathalie : Trading in the old 'I' for a new 'I'.	119
37.6.1. Our contemporary mentality	119
37.6.2. Leuba, Comte, Marx, Nietzsche, Freud	120
37.6.2. Our limited assumptions	122
37.6.3. Science and reality.	122
37.6.4. From then and now: our 'sacred history'	129
37.7. Hans: "From today, you are in my prayer intentions."	130
37.7.1. Eating a piece of paper	130
37.7.2. The medicine... or the prescription	131
37.7.3. On quantity and quality	133
37.7.4. A fetish	135
37.7.5. A daily prayer	138
37.8. Nathalie : Have I been such a bad person in my previous lives? ..	140
37.8.1. An incessant interaction	140
37.8.2. You bring my sins to remembrance.	141
37.8.3. Your sins are forgiven.	142
37.8.4. To absorb the evil definitively.	144
37.8.5. Complete despair, complete distrust	146
37.9. Hans : The miracle ultimately comes from God.	146
37.9.1. A sick person does not recover... ..	148
37.9.2. A form of original sin?	149
37.9.3. A correction of error.	149
37.9.4. A great injustice	150
37.9.5. Purify us from unconscious evil.	151
37.9.6. Trinitarian prayers	151
37.9.7. Sofie's testimony	154
37.9.8. Monads : many luminous points	157
37.9.9. The Holy Trinity	159
37.10. Nathalie : Did Maria know about that commercialization?	165
37.10.1. A lying spirit	165
37.10.2. The prostitutes bathed in blood.	167
37.10.3. These animals could survive without eating.	167

37.10.4. Their dead body was still beautiful and runny with blood. ...	168
37.10.5. He was bitten and died a short time later.	169
37.10.6. Their bodies were still beautiful. They were canonized	170
37.10.7. The stigmata	171
37.10.8. Where does that energy come from?	173
37.10.9. The Animistic System	173
37.10.10. The apparitions in Lourdes to Bernadette	174
37.10.11. Her body was still beautiful. She was canonized.	175
37.11. Nathalie : Lourdes is ugly, Biarritz isn't.	176
37.11.1. The tourist center	177
37.11.2. Miracle 71, an alternative?	178
37.12. Mustafa : “I wanted, I was not... nothing but sorrow.	180
37.12.1. A text by Mustafa Kör :	180
37.12.2. You grow when you try to understand... ..	181
37.12.3. An unbroken zest for life	182
37.12.4. As it was in the days of Noah	185
37.12.5. Love for all creation.	185
37.13. Nathalie : I keep hoping, I am not alone	186
37.13.1. What happened to you?	186
37.13.2. A life without religion?	187
37.13.3. A story of hope.	188
39.15. Sofie's testimony	198
39.16. Penetrating but also fading spirits	200

37. Preface: Hope, faith, love

Let us first of all present the summary text of each of the three parts of this documentary, as presented by VRT, the Flemish Radio and Television Broadcaster ¹, in May 2023. This documentary can also be viewed on VRT Max, apparently until 05/08/2025.

Part 1/3

The beginning, Hope

In the first episode, Nathalie prepares for her trip. She has a check-up and a scan at the MS clinic in Pelt and discusses her travel destination with her

¹<https://www.vrt.be/vrtmax/az/mirakel-n-71/>

neurologist, Dr. Popescu. Afterwards, she goes to light a candle in the Lourdes grotto in Oostakker, where the eighth miracle of Lourdes took place.

She also has a conversation with theologian Hans Geybels, who has his own 'miracle museum' in Scherpenheuvel. Afterwards, she travels to the Netherlands Brain Bank in Amsterdam, where groundbreaking MS research is being conducted on donated brains. And she attends a lecture on 'Probability of a Miracle' by philosopher of science Jean Paul Van Bendegem.

And then Nathalie says goodbye to her loved ones and sets off on a road trip, together with her two travel companions, photographer Lieve Blancquaert and nurse Gustave Dikumueni.

Part 2/3

The middle, believe

Nathalie, Lieve, and Gustave are now on their way south, in search of a miracle. They leave Belgium behind and cross France in a convertible. In the passenger seat, at the front of the car, no longer confined to her wheelchair, Nathalie feels free and capable of taking on the whole world. Until harsh reality strikes and she cannot escape the confrontation with her illness and the wheelchair.

Fortunately, Lieve and Gustave are there to support her at all times. Nathalie attends a silent meditation at the Buddhist monastery in Huy and meets Sister Bernadette Moriau, for whom the seventieth and final recognized miracle of Lourdes took place. She talks with neuroscientist Michiel van Elk about the effect of spiritual experiences on our brain and comes face to face with the intact body of Bernadette Soubirous, 'the visionary of Lourdes'.

Nathalie takes psychedelic truffles, goes skiing, and covers 10 km of the pilgrimage route to Santiago de Compostela in a special wheelchair.

Part 3/3

The end, love

In the third and final episode, Nathalie arrives in Lourdes after a visit to the Pic du Midi in the Pyrenees. Seventy 'official' miracles have already been recorded here in the past, and Nathalie also hopes for a miraculous healing.

To achieve her goal, she surrenders completely to the story of the city and does what all pilgrims do there: visit the Grotto of Mary, drink holy water, and light a candle. She talks about acceptance with the newly appointed Poet

Laureate Mustafa Kör, who is also in a wheelchair. She also meets Professor Anne-Marie Korte, who has collected and analyzed more than 2,000 contemporary miracle stories. And she begins therapy with life coach Nathalie Willems to trade in her 'old self' for a new one.

Nathalie wants to conclude her quest by the sea. Even before she started the road trip, she had made a resolution: If a miracle happens, I will call my children and jump into the sea. If no miracle happens, I will watch the sea. But I hope so much that I can go into the sea with my children.

And one more thing : Blancquaert wins Prix Europa² “Mirakel n° 71”, the documentary in which Nathalie Basteyns and Lieve Blancquaert go on a road trip to Lourdes, won the Prix Europa last night (note: 27/10/23) in Berlin in the category *TV/Video Factual Series of the Year* . There was also a special mention for the VRT Canvas podcast “Club angst”.

We typed out the dialogues from the three broadcasts for ourselves. It then becomes apparent how rich the themes in 'Mirakel n° 71' are. Many reflections are expressed very spontaneously, which makes it particularly lifelike. For each of the following chapters, we took a statement by one of the actors that we considered striking and delved deeper into it. Thirteen remarkable statements guide us through just as many chapters.

37.1. Nathalie: “I am religious”.

Let us begin with an observation. Whether one personally adheres to a religion or not, the brutal fact that religion exists, and especially that many religions have existed from the earliest humanity and still exist, is simply self-evident.

Nathalie puts it this way: “I am religious. Whether that is in God, Buddha, or Allah, it does not matter.” Let us delve into that statement. Apparently, a number of people feel a need for religion. Others claim otherwise. Sometimes, life difficulties, striking setbacks, or a serious illness make them think more deeply. Then profound questions are sometimes asked. About the meaning of life and also about the reality value of religion. What leads people to religion? What exactly is religion? Let us explore this.

²<https://www.vrt.be/vrtnws/nl/2023/10/28/prix-europa/>

37.1.1. What exactly is religion?

All true religion is essentially grasping a problem and seeking a solution. The most striking aspect of all true religions is therefore prayer, asking for help from 'higher' beings. This can happen individually or collectively. What we see, touch, feel, and experience with our senses is not the full reality for the believer. If a person limits existence exclusively to the sensory and the material, it is precisely the religious person who will claim that such a person is 'gullible'.

“How can one claim that this world is everything, that there is absolutely nothing that transcends the material?” the believer will wonder in amazement. For him or her, there is indeed an overwhelming reality that greatly surpasses our sensory experiences. In doing so, religion situates itself within what is called 'metaphysics,' within the totality of everything that exists 'in any case.' Religion transcends the earthly. If it were not, it would certainly not be worthy of attention. A true, dynamically conceived religion speaks of that which is 'holy,' of that which possesses power in a striking way, a power that can be harnessed. We intend to clarify this further along the way.

37.1.2. Where does religion come from?

Let us summarize what L. Chochod, *Huê la mystérieuse*³ tells us about this. Sometimes an Anamanite, a villager near Hue, Vietnam, feels something unusual at a special place in nature, such as a peculiar and powerful charge. It also happens that he has a striking dream there. Because he feels that there are invisible beings there who can help him in his struggle against the many threats of life, he builds a small temple there. Such a thing does not go unnoticed by the other villagers. Some 'sensitive' villagers indeed claim to feel that peculiar energy as well, for example as tingling in their palms, or even more so, a few individuals will, with a kind of intuition, with a clairvoyant gaze, claim to experience the presence of a nebulous 'being'. Thus, the small temple gradually becomes an important place, a sanctuary where the entire community gathers at specific times and makes offerings to the local spirits or deities. Often, nothing more is needed to establish a religious center. Many similar examples can be found elsewhere, scattered across the globe. For our Western culture, let us consider, for example, the origins of Greek, Roman, or Scandinavian mythologies. In each case, it involves a clairvoyant or

³L. Chochod, *Huê la mystérieuse*, Paris, 1943, 295ff. Huê or Huê is the capital of Central Vietnam. (see on this website: Course 6.2.1. Introduction to Hiero-analysis, p. 20ff.).

clairaudient experience of a reality that extends further and higher than the reality of everyday life.

Similarly, we read in the Bible, *Genesis 28:10-22*, how Jacob experienced a dream. He 'saw' a ladder reaching to heaven, with angels descending and ascending upon it.



Immediately Yahweh stood before him and said: “I am Yahweh, the God of your ancestor Abraham and Isaac. The ground on which you are sleeping I give to you and your descendants. (...). I am with you: I will protect you wherever you go. Moreover, I will bring you back to this ground. No, I will not forsake you! For I fulfill what I promise you.” A little later Jacob woke up. He stood up, took the stone on which his head had rested, and set it up as a memorial stone. *Exodus 3:1 ff.* also relates how Moses saw a burning bush that was ablaze but did not burn up. Then he heard the voice of Yahweh calling him and revealing Himself as “I am the One who is.” Yahweh continues: “Do not come closer and take off your sandals, for the place where you are standing is holy ground.”

So much for these two Bible texts. Apparently, the holy can only be approached with great caution, and an overdose of holiness can harm man. Then holiness must apparently be something very powerful. We will return to this in detail later. Furthermore, in *Ezekiel 22:26*, that same prophet complains that the priests make no distinction between the holy and the profane, between the pure and the unclean.

The Swiss pedagogue Alfred Bertholet (1868/1951) clarifies in his book **Die Religion des Alten Testaments**⁴: “Heiligkeit bedeutet gesteigerte Kraftgeladenheit”, “holiness means increased power-chargedness”. Here again we encounter that mysterious power. And Nathan Söderblom (1866/1931), Archbishop and Professor in Uppsala, writes in **Das Werden des Gottesglaubens**⁵ that, from a religious perspective, belief in God may well be important, but that the concept of 'holy', distinguished from 'profane', is far more decisive.

Let us conclude this Biblical list by referring to the day of Pentecost (*Acts 2:1-11*), where the power of the Holy Spirit descended upon the apostles as fiery tongues. Time and again, it is about that remarkable power emanating from the holy.

We should also mention the existence of *Vierges Noires*⁶, or Black Madonnas. The premise is the fact that within the Catholic world, particularly in France, a number of images are venerated depicting Our Lady with a child, but whose faces and hands are black. Everything suggests an ancient nature religion. People prayed for the fertility of women, the earth, and livestock. The pilgrimage site of Rocamadour (France, Department of Lot) is perhaps the best known today.



The problem with these Madonnas is their origin. Presumably, ancient Greek businessmen trading in the south of France brought with them the worship of their Greek goddesses. Believers claim that these pagan goddesses

⁴Bertholet A., *Die Religion des Alten Testaments*, Tübingen, Mohr, 1932, 7.

⁵Söderblom N., *Das Werden des Gottesglaubens* (Untersuchungen über die Anfänge der Religion), Leipzig, 1926-2.

⁶S. Cassagnes-Brouquet, *Vierges Noires* (Regard et fascination, Rodez, Fr., 1990-2.

offer counsel and cause healing. Once Christianized, they were depicted as Our Lady, dark as the earth, and brimming with fire energy.

Sensitive people who visit her statue today, for example in the side chapel of the church in Rocamadour, claim to effectively feel the healing energy emanating from it as many tingles, especially in their palms and in their crown chakra.

Let us look far beyond our borders to the Australian continent. When Aboriginal women wish to become pregnant, they go to their 'sacred' caves where, according to them, the souls of their ancestors await an incarnation. The expectant mothers pray there for a child that will be a match for them. In their belief, conceiving a child is first and foremost a sacred event. It is their ancestors who then assign them a suitable soul. Only after this has occurred does sexual intercourse with a man follow. That soul will then descend into the fertilized embryo. If this does not happen, the embryo dies because it lacks sufficient energy. Aboriginal people will therefore hear, with great astonishment and disbelief, a number of Western women claim that they want to be “boss of their own belly.”

So much for a brief sample regarding an original religious sensibility. As mentioned, such striking events do not go unnoticed by the other tribe or villagers. If healings and advice continue to recur, a certain religious tradition will emerge with accompanying celebrations and rituals. Gradually, this religion can then take on an institutional character. However, should it be found that such places no longer exude power, that the life problems presented no longer receive a solution, then all veneration will also disappear.

We also notice that the initiative does not always originate from man, but from powerful pagan beings or from the Biblical God. Viewed in this light, religion, for those who truly experience it, is not merely an occasional celebration or holiday. Rather, behind life visible and tangible to everyone, it is the founding and sustaining power. In its hidden, occult core, religion seems far from simple. We shall experience this abundantly in due course.

37.2. Lieve: “A miracle? You’re a silly fool to believe that.”

Lieve immediately takes a clear stance with her choice of words. She is supported in her conviction by the philosopher of science JP Van Bendegem. In the documentary, this professor demonstrates to us in a strictly mathematical manner that miracles, although not entirely impossible, are

nevertheless quite improbable. To be recognized as a genuine miracle, a number of strict criteria must be met. For instance, such healings must not be repeatable, nor must they contradict any scientific theory.

37.2.1. An outline of science

In his book '*Tot in der eendigheid (on science, New Age and religion)*'⁷, Van Bendegem presents a sketch of science that is quite acceptable. Nevertheless, a number of believers express reservations about his view of religion, which he describes as “a collection of opinions”. For them, religion is much more than that. Anyone who delves even briefly into the many pagan religions, or reads the Bible, notices that the Biblical God and the many gods of a pagan pantheon reveal themselves through dreams, visions, inspirations, and appearances. For a believer, that is much more 'real' and profound than cherishing “a collection of opinions”.

Van Bendegem describes himself as a spiritual atheist. With his 'metaphysical choice', with his view of the totality of reality, he therefore takes a dismissive stance towards such paranormal, religious phenomena. Considering that religion manifests itself primarily through such phenomena, his atheistic choice should come as no surprise in the religious world.

37.2.2 . “What I do not experience does not exist”.

A number of believers will notice that, even if one does not believe, one cannot deny the physical results of, for example, a remarkable healing or a miraculous event. If one does so, one is acting illogically, and therefore illegitimately. Logic has the axioms: 'what is, is, and what is so, is so'. This second 'is' is not a superfluous repetition, but emphasizes that one affirms what exists, or what exists 'in that way'. The liar, among others, sins against these axioms. Of that which 'is', he says that it is “not”, or of that which is “not”, he says that it is. Likewise, he or she who reduces that which “actually manifests itself”, for example the physical result of a miraculous event, to 'nothing', does no justice to what truly 'is' and is therefore illegitimate. It is clear that religion, conscientious action, and logic are connected in a certain way. We will discuss this logical aspect in detail later (4.4.).

E. Renan does not hide his disbelief in miracles in his book **Vie de Jésus**⁸. He writes: “The miracles recounted in the Gospel were never a reality. The

⁷ JP Van Bendegem, *Tot in der Eendigheid (On science, New Age and religion)*, 29/62 (The modern image of science and religion). Antwerp/Baarn, 1997.

⁸E. Renan (1823/1892); *Vie de Jésus* ⁸, Paris, 1863-1, 1879-16, vi

Gospels were not written with the participation of the deity. In our case, these two negations are not the result of our interpretation of the Bible; on the contrary, they precede it.”

In all this, Renan is remarkably honest: he posits a priori as an axiom that miracles do not exist. If you maintain from the outset that something does not exist, your conclusion can hardly be anything other than that it does not exist. More generally: because many people themselves do not possess any religious experience, they generalize that such a thing cannot exist. Strictly logically, this is a syllogism in which the antecedent clause has been omitted. Written out, this reasoning becomes: “Everything that I myself do not experience does not exist. Well, I myself have no religious experience, therefore religious experiences do not exist.” But the statement: “everything that I myself do not experience does not exist”, is, as an antecedent clause, an unproven generalization. The entire reasoning is therefore merely an abduction, an assumption or hypothesis, but not a deductively conclusive proof. Following that line of thought, someone could just as rightfully claim that, for example, Antarctica does not exist either, because he or she has never been there.

Let us consider the similar reasoning that goes a step further: What I do not experience with the senses does not exist. I do not experience elves. Therefore, elves do not exist. Here, too, the introductory clause is an unproven generalization. The entire reasoning is merely an assumption. As long as proof has not been provided that all, absolutely all, reality is grasped by our known senses, the statement that elves do not exist is merely an opinion alongside other opinions, including the opinion opposed to it which claims that elves do exist. Such claims simply fall outside the realm of sensory perception.

37.2.3. Science : method or ideology?

Something receives scientific recognition if it meets the criteria, the presuppositions of science. Thus, science must be susceptible to investigation by any qualified scientist. But this implies limiting oneself to sensory and material observation. Such investigation must preferably be repeatable. A given acquires scientific status if other researchers arrive at analogous findings under similar circumstances. These strict criteria ensure that whatever has scientific recognition is sound and firmly founded. One can applaud the results of science. How impoverished our world would be without centuries of scientific research. But this also makes it clear that its domain does not encompass the entirety of reality. It limits itself to that part of all that exists which corresponds to its presuppositions. And these are of a sensory and material nature. What falls outside of this does not belong to its domain.

In other words: its domain is limited to a subset of total reality. In logical terms: science has not an infinite, but a finite content and a finite scope.

If science claims to encompass the whole of reality, but in doing so grants the right to exist 'only'—note that exclusive word 'only'—to that which corresponds to its axiomatics, then it must first prove that, with its finite presuppositions, it indeed encompasses the whole of reality. In other words, it must be able to demonstrate that its scientific model is the only one that includes all reality. But how to prove such a thing? How to demonstrate in a scientific manner that science possesses the only valid form of knowledge? Such a proof requires a viewpoint that transcends the vision of science. Otherwise, one ends up in circular reasoning, a line of reasoning that concludes what was actually already presupposed. Renan already did this by affirming his disbelief in miracles, without addressing it. As long as science does not demonstrate that, with its method, with its finite axioms, it nevertheless encompasses infinite reality, it can neither make all-encompassing statements about it. Claims that fall outside its domain are therefore not exact knowledge, but merely opinions alongside other opinions.

A methodical form of science affirms that its domain does not apply to the totality of reality, but to the part that corresponds to its presuppositions. An ideological form of science believes that it encompasses the entire realm of all existence. Whoever imposes material requirements on reality beforehand naturally finds nothing that transcends this material. Consequently, religion in its deeper essence—its immaterial, sacred, and paranormal aspect—naturally also eludes him or her.

37.2.4. Nature, outdoor nature and supernatural.

Further in this text, we will divide the entirety of reality into three distinct areas: successively, the part relating to what we shall call 'nature' and which is accessible to everyone; secondly, the part concerning 'external nature' or the paranormal; and finally, there is 'supernatural', which refers to everything related to the Biblical God.

Let us therefore begin with 'nature' or 'here'. This refers to everything concerning this world, a world that can be perceived by everyone. It is that which reveals the profane view of reality and which has scientific credibility. For the profanely living human being, only the realities of 'this side' exist. Thus, experiences that fall outside the realm of hard science, such as miracles, can never be taken truly seriously. Any reality value is denied to the ideas

themselves, as truly existing and objective 'beings' in another and higher world.

The ancient Greek thinker Protagoras (-480/-410) of Abdeira, Thrace, already held a profane view. He is credited with the famous statement: "Man is the measure of all things." The consistently profane person views justice, morality, and religion as purely human and therefore subjective products. This was initially illustrated by the assertion of some women who claim to be 'masters of their own bodies'.

As mentioned, further in this text we will associate 'the external nature' with the world of the paranormal, and reserve 'the supernatural' for that which is specific to Biblical Christianity.

37.3. Nathalie : There must be 'something'.

Nathalie states it in very general terms. Many will agree with her that there must indeed be 'something,' 'something' that transcends the strict boundaries of hard science. For instance, a child might be convinced that his parents love him, and that they love each other. But how do you scientifically prove something like that? Many will agree that there is much more in the world than just that which can be scientifically demonstrated. But what? Let us examine whether we can find any descriptions in the vast literature that seem to contradict scientific theories and that strike us as somewhat paranormal and highly astonishing. That might lead us to 'something,' to unusual and remarkable facts that can amply corroborate Nathalie's opinion.

37.3.1. Thought power and subtle energy

37.3.1.1. A frog, a compass, a small ball, a geranium

H. Gris & W. Dick, *Les nouveaux sorciers du Kremlin* ⁹tells the story of a certain Nina Kulagina, a medium from Leningrad, present-day St. Petersburg, who, on March 10 1970, in under scientifically controlled conditions, remotely stopped the heartbeat of a frog. Due to the immense effort she had to exert to do so, her own heart rate rose to 180 beats per minute.

⁹Gris H., W. Dick W., *Les nouveaux sorciers du Kremlin*, 1978, Tcou, Fr. (In translation: New parapsychological discoveries behind the Iron Curtain, Haarlem, 1979).



Source: <https://www.google.com/search?q=Nina+Kulagina>

Kulagina claimed that she first recognized her ability, which she believed she had inherited from her mother, when she realized that objects moved spontaneously around her when she was angry. (source: Wikipedia)

The book **Les phénomènes inexplicables* ^{10*} mentions that the same Nina Kulagina, with the power of her thought, also made the needle of a compass spin, levitate a ping-pong ball in the air, and from a distance shifted a breadcrumb and moved matches. All this caused her a heart attack. Her husband spoke of “a victim of science” and regrets that she gave the best of herself for senseless experiments for an unbelieving science.

In his book **Magnetiseurs, Somnabules en gebedsgenezers* ^{11*}, W. Tenhaeff (1894/1981), professor of parapsychology at the University of Utrecht, mentions a similar testimony. An acquaintance of his was able to make a compass, pointed out by Tenhaeff himself, turn in the display window of an optical materials shop at his request. Tenhaeff mentions that the acquaintance's wife was not present during this because she had a strong aversion to such experiments. This latter point seems significant to us. Apparently, her husband was investing her energy in this as well. Wife and husband, as lovers, thus also share an occult, hidden bond. We will return to this later.

The Latin term 'occultus' indeed means 'hidden'. The term 'occult sciences' then refers to the hidden and yet rather mysterious nature of what is discussed in that 'discipline', which has no scientific status. The Welsh occultist Dion Fortune, pseudonym of Violet Mary Firth (1890/1946), features

¹⁰Les phénomènes inexplicables, The Reader's digest, Montréal, 1983, 253.

¹¹Tenhaeff W., Magnetizers, Somnabules and faith healers, The Hague, Leopold, 1969, 49.

a certain Taverner in her book: * *The Secrets of Dr. Taverner** ¹². He is in conversation with a certain Miss Halam and tells her that he does not send telegrams, but rather thoughts, because he is then certain that people are listening to them. Even if they are not aware of it. To reinforce his statement, he claims that he will have a lady walking a little further beside his flower garden pick a geranium. Fortune writes: “Thereupon Taverner focused his attention. When the lady came to the flowers, she turned halfway around and plucked one. “Hey madam!” Taverner called out to her immediately: “What are you doing there with our geraniums?” “Oh, sorry,” she cried in alarm, “I gave in to a sudden impulse, I think.”

Experiments such as stopping a frog's heart, spinning a compass, or unconsciously influencing someone's thoughts clearly transcend the domain of psychology. There are undeniable physical results. And that is, to use Nathalie's words, most certainly 'something'. Let's search further.

37.3.1.2. Positive thinking: Tagore , life as a challenge.

Rabindranath Tagore (1861/1941), a mythical poet, bequeathed us a form of positive thinking. He expresses it as follows: “I slept and dreamed that life was joy. Awakening, I saw that life is a task. I set to work, and that task became joy.” In other words, the fact of our daily life, with all its hardships, great and small, is interpreted as something good, something valuable. And this is done in such a way that the task, the given, and the demand are truly resolved. In doing so, one views the future as if it were already known and known to have succeeded. This goes against every possible current negativism and nihilism, against every doomsday thinking. The term 'Nihilism' implies radically doubting every ideal and every higher value.

The German philosopher F.W. Foerster (1889/1966) asserted that “only heaven can stand up against the earth”. He believed that, in order to cope with life's problems, one must be able to rely on something that greatly transcends the things of this world and to which one can lift oneself up.

We should mention that the opposite, “negative thinking,” also exists. Everyone knows people who constantly complain about themselves. They repeatedly bring up their own failures or hard days. It goes without saying that by constantly harboring negative thoughts, they keep many ailments

¹²Fortune D., *The Secrets of Dr. Taverner*, Gnosis, sd, 98.

alive and can make themselves sick. This, too, can lead to much more than merely a subjective and psychological 'something.' We will illustrate this.

37.3.1.3. Negative thinking: Hexe Petra remains 'cool'.

*Hexe Petra*¹³, a 21-year-old woman from Munich of the 'punk-like type', was interviewed in October 1985 by the German monthly magazine *Cosmopolitan*. The title of the text read: "And wishing you all the worst with all my heart". Petra describes herself as a black magician, which means she can cause harm and misfortune to others. She uses her skill when someone disturbs her in her activities. Angelika von Hartig, who interviewed her, says that she had an extremely 'cautious' conversation with Petra. One must indeed be very cautious with such a witch. After all, one never knows. Petra says that her type of being a witch is: 'being herself', with everything that entails, even if it means making people sick, causing them accidents, yes, even killing them. Which implies that 'conscience' in the ethical or biblical sense leaves Petra completely cold, 'cool'. Furthermore, her type is exercising 'magical power'. She continues: "Anyone can turn to me to have a problem 'solved'. However, I do not curse anyone I do not hate myself." Therein lies the rule. Whether someone wishes to do good or evil with that power is none of Petra's business. She says: "Especially when someone 'does something to me', I take revenge! I concentrate intensely on the person in question. I visualize (note: I imagine) what I want to do to someone, for example, an accident, a fatal fall, or something like that. I keep this imagined, but insanely strongly desired event—or call it 'fate'—uninterruptedly before my eyes. Until the event actually occurs."

"Three years ago in Berlin: a complete stranger laughed at me for my punk look. "I stayed 'cool'. I let him hurl a lot of insults. Twenty minutes later, I was so fed up that I wished I had killed him. So I followed the man. He lived two streets away. For fourteen days, I crept after him, while I buried my gaze in his back" (note: the so-called "magnetic gaze"). Finally, one afternoon, he came out of the house. He wanted to cross the street. I concentrated like a madman. And lo and behold: he waited until a car approached. He drove straight into the car. Result: a concussion and a quadruple leg fracture up to the thigh. I have informed myself about it."

That the latter can also be very different, and that it is best to 'magically' ensure you look before crossing a street, is something we read, for example,

¹³Hexe Petra , interviewed in the German monthly magazine *Cosmopolitan*, No. 10, October 1985.

in James Hall's * *Sangoma** ¹⁴. A sangoma is a type of African shaman, a paranormal healer. In connection with a specific situation, Hall writes: “The spirits are said to control the odds in his or her life. He or she would then enter the street at a certain point and not at another, and thereby not be hit by a car.” Let us note the similarity. Both Petra and the sangoma pray to their spirits for a desired outcome. And now the difference: Petra wants an accident as the outcome, while the sangoma wants to avoid this. In both cases, it concerns religion, because subtle beings and forces are involved. In Petra's case, one speaks of black magic; with the sangoma, it concerns white magic.

Back to Petra's story: “In London, I was followed by a detective in a department store because I had stolen something. I was furious with him. I followed him to his house. I concentrated. At night, I stood under his window and 'shot' my hate energy at him. Three weeks later, the man fell down the stairs, resulting in a broken neck.”

According to Petra, it takes an average of two to three weeks for 'a curse' to take effect. It goes without saying that our 'enlightened' legal system has no grip on such black magic practices. In the jurisprudence of many archaic cultures, attention is paid to this, even today. If sustained anger already leads to such frightening results, then one can assume, as Tagore already stated, that one achieves good results with sustained positive thoughts as well.

Petra is also a 'herbalist'. Knowledge of plants is definitely a necessity for her. She composes the ointment from herbs herself. She says that by doing so she strengthens her life force. She claims that she receives the prescriptions mediumistically when she concentrates on a specific spirit, “ein Geist, eine Frau,” who is close to her. This spirit revealed itself as a deceased lesbian who lived around 1500 and, at the age of 24, was condemned and hanged by the Inquisition. Let us note, in addition to the three-week time span required for a major work, also the necessity for strong concentration of thoughts. If this activates many evil forces, then the reverse—activating good forces—can also be beneficial when praying. We will return to this later (9.6).

¹⁴James Hall, *Sangoma*, the true story of the first white man to be initiated as a traditional African healer. WA Bruna Publishers, Utrecht, 202, p. 121 (Original title: James Hall, *Sangoma*, 1995)

Regarding her sex life, Petra says the following: “I started very early: at twelve, I began my first ‘relationship’. I didn’t skip anything in the following years: men, women, ‘everything was included’. Today, however, I feel ancient and cleared. In my opinion, humans are bisexual. Yet, nothing in that area has given me lasting satisfaction. A good spiritual friendship means essentially more to me. I have become totally asexual. I live with my boyfriend Jürgen. He is a year younger than me. ‘Our relationship is a spiritual one’, our relationship is purely spiritual. Real witches claim to experience their sexuality very differently from ordinary people. We will elaborate on that further.”

“When someone ‘does something to me,’ I take revenge, until it happens,” so says Petra. As already mentioned: with such assertions, cause and effect, for both good and evil, are scientifically hardly or not at all verifiable. How to demonstrate in an irrefutable manner the connection between Petra’s negative thinking and the accident, or the positive thinking of the sangoma and the avoidance of an accident? That seems impossible. Let us delve further into that mysterious power of thought.

37.3.2. Thought power and subtle beings

37.3.2.1. D. Fortune's Demon of Vengeance¹⁵

Someone had done Fortune, the Welsh occultist, a great injustice. Just before falling asleep, she let her thoughts run wild and wanted to take revenge. However, as a sensitive woman, she perceived that her thought of revenge began to manifest itself subtly. She 'saw' clairvoyantly that a subtle mist began to form from her body, at the level of her solar plexus, which, to her great surprise, gradually took on the form of a wolf. She says: “Eventually, the animal was connected to my body by only a thin umbilical cord, just as a newborn baby is still connected to the mother by an umbilical cord.” Fortune feared that upon breaking it, the animal would grow into an independent and malevolent being. Then, she believed, evil in the world would have increased somewhat. For this, she consulted her 'master', a clairvoyant and qualified magician. She told her that she had to absorb the animal back into herself at all costs, a bit like sucking lemonade from a glass with a straw. She did so, however, with great difficulty and 'bathed in sweat', while at the same time having to reabsorb her thought of revenge. This meant that she had to relive her anger and, above all, could not lose control of herself in the process. She could only accomplish this with the greatest self-control.

¹⁵See the book on this website: 'Homo Religiosus', 7.4.1. : a vengeful demon.

Some people also occasionally have thoughts of revenge that they cannot or do not always want to control. A specific form of psychiatry ¹⁶, unfamiliar with the subtle workings of things—with the 'background'—advises such people to act out their anger, perhaps in their thoughts, perhaps by working out their anger on an object. One can, for example, hit a sack of sand, imagining that they are striking with force at the person on whom they wish to take revenge. In this way, they do indeed work out a part of their aggression. They are then rid of 'it'. But unconsciously, just like Fortune, they can also bring subtle 'revenge demons' to life. Only, they may not know it. They have no insight into the occult side of what they are doing. Apparently, one can cause harm without knowing it. The story also illustrates the importance of keeping one's own feelings under control.

37.3.2.2. Mrs. Neel visualizes herself as a monk.

Are we reading *Magic and Mystery in Tibet*?¹⁷ of the Frenchwoman Alexandra David-Neel (1868/1969) . Mrs. Neel In Tibet, it led to the rank of 'lama', which entails a kind of doctorate in magical practices. It is highly exceptional, indeed unprecedented, for such a title to be bestowed upon a Westerner, especially a woman, in that culture.

According to the Tibetans, through repeated and powerful concentration of thought, one can bring a thought form, a so-called 'tulpa', a subtle being, to life. In her book, Mrs. Neel recounts how she visualized a monk in this way. She writes: "I locked myself in a tent and performed the prescribed thought concentration and other rituals. A few months later, the monk had become lifelike (note: let us again pay attention to that rather long required time span). He became a sort of guest, and lived along with me during my stay. Some time later, I broke my life of seclusion and began a journey, together with my servants. The monk counted himself among the company. Notwithstanding that I was living in the open air and covering several miles daily on my horse, the thought form did not fade. I continued to see the fat monk. The character I had imagined when I constructed the thought form gradually underwent a change. The fat, stout friend walked increasingly bent over, and his face betrayed a vaguely mocking and angry look. He grew older and balder. In short, he escaped my control. One day, while I was sitting in my tent, a servant brought me some butter. He saw the thought form too and mistook it for a living lama. I thought of the phenomenon on his to let things run their course. But the presence of that unwanted companion was gradually starting to get

¹⁶See the book on this website: 'Homo Religiosus', 7.4.1.: The Moral Taboos of Religions.

¹⁷David -Neel A., *Magic and mystery in Tibet*, London, Unwin paperbacks, 1939 ⁻¹, 1965, 219 (//Mysticism and magic in Tibet, Amsterdam, Gnosis, 1941).

on my nerves, so I decided to destroy the thought form again.” This means that Mrs. Neel has to 'absorb' this thought form back into herself, just as Fortune did with her wolf. She succeeded, but only after six months (!) of a hard struggle.

Let us observe the gradual change in the monk's character. It was Madame Neel who brought her thought form to life, but according to experts—that is, people who can ascertain this in a clairvoyant manner—she was not the only one working on this. Without adequate protection, other subtle beings also interfere in this process. And these are not always of impeccable conduct. This became evident when establishing the low ethical standard of the spirits summoned by the witch Petra. We will return to this in the chapter on “the harmony of opposites” (3.8.5.).

37.3.2.3. The dead-caller of Endor

The Bible, *1 Samuel* 28:3-25 tells us that this prophet had died. King Saul had driven the witches and all those who could summon and conjure the dead, along with the seers and soothsayers, out of the land. Subsequently, Saul went to do battle with his enemy, the Philistines. However, when the king saw the great army of the Philistines, fear gripped his heart. He then regretted that he had silenced the seers and prophets. Secretly, he sought them out again—yes, that is how it happens, even today—to learn what Yahweh's will was. But Yahweh gave no further answer through them. Thereupon, he disguised himself as an ordinary man and secretly consulted a dead-caller, the witch of Endor. He requested her to summon the already deceased prophet Samuel. The witch replied that such practices were forbidden by the king. However, he insisted. Hesitantly, she acceded to his request. Then she saw through his cunning and cried out anxiously: “But you are Saul himself!” “Do not fear,” commanded the king, “and summon Samuel.” So she did.

Once the prophet Samuel was contacted, he replied: “Why consult me if Yahweh has turned away from you and become your enemy? Yahweh is now carrying out what he predicted through my mediation. He is taking away the kingship from you and giving it to David, because you have not obeyed Yahweh. Moreover, Yahweh will deliver Israel to the Philistines along with you. Tomorrow you and your sons will be with me (note: in Sheol, Hades, or the underworld; as *Numbers* 16:30 describes).” The Bible records the outcome. King Saul indeed loses the battle and perishes in the process, along with his sons. Let us note that the dead-caller belongs to a particularly gifted type. She 'sees through' the true identity of the king. She is even capable of

subjecting a deceased prophet to her summoning power and making him rise 'from the earth'. She is, as the Bible, *Genesis 3:5 and Psalm 8:6*, says, an 'elohim', a divine figure with great spiritual power.

37.3.2.4. The subtle body and the underworld

The Bible assumes that there is life after death and that one possesses consciousness and even a body during this time, albeit a subtle and nebulous like a phantom. Moreover, this phantom is not located in higher or heavenly spheres, but in a kind of underworld, in the depths of the earth. Even though this concerns Samuel, a prophet. According to Christianity, this is the situation of humanity before Jesus, after His death on the cross, “descended into hell.” Just as Samuel ascends from the underworld, Jesus will descend into it after His death. It is an ancient experience that the phantoms of the dead, with sufficient 'spirit' or life force, can communicate truth and predict the future. And this in unity with Yahweh, or even without Him. But summoning phantoms is, as Samuel himself says, disturbing their rest. Already in the Bible, the Old Testament, this practice is strongly discouraged.

Regarding this text, we note the following. The prophet Samuel clearly has a body, and this is even clothed in a prophetic mantle. Let us call this type of body by its traditional name: “the subtle body.” This is indeed material, but of a much more ethereal matter than the substance that everyone perceives. The subtle body is not subject to a number of limitations such as those known to our physical body. We will explain this in what follows.

37.3.3. Thought Power and Out-of-Body Experiences

37.3.3.1. The Rochas: out-of-body experiences and their impact

Let us refer to the experiments of the French researcher A. De Rochas (1837/1914). He was director of the Ecole Polytechnique in Paris, but was dismissed because of his research into occult phenomena. Something that does not exactly testify to great openness and tolerance. In his book **L'Extériorisation de la Sensibilité**, ¹⁸he reports on his experiments.

As is perhaps known, humans not only have a physical body, but are also surrounded by an aura, a subtle body. In the Bible, in the *First Letter to the Corinthians*, 15:44, the apostle Paul speaks of a natural body (soma psuchikon) and a spiritual body (soma pneumatikon). Hence the tripartite division: the physical body, the immaterial soul, and, as a connection

¹⁸de Rochas A., *l'extériorisation de la sensibilité*, Paris, Pygmalion, 1894, 81.

between the two, this subtle body. It is perhaps also known that this subtle body can leave the gross physical body. Both remain connected by an umbilical cord, called 'the silver cord' in the Bible, *Ecclesiastes 12:6*. During sleep, the subtle body leaves the biological body. This is referred to as an out-of-body experience. It is then situated about a meter above the biological body and can thus absorb cosmic, invigorating energies. For most people, this is an unconscious event. Some remember their out-of-body experience upon waking. They still remember what happened to them and who they met in that other world. Moreover, a number of people possess their full consciousness during this out-of-body experience and can be active in that other world at their own discretion. If this cord breaks, the subtle body no longer supplies the biological body with the required energy, and the latter dies.

After this explanation, let us return to an experiment by De Rochas. In this experiment, the subject lies on a bed and sleeps. The subtle body has left the body and is situated just above the biological body. De Rochas, as a clairvoyant, came up with the idea of pricking the thumb of the expelled body with a needle. And remarkably: the physical thumb immediately began to bleed. Feldmann, in **Occult Phenomena*^{19*}, describes a similar experiment in which a woman's subtle body was transferred to a glass of water via hypnosis. If one pricks the water with a needle, the woman feels it as if one is pricking her physical body. Apparently, a wound inflicted on the subtle body has repercussions on the physical body. This is also referred to as a repercussion. Let us keep this in mind for what follows.

37.3.3.2. Father! Gibson has cut Jane's hand!

I. Bertrand, in **La sorcellerie**²⁰, relates. One day, the neighbor Jane Brooks stroked little Richard's body back and forth a few times with her hands. She gave him an apple as a farewell and left. When Richard began to eat the apple, he became ill. He was in pain. His condition worsened. A little later, seriously ill, he had to stay in bed. His father and a certain Gibson were with him. Suddenly, the child began to cry out in panic while pointing to the wall. "Father! Jane is here! Right by the wall! I can touch her!" Neither the father nor Gibson saw the neighbor. Gibson quickly grabbed a knife and stabbed at the spot the boy indicated. "Oh! Father!" cried Richard, "Gibson has cut Jane's hand. It is all bloody!" Immediately, father and Gibson went to Jane's home. She was sitting there on a stool, her hand wrapped in a cloth.

¹⁹Feldmann J., *Occult Phenomena*, The Hague, 1949, 335.

²⁰Bertrand I., *La sorcellerie*, Paris, sd (around 1900), Librairie Bloud et Barral, 43-44.

When both of them tore away the towel, they saw that the hand was completely bloody. She showed a cut just as little Richard had described it .

And one more thing: people may know that The high fever can lead to clairvoyance, to the perception of the subtle world. Perhaps that is why little Richard could see the neighbor mantically.

37.3.3.3. Father Diego kills the caiman

We read further in *I. Bertrand* , **La sorcellerie**²¹, about a remarkable story that took place in Mexico. The book is from 1900, so the story must date from earlier. It concerns a certain Father Diego, a courageous man like many of the first missionaries there.

One day, the priest punishes an Indian who had committed a serious offense. That Indian was bent on revenge. He knew that Father Diego was on his way to a dying Indian to hear his confession. On the way, the priest, who was on horseback, had to wade through a river. The punished Indian secretly hurried to the spot and made the necessary preparations. A little later, the priest arrives on his horse, calmly reciting his breviary. Once in the water, the horse feels that it is being held back. The priest notices a caiman attempting to pull the horse into the water. At this, he gives the animal the reins and prays fervently for God's assistance. His horse drags the caiman out of the river. A series of blows with hooves and sticks land on the animal's head. It is forced to release the grip and is left behind dizzy and severely wounded. The priest travels on.

Upon arriving at his destination, he begins to recount the incident. A moment later, a messenger comes to meet him and says that the Indian who had been punished by the Father had been found severely wounded on the riverbank. Shortly thereafter, he had died. Father Diego goes to investigate. The caiman lay dead on the bank. The animal had similar injuries to those inflicted on the Indian. The latter had apparently died under the blows of the Father and his horse, from the hoofs and sticks! The Indian had evidently mastered the technique of conscious out-of-body experience and had entered the animal with his subtle body. One could say that the animal was 'possessed' by him, or that he had 'hypnotized' it through this. From then on, he could impose his will on the caiman: to kill the missionary. However, the blows and the horse's hooves had decided otherwise. And that had a devastating effect on the Indian's physical body.

²¹Bertrand I., *La sorcellerie*, Paris, sd (around 1900), Librairie Bloud et Barral, 18.

G. Welter ²²notes in this regard : “The magician can detach a part of his soul and drive this soul substance into the body of a crocodile, which will then, for example, devour a woman who is washing linen.” Or, if we substitute this for the situation described above: the vengeful Indian can allow a part of his soul substance to penetrate the body of the caiman, which then attacks the priest.” This suggests a partial transmigration of the soul.

That this invading soul substance need not be malicious is what we read in J. Lantier’s book , **La cité magique** ²³. He was once allowed to witness a rite in a 'monastery' of initiated women in the north of Dahomey, West Africa. Lantier recounts: A number of initiated women, dressed in white, go to a large pond in a bend of the river. The villagers keep their distance. The village chief shouts a few unintelligible words and then throws a series of still-living chickens into the water. Numerous crocodiles pounce on the animals. An initiated woman then enters the pond singing, followed by the other initiates. The crocodiles—“I saw that fantastic miracle,” says Lantier —clear the way. Thereupon, the initiate turns to the crocodiles and, in the name of the king, offers them permission to allow all the women of the village to draw water from the river all year round. “Here and there the enormous maws of the crocodiles opened as if they wanted to confirm it,” writes Lantier. Then all the women returned from the water. Once on the bank, they took off their clothes and bathed in the water again, amidst the crocodiles. A few minutes later they emerged from the pond again. Thereupon, the village women, with jugs in hand, were allowed to draw water in the presence of the crocodiles. The animals seemed entirely indifferent to their presence. So much for this testimony by Lantier . Apparently, even primitives have their 'miracles' that substantiate the axioms of their religion.

37.3.4. Thought Power: Materialization and Dematerialization

Let us stay with the theme of 'materialization and dematerialization' for a moment, with two remarkable and well-documented samples.

37.3.4.1. The deceased Mrs. Schwarz comes to visit.

The Swiss-American psychiatrist Elisabeth Kübler-Ross (1926/2004) became famous for her pioneering work on end-of-life care. She wrote ' *On*

²²G.Welter, *Les croyances primitives et leurs survivances* (Précis de paleopsychologie), Paris, 1960, p. 53.

²³Lantier J., *La cité magique* (Magie et sexualité en Afrique noire), Fayard, Paris, 1972, 67/77.

Death and Dying ', published in Dutch as ' *Over de dood en het leven toen* ' ²⁴. She tells her story.

“One of our patients was a certain Mrs. Schwarz. She was the first among us to speak of an out-of-body experience, an out-of-body experience, that she had experienced herself. A short time later, she died. Like many of my patients, I would certainly have forgotten her again had she not sought me out. One day, I noticed a woman in the elevator who looked familiar to me. Yet, I could not immediately place her. Her figure was transparent, though not so transparent that you could see everything behind her. A little later, I suddenly realized that this lady had been buried a few months ago. And now she stood there before me. She said that she had come because she wanted to thank me for everything I had done for her. And also to tell me that I should not give up my work on end-of-life care. I was quite upset. Mrs. Schwarz remained standing where she was and said persistently, but in the sweetest tone: “Doctor Ross, do you hear me? You are not finished with your work yet.”

Finally, the scientist in me got the upper hand. I turned to Mrs. Schwarz with something very sophisticated. I said: "You surely know that the pastor lives in Urbana now? He would surely be very happy to receive a few words from you." And I slid a pen and a sheet of paper towards her. You understand, of course, that I had absolutely no intention of sending those lines to my friend. But I needed a piece of scientific proof, for it goes without saying that someone who is buried can no longer write letters. And that woman with her sweetest smile could read all my thoughts. Never before had I known with such certainty what mind-reading was. She took the sheet and wrote a few lines on it. Naturally, we framed them behind glass. "Are you satisfied now?" she asked. I stared at her and thought to myself: "What I am experiencing here, I will never be able to share with anyone, but I am going to keep that sheet of paper." And then, as she prepared to withdraw, Mrs. Schwarz repeated: 'Doctor Ross, you promise me, don't you?' I understood that she meant the continuation of my work and replied: “Yes, I promise.” And at the very moment I said that, she disappeared. Doctor Ross concludes: “We still possess her lines written in her own hand.”

37.3.4.2. The ghost hitchhiker of Alba-la-Romaine

Let us give a second example in which a deceased person manages to materialize. Our source is D. Audinot , **Les lieux de l'au-delà** ²⁵. This well-

²⁴Kübler-Ross E., “On Death and Life Afterward”; Ambo, Amsterdam, 1985, 30.

²⁵Audinot D., *Les lieux de l'au-delà* (Guide des fantômes, dames blanches et auto-stoppeuses évanescents en France, Belgique et Suisse, Agnières, 1999, 59/63.

documented work deals with phantoms, with so-called “white women” and “hitchhikers who suddenly disappear”. We will consider a curious case of such a hitchhiker.

In the spring, at the time of the red moon, in early May (note: the days of the so-called Ice Saints), motorists leaving the A6 motorway in Montélimar to cross the Ardèche via National Highway 102 may sometimes have a very strange experience: an encounter with the ghost of a hitchhiker. Apparently the toughest of her kind, she appears not as a 'white woman' but in the leather suit of a female motorcyclist. The apparition occurs in the late afternoon, just before sunset. She then rides along for a good thirty kilometers. The phenomenon has been observed dozens of times and follows an extremely strict pattern. Audinet reproduces the account of Mr. F. Regis, residing in Lyon, who published it in *Science et magie* . Mr. Regis recounts.

“As a mathematics teacher at a high school in Lyon, I am not exactly superstitious. But the following happened to me in the spring of 1996. Every weekend, I drive with my wife along the A6 motorway from Lyon to Montélimar. One Saturday evening, we left the motorway and crossed the Rhône. On a bend, a hitchhiker in a leather suit was standing there, shyly holding up her hand. I stop. She asks me where we are going. I tell her. That seems to please her, so I let her take a seat in the back. Seen from my rearview mirror, she is a beautiful young woman with a pale, almost white face. She is not very talkative. Evening falls. I switch on the lights and drive quite fast. At a certain point, she asks: “Could you slow down a little, sir? I don’t feel very well.” I slow down but am somewhat displeased. It gets dark quickly, and I do not like driving along those winding, dark roads at night.

Ten minutes later, just past Alba-la-Romaine, she is back with a complaining voice. Her face is almost white. “Sir, I beg you, drive slower!” I slow down even more, while my wife, sensing that I am boiling inside, places her hand on my knee to calm me down. We drive through Villeneuve at thirty kilometers per hour, only to accelerate again upon leaving the town. But—I swear to you—I didn't drive faster than fifty or sixty kilometers per hour since the road doesn't lend itself to faster driving. After fifteen minutes, my hitchhiker is back, complaining quietly: “For the love of God, sir, please moderate your speed!” I feel truly nauseous! The hitchhiker adds: “Otherwise I will be forced to get out!” “What a whiner,” I say to myself as I drop back to forty kilometers per hour.

Suddenly I hear something like a sigh; I look in my rearview mirror and

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

Let us provide some explanation . This story, which bears a perfect resemblance to countless others—many of which were recorded at the Aubenas gendarmerie—allows for a few interesting observations. The “shadowy hitchhiker” was involved in an accident three years ago and met a violent death on that road. She fully corresponds to what was formerly known as ‘ghost apparitions’. Briefly outlined: It concerns people who have died suddenly and regularly appear around the place where they died, perfectly materializing and dematerializing in the process. They are capable of vanishing without leaving a trace. The shadowy hitchhiker, once materialized, reveals herself in flesh and bone. She does not seem to realize that she is dead. Often, upon approaching the scene of her fatal accident—as is the case with Alba-la-Romaine—she expresses a sense of unease that she cannot further explain. She appears—at least temporarily—‘alive’. She can open car doors. She appears either for an extended period or briefly. The latter sometimes for a few minutes and over a few hundred meters. The hitchhiker from Alba-la-Romaine materialized completely during the thirty-kilometer drive, which takes about twenty minutes. That duration—together with the frequency of her appearances on the same road—is very rare. Mr. Regis is so certain of his case that he invites every reader who wishes to verify his story to visit the road section indicated above. And this during the first days of May, on a Saturday, on National Road 102 from Montélimar to Alba as far as Villeneuve-de-Berg.

37.3.4.3. The stolen ring appears.

R. Menzel , **Geleren op avontuur**²⁶, describes a dematerialization and a materialization. He relates: “A completely incomprehensible fact, which they,

²⁶Menzel R., *Geleerden op avontuur*, Bussem, Moussault, 1954, 150.

however, could not verify, was communicated to them by a lama in Cyanto. A Tibetan dignitary had lost a valuable ring. He had begged a sorcerer to return this irreplaceable heirloom to him or to tell him where it was. The yogi stretched a thread between his hands, went into a trance, and discovered, through the utmost concentration of all his senses, the stolen jewel in a robber's tent. At the cost of a great effort, which turned his face into a death mask and caused sweat to stream down his body, he subsequently dematerialized himself. He separated his spiritual self from his body. Freed from all earthly limitations and thus no longer bound by the laws of space and time, he sought out the robber's dwelling and took the ring with him. When, after having gone through yet another such life-threatening crisis, he resumed his physical form, the ring was on the thread between his hands. During those twenty minutes that "between the spiritualization and the 'embodiment' (note: dematerialization and materialization) had elapsed, the sorcerer had lost a great deal of weight. As soon as he had completed his task, he fell into a very deep sleep." So much for this testimony of Menzel.

37.3.4.4. An incriminating document disappears.

And one more thing: a few years ago, a magician told us that he was contacted by someone who was being blackmailed. Should the latter refuse to pay a large sum, incriminating documents would be made public. This document was kept in a lawyer's safe. The magician claimed that, thanks to intense concentration of his thoughts, he had succeeded in dematerializing this document. He subsequently advised the person to demand to see this document before paying anything. His demand was not met. He never paid, either. He has heard nothing more about the whole matter.

37.3.5. Subtle beings: gods, goddesses, nature spirits, elves.

Such subtle entities are the carriers of that remarkable power. Although usually invisible to the ordinary eye, they nevertheless sometimes reveal themselves to those who can perceive them. A sample.

37.3.5.1. A whole multitude of nature spirits

Th. Zielinsky (1859/1944), a professor at the University of Warsaw, describes a number of subtle beings in his * *La religion de la Grèce antique**²⁷. We read: "The sea nymphs stand in very close connection with the sea. Sometimes dryly and foolishly called 'the personification of the caressing waves of the sea.' Personification? Never will people who speak of them in this

²⁷Ziëlinsky Th., *la religion de la Grèce antique*, Warsaw, 1926.

way be worthy to behold them with their own eyes. Never will they see anything of these sea nymphs, with their silver feet, playing with the dolphins in fair weather, while their golden locks glitter on the crests of the waves. It is certainly not to them that Goethe's *Faust* would have addressed these words: 'The world of nature spirits is not closed. It is your mind that is blind, it is your soul that is dead.'"

"Usually we speak of 'living' nature when we refer to the organic world of animals and plants. We call 'dead' nature the domain of the inorganic world, of minerals. In this sense, dead nature is not meant here. For the Greek, there was no dead nature. It was already life, already soul, already divinity. And it was not only deified in its meadows and its forests, in its springs and rivers, but equally in the moving mirror of its seas and the motionless silence of its rocky deserts. The Ancient Greek felt and saw the divinity in the fields themselves, in the fragrant groves, in the abundance of a fertile garden. He saw himself and his life surrounded by a whole multitude of nature spirits, of fairies and of other subtle beings. They were either friendly or threatening, but always suffering together. And what is much more important, the ancient Greek man could come into contact with them; he saw and felt them." So far Zielinsky.

It is apparent that the writer intends the perception of subtle beings to be strictly realistic. We emphasize this: whoever has an eye for it sees "a whole multitude of nature spirits, of fairies, and of other subtle beings" in the surrounding nature. Whoever is not (entirely) secularized still experiences something of that primitive and ancient religiosity in their inner life. We will return to this subtle foundation of all that lives.

37.3.5.2. The root is black, the flower is white.

Even in the works of the poet Homer, who lived in the 9th century BC and is the author of the *Iliad* and the *Odyssey*, one can hardly read a page in which there is no mention of the many gods and spirits. Thus we read in the *Odyssey* ²⁸VI, 403, states that the hero Odysseus receives the plant named 'moly' from the god Hermes. Homer writes about this: "Black is the root, white as milk, the flower. The gods call this plant 'moly'." With this plant, Homer continues, Odysseus can protect himself against the sexual magic of the sorceress Circe. The reader who does not possess the 'gift' of this mantic perception merely 'thinks' what Homer has written about this. Whoever also 'sees' mantically and holds Homer's text in their consciousness immediately notices, within

²⁸Aafjes B., Homer's *Odyssey* VI, 403, Meulenhof, Amsterdam, 1965, 103.

their own psyche, the image of a black root that, without a stem, blooms open directly into a pure white flower, something that refers to an ancient phallic symbol. Both perceptions, the normal and the paranormal, can then be further interpreted.

A certain tradition takes such paranormal perceptions seriously and places them in an 'other' world. The modern or 'enlightened' interpretation—the views that have prevailed in the West since the 18th-century Enlightenment—no longer does so. It relegates such non-scientific perceptions to the realm of 'hallucinations' or fabrications, and believes that they are not worth further consideration.

It should be clear that Odysseus was a mantic seer. In his time, this was a requirement for a king—and Odysseus was ruler of the island of Ithaca. In this way, he could protect his people from impending dangers. We still find such a sacred conception of kingship in a few places in the world today. We will return to this later (3.7.15 and 3.7.16). The Westerner who sets aside or denies this sacredness closes himself off from the culture, customs, and local religion of such peoples. As long as he or she does not attempt to empathize with them, these will strike him or her as completely nonsensical.

37.3.5.3. *The goddess Aphrodite reveals herself.*

The Ancient Greek felt and saw the deity, as both Zielinsky and Homer clarified. The Greek Aphrodite is the goddess of love, beauty, and fertility. She was worshipped throughout virtually the entire Greek world. Now, the contemporary Greek novelist Aris Fakinos, in **Récit des temps perdus** ²⁹, recounts the life of his grandparents, who were poor Greek farmers. He writes: “My grandfather could neither read nor write. He knew absolutely nothing of mythology or history. He was merely a simple Attic farmer. Now, how could he have described Aphrodite with such striking details if he had never seen her?” It is clear that Fakinos here refers to the mantic, the clairvoyant perception of Aphrodite.

37.3.5.4. *An elf saturates itself with sun and water.*

In his book **Les fées** ³⁰, the New Zealander G. Hodson (1886/1983) testifies about his mantic encounter with a 'golden elf'. He writes: “She is decidedly light in color, very frank and fearless in her expression. She is

²⁹Fakinos A., *Récit des temps perdus*, Seuil, 1982, Bulletin d'inform. des Edit. du Seuil, 241(1982:oct.).

³⁰Hodson G., *Les fées*, Paris, Adyar, 1966, 77.

surrounded by a golden aura, in which one can trace the outline of her wings. Suddenly her posture changes and she becomes serious. She stretches out her arms to their full length and concentrates. Her aura diminishes as a result. The forces are directed towards herself. Slowly the elf absorbs the 'magnetism' of the sunlight and the flowing water. Once she has saturated herself with this, she releases the energy with which she has charged herself with a blinding flash of light and color. This now flows in all directions as streams of golden power, to every individual stem and flower.”

During this magical moment, she experiences an ecstasy. The expression on her face, and especially in her eyes, is delightful and almost indescribable. Her eyes, in particular, emit brilliantly dazzling rays. Immediately thereafter, she experiences a dreamy joy. Her form temporarily becomes vague and indistinct. After the event has been processed, she reappears and the entire process resumes.

So much for Hodson. We note: the elf saturates herself with the 'magnetism' of the sun and of the waterfall, and releases the processed energy to every individual stem and flower in her surroundings. Apparently, here again, just as with Zielinsky, we encounter a subtle, invisible substructure of the nature surrounding us.

37.3.5.5. *The Gardens of Findhorn*

Findhorn is a small town on the Scottish east coast. On Wikipedia ³¹we read: The place gained fame through the 'Findhorn Foundation', a New Age community that settled there in 1962. They wanted to manage the land in a 'spiritual' and biologically responsible manner. In collaboration with nature spirits, they managed to transform the soil into a very fertile garden that yielded astonishing results. Soon, all kinds of spiritually based workshops were being held. Today, alongside working in the garden, this remains the main activity. It is also worth mentioning that the term 'New Age' is an umbrella term for the renewed interest that has existed since the 1960s and that is bringing the paranormal back into actual use.

In the book of this community, **The Gardens of Findhorn** ³², we read an account of some remarkable contacts between people and the subtle beings that control parts of the plant kingdom there. The people work nature in consultation and cooperation with nature spirits. These are said to offer advice

³¹<https://nl.wikipedia.org/wiki/Findhorn>

³²The Gardens of Findhorn, Amsterdam, sd, written by the members of the Findhorn community.

in a mantic manner regarding the best way for the plants in question to grow. The results speak for themselves. Botanists are amazed that some plants and vegetables, which normally do not thrive or do not thrive well at such high northern latitudes, grow into magnificent specimens there. The website of this community, www.findhorn.org, provides extensive information on all of this. Here, too, we find yet another reference to the subtle, invisible foundation of the life surrounding us. Our Western culture pays virtually no attention to this anymore.

37.3.5.6. An exchange of soul substances

Robert Ambelain , in **Le vampirisme* ^{33*}, states the core of the matter. It concerns a 'passation d'âme', an exchange of mutual soul bodies. Ambelain states that soul exchange consists of a soul body of a being—a human, a spirit, a deity—taking the place of the soul body of another being. This is usually reciprocal.

De Rochas , *l'extériorisation de la sensibilité*³⁴ say that the hypnotist penetrates the hypnotized person with his soul matter, while the soul matter of the hypnotized person exits to make room for that of the hypnotist. The latter expands his aura so that the physical body of the hypnotized person is completely permeated by it. It has, in a way, become 'his' body. It is precisely because of this that the hypnotist can make his suggestion come true. It is not a matter of an actual exchange, but rather of a unilateral penetration. The subtle body of the hypnotized person has exited at that moment.

People who interact frequently with animals are well aware of such an exchange of soul matter. Animal trainers, for example, let the lion cub they wish to train sleep with them. In this way, animal and trainer bond with each other through the mutual mixing of life forces. The same applies to cats and dogs. If they sleep with their owner, the life forces of both merge. In ancient China, there was a pernicious custom of letting the oldest people sleep with the youngest babies. In this way, the elders could draw on the babies' energy, while these young children received less powerful energy, characteristic of aging.

³³Ambelain R., *Le vampirisme*, Paris, Laffont, 1977, 233/234.

³⁴De Rochas , *l'extériorisation de la sensibilité*, Pygmalion, 1894.

Changed homes

J. Grant , **Eyes of Horus** ³⁵, also mentions a form of soul swapping. Her book is an autobiography of a previous incarnation in ancient Egypt. She also uses archaic and very poetically evocative language. Let's summarize: "When such a wicked man dies, he goes to Khnum, the potter, to have a new body placed on the wheel for him as quickly as possible. Khnum is very old, and perhaps his wheel will stop turning before it is your turn. But you do not have to wait that long. You do not have to be reborn. No, you can choose your own body and the place as well. Do you want to be rich? Then pick out a man whose treasure chambers are filled with jars filled with gold dust. Take over his body and use it as your own. Give your worn-out body to him. Then you can eat his rich food, taste his smooth wines on your tongue, and enjoy the hospitality of his concubines." So much for J. Grant. Such an exchange of the soul-body is apparently not limited to the black magic of ancient Egypt. This is evident from the following story, among others.

D. Fortune , ** The Secrets of Dr. Taverner* ^{36*}, tells the story. She states that this story, like all the stories in her book, is based on facts. Dr. Taverner, her boss, is not only a medically and psychologically trained physician, but also possesses considerable knowledge of magical practices. He finds a number of his patients in psychiatric institutions. He claims that some of them can be better helped through magic than medically alone. He then refers them to his private hospital. Fortune , a nurse herself, assists him in this. In the introduction to her book, Fortune states that she does not dare write down all her experiences because reality is sometimes far stronger than imagination. Let's summarize.

Near the 'hospital' where Fortune works lives an attractive woman and her husband, who is addicted to drugs. As is perhaps known, drug use can lead to the opening of the aura, thus leaving the 'door' open for anyone wishing to enter it. A cancer patient lies in the hospital. His days are numbered. However, he is a magician who knows how to leave his body. Moreover, he has his eye on the attractive woman. One night, he leaves his body and finds the door—the entrance to the drug addict's aura—open. The addict himself is not 'home'; he has left his body. And the cancer patient who has left his body gratefully takes advantage of this. He takes possession of the drug addict's body. And when the latter returns home from his stupor, he finds "his home" rented out. The only unoccupied home in the neighborhood is the physical body of the

³⁵ Grant J., *Eyes of Horus*, Deventer, Ankh-Hermes, 1972, 108. (// *Eyes of Horus*, London, Methuen, 1942) .

³⁶ Fortune D., *The Secrets of Dr. Taverner*, Occult Novellas, Amsterdam, Gnosis, 127-147.

cancer patient. Out of necessity, that worn-out body now suddenly has a new 'tenant': the addict. His home, however, does not remain standing for much longer. A few days later, the drug addict dies in the body of the cancer patient. And the latter enjoys all the pleasures of life in a much better biological body, as well as a new and attractive woman.

We have two testimonies of a soul exchange here. In every exchange, it concerns the good that is taken from person A by a bad person B, while that bad person B makes the good person A bear the brunt of B's wickedness. Naturally, until the divine judgment of B puts an end to this. What we want to emphasize with these texts is the fact that people can suffer without being to blame themselves. And conversely, that others can lead a carefree life, even though they do not deserve it at all. Let us therefore be extremely careful not to place the blame for a suffering person's own suffering on themselves. That may be the case, but it may also not be. Only seers who are authorized and inspired by God to do so can see clearly here. And as mentioned, their number is frighteningly small.

37.3.6. Hylic pluralism

Given everything that precedes, it should be clear that these many testimonies refer to the existence of both the power of thought and energies, as well as beings that are the carriers of such energies. There are said to be not a single, but many kinds of fine matter. More on that follows.

37.3.6.1. A concealed reality

Throughout history, one finds numerous indications of the belief in the existence of a fine substance invisible to the common man. The Leiden professor J.J.Poortman (1896/1970) , in his four-volume work * *Ochêma, geschiedenis en zin van het hylisch pluralisme** (*Ochema, History and Meaning of Hylistic Pluralism*) ³⁷, discusses at length the concept of matter held by diverse cultures across the globe. The Ancient Greek word 'hulè' means 'substance', 'matter', and 'pluralism' refers to 'a multitude'. Almost all cultures, with the exception of contemporary Western civilization, were or are familiar with the theme of 'fine substance'. Yet, he complains, this theme has been and continues to be repeatedly suppressed in our culture, even though there is often ample reason to mention this belief in hylistic pluralism. The English theosophist GRS Mead (1863/1933), in **The Subtle Body in Western*

³⁷Poortman JJ, *Ochêma, Geschiedenis en zin van het hylisch pluralisme*, Assen, Van Gorcum, 1954, (// History of Hylic Pluralism, Theosophical Society in the Netherlands).

*Tradition** ³⁸, states that the belief in the existence of a subtle substance is “one of the oldest persuasions of mankind”. It is also worth mentioning that 'theosophy' is a type of esoteric philosophy.

With this belief in the existence of hylistic pluralism, we are apparently situated in a solid thousand-year-old tradition. As in just about all religions, the idea of a fine, subtle, and power-giving substance is never far away. A sample.

37.3.6.2. A look back in history

Although subtle matter is hardly discussed in contemporary Western philosophy, it was nevertheless one of the most important themes for the founders of our philosophy: the thinkers of ancient Greece. This was also the case with the so-called pre-Socratics, the philosophers who preceded Socrates (-469/-399). In the Far East, in China, “Chi kung” is a method whereby one attempts to influence the body in a healing way via 'chi' or subtle life force. In the West, around Paracelsus (1493/1541) , people spoke of a 'fluid'. The inhabitants of Melanesia called it 'mana', the Iroquois, a North American Indian tribe, spoke of 'orenda', and the Dakota Indians referred to it as 'wakanda'. The inhabitants of Malagasy, the former Madagascar, spoke of 'hasina'. These are different names, apparently for the same and universally experienced reality. We illustrate.

37.3.6.3. My clairvoyant child notices more .

M. Van Gestel , in ' *My Child Sees More*' ³⁹, tells of her mantically gifted daughter, and of what this child perceives 'clearly' in terms of fine matter. Marieke says that she 'sees' a kind of subtle snake near the spinal column in every person. The phenomenon is much better known in the East than in our country. As mentioned, this snake is referred to as the 'kundalini' or the primal energy of man. By the size and color of that subtle 'animal', Marieke can tell how far a person has evolved and developed. In some people, that snake runs from the tailbone all the way to the heart. Those are often nice people, Marieke continues. They are already more developed. In most people, the 'snake' stops below the heart. Those are people who still have a lot to 'learn'.

³⁸Mead GRS *The subtle body in western tradition*, London, Stuart and Watkins, 1967.

³⁹Van Gestel M, *My Child Sees More, A Mother Tells About Her Paranormally Gifted Child*, (Ankh - Hermes, Deventer, 2000, 98.

37.3.6.4. Haich : *Myriads of tiny granules of mist*

The Hungarian E. Haich (1897/1994) recounts in her book **Initiation* ^{40*} that she asked her husband to think intensely about something, and she would attempt to capture this thought intuitively, in a paranormal way. To her surprise, something quite different happened. As she waited for whatever would arise in her imagination, she clearly felt—she simply 'saw' it—that a stream of myriads of tiny mist particles, about ten centimeters in diameter, flowed out of his stomach area and coiled around her body like a lasso, likewise at the level of her solar plexus. Then this fine matter 'pulled' Haich to the window, 'pushed' her arm upwards, 'brought' her hand to the curtain. Finally, this matter 'forced' Haich to push it aside so that she could look through the window. At that very moment, that mass left her body and she could move freely again. And then it turned out that her husband, all that time and with all his mental power, wanted her to do exactly that: to walk to the window, lift the curtain, and look outside. This story reveals that her husband possesses 'magical' powers that enable him to impose his will on his wife. On the other hand, it is equally clear that Haich possesses a certain degree of clairvoyance. She 'sees' and 'feels' this flow of subtle energy invisible to the average person.

37.3.6.5. *An anniversary : I saw a brilliant light.*

A witness tells his story. An association was celebrating an anniversary. As one of its members, I delivered a speech for the occasion and attempted to do so in a poetic manner. In verse, I had sketched the arduous founding, along with the further history of the association, and included a number of pleasant anecdotes in humorous, evocative language. The founder stood right beside me and was figuratively, and later literally, showered with praise. The approximately one hundred and fifty attendees were particularly captivated and empathized with every word and image of the verse. During the short pauses I inserted into my recitation, everyone remained so captivated that one could hear a pin drop. Their concentrated attention, the increasing subtle energy, was about to take a leap to a higher reality. But at that time, I knew practically nothing of that.

Suddenly, it was as if I were pushed out of my body. I found myself about two meters behind my biological body, which fortunately continued reciting the verse on a sort of autopilot. My consciousness resided mostly in my

⁴⁰Haich E., *Initiation*, Deventer, Ankh Hermes, 1978 (// *Einweihung*, Thielle, Fankhauser, 1960), 94 ff.

subtle body. I 'saw' before me myself continuing to recite the text, but I also 'saw' the subtle cord connecting me to my biological body. To my utter astonishment, I also noticed that a subtle bond ran from the stomach area of everyone present to my stomach area. It was an extremely peculiar sight, an audience literally attached to me by threads. I knew that the climax of my text was yet to come. There, I articulated the high ideal of union in images that deeply moved me. And behold, all the threads of those present bundled together in my stomach area, and suddenly, just like that, the world high above me burst open. My crown chakra expanded, and from it emerged all the threads, but united, bundled into what seemed to me one strong and thick rope. The 'rope' went straight up.

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

So much for this experience, which remains very clear in my mind many years later. In the meantime, it has become clear to me: thoughts 'work' in the subtle world. Especially when they are amplified by the thoughts, feelings, and will of many like-minded individuals. Like attracts like. There is similarity, and therefore also coherence. *Similia similibus*, as it sounds in Latin. I even suspect that these concentrated thoughts can together build up a subtle form, which shoots upwards like a large energy field.

“Thoughts 'work' in the subtle world. Especially when they are amplified by the thoughts, feelings, and will of many like-minded individuals,” says the speaker. We are already referring here to communal prayer, for example, for the healing of a sick person. Apparently, during concentrated and willful prayer within a like-minded group, strong thought forms are built up that can

have an effect in the subtle realm, and possibly then also have an impact on the biological body.

37.3.6.6. A long line of passing people

A contemporary tells his story. "I lie in bed and awaken, come to consciousness, but notice that I am in my subtle body. My biological body is asleep. I have apparently left my body and arrived at a rather dark place, right next to a long line of passing people. Their grey figures barely stand out against the dark background. They walk past blankly, indeed mechanically, and it seems to me that they do this constantly, that they are trapped in a cycle and do not have the strength of their own to get out of it. They are all deceased: they are no longer part of the gross material world, and it all has something to do with the violence of war. Their faces are frighteningly grey, absent, and expressionless. They look like masks. Only their eyes, which are a horribly dirty yellow color, indicate that they are not robots. I see that they notice me. The pupils of their eyes remain fixed on me for a while as the people themselves pass by absentmindedly. It seems as if, through their eyes, I am making contact with something deeper within these people, with their essence trapped in that bodies. In a way, I 'know' that what I am experiencing is 'real' somewhere.

Despite their dreary appearance, I overcome a certain aversion; indeed, I am increasingly overwhelmed by a rising sense of empathy and pity. They are like an 'ich-nog-einmal', as the German thinker A. Schopenhauer (1788/1860) expressed it in a deeply compassionate manner. I consciously fold my hands and pray a Hail Mary, slowly, with faith and conviction. I pronounce every word with great emphasis, and in my thoughts, I ask heaven to have mercy on these soulless beings. And behold... suddenly, a handful of people standing closest to me burst apart, just like that, like soap bubbles. Nothing remains of them. Afterwards, it seems as if they never existed.

At the same time, I notice myriads of small luminous dots descending from the sky. They remind me of a so-called 'fairy wand' that we light at Christmas, which then burns brightly with many small sparks. From the brightness of those many small luminous dots, falling like snowflakes into the night sky, I realize that it is still very dark where I am. Still praying, I look up. Far above my head glows a sea of light, indescribably beautiful... I long to go towards it. Immediately I hear a rustling, my whole body tingles, and a heavenly music sounds, such as I have never heard in my entire life. I feel my out-of-body state rising upwards, towards the light. At the same time, the sparks increase in intensity and number. It looks like fireworks bursting

open. It is such an overwhelming feeling that I think: it would be a shame if I were to wake up now. Immediately afterwards, everything fades and I gradually wake up in my biological body, disappointed. Perhaps I should not have expected the latter. Upon waking, I feel myself descending very gently and gradually into my biological body. I notice how my subtle arms and legs merge more and more with my physical limbs. At this, I feel them tingle softly. When this stops, it is all over. I am wide awake in my gross body and can now move my arms and legs again as well.

We would also like to note the following. According to experts, the buzzing and tingling throughout the body are the result of an influx of a higher and more powerful energy. Sensitives also claim to feel tingling in their palms and in their crown chakra while praying.

We have so far already mentioned a number of subtle beings and energies that are said to lie at the basis of all life. Apparently, the latest testimonies concern an even finer, more original substance. This is said to consist of myriads of small luminous points. We may have a point of contact here with the philosophy of the ancient Greek thinker Pythagoras (-570/-500). He said that reality is composed of many points. The German philosopher and mathematician G.W. Leibniz (1645/1716), one of the greatest thinkers of the 17th century, spoke of monads in this context. He developed a Monadology on this subject, in which he claimed that reality essentially consists of countless extremely small units. We will return to this later (9.8.).

And furthermore: "A heavenly music sounds," is how the contemporary perceives it. Let us refer in this context to 'the music of the spheres,' an expression which, according to the Flemish Capuchin M. Wildiers (1904/1996) in the book of the same name, **De muziek der sferen **⁴¹, we encounter in the works of Pythagoras, Plato, and the Roman statesman Cicero (-106/-43), among others. This music is said to be connected with a mantically audible order present in the celestial bodies, which, according to accounts, sounds like wondrously beautiful music. Similarly, our medieval cathedral builders made a maquette of the cathedral beforehand and 'listened' to this model with clairaudience. If it sounded melodious, the actual construction of the building began. If not, the maquette was adjusted until it sounded melodious. With all this, a multitude of subtle beings and subtle matter perhaps no longer seems so strange, and we can move on to the next theme, the 'pagan religions'.

⁴¹Wildiers M., The Music of the Spheres, Antwerp, The Dutch Bookshop, 1983.

37.3.7. Pagan religions: some samples

The assumption that there must indeed be 'something' that transcends the everyday is further reinforced in subsequent samples. We examine how life's problems are solved in seventeen pagan religions or religious practices. For they most certainly do so: in their own way, they address the eternal miseries of mankind. The question remains, however, a major one: what does man himself offer in return? The reader who is completely unfamiliar with the rather unusual practices described below will likely frown more than once, and with increasing astonishment. The source of the required energy in each instance will also gradually become clear to him or her. As already stated, religion—not so much as a traditional folk religion, but a religion that pays attention to the occult, hidden workings of subtle forces and entities—can be quite complex.

37.3.7.1. *She slept with her prince, but did not 'know' him.*

Let us summarize the Biblical text *1 Kings 1:1-4* ⁴². “When King David had grown very old, he could not keep himself warm, no matter how they covered him with blankets. Then his courtiers said to him: ‘Let us find for our lord and king a young virgin woman to assist the prince and care for him. She will sleep with him, and that will provide warmth to our lord and king.’ So, after having searched throughout the land of Israel for a beautiful girl, they found Abishag of Shunem and brought her to the prince. This girl was exceptionally beautiful. She cared for the prince and served him, but did not ‘know’ him.”

This Biblical passage can be understood as follows: the prince, a man of standing, grew old and could no longer warm himself. In his time, as in all archaic cultures, kingship was still conceived of as sacred. To govern his kingdom, the king needed a great deal of subtle life force. A young and exceptionally beautiful girl like Abishag possesses virtually pristine life force. Her beauty here points to a large and luminous aura that appears beneficial. By sleeping 'in the lap' of King David, contact is established, and thus also a transfer of energy. But David did not 'know' her. In Biblical language, this means that he did not have sexual intercourse with her. Eroticism plays a subordinate role here. Although a 'subtly charged' creature like Abishag is erotic, eroticism in itself is not central. Rather, it serves as a channel for the transfer of life force. According to experts, anyone who sees 'sex' in this text completely misinterprets the original meaning.

⁴²See also on this website text 46: 'Godvergeten', p. 31; Abisjag van Sjoenem

Notwithstanding that it is a Biblical text, we nevertheless list it among the pagan religions because the 'revitalization', the obtaining of the required energies, does not take place through Trinitarian prayers, but rather through an erotic-magical method. This latter method is, as will become apparent, characteristic of quite a few pagan religions.

37.3.7.2. “Come quickly! And summon your evil Manitou !”

This expression is metonymic, pointing to coherence, for the control of the weather. The missionary is staying with the Indians in high Canada and is speaking ⁴³. “At the end of winter, the tribe brought many furs to the banks of the river. There they were loaded into canoes to sail to their final destination. Some years, however, the river turned out to be quite frozen solid: ice six to eight feet thick. And this while they had counted on the thaw. The Indians’ trade route was completely frozen. A critical and painful moment for our unfortunate 'savages'. (Note: in the early modern times, “the civilized world” spoke of other, especially archaic cultures, in terms of 'savages'). But it became a day full of triumph for the evil healer,” says the missionary. He continues: “In such circumstances, the tribe must choose between conscientious behavior or otherwise resolving the emergency situation with evil means. Ultimately, they turn to the black magician anyway: “Come! “Quick! Get started! And summon your evil manitu.” The average Indian knows that the black magician prays to his spirit. “The man in whose heart it is night immediately turned to his manitu with a supplication. If he is answered, then one instantly sees the storm rising as if from the depths of the sky. One hears a shuffling and a howling. The ice breaks. The ice chunks are swept along by the current. They vanish. The river is navigable.” One sees: an evil, the frozen river that makes trade impossible, is countered by a greater evil, the consultation of a black magician.

That concludes this report. The missionary, who as a Biblically devout believer has learned not to believe in magic of all kinds, describes what he sees. We mention this briefly to demonstrate that a Catholic missionary will not be so quick to take the magic of the 'savages' seriously. But, like so many missionaries, if they are willing and dare to admit it, our missionary has experienced it himself. The magic of the 'peoples', of the 'pagans', performs things at times that strike fear into their hearts. So much for the dynamic side of this religion, for it is a religion: beings and subtle energies are indeed involved. Let us also mention in passing that the Bible states that Jesus also

⁴³I. Bertrand, *La sorcellerie*, Paris, sd (around the turn of the century), 12ss. See on this website: Course 9.5.: Elements of Philosophy of Religion, 1994;1995, sample 7: the man in whose heart it is night.

calmed a storm. In Africa, too, one finds testimonies of magicians who can influence the weather.

37.3.7.3. Santeria : I give you an offering, you give me energy .

Let us read Migene Gonzales-Wippler's * *The Santeria Experience* ⁴⁴ *. The book serves as something of a model for what is essentially a pagan religion. Santeria originates from West Africa (Nigeria, Benin) and is the religion of the Yoruba people. Many Yorubas were transported as slaves to Cuba, Puerto Rico, Haiti, Trinidad, and Brazil at the time. Santeria is also widespread in Florida and New York. In New York alone, this religion numbers 300,000 followers. It is estimated that well over one hundred million people worldwide adhere to this religion in one way or another. The author, Migene Gonzales-Wippler, was a white anthropologist who was raised as a child by a nanny who was a follower of Santeria. Santeria is a syncretic religion: a mixture of superficial Catholicism and West African influences. paganism. Let us consider the meaning of the word 'Santer', 'holy'. Santeria means 'concerning the holy'. Just as in Christianity, here too the holy, as increased power, is the object of religion.

A 'deus otiosus'. Thus, the Santeria religion recognizes a supreme being called Olorun. This supreme being is not the Biblical Yahweh. For Santeria believers, Olorun is the source of all life and life force. Santeria is, therefore, evidently a dynamic religion. After Olorun had created this world, he considered his work finished and no longer concerned himself with the cosmos or humanity. He remains as a sluggish, lazy god. In the history of religion, one speaks of a 'deus otiosus', a god 'on vacation'. The Latin word 'otium' stands in contrast to 'negotium', which means occupation or activity. He is, therefore, a lazy god. In the Santeria religion, the work is done by the orishas, a kind of divine helpers. As lesser deities, they control the universe and, above all, the fate of humankind. One might somewhat compare them to the council of Yahweh mentioned in the Bible (*Job 1:6*). For Santeria believers, Olorun and the orishas are objectively existing, but subtle beings. The orishas are also effectively contacted during rituals. Those who are sensitive, those who are mantically gifted, these believers claim, will feel their presence, possibly see them, possibly hear their words.

Humans need 'ashé' to survive and to solve the various problems of life. 'Ashé' is the Santeria word for subtle life force. Where, then, does one obtain this 'ashé'? From those who possess it. These are the orishas, the gods. And

⁴⁴Gonzales-Wippler M., *The Santeria Experience*, Minnesota, 1992-2.

where do the orishas obtain this energy? Simply from the offerings they demand from the believers and which are presented to them. These gods first wish to be appeased, which implies that they do not automatically live in a good relationship with humans. These offerings can be, for example, crops, a chicken that is sacrificed, a goat, or even a human being for the sake of the subtle energy present in the blood. Once offered to the gods, this food is no longer eaten by anyone.

It is that life force that the gods then appropriate through the sacrifice. By virtue of their magical abilities, they form a part of the subtle energy thus obtained into the kind of life force needed to solve the problem presented to them. For example, they are asked to heal a sick child, help an unemployed person find a job, clear up a troubled love relationship, find an affordable home, make it rain during a prolonged drought... One sees that these are always very practical life problems and that this religion stands very close to the needs of ordinary people.

In Latin, there is the expression 'do, ut des', "I give, so that you may give". Applied here: I, a Santeria believer, provide you, orisha, through an offering, with the required subtle energy present in that offering, so that you, orisha, transform a part of that energy and use it for the solution of my problem.

37.3.7.4. Macumba : the medium was ridden.

Macumba is an 'archaic' religion, related to Santeria, which arrived in the Americas, including Brazil, from the 16th century onwards via African slaves. This religion was enriched with a number of Christian influences. Let us delve into S. Bramley's * *Macumba, Forces noires du Brésil* ^{45*}. Note that in the title of his book, Bramley speaks of 'les forces noires', 'black forces', which sounds far from positive. He had quite a few conversations with 'La mère Marie-Josée', who is a 'Mère-des-dieux'. This term is difficult to translate and is usually rendered untranslated. The term 'Mother of the Gods', for example, hardly covers the same meaning. Let us clarify the role of a mère-des-dieux. During a 'séance', a medium, for example a beautiful, energetic young girl, goes into a trance. The deity takes possession of her—literally. The medium is then no longer herself; she is possessed by her god. The Mother of the Gods ensures that the gods do not harm or mistreat their mediums too badly. If necessary, she can calm these gods down somewhat and call them to order. It is thus understood that a Mother of the Gods must possess quite a few

⁴⁵Bramley S., *Macumba, Forces noires du Brésil*, Paris, Seghers, 1975, 42, 35, 58.

subtle powers. In that respect, she is somewhat comparable to the summoner of the dead of Endor (3.2.3.).

According to the followers of Macumba, the deity then 'rides'—the French term is 'chevauché'—the girl. In that culture, being 'chosen' by a deity is considered a great honor. After the trance, which can last several hours, the medium is completely exhausted and has no memory whatsoever of what occurred during this trance. The believers say: "she was ridden." In common parlance: "she was raped." To the believers, these subtle beings are just as real as an ordinary human being, except that they possess only a subtle body which, moreover, is not felt or perceived by everyone. It is clear that this lesser deity takes far more than it gives. He enjoys the violence inflicted upon the medium, the energy present in the offerings he receives, and the cigars he makes the medium smoke while he 'possesses' her. To maintain his status, he will return a portion of the energy he steals in the form of solving a problem presented to him. Should he stop this radically, the people will sense from the results, or rather the lack thereof, that it makes no sense to offer him any more sacrifices. And such a lower being certainly wishes to avoid that, for then he will wither away.

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

Some mantically gifted individuals tell us that things are no different at a number of rock 'n' roll concerts these days. It is perhaps well known that certain types of music incorporate these rhythms of African origin into their music. In doing so, they summon numerous lesser gods and spirits from the other world, who supposedly influence the audience present, both consciously and subconsciously, and steal a portion of their energy. The attendees themselves, who are predominantly profanely inclined, naturally find such claims laughable and nonsensical.

37.3.7.5. Vodou : “You are the most beautiful, give yourself to him, he chooses you”.

Let us read W. Lederer, * *La peur des femmes ou gynophobia* ^{46*}. Vodou or vaudou is a religion known primarily in Haiti that bears some resemblance to Santeria and Macumba. Here, too, a young man or woman acts as the medium who lends themselves to this. A 'loa', pronounced 'lwa', or spirit, then takes possession of him or her. In doing so, the medium loses all self-possession and is in a trance, in rapture, or let us simply say: the medium is possessed. What follows concerns a medium ridden by a female loa who calls herself Erzulie. She is, like all gods of pagan religions, 'demonic'. One moment she does good, the next she does evil. Then she does good, or undoes the harm she caused. In short, one does not know what to make of her. Like most such gods, she is unreliable. On the one hand, she possesses an abundance of luxury and wealth, but on the other, she lacks all possessions. She is madly in love with handsome men, but at the same time she devours them and mercilessly steals their energy. She has an eye for flowers and dances very gracefully to the rhythm of her beloved songs. She eats the most exquisite food, especially cakes, and consumes the drinks. Repeatedly, she pities herself. No matter how much wealth and luxury surround her, she lacks just about everything and then bursts into tears. When she can finally relax a little, she stops complaining. Her body seems radically exhausted. She wants to be supported by a few strong men. One then carries her, for example, to a small room and lays her gently on a bed. She falls asleep. Those present remain silent, at most whispering the necessary words.

With this, the 'ecstasy' ends, and the 'loa' or spirit leaves the young woman. She is now merely latent, no longer fully possessed. But, according to the whims of the loa, this can reverse. The medium needs a few days to recover from that exhausting possession. Yet, a medium feels honored to be chosen by the deity. The 'medium-deity' relationship is clearly that of a slave to a ruler. What is almost always forgotten is that the goddess Erzulie, from the other world, has 'charged' herself with the subtle energy of her medium, as well as that of all those present. Only then can she dispense favors. She retains the vast majority of the energy she has stolen for herself, to provide for her own livelihood. Just as is the case with macumba and vodou. That is called 'pagan sacrificial magic'.

⁴⁶See: W. Lederer, *La peur des femmes ou gynophobia*, Paris, 1980, 276 / 281 (Erzulie, tragique maîtresse). See also on this site: Course 10.3. Philosophy of religion. The everlasting covenant. p.9. The rapture as 'revelation'.

J. de Brivezac describes in his book *Les sectes sexuelles sataniques*⁴⁷ The atmosphere of a gathering. A medium seemed to lose herself in a dream. Naked, more beautiful than the other girls, she turned regularly on her axis, swaying her head from left to right. Her gaze no longer seemed 'of this world'. The Mother of God spoke to her: "You are the most beautiful. Turn around! Turn around! Your body, your sex are pleasing to the taste of your beloved Loa. Do you see him?" "I do not see him, but I feel him." Is it not the Loa of the spring of the woods? The one who makes his sperm available so that flowers, plants, rise again?" "Yes, it is him." The Mother of God smiles and says softly to the girl: "Give yourself to him. You are the most beautiful. He prefers you." The girl's dance became a long and slow erotic caress of the invisible spirit.

What recurs in these three religions—Santeria, Macumba, and Vodou—is dynamism, the belief in that mysterious life force, but in such a way that there is an exchange of life forces between the mediums and these gods of the underworld. Or rather, a stealing of the medium's energy by the lower deity. Let us note that people who have thoroughly undergone—lived through—such a rite once acquire a psychological mark: that initiation dominates them, and time and again they long to 'experience it again'. The German philosopher F. Schleiermacher (1768/1834) is known for defining a specific form of religion as 'schlechthinnige abhängigkeit', as 'unconditional dependence'. If this definition of religion applies anywhere, it is most certainly in the satanic sects. J. de Brivezac's book, * *Les sectes sexuelles sataniques* *,⁴⁸ mentions this subservience abundantly. The gods of the underworld want, indeed demand, only complete submission.

This sample reveals three aspects: sexuality, humiliation, and torture. All three are consistent with Schleiermacher's unconditional religious dependence. Experts will state that this behavior, this submissiveness, is increasingly encountered today at a number of erotic fairs. The deeper soul of people who feel connected to this is said to be subject to these gods of the underworld. Let us recall that the Viennese psychiatrist S. Freud (1856/1939) found eros and thanatos, sex and the killing drive, or a combination of both, in the unconscious and subconscious depths of the human soul. To experts, it seems clear that the man who rapes a woman and then murders her is

⁴⁷J. de Brivezac, *Les sectes sexuelles sataniques*, Paris, Ed. Open, 1975, p. 101ss.

⁴⁸J. de Brivezac, *Les sectes sexuelles sataniques*, Paris, Ed. Open, 1975,

under the spell, indeed possessed, by such beings. Through his unrestrained intention, he naturally summons them, the already known 'similia similibus'.

37.3.7.6. *The snake charmer heals a blind man.*

Fortunately, energies can also be found in a far less brutal way. And this in the world of plants and animals. Many medicines have a plant origin. Homeopathy, for instance, works with plant dilutions. It does not treat the biological body, but rather the subtle body. If the latter is 'healed', this has an impact on the biological body, which then heals as well. Instead of working with the energies of plants, this can also be done with the energies of animals. For older cultures, such a practice was the rule rather than the exception. Consider ancient Egypt, where crocodiles and cats were worshipped for that purpose as well. Or refer to the ancient Greek writer Herodotus, who tells us in his *Histories* that he saw women copulating publicly with goats in the marketplace of the Egyptian city of Mendes. That, too, has everything to do 'in the background' with the subtle forces of these animals. The healer must then be able to control the spirit or spirits that have the subtle forces of these animals as their domain. Those who, as magicians, manage to make contact with, for example, the 'spirit' of the individual snake or, even more so, with the subtle beings that control snakes, can also achieve astonishing healings. We illustrate.

Attilio Gatti (1896/1969), an Italian ethnologist and explorer commissioned by the Italian government, traversed the countries south of the Sahara for years at the beginning of the last century. Many African cultures were still authentic in his time and not yet 'contaminated' by European civilization. His thirty books and articles, translated into many languages, together with his documentary films and his more than 40,000 photographs, have become a scientific and anthropological resource of invaluable worth. Let us accompany him on one of his journeys.

In the northern part of Natal (South Africa), among the Xosa Kaffirs, Gatti meets Twadekili, the virgin python priestess. She enjoys great fame as a healer and lives in her hut with her partner... a gigantic python up to six meters long. This cohabitation entails a remarkable parallel of life: when Twadekili dies, the snake dies with her. Both are then buried in the middle beneath the hut, alongside their respective predecessors. The spirits of Twadekili's deceased predecessors and that of her python thus remain present, guiding and inspiring her in her healings. In what follows, Gatti testifies about the healing of a blind man.

Twadekili had a white rooster delivered, mumbled a few magic words, and then began to write intricate symbols in the dust with the animal's beak. It seemed as if the rooster became more and more hypnotized during this process and came entirely under the power of the healer. Then she placed the animal on the blind man's head, where it remained motionless. While saying a few magic words, she cut off the animal's head with a knife, causing it to fall to the ground. The rooster's blood began to flow over the blind man's face. Ramini, her helper and successor, brought a dish containing a thick herbal paste. She smeared this on the blind man's eyes, which were permeated with the rooster's blood. Then they all entered her hut. The python approached them and raised its head so that it was level with the blind man's head. Then she took a small bowl of water and began to speak to the blind man, first slowly, then with shrill cries. Next, she threw the water in the blind man's face and shrieked: "The python! The python is coming at you!" The blind man gasped and shook his head, ran his hand over his eyes and... sure enough, he opened them. A cry of deep fear followed. He slid unconsciously to the ground. The priestess sighed contentedly. The python gently retreated and received a still-living white goat as a reward, which it immediately devoured. The man regained consciousness and went out of the hut. Alone and standing tall. His eyes seemed almost normal. They sparkled and were filled with tears of happiness. "Praised be Umkulu-Mkulu," said Twadekili. "Praised be Umkulu-Mkulu," he repeated. And his gleaming brown eyes looked up at the blue sky, which he had rediscovered." So much for this unusual testimony of Gatti .

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

Gatti , as a good ethnologist, rejects the term 'miracle'. "It seems so," he says, and he limits himself critically to calling it a "sensational event." But this overlooks what those performing it—Twadekili , Ramini , the snake, and the blind man undergoing it—say themselves as the immediate participants. In another book of his, **Sangoma** ⁴⁹, which he wrote later, Gatti reports that both Twadekili and her successor have died and that there is no longer a new python priestess. Once again, an ancient and intriguing wisdom has been lost forever.

⁴⁹Attilio Gatti, *Sangoma*, F. Muller, London, 1962. p. 138: "I hate to be so disappointing, but Twadekili is dead. Her pupil (Ramina) died even before she did. What is worse, the whole profession has practically disappeared".

Let us note the following. Twadekili could not yet call upon the Biblical God for her healings. Christianization had not yet penetrated so far into Africa at that time. She therefore works with beings and energies that are, strictly speaking, pagan and involve a peculiar sexuality: she lives together with her partner, the serpent. Nevertheless, she possesses a strong ethical sense and appeals to Umkulu-Mkulu, a supreme god. One could say, with the Apostle Paul, that she, who does not know the law of the Biblical God, nevertheless lives according to it and thus becomes a law unto herself. We will return to this later (9.9.3.). This implies that she lives, in her own way, in friendship with the Biblical God and thus largely transcends the paganism of Santería, Macumba, and Voodoo.

That pagan peoples can possess an ethical code of conduct is evident from the following. R. Van Caenghem , **Om het godsbegrip der Baluba* ⁵⁰*, presents the code of conduct of the Baluba, a Bantu people from Central Africa. One of their prayers reads as follows: “Muidi Mokulu, exalted God, may all my possessions prosper. You know it: I never steal, I never covet another’s wife, I never commit violence against another’s daughter. If, however, anyone casts the evil eye upon me, let You, O Muidi Mokulu, exalted God, pursue him with Your vengeful gaze.” In other words: what the Bible explicitly states is a structure unique to all peoples, which sets man on the path to conscientious behavior. The wording may differ, but in essence, it amounts to the same thing.

In his book **Tam-tams in de nacht**, Gatti describes ⁵¹how Twadekili completely heals the paralyzed arm of a crippled Xosa, after the black man had been terribly wounded in a fight with a lion. It should be noted here that while the medically trained doctors were able to treat the wounds, they could do nothing more for the paralyzed arm. Twadekili, however, succeeded miraculously. In his book **Mensen en dieren in Afrika** ⁵², he tells us how she heals a blind man. We briefly summarize this last testimony below. Gatti is with Twadekili and the blind man who called himself 'Milk'. He tells his story.

⁵⁰Van Caenghem R., *Om het concept of God der Baluba*, Institut royal colonial Belge 1956, 76.

⁵¹Attilio Gatti, *Drums in the night*, De sikkel, Antwerp, 1944, 4, p. 102, 106, 122,

⁵²Gatti A., *People and Animals in Africa*, Antwerp, De Sikkel, 1953, 177. See also the book: *De 'Homo religiosus*, 4.2.1. 'Seeing' and 'hearing' in a mantic manner.

37.3.7.7. *The snake charmer heals a cripple*

“Finally, one morning Twadekili announced that Milk, the crippled Xosa, was cured. We would finally see our good friend again after a week. There he came out of the hut, delighted. “Umkulumkulu has cured me, Musungu,” he shouted as he walked towards us, and he began jumping around us like a frisky young dog. We looked at each other in utter astonishment. His left arm hung just as limp as before, and swung back and forth like a dead thing at Milk’s powerful leaps. But the snake charmer viewed the scene with seriousness and satisfaction, her eyes fixed on Milk, who did not know what to think of our astonished faces. “Aren’t you happy, Musungu? Don’t you see that I am well? Look how I can lift my arm, how it is strong and powerful again, how I lift this stone and how I break this branch?” The stone lay untouched in its place, the branch was still intact, the arm still slung lifelessly.

The sorceress stared at Milk with eyes in which she had concentrated all her physical and mental powers, and who knows what other magical powers. Impressed by her gaze, Milk suddenly ceased all movement, lost all trace of cheerfulness, and began to walk like a sleepwalker towards the large hut, while he bent down like an automaton to enter through the low opening. The sorceress followed him, beckoning us to go with her. She commanded us to be quiet. Twadekili was so impressive, so full of mysterious enchantment, that we felt obliged, almost against our will, to obey her orders. Gatti really had no intention of facing the python. She lay quietly in her nest, her head held high and her eyes following every movement. Milk stood stock-still against the post supporting the hut, his eyes wide open. He stared into the void.

From that moment on, everything happened as if in a strange dream, as if our senses were weakened, and the sorceress had imposed her will upon us. Twadekili took a strong rope and wound it tightly around Milk and the pole, until he was bound from the neck to the feet. Then she spoke to me in a deep, sepulchral voice: “I see that Milk loves you, Baaba, more than anyone else, and that you, too, love Milk. Stay standing there, and whatever happens, do not move. And everyone keep silent,” she spoke. “Twadekili guards and protects you.” Then she ordered the professor and Bomba to go to the other side of the hut, behind Milk. Through the dimly lit room, I saw their pale, terrified faces floating as if in the darkness. I followed, prepared to obey any command of the sorceress. I was myself very surprised by my extreme submission. When I recall this event later, it seems as if all three of us—the three white men, Milk, and the great python—were equally under Twadekili’s influence, and that she could treat us at will like chess pieces, which she deliberately moved on the chessboard.

The snake charmer spoke unintelligible words, but her lips remained as motionless as those of a ventriloquist. Slowly, the gigantic snake uncoiled and glided through the hut toward me. Then she lifted her head and touched me. A shiver ran through my entire body. Sweat beaded on my forehead. I was unable to make even a single movement. Almost desperately, I tried to keep calm. Twadekili has everything under control, I comforted myself. Then the python began to coil around me, while the charmer continued her monotonous chanting. The animal coiled itself more and more around my body. Its head rose to the same level as my eyes. Frozen with fear, I realized that a single contraction of these mighty muscles could break me like an eggshell. Suddenly, the snake charmer's chanting stopped. The snake, too, ceased all movement. Twadekili positioned herself behind Milk.

Then she cried out loudly and hysterically: "Milk, wake up... save your Musungu! He is in the power of the snake!" At the sound of this voice, life returned to Milk's eyes, which were now staring sharply ahead. When he saw me in the snake's coils, an expression of horror swept across his face. "Mousungu!" he shrieked like a madman. "Mousungu!" We could hear his breathing. He struggled desperately to break the rope that held him bound to the post so he could rush to my aid. Twadekili kept the snake constantly under control with her gaze, forcing it to gradually release me. I looked at Milk again. His strong arms had already broken several strands of the rope, and he was yanking frantically at the remaining fibers of the rope that still held him captive to the post. His arms? Yes, the left arm was moving too; the muscles had recovered, strong and active. With a final few strong tugs, Milk broke free and leaped at me, while the python released me and slid across the ground to its nest, obediently underneath like a lapdog. "Oemkoeloe-mkoeloe has heard me!" Twadekili suddenly cried, her right index finger stretched to the heavens. "Thank Oemkoeloe-mkoeloe." And she began to dance in a small circle. Her movements seemed to break the enchantment that had held us all in her grip. So much for this remarkable testimony of Gatti.

37.3.7.8. He pushed his tongue into my mouth.

The well-known Indian guru Sai Baba (1926/2011) declared himself to be an incarnation of the divine couple Shiva and Shakti. He has millions of followers in and outside India. However, he was repeatedly accused of unwanted sexual intimacies with his followers. Typing the words 'Sai Baba sex' into a search engine yields quite a few results. This clearly points to a link between this religion and sexual magic. On the internet, one finds many accounts from people who testify to their unwanted sexual experiences with

this guru. In what follows, let us limit ourselves to one representative sample of a fifteen-year-old boy. He tells his story.

“Between 1991 and 1993, I went to India three times. From the very first time, I was a fervent admirer of Sai Baba because I thought he was God. During my first two trips, I had about seven private interviews with him. During the first of those interviews, he asked me to take off my pants and underwear. Because I thought he was good, I did as he asked. He immediately had an oil ready and rubbed it into the area between my penis and anus. His followers informed me that it served to open the chakra, a source of spiritual energy. But I am not sure that was what Sai Baba did. In all my research afterwards, I found nothing about such an initiation ceremony anywhere. And yet, in every subsequent interview, Sai Baba asked me again to take off my pants, during which he rubbed my penis. He kissed me with his tongue on my mouth. I opened my lips slightly, but kept my teeth clenched tightly. Nevertheless, he pushed his tongue into my mouth. I confirm that what I have written here is in accordance with the truth during my interviews with Sai Baba on September 20 and 23, 1999. This concludes this testimony.

Naturally, there are sexual intimacies here as well. That is inherent to pagan religions. Without drawing energy from his followers, Sai Baba achieves nothing. Those who are informed know that. Those who have no prior inkling of this are surprised by it and feel deceived and disillusioned in that religion and in its divine leader.

We also refer here to text 37, 'Godvergeten', on this site. This text deals with the still-current abuse of children by a number of religious figures. The mere fact that such 'believers' must steal subtle energy from young people through sexuality points to their failing connection with the Biblical God. Anticipating what follows, it can already be stated that the Biblical God, in sharp contrast to the pagan gods, requires no sacrifices whatsoever, nor any life force present in those sacrifices. He is precisely the creator and giver of all life force. He does, however, desire a life, in accordance with His Decalogue.

37.3.7.9. He will cut open his belly.

Let us summarize what the missionary ER Huc ⁵³wrote about his journey to Tartary, Tibet, and China in the years between 1844 and 1846. “Yes, tomorrow is a great day. A lama-Pokto has prepared himself for days through

⁵³Huc ER, Souvenirs d'un voyage dans la Tartarie, le Thibet et la Chine pendant les années 1844, 1845 and 1846. Intratlation: Huc ER, Across Mongolia, 1953, Nijmegen, De dome, 202-203.

fasting and prayer and will now demonstrate his power. He will kill himself, without, however, dying.” We immediately understood what a terrible ceremony all those Ordos Tatars gathered together. A lama would cut open his belly, remove his entrails, lay them before him, and then put them back in their place and 'heal' himself. He would become as before. Such a gruesome spectacle is quite common in the Tartar Lama monasteries.” (...).

At the moment of the event, the Pokto suddenly lays down the cloth in which he was wrapped beside him. Then he tears open his belt, seizes the holy knife, and cuts open his belly from top to bottom. Blood splatters in all directions. At this gruesome spectacle, the crowd throws itself to the ground. Questions are put to the savage about the most hidden things, about future events, about the fate of certain people. The Pokto answers all these questions, and his words are accepted by everyone as divine pronouncements. Once the pious curiosity of the pilgrims is satisfied, other lamas begin to pray. The Pokto catches the blood flowing from his wound with his right hand. He brings it to his mouth, blows on it three times, and then throws it into the air with a loud scream. Then he strokes his belly with his hand, and everything returns to how it was before. Nothing remains of that diabolical treatment. He is, however, mortally tired. He folds his cloth again. “Turn around, pray very softly for just a moment, and then it will all be over. The crowd disperses.” So much for this testimony.

For Westerners, it is certainly a disorienting spectacle. Huc uses words such as 'repulsive', 'horrible', 'gruesome', 'savage', and 'diabolical...'. As a Western missionary, he is unfamiliar with such practices and sees only what is happening in the foreground. From an occult perspective, from the standpoint of the Tibetans, it concerns an exceptionally high feat of magic, but also of exceptional courage and self-sacrifice. When the Pokto injures himself in this way, he detaches himself from his biological body with his subtle body. Temporarily freed from the limitations of his physical body, from time and space, he becomes clairvoyant. In that state, he is much better able to advise the faithful. Thus, he becomes somewhat like an Ancient Greek 'oracle'. He gives a mother a precise answer to her question of how she can cure her sick child, or what a crippled man must do to be able to walk again, how the marital problems of a couple present can be resolved, how a disease among the livestock can be combated... In short, how to address those eternal miseries of mankind. Almost in passing, Huc mentions the 'holy' knife. The use of the term 'holy' clearly points to an increased subtle power.

Th. Achelis ⁵⁴characterizes this temporary out-of-body experience as a form of Apocalypse, of 'revelation'. He phrases it as: "The miraculous state of being outside oneself, in which mortal man becomes a vessel of divine powers, so that he or she can, for example, look into the future or cure diseases." For those familiar with the phenomenon of 'out-of-body experiences', it should be clear that not every person who has an out-of-body experience thereby becomes 'a vessel of divine powers'. Achieving that advisory state of the pokto is preceded by long preparation, a particularly detached way of life, and penetrating and powerful prayers to obtain guiding deities for this life-threatening experiment. And... one must truly love people very much to want to assist them in that particularly painful way with their numerous life problems. However unusual all this may be for a Westerner, it is impossible to label it as 'of the devil'. For Tibetans, such an event, in which a lama will kill himself without actually dying, is indeed a great day.

37.3.7.10. The sheikh massaged the little heart .

Let us summarize this text by Attilio Gatti from his book **Mystical Africa** ⁵⁵. Four men carried a boy of about twelve years old onto a bed. Due to a terrible disease, the child looked like nothing more than a gaunt skeleton. They laid the boy on three wooden boxes placed one behind the other, right next to Sheikh Abd-el-Khadek's prayer shawl. Meanwhile, a maddeningly loud drumming could be heard. The Sheikh made a few hypnotic movements over the boy's head and mumbled a prayer. A helper then pulled away the middle of the three boxes on which the boy lay. He remained lying stiff and motionless, his head on the first box, his feet on the last. Then the Sheikh took a large Berber knife. With a quick, precise cut, from the belly to the throat, he opened the boy's body. It made a sound as if a piece of cloth was being torn in half. Blood gushed from the body. Then the Sheikh's hands disappeared into the opening of the body. I heard a scream beside me, full of mortal terror. Yet I could not take my eyes off the sheikh and off that motionless, bleeding body on the coffins. The sheikh's slender, brown hands emerged from the wound. They clutched something reddish, which was still attached to the body with some purple 'cords'. The drums fell silent. It became frighteningly quiet.

The Sheikh now prayed aloud, his face turned toward the heavens. Meanwhile, he stroked and massaged the little heart. How long it lasted, I do not know. Finally, those hands with their precious contents placed the heart

⁵⁴Th. Achelis, *Die Religionen der Naturvölker im Umriss*, Leipzig, 1909, 36ff.. See also on this website: course 10.3. Philosophy of Religion. The Eternal Covenant. p.7., *The Soul Journey of an Indian*.

⁵⁵Gatti A., *Mystical Africa*, Amsterdam, Meulenhof, 27.

back in its place and moved over the wound a few more times in a conjuring manner. The bleeding stopped. The cut closed. The drums made a deafening noise once again. The boy came to. He looked with eyes of wonder, without fear or pain, rubbed them, and then looked at the Sheikh. A warm, grateful smile came across his face. He got up, looked around, and walked toward a veiled woman while calling out 'Mother'. Then he threw himself into her arms.

Gatti says he was moved. The scar, from the chest to the throat, was clearly visible. Then the world came back to life. The music died away. The spectators sat like statues, exhausted, dusty, and sweaty. They stared into the room with vacant eyes. Gatti felt a deadly weariness. He moved his limbs. They ached, as if his blood had stood still for hours, days, years, or centuries. A splitting headache throbbed behind his eyes. Beneath the coffins lay a pool of blood. And on the prayer mat beside it sat a kneeling, mortally exhausted Sheikh Abd-el-Khadek, thanking the sky god. So much for this abbreviated story.

The subtle energy required to perform the operation came here from the beings contacted through the Sheikh's prayer, from the Sheikh himself, but clearly also from all those present. Hence their profound fatigue.

37.3.7.11. The wretched bite of a spider

By way of introduction, the following: Ch. Keysser, in **Aus dem Leben der Kaileute**,⁵⁶ writes about his stay with the Kai. These are pygmy-like Melanesians, small in stature, who live on the northeast coast of New Guinea. According to the Kai, the soul possesses a second characteristic after death, besides its subtlety. It can change form. After the death of the biological body, a kind of soul-death follows. The human soul descends in standard. It becomes an animal soul, then an insect soul, and if necessary, even that standard dies. This lowering of rank or standard causes the soul to be disappointed. And also furious. Among the Kai, the anger of a dead person is one of the causes of fear of the deceased.

Let us examine this text. After death, a kind of soul-death may follow. A person may then decline in standard. This may depend on the manner in which he has behaved. If he has acted too much like a beast, it is likely that his standard of life will decline. But it can also be otherwise. Ultimately, the intention is that after an ethical life, he will have reached a higher standard than the one he had when he was born. Here we can also refer to the

⁵⁶Keysser Ch., *Aus dem Leben der Kaileute* (in Neuhaus, Deutsch Neu Guinea), 1911.

phenomenon of 'reincarnation' and to the so penetrating 'judgment of God', two themes that will be discussed further on (9).

Among the Kai, the anger of a dead person is one of the causes of fear of a deceased person residing at a lower level in the underworld, as we read above. This assertion may seem absurd, yet it is a widespread phenomenon. This is evident from Clara Gallini , * *La danse de l'argia. Fête et guérison en Sardaigne*⁵⁷.

Writer discusses an ancient, non-Biblical exorcism that still existed in Sardinia last century and was known throughout the Mediterranean as 'tarantism' or 'tarantulism'. At its root lies the bite of a spider, the 'Latrodectus tredecimguttatus'. This causes painful poisoning in humans and is, moreover, difficult or impossible to cure. One can attempt to treat the bite and the subsequent inflammation medically, but this proves to be woefully insufficient. To the ancient Mediterranean cultures, it was clear that this involved more than a biological phenomenon; indeed, that an occult background was involved. We will clarify.

To the common man, the spider was inhabited, indeed possessed, by an 'argia' (plural: arge) by the soul of a person who had lived a bad life and was therefore relegated to the underworld after earthly life. Embittered by their poor living conditions, such souls begrudge the people on earth the happiness they themselves lack. Thus, they take revenge by entering such spiders, controlling them, and inducing them to bite people. Through the wound and the blood, they then appropriate the life force of the one who was bitten, the life force which they otherwise barely find in their miserable situation. That one drop of stolen blood then stands for all the blood of that person. Whoever possesses the part also has power over the whole through coherence and resemblance. That is the axiom.

The common man knew how to escape the grip of such evil beings. Simply by appeasing them, by giving them energy, specifically that energy evoked by sexuality. The villagers then held carnival-like feasts, during which they engaged in a great deal of sexual talk and, moreover, staged sexually suggestive and obscene scenes. Consider, for example, the carnival celebrations in Rio de Janeiro, Brazil. Women, for instance, held up their skirts. Sexuality generates energy. King David also experienced this when he

⁵⁷Clara Gallini , *La danse de l'argia, Fête et guérison en Sardaigne*, Verdier, 1988, 225- 229 (// Ballerina variopinta, ed. Liguori)

shared a bed with the beautiful Abisjag (3.7.1.). In the case of our sick man, this somewhat calmed the evil souls. Once their hunger for energy was satisfied, they released their grip on him. He was relieved of his pain and recovered. The evil spirit showed its satisfaction by making the bitten man suddenly burst into laughter.

The person remained healthy until the evil soul was ready for another dose of extra energy. Then the illness flared up again in that same person, until new erotic dances followed. We speak of a “do ut des”. This Latin expression means: “I give, so that you give”. I, sick person, provide you with what you desire, namely the energy released by erotic dances. But in return, you release your energy-stealing grip. One recognizes the unpredictability of such entities in this low standard and capricious behavior. The evil soul first causes the illness, but once satisfied, it releases its grip and is simultaneously the remedy. The writer Gallini even says: “it is the only remedy”. This statement applies in a non-Biblical religion where a certain eroticism forms the source of energy. From a Biblical perspective, this erotic dancing is replaced by a Trinitarian prayer, a prayer to the Holy Trinity.

By performing such sexual rites—sexuality fuses and strengthens energetic bonds—one achieves a provisional cure, but after a while the perpetrators demand back a part, or even the entire life force of the people who cast them upon, in order to sustain themselves on an energetic level. For every act—certainly of such a nature—demands the necessary and sufficient life force. According to experts, the sick person is ultimately—after his death he remains infected by the ailment in the other world for centuries if necessary—worse off than at the beginning. And even when he reincarnates (3.9.), he is not healed of his ailment.

Experts further tell us that without invoking high Trinitarian energies, no definitive cure is possible here. That would be the reason why the episcopate in Sardinia is so opposed to this pagan form of 'exorcism'. One can indeed regard the healing as an inadequate and temporary 'exorcism' because the possession in the sick person does not disappear permanently. Given the current profane mentality, this practice is hardly applied today.

37.3.7.12. I sacrifice my child for the sins I am yet to commit .

Let us read P. Tierney, *The Highest Altar (The Story of Human Sacrifice)* ^{It is} ⁵⁸February 1954, on the snowy, ice-cold summit of Plomo, a mountain in the Andes, Chile. Two mountaineers discover 17.716 voeta buried child at an altitude of over six thousand meters, wearing all the regalia of the Incas. Given the child's beauty, they think it is a girl. Later, it became clear that it is a boy, 8 to 9 years old, a little Colla Indian from around the distant Lake Titicaca.

Two specialists, Grete Mostny and Alberto Medina, did not know how to interpret it at the time and kept the mummy in a freezer. Later, in 1982 and under the direction of UNESCO, Canadian necroscientist Patrick Horne, acting as a paleopathologist, resumed the research. It soon became apparent that the degree of preservation was unique, that it must have been a human sacrifice, and that the child had been buried alive around 1470/1480. The little boy was likely first intoxicated with 'chiché', an intoxicating drink. Such children were given a religious message. The sacrifice of their lives established well-being and prosperity for the entire Inca Empire.

Until then, historians denied that the Incas sacrificed people. Or they dismissed this as a regrettable but merely incidental error. Today, however, scholars believe that human sacrifice played a crucial role in the Inca Empire. To this end, researchers have once again delved into long-forgotten Spanish accounts. In the 16th century, Cristobal Molina , an abbot in Cuzco, southern Peru, held conversations with Inca shamans. These revealed that the Incas sacrificed large numbers of carefully selected children. They were at most ten years old, of noble birth, in good health, and exceptionally beautiful, like the discovered plomo boy. This beauty is considered the outward sign of their benevolent aura. This was also the case with Abishag of Sunem (3.7.1.).

During the sacrificial ceremony, the children's hearts were surgically cut from their bodies with precision. They had to be offered to the gods while still beating. The Inca rulers attempted to atone for their sins, as well as those of their families, by offering specially selected children. After their death, they were worshipped as deities. The rulers and those in power—anything of 'importance'—was considered the visible presence of the deities on earth. However, should they and their family members commit errors, disasters would strike the Inca Empire. Therefore, as a preventive measure, crops, animals, clothing, works of art, and thus also children were sacrificed. This

⁵⁸Tierney P., *The highest altar (The story of human sacrifice)*, New York, Viking Press, 1989, 24/41 (The Inca child).

served as atonement for their royal sins: the well-known “do ut des” (do for deeds). I, King, offer to you gods the blood of these children, so that you, gods, will ward off the calamities we cause through our crimes. In these extra-Biblical religions, the killing and sacrificing of a child was not considered a crime, but a 'sacred' matter.

The Bible records this practice. *Deut. 18:10* mentions that one of the mantic practices consisted of sacrificing one's child to death by fire to the deity Molech. And this with analogous intentions: solving all kinds of life's problems. In *Gen. 22:1/19*, Abraham was commanded to sacrifice his son Isaac, but learned just in time from 'the angel of Yahweh' that this was 'an abomination'. And that Yahweh fundamentally disapproved of it.

37.3.7.13. Bapuka , the goddess of love, saves.

Attilio Gatti tells the story in his book *Bapuka* ⁵⁹. It is 1928. The ship Kigoma is sailing up the Congo River. One day, Gatti rescues the black boy Sakaimunga from the water. Gatti learns that he is a slave of a white trader. Gatti buys him and treats him with a respect that was rather unusual for the time. Skaimunga remembers only that as a little boy he was taken away by white men, that his mother was killed before his eyes, and that he was sold to a trader. Gatti sets the boy free, but he wants to stay with his rescuer. “You are not only my master, but you are my father, and all the blessings of Bapuka will come upon your head,” he says. Who Bapuka is remains a mystery to Gatti. Skaimunga accompanies Gatti and his team for months. With a number of cars—it is 1928—they travel ever further south across the African continent. Skaimunga proves himself a master hunter and provides everyone with fresh game. Gatti assumes that Skaimunga belongs in the vicinity of the Zambezi River and Victoria Falls. And they will soon reach that area. Gatti asks Skaimunga if he would prefer to leave the team and continue alone. Skaimunga replies that Bapuka tells him in dreams—and repeatedly—that they must stay together.

After many dangerous adventures, they reach the place where Bapuka leads them. There, after many years, the boy meets his father again, a priest of Bapuka, a goddess of love and life of a very gifted and noble nature. The priest tells Gatti that long ago, Bapuka had revealed to him that his son would be saved by a white man and that he would bring him back to his village. He shows Gatti and Skaimunga a three-meter-high wood carving depicting the

⁵⁹Gatti A., *Bapuka*, Zurich (CH), Fussli, 1963. See on this website: text 32: Bapuka, a summary.

goddess Bapuka. The boy immediately recognizes in it the goddess who spoke to him in his dreams time and again. Upon his departure, Gatti is given a small wooden statuette, a copy, 35 cm. tall. It represents Bapuka. "Bapuka will also be a loving mother to you. If chains bind you, Bapuka will free you. If you are in mortal danger, Bapuka will save you. She commands me to give this to you," the priest concludes. After an emotional farewell to Skaimunga and his father, Gatti departs .

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

Experts call this disintegration no coincidence. They state that the goddess Bapuka invested so much power in her protective role that she herself became completely exhausted and powerless. She can no longer give Ellen any further energy, so that both 'die' at the same moment. Seers further say that such very good nature spirits as Bapuka completely exhaust themselves in their life force. Once disempowered, they fall into the hands of cynically powerful demons. Goddesses like Bapuka are, Biblically speaking, only safe within the protection of the Holy Trinity. Once outside this framework, they therefore completely exhaust themselves in their life force.

Let us also mention here the book by the actress Michaela Denis, * *Un léopard sur les genoux* ^{60*}. She and her husband traveled around Central Africa. One day, in Central Africa, she had herself initiated into a secret society of dancing black women. For years thereafter, she and her husband experienced a beneficial, protective, and uplifting influence from that initiation. Although the Catholic missionary sisters there label the initiation as pagan, they immediately add that Michaela and her husband lived much more ethically than many Catholics. But here again, the same caveat applies:

⁶⁰Michaela Denis, *Un léopard sur les genoux*, presses de la cité, Paris, 1956

without a framework of the Kingdom of God, such a thing only lasts until the death of those involved.

37.3.7.14. *The snake comes to look at her daughter.*

In Zululand, Gatti meets Matumbo, a man of modest means who had 'only' three wives. The youngest, Tebeeni, the apple of his eye, was beautiful and so young that she could well be his daughter. She had given him a son a few days earlier but had died suddenly shortly after the birth. The little boy was being soothed by Satulini, the fourteen-year-old and still-virgin sister of his deceased mother. But she was naturally unable to give him the much-desired milk. Her young breasts were not yet capable of doing so. Gatti suggested giving the little boy cow's milk instead, but Father Matumbo immediately rejected that proposal. "My son may only be suckled by a member of the family, otherwise he would die," the worried father emphasized. The sangoma, the village sorcerer, nodded in agreement. "But he will not die of hunger," the sangoma continued, "He will become a great warrior and a source of pride for his father and for the entire village."

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

But this is not the whole story. The next day, a loud rattling was heard. In the middle of the hut inhabited by Teebeni, the deceased mother, lay a large snake, a green mamba coiled up completely. It was a dangerous, venomous animal, so Gatti offered to shoot the snake immediately. Matumbo looked bewildered and asked if Gatti had gone completely mad. "That is the ghost of

my deceased young wife,” he cried indignantly. “She has come to check if everything is alright with her baby.” And for that, he needed the help of the sangoma. So the sorcerer was summoned. In front of Tebeeni’s hut, the sangoma began to play a melody on his flute. That won’t do any good, Gatti thought; snakes are deaf. They have no ears at all. But lo and behold, the snake began to move rhythmically along with the melody and crept calmly towards the sangoma. He guided the animal through the corral while continuing to play the melody. The snake followed. Then the journey went to Satulini, who held the baby to her breast and let him drink her milk. The animal was able to determine that everything was in order. Afterwards, the sangoma led the snake out of the corral. A moment later, she slipped between the low bushes and disappeared into the wilderness. The sangoma received expressions of gratitude from everyone, and also received his wages: a goat and three chickens.

37.3.7.15. *The prince of Nepal rules thanks to a little girl.*

MS Boulanger , **Le regard de la Kumari**⁶¹ brings us closer to the true and sexual nature of goddess religions. In Nepal, the Kumari is a beautiful, virginal, and very young girl, usually between three and five years old. The Kumari has various duties. She must never bleed; that would signify a loss of life force. For the same reason, she may not touch the ground. She must almost always remain under the protection of the palace. Before such a girl is chosen as Kumari, she undergoes a series of magical rituals unknown to us. Once 'approved,' she acts as a mediator between the goddess Taleju Bhavani and the reigning king. Just imagine it: a king in Nepal today does not rule unless on the basis of a little girl representing a Mother Goddess of high rank. This implies that what we call 'the sacred' nevertheless exhibits aspects that are very difficult for our Western way of thinking to comprehend. This Kumari remains in the royal palace until the day she gets her first period. Until then, she receives the feminine subtle life energy from the goddess and passes it on to the king. The monarch is thus endowed with the required subtle powers to rule.

With this, we can arrive at a conclusion and a question. What is inherent to woman, to her life force, to her distinctive influence, such that across the globe—except in the Jewish, Christian, or Islamic religions—people prioritize woman, her energy, and her influence as a kind of foundation for typically masculine holiness? As already stated, 'the sacred' remains a particularly

⁶¹MS Boulanger , *Le regard de la Kumari* (Le monde secret des enfants - dieux du Népal), Paris, 2001, 196.

difficult concept for our Western way of thinking. From a feminist perspective, it was also discovered that almost everywhere and in all ages, the sacred knows both female and male deities, that there is a female and male shamanism, and that consecrated people are both women and men, priestesses and priests.

Searching for the reasons that so minimize, indeed eradicate, the feminine aspect in our Western culture is not easy. The centuries-long destruction of cultures that worshipped goddesses would not be without significance in this regard. Indo-European tribes destroyed the ancient cities between Greece and India before building their own male culture there. Campbell, in * *Une mère universelle catholique**, ⁶²spoke of this as 'the patriarchal reversal'. According to L. Graham, in * *Déesses**, ⁶³ and many with him, the biblical tradition, starting from the Church Fathers, is situated in the same vein. Thus, in the Catholic Church, women are still excluded from the priesthood today.

Many pagan peoples were astonished during their missionary work when they learned that a woman had given birth to the Savior. To them it was clear: that woman must be the supreme goddess of the entire cosmos. Biblical testimonies such as those of Abisjag (3.7.1), and King David, or of the witch of Endor (3.2.3.), further made it clear to them that Christianity knew impressive and powerful women. Only to then have to listen in disbelief that women in Christianity still have no right to exercise a sacred function.

37.3.7.16. Emperor Akihito unites with the goddess.

Those of us who are older may still remember that Japanese Emperor Hirohito (1901/1989) enjoyed divine status in his country. However, after the Second World War, he was forced by the Americans to relinquish this. He was no longer a 'god on earth', but an ordinary mortal who had to comply with the new constitution. After his death, his son Akihito ascended the throne in 1990. This ceremony included an ancient ritual, the 'Daijosai' or the great offering of rice. The newspaper ' *Het Volk* ' ⁶⁴reports on this event as follows.

⁶²D.Campbell, *Une mère universelle catholique* (Dorothy Day et le pouvoir des femmes dans l'Eglise), in: N. Auer Falk / R.Gross, *La religion par les femmes*, Geneva, 1993, 65/79.

⁶³L. Graham, *Déesses*, Ed. Abbeville, New York, Paris, London, 1997 (orig.: *Goddesses in art*, New York, 1997)

⁶⁴The People/DNG, 12/11/1990, 4.

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

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

In this religion, just as with the Kumari, it is about the subtle energy generated by an erotically charged ritual. This can be performed in thought, but if necessary, also physically. All true mythologies refer to a primordial couple that, through a form of sacred marriage, conceives 'all beings' and gives—or ought to give—the king or emperor the required subtle energy necessary for fulfilling that administrative task.

37.3.7.17. The Gypsy woman cheered: "It worked!"

M. Gillot, in *'Les crimes de la pleine lune'*⁶⁵, tells us how a lady was cunningly disadvantaged by her sister in an inheritance dispute. A Gypsy woman, befriended by the wronged lady, found out about this. The notary had stated that any appeal to the courts was impossible. Realizing the young woman's bitter disappointment, the Gypsy woman offers her services to

⁶⁵Guillot R., *Les crimes de la pleine lune*, Paris, Editions Alain Lefevre, 1979, 19.

rectify the injustice. She herself did not want to miss out on her reward for this either. The deal is struck.

They arranged to meet the following week. The Gypsy woman wore a green woolen vest that clung tightly to her full, protruding breasts. That sexuality can play a role in magic was already evident from religions such as Santeria and Macumba. Then the magical ritual began. Facing east, the Gypsy woman mumbled a prayer in an unintelligible language. Thereupon, she spoke three words in a serious voice: “mani padme om”. She took the egg; she drew the first name of the cousin, who was the target of the magical manipulation, three times on the shell with a pencil. She then mumbled a few more words and concentrated. Then she folded the towel in two, placed the egg in the middle, and folded the cloth shut again. Immediately, in full rage, she crushed the egg between her hands. Afterward, she unfolded the towel. To my surprise, the young woman and I (note: M. Gillot) saw—in the yellow of the disintegrating egg—a chestnut-colored lock of hair. “It worked!” cheered the Gypsy woman. “You saw that I crushed the egg in the towel you gave me. You can see for yourself that the cousin’s hairs are inside it. I will be back in three weeks.” With that, the Gypsy woman left.

Five days after this strange ritual, the cousin, the victim of this magic, called her relative. She said that she had been feeling unwell for several days and that, given the fact that she was bedridden, she urgently begged her to come to her. This happened. To the young woman's great surprise, the cousin told her that she was ill and that she had experienced a strange dream the night before: devils, with grinning faces, surrounded her and shouted: “Thief! Thief! You will not escape your punishment. From now on, you are one of us.” She had therefore decided to rectify the injustice, ask her cousin for forgiveness, and request her to accept half of the inheritance. Once the young woman had accepted the proposal, the cousin made amends.

The Gypsy woman knows her spirits perfectly and has subjected them to herself through sexual magic. The consequence of this is that her ritual magic initially works beneficially, only to turn into the opposite much later, possibly years later. Experts state that whoever practices sexual magic outside the realm of the Holy Trinity sooner or later becomes saturated—and possessed—by those lower beings. We will return to this in detail when discussing the 'harmony of opposites' (3.8.5.), inherent in all pagan religions. After that financial 'benefit', the young woman can gradually expect a series of miscalculations. The healing in her deeper soul is far from definitive. What the Gypsy woman does is a form of ceremonial magic. Whoever turns to the

Holy Trinity need not at all follow that work with the eggs, and the further scenario that we have left unmentioned here. Trinitarian prayers make that superfluous.

37.3.8. The pagan religions : characteristics

After this brief sample, we examine what is characteristic of these extra-Biblical religions. Their followers will tell you that they provide solutions and therefore have a basis in reality. This was also evident from the many testimonies above. These lesser and fickle gods do indeed tackle a number of problems—the eternal miseries of mankind—and provide a solution. And they do so via the 'do ut des' known to us.

But according to Mantic seers who live in friendship with the Biblical God, that is not the whole story. These clairvoyants do confirm the testimonies, just as they do for healings in, for example, ancient Greek temples, or as happens today in Lourdes. But, they state, these healings concern only the biological body, not the subtle. In this context, we will discuss the theme of 'reincarnation' in greater detail (3.9.). There we will distinguish between what we will call, on the one hand, 'personality' as the unity of an incarnation, and, on the other hand, 'individuality' as the unity of a much broader evolution spanning many lives.

This implies that believers who were helped by the gods of pagan religions are, at best, healed in their 'personality', but—and this is much more important—not in their 'individuality'. Viewed from a much longer evolution encompassing many lives, these healings are not permanent. At best, they apply only to the current incarnation. If the person who was healed in this way passes away, the same ailment will rear its head again. In a subsequent incarnation, he will relapse. The condition or characteristics of the soul-body, of the 'individuality' with its good or bad qualities, serves as a model for the 'personality', for the new biological body to be formed. A healthy individuality leads to a healthy personality, but the reverse is not self-evident. If, so to speak, we were to reduce the evolution of a person's many lives to a single life, it is not the case that merely one good day makes all the other days of that life good. In other words, one good day does not make this entire life a success. Only in a well-understood, dynamic Christianity are miseries definitively healed. Therein lies the deeper meaning of Jesus' words whenever he heals someone: 'Go in peace, your sins are forgiven'. But with this, we are already getting ahead of ourselves regarding what is yet to come.

Such 'experts', or perhaps we should speak of seers and magicians, naturally encounter much disbelief with their vision in our Western culture. But when one knows them to be effectively at work, it becomes a different story. In a number of cases, they 'see' the hidden or occult cause of the illness and can, if necessary, literally absorb it into themselves. They are usually sick from it themselves, but manage to process and atone for this over a shorter or longer period. Their attention in the healing process is directed primarily towards the subtle body, towards 'individuality', not so much towards the biological, physical body. But that naturally also has repercussions on the 'personality', on the biological body. An extra-Biblical healing simply applies only to the external nature. A Biblical healing applies to the supernatural. We illustrate this extensively further in the text (3.9.2., 4.11, 4.12 and 9.7).

In summary: With a Biblical healing, the person is healed in the deeper soul, and this means that, in principle, that healing is retained in all subsequent incarnations. In occult terms: once initiated, always initiated. We say 'in principle' because, in a subsequent life, through extreme unethical behavior—for example, by consciously and willfully committing murder—one can again cause great harm to one's own deeper soul. According to experts, this 'once initiated, always initiated' can then work in the reverse sense. We illustrate this with the following text, in which a profound act of anger committed in one life mortgages the individuality, the deeper soul, for many subsequent lives.

37.3.8.1. *La formation chrétienne n'a sur eux aucune emprise*

Let us listen to what *Father Trilles* has to say about this. He was a missionary in West Africa from 1892, where he was the first white man to stay with the Jungle Pygmies. There he came to know the Fang, a people from Gabon, including the 'ngil', the black magician. As a 'sorcier', sorcerer, or black magician, the latter is clearly distinguishable from the 'féticheur', the 'consecrated' man, literally the 'fetish man', who here is a white magician and who is deeply revered by the population. The ngil, on the other hand, evokes deep contempt.

In his fascinating work **Chez les Fang**, ⁶⁶he gives an account of the initiation of such an ngil. Every ngil has the right and the duty to choose and train his successor. He takes a ten-year-old boy and treats him as his adopted son. From then on, he trains his apprentice sorcerer. He imparts the

⁶⁶Trilles P., *Chez les Fang* (Quinze années de séjour au Congo français), DDB, Lille, 1912, 190-196.

first secrets to him and teaches him to speak with the grave voice of the ngil. The child accompanies the magician on all his journeys and serves him as a page. He leads the magician, through mountain and valley, in village or jungle, ringing the bell. Such children constantly have bad examples before their eyes, live amidst the most hideous moral depravity, and are corrupted to the core in a short time.

Father Trilles writes: "After all, they have seen 'everything' and feel at home in all the abysses into which human perversion descends. They are willing to commit all crimes. Often, such children have ended up on the Catholic mission. Dragged along by a friend, lured by the magic of the unknown. They have stayed there—sometimes until baptism—by deceiving their superiors with a hypocrisy active from the depths of their souls. They have always left the mission even worse than they arrived."

Trilles concludes: "La formation chrétienne n'a sur eux aucune emprise", "Christian formation has no influence on them whatsoever". This indicates that ngil formation penetrates much deeper into the soul, into the unconscious and subconscious layers, than Christian formation does, for example. Christianity, as the higher religion, clearly touches upon its limits here, the limits imposed upon it by the lower religion. For Father Trilles, the story of this initiation demonstrates how deeply paganism is entrenched in the primal layer of them, but also of many people—here Christians by name. It is as if evangelization and the administration of the sacraments simply pass over it without effect, almost like water over a duck. That is how tenacious that pagan primal layer seems within man. As Freud also clearly recognized, the unconscious and subconscious will and action, the 'individuality', is much stronger than its conscious form. Well, if such a child reincarnates, it retains that repressed anger and acts it out as well. What follows also illustrates that evil persists.

37.3.8.2. The evil has merely been driven out.

Let us quote again (3.7.4.) Serge Bramley , *Macumba , Forces Noire du Brésil* ⁶⁷. And let us examine what can be expected from this religion and how it solves problems. Bramley tells his story. A farmer comes to visit the Mother of the Gods and tells her that everything on his farm goes wrong from one day to the next. For instance, the cows no longer give milk. Deaths occur among the livestock for which the veterinarian has no explanation. Part of

⁶⁷ Bramley S., *Macumba, Forces Noire du Brésil*, Paris, Seghers, 1975, 144.

the stables collapses. A number of animals die in the process. Some workers resign.

After some divining, the Mother of the Gods informs the farmer that a dark lot has been cast upon him. Let us compare this, for example, with the method of Witch Petra (3.1.3.). In this way, the farmer became 'taboo', 'laden', his aura saturated with bad thoughts and curses from the villagers. Seers will say that his aura darkens as a result. That thoughts are forces was already evident in the text 'a jubilee' (3.6.5.), where the speaker sensed that 'something' was going to happen because of the concentrated attention of his like-minded listeners. It led to an out-of-body experience and had positive consequences. In Bramley's story, however, the farmer suffers the negative consequences. The villagers begrudged him his sudden success.

The Mother of the Gods says that a rite, involving a sacrifice to the gods, is necessary to set everything right. Bramley is allowed to attend this sacrificial ritual, this magical act. During the ceremony, he feels the presence of 'an invisible presence'. This shows that he is sensitive. Perhaps a thought form, an artificial elemental, was created by the villagers, fueled by anger and jealousy. Let us compare it somewhat to the avenging demon, Fortune's wolf (3.2.1.). During the ritual, the Mother of the Gods drives away this 'presence' that caused the nuisance. Let us note this subtle, yet so important nuance: the Mother of the Gods does not absorb this elemental, as Fortune did with her wolf. No, the Mother of the Gods 'drives away', relocates the creature. But because of this, the evil persists. She appears to know this very well, incidentally. She tells the scribe Bramley that she constantly protected him during this ritual and surrounded him with a magic shield, so that the evil that was driven out of the farmer would not touch him.

This statement exposes the problem-solving capacity—or rather the lack thereof—of this extra-Biblical religion. For from an occult perspective, evil in the world has not diminished; it has merely been displaced.

37.3.8.3. *I am going to fetch seven other spirits*

In this connection, let us consult the Bible, *Luke 11:24 v . .* : “When an unclean spirit has left someone, it wanders around in arid regions, seeking rest. If it does not find it, it says: ‘I am going back to my house, where I came from.’” In Bramley’s story, that 'house' is the farmer himself, from whom the mother of the gods had driven out the evil. Upon his return, the expelled spirit, here the artificial elemental, finds the 'house' clean and completely tidy. Continuing the Bible, *Luke 11:24 vv . .* : “Then the unclean spirit goes

and brings seven other spirits, which are even worse than himself; they go in and dwell there.” Such a person is ultimately worse off than before.” So much for this Bible text.

The moment the Mother of the Gods stops putting energy into protecting the farmer, into the magical shield around Bramley, the evil spirit can return. Just as in the Bible text of Luke: “I am going back to my house,” says the unclean spirit. ‘His house’ is the human being he ‘possesses’, whom he ‘possesses’. Such spirits demand a place in creation. Let us remember that Jesus cast out a number of demons from a possessed person (*Matthew 8:28*) and gave them a place, a ‘house’, in creation, specifically in a herd of pigs that were nearby. Only then is the evil definitively vanished. Perhaps Jesus could also have absorbed the evil into himself. Something that, according to clairvoyant and qualified exorcists—whose number is frighteningly small—is a common and safe practice even today. If such exorcists wish to carry out their work properly and without danger, they must live in a profound, intimate friendship with God and lead a life of prayer. The pain they themselves experience in enduring the evil is truly substantial. We will return to this later.

37.3.8.4. Pagan sacrificial magic : *Do ut des*

Let us consider the manner of ‘healing’ in the ‘medial’ religions in Black African and Afro-American circles: the mediums, young women or men, are ‘ridden’ (‘chevauché’) by ‘spirits’, ‘deities’ that drain them, only to release afterwards what they authoritatively wish to impart regarding healing, counsel, and clairvoyance; consequence: first they make their ‘mediums’ ‘manic’, whipped up, only to leave them exhausted and thus ‘depressed’.

What is almost always forgotten, for example, is that the aforementioned goddess Erzulie, a goddess of Vodou, (3.7.5.) has charged herself not only with the energy of her medium, of the girl or boy in whom she indulges and possesses, but also with the energy of all those present. Only then can she dispense favors. She retains the vast majority of the energy she has stolen for herself, to provide for her own livelihood. Just as is the case with Santeria and Macumba. This is called ‘pagan sacrificial magic’. We have already referred to the expression ‘do, ut des’, “I give, so that you give” (3.7.10). Applied here: I, Santeria, Macumba, or Vodou believer, provide you, Orisha, via a sacrifice, with the required subtle energy, so that you, Orisha, transform a part of that energy and use it for the solution of my problem.

We find the same story with the argia (3.7.10). The spirit of the spider expressed its satisfaction by making the bitten person roar with laughter. He was relieved of his pain, recovered, and remained healthy until the evil spirit needed another dose of extra energy. Then the illness flared up again in the healed person, until new erotic dances followed. The familiar “do ut des”. The testimony 'A Royal Sin' (3.7.11) also fits into this context. I, King, offer to you gods the blood of these children, so that you gods may ward off the calamities I bring upon myself through my crimes. We know by now that in a number of these extra-Biblical religions, the killing and sacrificing of a child was not considered a crime; quite the contrary.

37.3.8.5. The harmony of opposites

We have already mentioned the play *Faust* by the German poet Wolfgang von Goethe (1749/1832) (3.5.1.). In the translation by CS Adama of Schelterna, Mephistopheles' axiom reads as follows: “I am the spirit that always denies, and rightly so. For everything that comes into being is worthy of destruction. It would be better, therefore, if nothing came into being. Thus, everything that you know as sin, ruin, in short, as evil, is my peculiar element.” The peculiar and demonic element lies in the fact that Mephistopheles says that that which comes into being may also perish. We will clarify.

Depending on their mood at the moment, non-Biblical gods and goddesses do good for the person who appeals to them at one time, and do evil at another. Then again, they undo the good they have done, or destroy the evil they themselves have caused. They act without rules of conduct and are ambiguous and unreliable. It is the believers of the many non-Biblical religions themselves who say this of their own gods. Worse still, with a certain fatalism, these believers have consistently borne this fickle behavior resignedly as 'the will of the gods'. Kristensen calls this fickle behavior ⁶⁸'the harmony of opposites'. He writes: “In deep humility, the great multitude has accepted this demonic reality. Enlightened writers such as the Greek thinker Plutarch (45/125) and his kindred spirits of all ages have disapproved of this type of piety as an inferior religion.”

“Even the ancient Greek writers Homer and Hesiod had already pointed out that Muses proclaim both truth and falsehood: 'all 'shames', theft, adultery, mutual deceit... they attributed to their gods and goddesses'. Even

⁶⁸Kristensen WB, *Collected Contributions to the Knowledge of Ancient Religions*, Amsterdam, 1947, NV Noord-Hollandsche Uitgevers Mij., 231/290.

then, critical voices could be heard regarding their behavior. Fundamentally, all non-Biblical higher beings are of exactly the same nature. But the myths sometimes conceal it. Or a clergy, or black magicians and witches who do not wish to reveal the gruesome truth to the light of day. Or also people who are all too gullible and all too superficially consider, or fail to consider, the true nature of some of these subtle beings, which represent 'the harmony of opposites'. A number of religions know neither what they know nor what they will, an ethics."

Thus, in his book 'Macumba, Forces noires du Brésil', S. Bramley asks a Mother of the Gods—a woman with considerable vitality such that she can exert a certain influence on the gods and spirits of this non-Biblical religion—"How do you explain that the god Exu stands on both the side of good and the side of evil?" To which she replies: "But my son, good and evil are human conventions. They are values that man has brought into existence and which the gods disregard. We ask the gods to work for good or evil. But the gods position themselves entirely above that. Our morality is actually none of their business."

It seems as if we hear the thinker Friedrich Nietzsche (1844/1900) speaking through her answer. This German philosopher is known for his assertion: "Gott ist Tot, Wir haben Ihn getötet" (God is dead, we have killed him). With this, he means that the higher world of light is dead, that the supernatural world is henceforth without power, and that nihilism—the school of thought that denies every higher value—is entering the world. In his book * *Jenseits von Gut und Böse* * (Beyond Good and Evil), Nietzsche likewise states that there is no good or evil in itself, but that these are merely creations of humans, and thus nothing more than human interpretations of reality. Nietzsche articulates here what the ancient Greek thinker Protagoras proclaimed centuries before him: "Man is the measure of all things" (2.4.).

The spirits and gods invoked by pagan religions operate autonomously, outside the realm of God. Therefore, whoever attunes themselves to them must also contend with 'the harmony of opposites' or 'the elements of this world'. This amounts to the same thing; both expressions refer to the same concept.

In all this, one feels the vast difference from the Biblical God . First of all, Yahweh has absolutely no need for sacrifices, for He is the creator of everything that exists. He is also the giver of all energy and therefore does not need believers to offer Him sacrifices. In return, however, He asks man for an ethical life.

the apostle Paul speaks of 'the elements of this world' (*Gal 3:19; Col 2:15, 2:18*) which must be put first if we are to understand this world with its numerous shortcomings. As mentioned, these elements include the non-Biblical 'gods' that each control a part of reality, but are sometimes more blind, demonic, or satanic in the face of all spiritual ideas and values. In his *letter to the Ephesians (6:11-12)*, Paul warns us against the wiles of the devil. He states that our struggle is not directed against flesh and blood, but against the principalities, against the powers, against the world rulers of darkness, and against the spirits of evil in the heavenly realms. And to the ordinary man, these are all invisible beings.

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

37.3.8.6. Religion as unconditional dependency

We already wrote (3.7.5.) that Schleiermacher defines religion as 'schlechthinnige abhängigkeit', as 'unconditional dependence'. If this definition of religion applies anywhere, it is most certainly in the satanic 'sects'. The book by J. de Brivezac, *Les sectes sexuelles sataniques*⁶⁹ lets this subservience shine through as a basic axiom on almost every page. Gods of the underworld desire only blind faith and total submission. If some in Christianity were also to appeal to blind faith, they would be asserting something that is simply impossible. Anyone wishing to seriously engage with religion emphasizes the logical reasoning involved. An answer is sought to questions such as: what religious phenomena and data do we possess, and what can we logically deduce from them? Then believing becomes not a blind and sometimes dangerous leap, but rather a matter of course. Whoever asks for or demands blind faith gives the underworld a free hand. Blind faith is opening oneself up to Satan and all demons, but not to God. We will return to this logical reasoning in detail later (4.3.).

⁶⁹J. de Brivezac, *Les sectes sexuelles sataniques*, Paris, Ed. Open, 1975, p. 101ss.

37.3.8.7. I was not lying in bed. That was only my body!

It is striking time and again: sexuality plays an important role in all those pagan religions. We have encountered it in the testimony of Hexe Petra (3.1.3.), Santeria (3.7.3.), Macumba (3.7.4.), Vodou (3.7.5.), Twadekili (3.7.6.), Sai Baba (3.7.8.), Argia (3.7.11.), Kumari (3.7.15.), and Emperor Akihito (3.7.16.). Eroticism seems to be an important source of energy, and quite often in its decadent form.

Let us recall the statement by Hexe Petra (3.1.3.): "I live with my boyfriend Jürgen, but 'unsere Beziehung ist eine rein Geistige'," our relationship is purely spiritual. Real witches, and their male counterparts the witchers, have a very different type of sexuality. In fact, they do not want much to do with an ordinary man, and if they do have intercourse with one, it usually does not last long. If allowed to speak freely about this, they say that in their sleep, in an out-of-body state, they travel to the underworld. Let us think of the popular image of the witch flying on her broomstick. They say that there they experience a sexuality with demons, and these can offer them much more than what a man could give them. Let us clarify this with what follows.

J. Teernstra , **Sketches and Stories from Africa** ⁷⁰, mentions a contribution by *Father Trilles* , titled: ' *An Out-of-Body Magician* '. Trilles had been a missionary in Gabon, West Africa. His story was about Ngema, a village sorcerer. The latter liked to come and talk with Trilles at dusk. Ngema saw in the missionary a white magician and treated him as if he were a colleague who also practiced magic. They had often talked about Ngema's magic and about summoning spirits. One evening, Father Trilles asked Ngema if he wanted to go fishing with him.

- "Too bad," said Ngema, "can't you postpone that for a day?"
- "For what reason?" asked Trilles. "You can come with us, can't you?"
 - "The 'master' has called us all together for tomorrow, my colleagues and I;"
 - "What did you say? Which teacher?"
 - "Well, the master, I say, the one who can." Trilles understood.
 - "Well done, and which colleagues are still coming?"
 - "Well, those who live in the vicinity, and also further afield. Some come from thirty days away."
 - "And where is that meeting being held?" Ngema hesitates for a moment.

⁷⁰Teernstra J., *An Emergent Magician, Sketches and Stories from Africa*, Weert, Mission House, 1922, pp. 72/81.

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

Trilles is surprised:

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

Ngema looked at Trilles indignantly:

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

- “Certainly, but not like you.”

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

That evening, Ngema became very solemn.

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

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

Suddenly, a sharp hiss sounds from the ceiling of the hut. Trilles looks up. A large snake coils downwards, continues to stare at Trilles, and moves its venomous tongue back and forth. Trilles understands that the snake is his 'elangela' or 'nahual', his helper spirit ⁷¹. She wraps herself around Ngema's neck and sways her head back and forth to the rhythm of his magic song. Afterwards, he falls into a deep sleep. The snake also goes to rest. Trilles stays with Ngema all night, whose body seems to be in a state of suspended animation the entire time. He is completely unresponsive. Trilles pulls open one of Ngema's eyelids. The eye is white and glassy. Trilles lifts one of Ngema's arms, then a leg. They fall back down without any sign of life. White foam appears at the corners of his mouth. Heartbeats are barely palpable. In the morning, Ngema awakens convulsively. It takes a moment

⁷¹See the book *Homoreligiosus*, 10.2, on this site.

before he regains full consciousness. Then he says: "There were many of us, and we had a good time."

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

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

Three days later, Eseba arrives at the mission:

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

Trilles : "When was Ngema with you?"

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

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

Eseba: "No, Father, surely you know that we are afraid of spirits passing by at night. Ngema knocked on my door and that is how he conveyed the message. But I didn't really 'see' him." For Trilles, there was hardly any doubt left: Ngema had ⁷²gone to the celebration, a witches' sabbath. His 'self' had made a journey in a few moments that normally takes several days. Moreover, his 'self' had acted, listened, and spoken there.

37.3.8.8. *We are many and are having a good time.*

This is how Ngema summarizes his nocturnal experiences. One can imagine what a black sorcerer, who has more than one murder on his conscience, means when he says he had a good time. More than one Trinitarian seer will tell you—anonymously and in complete silence—that a considerable number of people experience similar stories in their night dreams. Sometimes they retain some memories of them. This, then, without realizing the full implications of their dream. In their sleep, they step out and are drawn with their subtle bodies into that hellish sphere. Thus, already during their lifetime, they visit the place where they will reside for a longer or shorter period after their death. Only the binding of their subtle body to their biological body prevents this. But once deceased, once they are detached from their physical body, they automatically go to that place to which they were already drawn during their lifetime.

Let us compare this to the operation of a submarine. As it takes on more water and ballast in its tanks, it sinks deeper. If that ballast decreases, the boat rises back up. It is the same with our subtle body. As we burden ourselves with grave mistakes, our aura becomes heavier and darker. As we direct our attitude towards life more and more towards the good, it becomes

⁷²See on this site, at text 44, Dieoortjies van die seekoei.

lighter in weight, but also in color. Once our aura detaches from the body through death or an out-of-body experience, it automatically moves to the place or sphere corresponding to its 'specific gravity'. In the case of Ngema, who has many murders on his conscience, that is the hellish sphere.

And as already mentioned (3.7.5.), experts state that quite a few such candidates are found quite easily among visitors to erotic fairs, sex clubs, and associations that practice partner swapping. The deeper soul of people who are attracted to this is said to be subject to these gods of the underworld. Some sometimes display this subjection literally; at such fairs, they literally keep their partner on a leash, just as if something animalistic were involved. They clearly adhere to a secular worldview. Here too, as Protagoras already said, man is the measure of all things (2.4.). And they give no account of the occult subtle side of the thoughts they harbor and the actions they perform. Such people experience the atmosphere of the night dream, but in broad daylight. Experts claim that, from an occult perspective, they are still living in an animalistic stage. With Ngema, they can say: "We are many and are enjoying ourselves well."

Such seers further claim that it is precisely Jesus' descent into hell that comes to deliver the souls of people 'of good will' from that demonic and satanic grip in which they have been trapped since the Fall. With his resurrected body, he literally descends into the depths of the earth. He did not descend to 'hell' to liberate the damned, nor to break hell of damnation. He went to literally liberate the righteous who resided there from the satanic grip in which they found themselves since the Fall.

37.3.8.9. *Seeing the past.*

We have repeatedly mentioned the term 'clairvoyance'. In Teernstra's book, already cited above, we find a remarkable testimony regarding this that we did not want to withhold from the reader. It is also by Father Trilles ⁷³. Moreover, the book has a so-called 'Imprimatur', a permission granted by the ecclesiastical authorities to print and publish it. This meant that, in terms of content, it contained nothing that contradicted church doctrine. This time, Trilles is visiting the village of Okala, where the chief, also a sorcerer, predicts the future for him. Trilles is not very interested, but the sorcerer summons him nonetheless.

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

⁷³Teernstra J. Sketches and stories from Africa, Mission House Weert, NL, 1922, p. 168.

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

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

With a meaningful smile, the wizard stoked the fire a little and blew over it three times in different directions. He began to invoke his spirit again with tunes that I could not catch. (Note: that is his form of prayer). Then he held a small mirror over the pot of water standing on the fire so that steam formed on it. Then he pulled the mirror away and looked at the steam on it, which slowly dissipated again. The steam left behind an irregularly shaped pattern of interlocking, winding lines. The wizard examined them attentively.

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

The same ceremony was repeated.

- "You read many books, you wrote, you were with many children in the same house."

- "Do you see the house too?"
- "I see it, it is very big".
- "Do you see my bed?"
- "Yes, at such and such a place;"
- "How many brothers and sisters do I have?"
- "So much".
- "How many children do my sisters have?"
- "So much".

All those answers were completely correct.

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

- "He is dead".

I left. I had had enough. And besides, I had an anxious premonition. When I arrived at my mission a week later, I found the sad news that my father had passed away.

37.3.8.10. Lord, I see that You are a prophet.

In this context, let us refer to the term 'apocalypticism'. According to the dictionary, this is defined as the totality of thoughts and conceptions concerning the end of the world and the coming of the Kingdom of God. The ' *Apocalypse* ' or 'Revelation of John ' is also the last book of the Bible and deals with the end times. The Greek term 'apo.kalupsis', however, is much broader and refers not only to revelations regarding the end times but to any uncovering or communication of that which is mysterious and is perceived only by paranormal intermediaries such as prophets. Consequently, such revelations are inaccessible to the ordinary, non-clairvoyant person. It is evident that the Greek term has a much larger scope than the dictionary definition. A major work on the subject is C. Kappler et al., * *Apocalypses et voyages dans l'au-delà**⁷⁴, primarily due to the broad definition of 'revelation' and 'revelation'. Apocalypticism reveals the sacred insofar as it belongs to "the other world," and this includes descriptions of wondrous events. According to Kappler, there is also a close connection between 'apocalypticism' and 'voyages dans l'au-delà,' or 'journeys into the other world,' i.e., out-of-body experiences. We will return to this in detail later.

Now that we have touched upon the theme of 'clairvoyance,' we mention—somewhat anticipating what will be discussed regarding the 'supernatural'—that Jesus was also clairvoyant. This is evident from the following Bible text. Let us read *John 4:16-19* , where the evangelist recounts a conversation between Jesus and a Samaritan woman. Jesus told her that she had already known five husbands and that her current partner was not her husband, to which the woman replied: "Lord, I see that you are a prophet." From the Samaritan woman's reaction, it is clear that for her, a 'prophet' is familiar with what we nowadays call 'clairvoyance.'

Let us also look at *Luke 22:8-13*, where the evangelist mentions that Jesus sent two apostles ahead to prepare the joint Passover meal. Jesus said: "Look, as you enter the city, you will meet a man carrying a pitcher of water. Follow him to the house where he enters. Say to the owner of the house: 'The Master has you say: "Where is the room where I, with my disciples, can hold the Passover meal?" He will show you a large upper room. Prepare everything there.'" When they went there, they found everything just as He had said. They prepared the Passover meal.

⁷⁴Kappler C., et al., *Apocalypses et voyages dans l'au-delà*, Les Editions du Cerf, 1987.

Let us also read *John 2:23* : While Jesus was in Jerusalem during the Passover, many believed in his name when they saw the signs (miracles) he performed. But Jesus did not trust them because he saw through them, and also because he did not need information about anyone, for he himself knew what was at work in man.

So much for these Bible texts. Here Jesus demonstrates his clairvoyance. Mantically, on the one hand, he 'sees' what will occur in the immediate future, and on the other hand, he sees through his fellow man.

Prophets, too, heard a voice and had 'dream visions' in which Yahweh made his message known through an angel. Moses (*Numbers 11:29*) already sighed in his time: "If only everyone could be a prophet (note: a seer at that high level)." Understand: if only everyone could hear the voice of God, then one could proceed based on one's own religious experiences and be convinced of its validity.

Jesus constantly says that He hears the inner voice of His Father and continually follows it. Thus, in the Bible, in the Old Testament, the prophets are important intermediaries between God and people. In the New Testament, Jesus is the great mediator. But at the same time, God's mystery is revealed through intermediaries, mysterious beings who are 'those sent by God'.

The mystical German abbess *Hildegard von Bingen* ⁷⁵(1098/1179), canonized in 2012 , could, as she herself said, see and hear from within, perceiving what remained hidden from others. She repeatedly describes how she beholds miraculous visions and hears words, "not with the eyes and ears of the body, but with the eyes and ears of the inner man." She receives the visions she has not in a dream state, not while asleep or in an ecstasy, but wide awake, fully conscious, and with a clear mind.

37.3.8.11. Eroticism and 'the harmony of opposites'.

We have already mentioned that dynamism returns in these three religions, Santería, Macumba, and Vodou. And there is an exchange, or rather, a theft of life forces. The gods of the underworld exhaust their medium to an extreme degree. Let us recall the words of the Mother of the Gods: "Give yourself to him. You are the most beautiful. He chooses you" (3.7.5.).

With Sai Baba (3.7.8.), the theft of sexual energy was also central. This

⁷⁵Rebecke L., Hildegard von Bingen , Ankh-Hermes, Deventer, 1981, 29, 38.

was evident from the testimony of the boy who was abused. The Argia (3.7.11.) could also only release her grip once she was saturated with the energy generated by erotic dances. With the Kumari, the sexual aspect is present, though less clearly. The ritual surrounding the coronation of Emperor Akihito also mentions an erotic contact between the goddess and the emperor (3.7.16.). Those with the necessary sensitivity also notice the presence of a subtle being.

Among these extra-Biblical religions, Twadekili (3.7.6.) and Bapuka (3.7.13.) form the great exception. Here, one is dealing with ethically superior religions. They do not possess those they heal, nor do they steal their energy, but rather give it. However, Gatti informed us that during a later journey he learned that both Twadekili and her successor Ramini had passed away and that there is no longer a new Python priestess. An ancient and intriguing wisdom is thus lost forever. The very good Bapuka had completely exhausted herself in her life force and was powerless against cynically powerful demons. Goddesses like Bapuka are, Biblically speaking, safe only within the protection of the Holy Trinity.

Finally, in India, copulating couples are depicted in a number of temples. Many a Western European might spontaneously respond by stating that this amounts to nothing more than banal pornography. And yet, the locals would be shocked by this particularly disapproving judgment. To them, it is a sacred act: the glorification of the sacred life force. And that is concentrated in the reproductive organs. They do indeed transmit that so mysterious life. What appears to be 'sex' to a profane Westerner becomes, for the local believer, a high religious act: the veneration of the sanctity of life. One must indeed share their religious presuppositions—not ours—if one wishes to understand what they—not we—mean by these depictions. If one fails to do so, one condemns oneself to an erroneous interpretation.

Apparently, pagan religions feature both a pejorative and a meliorative use of sexuality. Thus, the 'harmony of opposites' already familiar to us reveals itself in this eroticism as well.

37.3.8.12. Outdoor nature : the paranormal world

As stated, this level pertains to the paranormal, to that which falls outside the 'normal level'. The paranormal was virtually commonplace in all earlier cultures and, to a large extent, remains so in current, non-Western traditional societies. With a few exceptions, one could say that religion and manicure are of all times and all places. It is inherent to the thousand-year

history of humankind. The pagan religions cited above are, of course, situated in the external world.

37.3.9. Reincarnation

It was not stated very explicitly, but the idea of reincarnation has already been discussed several times. For instance, it was mentioned that the ancestors of the Aborigines were waiting for an incarnation (1.2.). Sai Baba said of himself that he was an incarnation of the gods Shiva and Sakti (3.7.8.). Of the Kai, it was said that they believed that after death, the soul not only becomes subtle and tangible, but can also change form. It might become an animal soul, or an insect soul, and if necessary, even that level dies. Anyone bitten by a spider in Sardinia or elsewhere did not recover permanently. The ailment could resurface in the other world and subsequently in a new incarnation (3.7.11.). In the story of the Sangoma, Attilio Gatti tells of a young mother who died but came to check on her son in the body of a snake, after which she disappeared back into the wilderness (3.7.14).

It is perhaps generally known that the Dalai Lama claims to be an incarnation of the previous Dalai Lama. And so on. A few years after his death, dignitaries go in search of the child in whom he is supposedly reincarnated. They bring along a few objects that belonged to the deceased Dalai Lama. If the little boy recognizes these objects and claims them with great determination, the child is taken to the monastery and an investigation begins.

Alexandra David Neel , **Mysticism and Magic in Tibet* ^{76*}, writes about a certain Drukpa Kunle, a sexual magician who lived in the 15th century. Even today, he is described in songs and stories in Tibet, Bhutan, and Nepal. For instance, it was said that a certain lama had spent his life doing nothing, even though he had excellent teachers and a large library at his disposal. The lama came to die. Drukpa saw his spirit wandering in the Bardo (note: the underworld) and facing a bad rebirth. Driven by charity, Drukpa wanted to provide him with a human body. But the unworthy life the lama had lived worked against this. In a nearby meadow, a donkey and a female donkey had just mated. Drukpa 'saw' that the lama was going to be reborn... in the body of a donkey foal. Apparently, the idea of reincarnation lives on in many places, in many times, and in many forms.

⁷⁶David - Neel A., *Magic and Mystery in Tibet*, London, Unwin paperbacks, 1939-1, 1965, (*//Mystical and Magic in Tibet*, Amsterdam, Gnosis, 1941, 43).

, D. Fortune , * *Esoteric Philosophy of Love and Marriage* ^{77*}, distinguishes between 'personality'—the 'personality' as the unity of an incarnation—and 'individuality'—the 'individuality' as the unity of a much broader evolution. What a person experiences in a lifetime as 'personality' is passed on to 'individuality', which thus continually enriches itself with newly acquired experiences. We could speak of a surface soul (the personality) and a deeper soul (the individuality). We are aware of many events in our current life, but we know virtually nothing of everything that preceded them. And competent seers claim that our previous lives are as numerous as the days of our current life. That is no small feat. For the few who can consult them, this information is contained in the so-called akasha, a kind of memory that holds everything that has ever happened to us. Apparently, a person lives simultaneously on two levels of reality: a profane and a sacred one. He seems like a citizen of two worlds.

Just as Charles Darwin (1809/1882) stated that biological life evolves through natural selection, so experts claim that we are likewise undergoing an occult evolution. Ultimately, the intention is that after each new earthly life, man reaches a higher ethical standard than the one he was at when he was born. Competent seers, however, tell us that this is not the case for most people. In fact, a number of them leave this world in a worse state than the level they were at when they were born. That not all babies are darlings is told to us, for example, by the clairvoyant J. Grant. In her book *In *More Than One Life** ⁷⁸, she recounts that as a brand-new grandmother she visited a maternity ward and, through clairvoyance, received a very unpleasant impression of a certain child who had just been born. She writes: “The next baby, born that very night, was an extremely malicious man who lurked at me from within an infant’s body, so full of rage that I felt I would be doing humanity a service by throwing him out the window.”

37.3.9.1. Reincarnation: commonplace in many cultures

To many people, the belief in reincarnation or re-embodiment may seem strange or even absurd. Yet, it is commonplace in many cultures and occult movements.

Let us examine this in the Bible. Let us read *John 1:19* . “The Jews had sent priests and Levites from Jerusalem to John the Baptist, asking: ‘Who

⁷⁷Fortune D., *Esoteric Philosophy of love and marriage*, Wellingborough, 1974, 24.

⁷⁸Grant J., *More than one life*, Deventer, Ankh-Hermes, 1973, 142. (// *Many lifetimes*, Victor Gollancz Ltd., London, 1968).

are you?' He openly admitted: 'I am not the Messiah.' 'Who then? Are you Elijah?' they asked. 'I am not him either,' he answered. In other words, the Jews are asking him if he is a rebirth of a prophet who died long ago.

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

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

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

37.3.9.2. Reincarnation: a fact ?

For every good seer, every psychic healer, and every magician, the belief in reincarnation is not merely an assumption; it is simply a fact. Although the official church takes a dogmatic position on this and does not accept the belief in reincarnation, this conviction is nevertheless, as mentioned, discussed indirectly in the Bible. Much in life becomes much clearer, more understandable, and even more hopeful if we take this hypothesis seriously. Seers living in communion with the Holy Trinity notice, for example, that the cause of their 'patient's' current difficulties is quite easily situated in a past life, and not necessarily in the most recent one ⁷⁹. By addressing that past situation in the current life—which still weighs heavily, either unconsciously

⁷⁹See the book: 'Homo Religiosus', 5.2.2.: Reincarnation

or subconsciously—qualified seer-magicians can thus resolve a number of current health problems. And that can be an indication of the authenticity of the reincarnation hypothesis.

P. Van Eersel , in **J'ai mal à mes ancêtres* ^{80*}, argues that ailments of ancestors can affect descendants. In her book, she gives seven specialists ample opportunity to speak on this subject. J. Herbert , in **La religion d'Okinawa**, also ⁸¹gives us a sense of what manism or ancestor worship can be. This religion recognizes only 'holy' women as sacred intermediaries. As healers, they work together with and complement doctors. Herbert says of these healers : “They discover who the ancestor is causing the descendant to suffer and teach the sick person how to bring that ancestor to peace. This occurs very frequently today (note: in 1975) among men or women who were killed during the many wars that this world still knows. Their premature death means that they are still too focused on this earth. They have not yet found their way in the other world and their attention remains too focused on their closest relatives. More than once, they bring their descendants into difficulties.”

We defined man as a citizen of two worlds: a profane and a sacred one. On the one hand, we spoke of a human being's 'personality,' new in every incarnation, and on the other, of his individuality. The latter concerns his 'fundamental tone' or 'occult status,' which encompasses his entire developmental history across many lifetimes. To the seers who live in friendship with God, a human being, with his entire evolution, is like an open book. Although most of us hardly realize it, there is nevertheless an incessant interplay between the 'foreground,' the profane world, and the 'background,' the sacred world. But equally, personality and individuality influence each other. This can be for both good and evil. The life of every individual human being, taken in its totality, is influenced by an enormous number of factors, factors of which we are rarely or never aware. Life is, therefore, quite complicated in its totality.

37.3.9.3. Shanti Devi : the reincarnation of Lugdi Devi

Shanti Devi ⁸²was born in Delhi, India. As a young girl, in 1926, she began claiming to remember details of a previous life. According to these accounts, she told her parents when she was about four years old that her real home

⁸⁰Van Eersel P., *J'ai mal à mes ancêtres*, (la psychogénéalogie aujourd'hui), Paris, Albin Michal, 2002.

⁸¹ Herbert J., *La religion d'Okinawa*, Paris, Dervy livres, 1980, 59.

⁸²https://en.wikipedia.org/wiki/Shanti_Devi

was in Mathura, where her husband lived, about 145 km from her home in Delhi.

The case was brought to the attention of the Indian politician Mahatma Gandhi (1869/1948), who established a commission to investigate. The commission traveled with Shanti Devi to Mathura and arrived there on November 15, 1935. There, she recognized several relatives, including Lugdi Devi's grandfather. She discovered that Kedar Nath had failed to keep a number of promises he had made to Lugdi Devi on her deathbed. She then traveled home with her parents. The commission's report, published in 1936, concluded that Shanti Devi was indeed the reincarnation of Lugdi Devi.

37.3.9.4. A prolonged and mocking laugh

“Embittered by their poor living conditions, such souls begrudge the people on earth the happiness they themselves lack. So they take revenge.” So we read earlier in this text (3.7.11.). That the souls of deceased people do not always find their way is evident from the following testimony. In one of the popular radio broadcasts “Te Bed of niet te Bed” (In Bed or Not in Bed) on BRT 2 Limburg, the Flemish radio and television presenter Jos Ghysen interviewed an exorcist in the 1970s, prompted by the success of the film of the same name, “The Exorcist.” The recording of the radio broadcast took place in a studio with a large audience present. The exorcist claimed that he regularly had to help people who had already passed on, but who did not yet realize it at all. They panicked at their new and unusual condition, refused to go their way, and in their ignorance preferred to cling to a loved one. In the latter, this can manifest as extreme fatigue, dreadful dreams regarding the deceased, and even ghostly apparitions. When the audience heard all this recounted, they fell into prolonged and mocking laughter.

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

37.3.9.5. *He looked at me hesitantly and vanished into thin air.*

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

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

I argued that he did realize after all that there is life after death, for there he stood, “in flesh and blood,” but without a biological body. He replied that he was not dead at all, “for surely you can see that I have my body and can still think,” he argued. I acknowledged that he had a body and consciousness, but that it was neither his physical body nor his earthly consciousness at all. I therefore suggested that he stick his arm through the wardrobe. It seemed such an absurd idea to him that he initially refused. I insisted. What did he have to lose? He finally moved his arm towards the wardrobe and, to his infinite astonishment, found that the hand disappeared completely inside, through the wooden door. He stood rooted to the spot. I continued by telling him that he was indeed dead, but now possessed only a subtle body, and that he could now determine that his thoughts about death as the end of everything were completely wrong. Gradually, he seemed to grasp the reality of his true situation. I then attempted to convince him that he must now go his own way, away from this world. Otherwise, he would

remain a spirit bound to the earth, who could only continue to live by stealing the subtle life energies of other people still living in their biological bodies. Especially his widow, his only daughter, and all those who had been close to him in his life.

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

Such testimonies are found repeatedly. J. Grant , among others, in **More Than One Life* ^{83*}, mentions a number from his own experience. R. Montandon, in **Messages de l'au de-là* ^{84*}, also gives many examples and concludes: “Most of these deceased do not know that they have died and do not want to believe it either. They imagine that they are simply continuing their earthly life and their thoughts remain focused on this material world which they do not wish to leave at all.”

37.3.10. Conclusion: miracles? They are possible.

It seems to us that Nathalie's assumption or intuition that there must be 'something' has become much more likely after all the testimonies mentioned. On the other hand, the assertion that you are “a fool to believe that miracles exist,” as Lieve put it, seems to have lost a great deal of force. She is, of course, free to stick to her opinion. However, some will argue that she is taking an ideological stance by doing so. A bit like Renan (2.2.) did at the beginning of this text. He assumed as an axiom that miracles simply do not exist. Anyone who thinks this way must, strictly speaking logically, be able to prove that all the testimonies mentioned regarding this, and those that might ever be mentioned, are false. But that seems impossible. Which, in turn, means that you cannot assert with certainty that they do not exist. The possibility that they might occur must therefore remain open. If, for example, you want to prove that white swans exist, finding a single specimen is sufficient. But to prove that black swans do not exist, you have to look just about everywhere.

⁸³Grant J., *More than one life*, Deventer, Ankh-Hermes, 1973, 182.(// Many lifetimes, Victor Gollancz Ltd., London, 1968).

⁸⁴Montandon R., *Messages de l'au-delà*, Victor Attinger, Neuchatel, 1943, 47.

37.4. Nathalie: Do you believe in my miracle?

37.4.1. The supernatural: a sublime world.

Having addressed the natural and extranatural levels, let us now turn to the supernatural. According to Christianity, this represents the highest form of reality. It leads us directly to holiness in its Biblical and highly ethical sense, as the most sublime foundation of all existence.

, the Holy Trinity stands at the center of Biblical life and is very close to him or her in all daily concerns. It stands ready—even if the believer asks for nothing at all yet—to intervene in solving problems. That is the conviction characteristic of the following pages. In the Bible, we repeatedly find the expression: “consulting God.” Life can indeed be defined as a collection of problems that demand a solution. Yet we lack, sometimes in a striking way, the necessary and sufficient information. God the Father, the Son, and the Holy Spirit, however, do know our concerns. Thus, we are never alone. Even if we were abandoned by everyone, we can still contact Them directly. Therein lies the power of Christian prayer. And we will, of course, return to this later (9.6.).

Right at the beginning of the first sentence in the Bible, the supernatural aspect is expressed: Let us read *Genesis 1:1* : “In the beginning God created the heavens and the earth.” This means that God created the entire ordered reality, but is also still creating it. Whoever turns to the Creator of all that exists in prayer can hardly fail to have this highest being in mind. Even if the one addressing this being is not, or not yet, familiar with the Bible or with Christianity. Indeed, there can be only one God, the Most High.

The situation is different with the gods who control a part of reality. They are not the creator of all that exists, but are themselves a part of creation. Consequently, everything that presents itself as a 'god' or is worshipped as such reveals itself, in comparison to the God referred to in the Bible, as nothing more than yet another creature. The word 'god' (without a capital letter) then means: “to be endowed with a powerful form of energy”.

37.4.2. Life force.

Placide Tempels (1906/1977) was a Flemish Franciscan missionary among the Bantu ⁸⁵, a group of peoples in central and southern Africa. He had a keen eye for their axioms and deductions. Incidentally, the word 'life

⁸⁵Tempels P., Bantu - philosophy, De Sikkel, Antwerp, 1946,

force' is mentioned 156 times in his 70-page book, which demonstrates that it is a fundamental concept. The entire cultural outlook of the Bantu thus clearly reflects a dynamic view of life. Those who possess it in abundance find happiness in life. Those who have no or too little life force experience little happiness in life.

If the deceased ancestors are friends with God, they are a second source of life force. If not, they reside in the underworld. Then they quite easily envy the earthly and better life of their descendants and begrudge them their happiness. Their jealousy causes them to steal the energy of their descendants living on earth (3.7.11.). Deities and nature spirits of all kinds also contribute to the success or failure of a human life. The most life-giving are the deities and, above all—unsurpassed—the Supreme Being—called God in the Bible. Our rather profane Western culture seems to have been remarkably deprived of that subtle vitality. Current academic science tends to secularize religion. Thus, paranormal phenomena, which form the basis of every true religion, are quite easily denied. A secularized religion has naturally lost its true religious nature and its inner strength. G. van der Leeuw, in **Phänomenologie der Religion* ^{86*}, also places life force at the center of his book, specifically as the essence of religion.

37.4.3. Magnetizing

R. Thetter , in **Magnetismus, das Urheilmittel** ⁸⁷, includes a quote from Goethe on the cover of his book : “Magnetism is a universally operating force. Every human being possesses it, although there are individual differences. Its effects encompass everything and all cases. The magnetic forces extend over all people, over animals and plants. Indeed, man does not know what he is, but neither does he know what he possesses and what he can do. That is why he is in such a miserable state, so powerless and so unfit.”

The author refers to Saint Louis, King of France in the 17th century , who also possessed the ability to heal people. The energy for this comes from God , but the healer transforms it so that the sick person can absorb it. “The King touches you, God heals you,” it was said. Biblically speaking, this “magnetic force” is one of the many forms of the “Holy Spirit”. Animals can also be healed in this way. In this healing process, all rules regarding the so-called 'judgment of God' apply (9). Magnetizing, dowsing, and divination are not arts that one simply learns like other techniques of a purely profane nature. Whoever

⁸⁶G. van der Leeuw, *Phänomenologie der Religion*, Tübingen, 1956-2

⁸⁷Thetter R., *Magnetismus, das Urheilmittel*, The Hague, Coudreau, sd.

practices them without Trinitarian prayer places himself outside the realm of nature with all the dangers inherent in this. Sacred people warn that one does not know what one is doing if one ventures into divination and magic outside the realm of God.

F. Christin warns in the same vein in his book * *La guérison par les fluidides* ⁸⁸ *. There is, he clarifies , first of all the method on the human level. In this case, the magnetizer simply imparts a portion of their own life force, without appealing to higher powers. Outwardly, this is accomplished through a sort of caresses; through upward and downward stroking movements on the diseased body part. In this process, a transfer of soul substance takes place from the healer to the patient. The patient can indeed get better as a result. Diseased organs receive an extra energy supply and the physical healing process is accelerated. However, in doing so, the magnetizer can himself absorb a part of his patient's ailment and quickly become exhausted.

Because Christin views healing primarily as a spiritual process, true healing only occurs when the healer calls upon higher energies and subtle helpers. This is done via prayer. Because the fluid is then received in a higher and more ethereal form, it is purer and more powerful. A spiritual healer must therefore possess something of this higher power within themselves in order to receive the fluid at that level. Here, too, like attracts like, the well-known principle of *similia, similibus* (3.6.5.). According to F. Christin, such magnetizing also takes place when the person themselves is not present, but when the healer possesses some object closely related to that patient, for example, a photograph. Things belonging to the person, which they use regularly and are therefore imbued with their subtle radiation, can also serve this purpose. Essentially, it concerns the same principles that underlie black magic. Only now they are applied in a positive sense.

The magnetizer MC Pinsot, in **La magie des campagnes* ⁸⁹ *, gives us numerous examples where an ailment in humans or animals is healed through a series of consecutive treatments. Some patients are helped after just a few half-hour treatments, but in more serious cases, it can take weeks and even months before the ailment is overcome. The author laments that magnetizing still has no legal basis and that one is forced to work illegally. He

⁸⁸ Christin F., *La guérison par les fluides*, Paris, Editions Dangles, 1958, 9.

⁸⁹ Your record, a solution: the special statute for the 'faisers de miracles', demand for the description of the methods used for the final scandal: the question of the nature of the information given for the results and the results toutes façons, parce qu'on soulage des êtres souffrants'. MC Pinsot, *La magie des campagnes*, La diffusion scientifique, Paris, sdp 95.

writes: "Once again, there is only one solution here: the establishment of a special status for 'miracle doctors,' as many doctors themselves are requesting to put an end to this scandal: being prosecuted by law because you heal those patients whom doctors are sometimes powerless to deal with, and in any case because you alleviate the suffering of fellow human beings." This special status should then ensure that unauthorized persons are barred. In the current situation, it seems as if a practice is banned because of the abuses. After all, we do not ban the use of cars because accidents occur.

37.4.4. Logical reasoning

"That you may learn wisdom and avoid errors," we read in *Leviticus 19 :2ff. Ecclesiasticus (= Jesus Sirach) 37:16* also says: "Every work begins with deliberation and every deed is preceded by a plan." As a form of knowledge, religion is naturally also susceptible to a logical approach. This is miles away from irrational behavior, as is all too often assumed. The statement: "Credo quia absurdum," "I believe because it is absurd," by the Church Father Tertullian (160/230), can never be a sound basis for religion for modern man. If religion demands a belief in absurd things, it offers no certainties but rather takes them away. It fails the religious person in his own capacity for perception and reasoning. Thus, religion can confuse its adherents. Let us refer to Schleiermacher and the 'schlechthinnige abhängigkeit,' the 'unconditional dependence' (3.7.5). Then it may well become a neurosis, an opium, an emotion, an outdated stage, or whatever. We will return to this later (6.2.). But then it stands miles away from what religion essentially ought to be.

We much prefer to place the emphasis on the logical reasoning involved in faith. Logic leads, among other things, to bringing the axioms—the one's own presuppositions from which one lives—to a better understanding, to a fuller consciousness. To then, from there, make the necessary deductions. Once the axioms—the presuppositions of religion—have been established, deductions follow: one believes that the sacred indeed reveals itself, and thus arrives at a worldview and philosophy of life based on faith. From the sacred, which is perceived and accepted in faith, logical propositions flow concerning this sacred, the world, and life. This can lead to various forms of veneration. Religions then become much less a matter of 'faith' and much more a matter of 'evidence'. In this view, for example, it makes little sense to say: 'I believe, and I will allow myself to be tortured for this faith if necessary.' Much more fascinating, much more relevant are questions such as: How evident, how logically coherent, and how cohesive is the religion someone wishes to adhere to? What religious phenomena and data do we have at our disposal, and what

can we logically deduce from them? Then believing becomes not a blind and sometimes dangerous conviction, but rather a matter of course.

After all, it seems to us that a religion that cannot be logically justified, certainly in our modern world, will not stand the test of time. It indeed seems much safer to examine the various religions for their true roots. What is the evidence? What is being asked? What are the solutions? That gives us a firmer foundation and protects us from many wrong turns. Religions must prove their worth, not by imposing their authority. That time is definitely over. Appealing to blind faith and blind trust is—like playing Russian roulette—asking for trouble.

37.4.4.1. The Christmas Story

Let us take the story of the birth of Jesus as an example of such a non-universally valid conviction (*Matt 2:1/12*). We will notice that logic—not blind faith—is applied here. Let us first give the text.

“When Jesus was born in Bethlehem, in the days of King Herod, Magi from the east came to Jerusalem. They said: “Where is the Prince of the Jews, who was recently born? For we saw his star in the East. We have therefore come to worship him.” When King Herod heard this, a shudder ran through him, which also ran through all Jerusalem. So he gathered all the chief priests and scribes and asked them where exactly the Christ would be born. They answered: “In Bethlehem of Judah! For it is written by the prophet (note: *Mikeas 5:1*): And you, Bethlehem, land of Judah, you are certainly not the least among the chief towns of Judah! For out of you shall come a prince, who shall be the shepherd of Israel, my people.”

Then Herod secretly summoned the Magi and inquired precisely about the exact time when the star had appeared to them. He sent them to Bethlehem with the instruction: “Go and inquire carefully about the child. Once you have found him, report it to me, for I will then go and worship him in my turn.” After these pronouncements by the prince, they set out on their way. And behold, the star which they had seen in the East went before them until the moment it stopped at the place where the child was. At the sight of the star, they were beside themselves with joy. They entered the lodging and saw the child with his mother Mary. They threw themselves down to the ground to worship the child. Then they opened their chests and offered the child gold, frankincense, and myrrh. After this, having been warned in a dream not to seek out Herod again, they departed by another way, returning to their country.” So far this Gospel text.

37.4.4.2. Hypotheses and proofs

“The Magi came from the east,” states the Bible text. This refers to the Medes, an ancient people in present-day Iran, around Ecbatana. Magi were considered sages. Wisdom in those archaic cultures means being endowed with deeper insight based on paranormal powers. *The Jerusalem Bible*⁹⁰ states that the star was “un astre miraculeux,” “a miraculous celestial body,” for which it would be pointless to seek a scientific explanation. Let us then attempt to find a non-scientific explanation. To do so, let us first read *Luke 9:28 ff*. This mentions the transfiguration of Jesus, in which his clothes became dazzling white. Jesus then revealed his glorified body. Usually, this is hidden by the biological body. Whoever possesses the necessary sensitivity will, when mentally picturing Jesus' body, feel a great luminous radiance and an energy. According to them, this picturing differs from 'imagining.' The latter represents a purely subjective process. The first is opening oneself up to and empathizing with an objectively existing supernatural reality. Whoever does this as a sensitive or seer shares in that high energy through similarity and coherence. The palms and crown chakra may then begin to tingle due to that influx of beneficial and warm-feeling energy.

Let us recall that the Bible views reality in layers. One can imagine that 'the light', when it 'descends' from heaven—from the Biblical supernatural, that is—to 'nature', the earth, at the birth of Jesus, must be accompanied by an immense subtle radiance and power. The 'incarnatio Dei, hominis deificatio', 'the incarnation of God leading to the deification of man', already begins here. The Byzantine liturgy states that from then on, everything—people, animals, nature, and the entire cosmos—bathes in an intense light. Still following that axiomatics, it does not seem impossible that the Magi, as mentally gifted beings, as seers, clairvoyantly perceived something of that light at the birth of Jesus.

Scientists are heard claiming that the appearance of the Star of Bethlehem can be 'explained' as a conjunction, a coincidence of two planets. But then it would have had to be visible to everyone, which was not the case. Astronomers in our time have searched for such a coincidence of two planets, which must have occurred around the beginning of our era, in order to determine the correct date of Jesus' birth. The entire reasoning presupposes that the Magi, who were after all astronomers and were regarded as scholars

⁹⁰La Bible de Jérusalem, Paris, 1978, 1416.

in their time (*Isaiah 47:13, Daniel 2:2*), simply would not notice that two planets, viewed from Earth, gradually move closer together, seemingly coincide, and subsequently move apart again. This assumption does not seem very likely either. Let us refer, for example, to Thales of Miletus, who predicted the solar eclipse of May 28, 585, nearly six centuries before our time, and who derived his astronomical knowledge from the Babylonian science of that time. Astronomy was not that ignorant in those days after all. Moreover, anyone who observes the movement of celestial bodies for even one night will notice that all stars in the Northern Hemisphere appear to orbit the North Star in circles due to the Earth's rotation, while the planets follow very different orbits.

So, regarding the Star of Bethlehem, let us stick to 'un astre miraculeux', and return to the mantic experience. The Magi 'see' a star that appears. This eidetic experience, in the imagination, is likewise accompanied by an interpretation. The star is the sign that a prince of the Jews has been born, along with the instruction to go and seek him. Based on this experience, the three Magi undertake a journey. And the confirmation of their hypothesis is not long in coming. For instance, the prophetic writings of the Jews mention something like "the birth of a prince over Israel". The eidetic experience, the seeing of the star, also occurs a second time to their joy.

Matthew 2:9 says that the star stood still over the place where the child was. This also shows that it concerns more than an ordinary experience. This star shows them the way. Suppose it were an ordinary star after all, and not a 'miraculous' one; where in the world would you have to go to, for example, come to be exactly 'under' a star? Real stars are far too large and infinitely far removed from us for this. It is impossible to say that you are 'under' that one star at a certain place, and that, say, 100 km further away you would no longer be standing under it. If you have a specific star near the zenith in mind, then in a very wide area you are always 'under' it.

Ultimately, the sensory finding of the stable, Mary, and the child confirms what was initially assumed to be extrasensory. The journey of the Magi thus takes on the character of an experiment. Based on an initial observation, the mantic seeing of the star, and its interpretation in their writings—the birth of a prince—the Magi decide to venture the journey. And once that journey is completed, they encounter confirmation of their assumption. Moreover, upon their return, they are warned in a dream not to return via Herod, so that he does not know where the child was born. Herod, the Bible relates,

will shortly thereafter have all children under two years old killed in Bethlehem and the surrounding area (*Matt 2:13*).

37.4.4.3. An experimental structure

With the story and the accompanying explanation, we wanted to demonstrate that the three Magi do indeed proceed logically, but start from hypotheses different from those of hard science. For the rationally minded person, the person who reasons logically, the text of Matthew is instructive; after all, it illustrates the experimental structure of a fully developed sacred experience. The Magi allowed the data—albeit experienced mantically—to come into their own and sought out the reasons behind them. Ideas are tested against experiments constructed by the user. From a religious perspective, it is a gradual process in which man, in all his insignificance, is gradually increasingly grasped and guided by the Spirit of God. In logical language: from a given fact, the appearing star, a hypothesis is formulated: a prince has been born. From this, an experiment is derived: if the hypothesis is correct, proof must be found for it. One goes in search and verification follows: the wise men find the child. Deduction, abduction, and induction. Hard science works in the same way. The difference: the given, the appearing star, was perceived here clairvoyantly. But not every person knows how to open themselves to that divine guidance. More on that follows.

37.4.5. If the salt loses its strength...

We summarize the text: *Salz der Erde*⁹¹ together . This was written in 1931 by *Maria Trips* , a simple and devout housewife from Weingarten, Germany. Mrs. Trips says that she never used to pray for priests. She thought that spiritual shepherds did not need to do so given their constant contact with God . Later, she came to believe that it is extremely important to pray for them. One day, after a reading of the Gospel text from *Matthew 5:13* , about the salt of the earth, she wondered what Jesus actually meant when he said to his apostles: “You are the salt of the earth. But if the salt loses its savor, with what shall one salt it? It is only good to be thrown away and trampled underfoot by people.” While musing on this, it suddenly dawned on her that 'the savor of the salt' might well refer to the supernatural powers that priests, as mediumistic figures, receive in abundance, including during their ordination. When, then, does the salt lose its savor? She believes that this

⁹¹Trips Maria , *Salz der Erde*, 1931, Weingarten (Württemberg). For the full text, see text 22. The book 'Homo Religiosus, 13.4.2.' also discusses this. You can find both on this site.

becomes the case when one neglects the supernatural or even denies it entirely.

This neglect and denial was radically reinforced by the Western European 'Enlightenment', which began in the 18th century and continuously gained influence. We will return to this later (6.2.). Man and this world came to stand much more at the center. Religions that centered on subtle forces and ethereal beings were treated rather with contempt. Nevertheless, attention to psychicism has persisted throughout the centuries, albeit sometimes in a more hidden manner. In our time, there is a renewed and open interest in all things paranormal. Let us look, for example, at the success of the movement calling itself "New Age," the "New Era," which seeks to modernize many paranormal insights and magical practices of traditional cultures.

Let us also note that the Byzantine Church did not undergo an 'Age of Enlightenment' like Western European culture. In its history, it had no thinkers like Descartes, who, encapsulated in the bubble of their consciousness, wondered whether an external world actually exists. Nor a Kant, who argued that God, the soul, and all paranormal phenomena are unknowable. This means that the dynamic vision and the concept of 'life force' remain very strongly present in Byzantine religion. The Eastern Church Fathers and liturgies speak as if the Incarnation of Jesus in Mary's womb deifies the entire creation, and does so with retroactive effect from its primordial beginning, through the present, to an endless future.

37.4.5.1. A curious contradiction

According to some, the simultaneous existence of the 'foreground' and the 'background' sometimes leads to a curious contradiction. On the one hand, the Bible is bursting with testimonies about paranormal healings and about God's intervention in this world. We hear these miracle stories read and explained in almost every Mass. On the other hand, quite a few preachers of this religion are themselves highly averse, indeed even very skeptical, when listening to extra- or supernatural experiences of others. A certain degree of caution is certainly warranted here. But it sometimes seems that such testimonies from third parties are rejected on principle and already a priori. Are they then only credible inside the church building, and of no value outside? That brings us back to Mrs. Trips's reservations. Life-sized and penetrating, the question from *Matthew 5:13* poses itself once again here : "You priests are the salt of the earth. But if the salt loses its savor, how will it be salted? It is only good to be thrown away and trampled underfoot by people." When does the salt lose its savor? According to Mrs. Trips, this is

the case when religious people neglect the supernatural or even deny it entirely. And is that not precisely a striking characteristic of our time?

Is it not strange that explorers and missionaries testify that magical practices and miracles occur repeatedly in non-Biblical religions? Yet the supernatural, Biblical level, which claims to be able to rely on higher energies, has hardly an answer to this. Could it be that Western man no longer has a true understanding of what religion once was, and still is in a number of non-Western cultures? Could contact with the very essence of religion itself, with its inherent supernatural power, have been severely suppressed?

37.4.5.2. An intellectual education?

Many ministers of the Christian religion rarely possess paranormal gifts. Their training is primarily intellectual. They are, so to speak, civil servants. They would be highly surprised if one approached them with a life problem and requested a paranormal, highly energetic solution. As already stated, virtually none of the known specialists in religious studies possess paranormal or clairvoyant abilities. This primarily intellectual training of the average cleric contrasts sharply, for example, with the training to become a shaman, marabout, medicine man, sorcerer, or lama, or with the years of intense training of an apprentice sorcerer in non-Christian religions. In the latter, paranormal gifts are indeed required and developed, and an attempt is made, within that magical realm, to find a practical solution to a concrete life problem. Our sample from a number of non-Biblical religions certainly demonstrated this. There, people were or are magically active, and they attempt to exert a healing influence on the many miseries of the believers.

Alexandra David-Neel , in **Magic and Mystery in Tibet** ⁹², speaks of her training as a lama not so much of an intellectual study, but rather of an important occult initiation. She writes: "Among the Tibetans, these initiations do not consist of the imparting of a doctrine, but of a transfer of the ability to control occult forces. The Tibetan expression "angkoer dei" literally means "to transfer a power." D. Fortune , **Psychic Self-Defense** ⁹³, says regarding this: "The average cleric is not very skilled in the technique of occultism and therefore understands little or nothing of his own religious practices." A statement with which she shows herself to be very critical of the rather secularizing direction the church has taken in the course of its

⁹²David -Neel A., *Magic and mystery in Tibet*, London, Unwin paperbacks, 1939 ⁻¹ , 1965, 356. (// *Mysticism and magic in Tibet*, Amsterdam, Gnosis, 1941).

⁹³Fortune D. , *Psychic Self-Defense*, Amsterdam, 1937, 102

centuries-long history.

One can therefore ask quite a few questions regarding the training and work of many clergy among us. As already mentioned, our Western culture went through 'the Enlightenment' in the 17th century, a cultural movement that was rather hostile to the paranormal and the religious, and whose influence still lingers, especially through the exact sciences. The manner in which clerics fulfill their religious function, for example, contrasts sharply with the conduct of Jesus. He laid hands on people and healed the sick. Similarly, it seems that a certain religious tradition has redirected direct contact with the external and supernatural more towards a contemplative, reflective sense. In doing so, one somewhat isolates oneself from the world to 'behold' God or whoever else through meditation and to attempt to dwell in His presence. This certainly differs from the many non-Biblical religions that clearly saw the misery in the world and attempted to remedy it with their magic. Even after missionary work, many cultures returned to their pagan religions because they could find better solutions to their daily problems there (10.9.3.).

37.4.6. A sacred or secular religion?

We divided religions into two groups: the pagan-archaic, situated in the external nature, and the Biblical religion, belonging to the realm of the supernatural. However, some believe that a further distinction can be made within this latter group as well. On the one hand, one can emphasize sacred and holy aspects, or on the other, one can interpret all of this in a more secular direction. It was against this latter view that Mrs. Tripps criticized in her text * *Salz der Erde* *. She believed, already in her time (1931), that the supernatural was neglected or even completely denied. One can then see in the Biblically sacred form a further evolution of the pagan-sacred religions that are open to the paranormal. But then, of course, purified of the so-called "harmony of opposites" (3.8.5.), or, to put it in the words of the Apostle Paul, without "the elements of the world". However, the Biblically sacred form preserves and emphasizes the dynamic force much more strongly.

The archaic nature of a religion indeed stands or falls with the 'holy' or sacral aspect. Those who directly perceive intelligences, subtle beings, and magical power—as prophets of old experienced, and as seers living in friendship with God do today—are 'archaic' in terms of religion. The same applies to those who do not (yet?) sense this but take it seriously nonetheless. Those who, however, see and take seriously only the earthly side, accessible to everyone, to the exclusion of the mantic side, profess a 'secular religion'.

This latter term seems like a contradiction. And yet, certainly in our time, many people profess a religion in which archaic elements are addressed all too little or are even interpreted exclusively as secular. Thus, Jesus' miracles, his descent into hell, his resurrection, and his ascension are not seen as historical events, but are interpreted, reduced, indeed misinterpreted, to what is scientifically demonstrable. And that is apparently as good as nothing. Therefore, the emphasis in this text lies primarily on the sacred, on the 'holy' side. W.E. Hocking ⁹⁴already stated a century ago that a secular religion seems to be robbed of its vitality. Academic science can secularize religion, attempting to bring it into conformity with academic axiomatics, but according to many, such a religion has lost its true nature. It degenerates into a religion in which the salt has become powerless, into a religion without energy.

The Romanian religious historian M. Eliade ⁹⁵(1907/1986), however, points out in an interview a 'counterculture', namely the more recent inclination towards things like yoga, Zen, alchemy, myths, meditation, etc., which manifests itself within our 'enlightened' society. In his **Méphistophélès et l'androgynie**, ⁹⁶he states that the discovery of archaic and exotic cultures, together with that of the unconscious and subconscious, forces traditional humanism in the West to undergo a thorough revision: "It cannot be ruled out that our era will go down in history as the first to have rediscovered the various religious experiences, abolished by Christianity when it triumphed." This surely seems to be a serious critique of Christianity in its overly secularized form. We illustrate that original Christianity did indeed have religious experiences with the text below.

The Bible text *Luke 8:43-48* (4.6.) deals with the woman who suffered from a flow of blood. Christ felt that power went out from him when she touched his garment. Elijah's criticism above could perhaps also be phrased as follows in our day: one may touch the clothing of Jesus' substitutes as much as one wishes today, but hardly any power comes out of it anymore.

On earth, Jesus laid hands on people, healed the sick, and cast out demons. He made this power repeatable and also passed it on to the apostles. *Mark 16:18* says regarding this: "These signs will accompany those who believe. In my name they will cast out demons; they will speak in new tongues; with their hands they will pick up snakes; and if they drink deadly poison, it

⁹⁴ WE Hocking, The principles of method and philosophy of religion, in: *Revue de Métaphysique et de Morale* (Paris), 29 (1922): 4 (oct.-déc.), 431).

⁹⁵M. Eliade, La poursuite de l'absolu, in *l'Express* (01.09.1979, pp. 64/70),

⁹⁶M. Eliade, *Méphistophélès et l'androgynie*, Paris, 1962

will not harm them. They will lay hands on the sick, and they will be healed.” In other words, Peter and the other apostles possess an unprecedented power. By extension, priests also possess this power. It is bestowed upon them at their ordination. The priesthood is indeed one of the seven sacraments. However, Saint Augustine, who died in 430, noted that these supernatural gifts were already to be found only sporadically in his time. Apparently, this area had been neglected far too much for centuries.

37.4.7. Who touched me?

Let us delve a little deeper into one of those miracles. Let us return to the text Luke 8:43-48: “Now there was a woman who had suffered from a flow of blood for twelve years and had spent all her money on physicians, yet no one could heal her. She followed Jesus and touched the hem of his garment. Immediately her flow of blood stopped. Jesus said, ‘Who touched me?’ All denied it, and Peter said, ‘Master, the crowd surrounds you and presses upon you!’ But Jesus said, ‘Someone touched me, for I felt power go out from me!’”

It then appears 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-giving power, and that if she could touch his garment, she, in turn, would also share in it. Then, she believed, she would be healed of her ailment. The Gospel text continues that she was indeed healed. Jesus further added that her faith had saved her. *Luke 6:19* further mentions that a whole crowd wanted to touch Jesus because a power went out from Him that healed many.

From this it becomes abundantly clear that Biblical religion is inextricably linked to that mysterious concept of 'life force', and that sociological or psychological elements are rather subordinate. The Gospel text does state that Jesus felt a force emanating from him, but it does not mention that the woman, upon receiving that force—it is precisely her faith that enables her to receive it—also noticed this in turn. This could have happened, for example, if she had confirmed that she felt tingling sensations all over her body, or that she had 'seen' a stream of myriads of luminous dots flowing towards her. If she had mentioned this, she would have thereby affirmed that she possessed a certain 'sensitivity'. The 'feeling' and 'seeing' of such a force presupposes an empathetic attitude, a certain 'sensitivity' or 'clear intuition', and this in the paranormal, here even in the supernatural sense of the word. This also makes it clear that not everyone possesses this ability to that degree. Although every human being is 'sensitive', at least in a minimal way, pays hardly any attention to it, certainly in our Western culture, and does not develop it either. The

Gospel text merely mentions that the woman is healed, but says nothing about the energy flow required for this that goes from Jesus to her.

Let us also note that for the healing of the woman, both her faith and the power of Jesus are required. If there is only faith, but little or no power, this does not lead to healing. To put it in the words of the Gospel: “then in this case the salt has lost its power.” If there is only power, but no faith, then there is actually no 'salt' left. Then directing the power becomes much more difficult, for whoever does not believe closes off their aura so that the power cannot penetrate the aura, or can only do so with much difficulty. The energy then disperses, indeed loses itself in the surroundings without leaving a tangible result. That was why Jesus found it so difficult to perform miracles in his own region; people did not believe in him. Put another way, people did not—literally—open themselves up to his power.

37.4.8. Biblical miracles of Jesus

Clairvoyance, the act of perceiving, is one aspect, but directing subtle matter—truly working magically, that is another step further. The Bible bears witness to this as well. *Mark 6:56* likewise states: “Wherever Jesus went, whether to villages or cities, people laid the sick in the marketplace, and they asked Him to at least be allowed to touch the hem of His garment. And whoever touched Him was healed.” Furthermore, we read in *Luke 6:19* : “The whole multitude sought to touch Jesus because a power, a ‘dunamis,’ went out from Him which healed all.” Let us provide an inventory of this.

The New Testament recounts 32 miracles, 15 of which are physical healings. These concern the most diverse ailments, the 'eternal miseries' of mankind: cripples walking again, mute people speaking again, deaf people hearing again, someone being healed of a withered hand. Furthermore, there are exorcisms and raising of the dead. Lazarus is raised from the dead, as is the son of the widow of Naim, and the little daughter of Jairus , and of course there is also Jesus ' own resurrection.

“Finally, there are the miracles relating to the control of nature: the transformation of water into wine, the miraculous catch of fish, the two multiplications of loaves, walking on water, and the calming of the storm. In *Acts 19:11/12* we read: “God performed remarkable miracles through the hands of Paul. So much so that it was enough to lay the cloths and linen that had touched his body on the sick. The diseases went out and the evil spirits departed.” Repeatedly, a connection is suggested between physical healing and evil spirits that then leave the sick person. One can hardly read the Bible

without overlooking all these powerful workings. One also notices that Jesus proceeds from a very different standpoint than medical science. We will discuss this further later (4.14.). He heals the subtle body, freeing it from unsavory beings. And that has an impact on the biological body: it is healed. Medical science makes the biological body healthy as much as possible. But the subtle body remains virtually untouched.

Religion, conceived as an experiential force, is the actual founding and sustaining life force behind the visible and tangible world. The attention of the religious person extends beyond the profane. He knows that the sacred reaches far above it. The believer assumes that something like the sacred exists, and investigates what flows from it. Experiments and samples in the domain of the religious and the sacred confirm a number of assumptions and refute others. Through many samples, religion, and immediately the sacred, becomes a given. How far we are from Freud, who claims that God is merely an invention, a projection of man who is in need of a loving father.

37.4.9. Criteria for being recognized as a miracle.

Let us recall the criteria that make a healing a miracle. Alessandro de Franciscus, the supervising physician of Lourdes, had listed them. “First of all, the illness must be established. It must be a serious illness with a negative prognosis. The healing must take place without prior indication; it must happen suddenly and immediately. Moreover, the healing must be complete and permanent. And finally, there must be no explanation for it.” The philosopher of science JP Van Bendegem states that a miracle is an exceptional, unrepeatable event that must contradict a scientific theory.

37.4.10. Miracles as a magical process

A number of experts claim that the miracles of Jesus have a magical, process-like character. They illustrate this with the healing of the man born blind (*John 9:1-14*). In this instance, Jesus performs specific magical, and therefore power-charged, actions: praying to his Father, spitting mud on the earth, rubbing this on the eyes of the blind man, and instructing the blind man to wash his eyes at the Pool of Siloah. Let us note here that saliva, just like all bodily fluids, contains the life force of its owner par excellence.

Mark 7:33 also relates that Jesus touched the tongue of a mute man with his saliva, enabling him to speak again immediately afterward. In *2 Kings 4:8/37ff* , the prophet Elisha brought the deceased child back to life. “He prayed to Yahweh, lay down on the dead child, eye to eye, mouth to mouth, hands to hands. So he remained bent over him until the flesh of the boy

became warm. Then Elisha walked back and forth in the house. He bent over the boy again, seven times in total. The soul of the child returned, the boy revived.” It should be clear that through these actions, life force passes from healer to victim each time.

John 11:1/43 reports that Lazarus is raised from the dead by Jesus. J. Marques Rivière, in **Tantrik Yoga, Hindu and Tibetan**,⁹⁷ discusses magical tantra practices and writes: “The resurrection of a dead man is quite a natural thing in China”. He also repeats such a magical act in his book **à l'Ombre des monastères Thibétains**⁹⁸, where he writes: “I once saw my lama Ramot'ché raise a dead man”.

*Mark 8:22-25*⁹⁹, we read about the healing of the man who was born blind. There, too, the experimental structure of the healing is clearly depicted. We quote: “They came to Bethsaida. They brought a blind man to Jesus and asked him to touch him. He took the blind man by the hand and led him outside the village. He spat on his eyes, laid his hands on him, and asked him: ‘Do you see anything yet?’ He looked up and said: ‘I see people, yes, like trees I see them walking.’ Then Jesus laid his hands on his eyes again. Then he opened his eyes wide, got better, and could see everything clearly. Jesus sent him home with the words: ‘Do not go into the village.’ Let us note the text: ‘I see them walking,’ and ‘Jesus laid his hands on him again,’ and ‘he got better.’ Here the process character, the phaseology in the transition from subtle sanctification, is beautifully revealed.”

Let us also look at the wording of this text in the authoritative *Bible de Jérusalem*¹⁰⁰. (24) “I see people, it is as if I see trees walking” (25) After this, he put his hands on the eyes of the blind again, and he lived clearly and was restored, and he saw clearly from afar. We emphasize the following terms: “I see them walking”, “he puts his hands on it again”, “the blind was restored”. From the description and the choice of words, we do not get the impression at all that these healings “happen suddenly and immediately”, as Franciscan suggests to us (4.9.). It does seem, however, that a process takes place in which subtle energy is transmitted, and this over a certain period of time. Admittedly, a short time, but Jesus was also an exceptional and unique figure, brimming with life force. Simply touching him or remaining in his presence

⁹⁷Rivière JM, *Tantrik Yoga, Hindu and Tibetan*, Wellingborough, Aquarian Press, 1973, 89.

⁹⁸ Rivière JM, *A l'ombre des monastères Thibétains*, Paris, Attinger, 1930, 96, 205.

⁹⁹Willibrord Translation, completely revised edition, 1995).

¹⁰⁰La Bible de Jérusalem, Les éditions du cerf, Paris, 1978.

already leads to a transfer of life force. This flows from the one who is most 'charged', Jesus, to the one who is less charged.

Jesus uses his saliva. As mentioned, every magician knows that bodily fluids are charged with life force. This applies to Jesus in a particularly abundant way. He makes mud with his saliva and with earth, and spreads it on the eyes of the blind man. Every magician knows that 'the earth' can endure a great deal of harm. In a number of other healings, Jesus says that they must go and wash themselves in the pool. The cleansing function of water is well known to all magicians. But none of this is a “sudden and immediate event” either. The same applies to the healings by a number of prophets. For instance, the prophet Elisha (2 Kings 4:8/37ff.) lay himself upon the dead child seven times, after which he came back to life. “Seven times”, that is not 'sudden and immediate'.. Does all this not lead to the highly remarkable conclusion that the miracles of Jesus and of a number of prophets... would not be recognized by Alessandro de Franciscus, the control physician of Lourdes (4.8), and therefore not by Rome either? Many laying on of hands, healings, and exorcisms also have a process-oriented character today. They are spread over a certain period of time. We will illustrate this further on.

37.4.11. Some remarkable healings

EM Monahan, *The Miracle of Metaphysical Healing*, ¹⁰¹tells her own story. She sustained a head injury in an accident. She became blind and suffered epileptic seizures from then on. Four years later, following another accident, her right arm was paralyzed. Blindness, seizures, and epilepsy proved incurable.

For Monahan, the term 'metaphysical' stands for 'alternative'. After five years of banging her head against the wall, her resolve was firm: “I will become a completely independent individual again.” She continues: “Ever since childhood, I have heard stories of people saved by miraculous healings where doctors had given up hope.” She then set to work and asked two friends if they would help her develop effective techniques. Ten days later, the results of the healing process were already evident: blindness, epilepsy, and paralysis disappeared one after another. She concludes: “I immediately had so many reasons to be grateful, and I also had a multitude of things to think about. I had discovered what I call 'metaphysical healing,' and my resolve was firm: I would make those secrets available to every man, woman, and child on this

¹⁰¹ E. M. Monahan, *The Miracle of Metaphysical Healing*, West Nyack (New York), 1978-2.

planet.” She subsequently earned a degree in psychology and sociology from a university in Tennessee. She pushes through her will and overcomes the powerlessness of both medicine and that school of thought that disregards her positive and healing thinking.

Let us read C. Hirshberg and others: *Guérison's remarquables* ¹⁰². The author relies on a certain Shapiro; he begins by recalling St. Peregrinus, the patron saint against cancer, who himself suffered from the disease and recovered from it. He then discusses the famous healing of Sister Gertrude, who was hospitalized in New Orleans in 1934. In her final months, she had deteriorated rapidly and was suffering immensely. Doctor J. Nix examined her. His diagnosis: pancreatic cancer. The sisters of the Congregation for Charity directed their prayers to Mother Seton, the founder. They asked “to spare the life of Sister Gertrude so that she might continue to serve God.” Sister Gertrude began to feel better, gradually recovered, left the clinic in 1935, and resumed her work two months later. She died suddenly in 1942. The autopsy showed that the cause of death was a massive pulmonary embolism. There was no trace left of her pancreatic cancer. Was her healing caused by the prayers, by her own positive thinking? By the two together? Or were there other factors?

Ann O'Neill was hospitalized at the age of four due to severe lymphleukemia. At the time, the disease was completely incurable. Today (1995), the chance of survival is about 73%. One day, her parents wrapped their child in a blanket and took her to the grave of Mother Seton, where nuns were praying. A few days later, there was no trace of cancer left. The Vatican investigated this remarkable healing and confirmed its miraculous nature. Mother Seton became the first American woman to be canonized.

The following is stated as possible explanations for Ann O'Neill's healing. Her mother never doubted that her daughter would recover. What is now called positive thinking in New Age, 'positive' in the sense of “imagining a favorable outcome”. Or again: when Ann was deathly ill, she contracted chickenpox and severe pneumonia. Doctors wonder whether precisely those illnesses stimulated Ann's immune system so that a mysterious, healing energy could be released. A counter-argument to this is that such a type of recovery never lasts. In any case: Ann is now (1995) a hairdresser and a mother, yes, a grandmother at forty-six. She attends Mass several times. She

¹⁰² C. Hirshberg/M. Barasch, *Guérisons remarquables*, Paris, 1998, (// Remarkable Recovery, New York, 1995, Shapiro, in: *Eye, Ear, Nose, Throat*, 1967: oct.

claims that she feels electrified during the service and attributes this to “the Holy Spirit”. The latter seems to indicate that she is 'sensitive'. Others might speak of 'tingling' here.

37.4.12. Our Lady of Flanders, Kortrijk

A psychic healer tells their story. One day, my tailor came to visit. That was back when priests still wore those long robes. Coincidentally, he told me that his wife had had sciatica, or 'cyatic', for fifteen years. And I knew through my contacts that he was a man of faith—not a naive man, but a man of faith. I said: “Look, you know what, you know Our Lady of Flanders in Kortrijk.” “Ah yes,” he said, “that is an annex of the Jesuit church in the center of Kortrijk.” That statue of Our Lady of Flanders has been standing there since the 1200s, and for many people, that place is still a true sanctuary. A Flemish countess went to visit the Pope in Rome at that time, and he gave her a small statue of Our Lady. The countess had it placed in a side chapel of the Jesuit church. In the past, young people used to go on pilgrimage to Our Lady of Flanders to find a good fiancé. And if that is the case, if there is a sanctuary where people went in earlier centuries for marital matters, then you can rest assured, there are forces at work there, very strong forces. Now, my tailor, like a true West Fleming, knew that sanctuary. I say to him: “Look, tell your wife nothing, absolutely nothing, because otherwise you start to work suggestively.” “Yes,” he says, “but you shouldn’t be afraid, she doesn’t believe in anything anymore anyway. She has had sciatica for fifteen years. I have to get up first thing in the morning to make coffee because it takes her twenty minutes to get out of bed.”

I answer him: “Go to Kortrijk in the morning, to the Jesuit church in the side chapel; then look for a chair in that sanctuary, take your time, and if a chair attracts you, sit on it. Look at that image, pray at most 'Our Father', not the whole prayer but just 'Father' or 'Heavenly Father', and suddenly you will feel, as it were, a little jolt in your body. Then go outside, and enter a restoration shop as quickly as possible. Go have a hot drink, milk, coffee, it doesn't matter to me, but it must be a hot drink. Tell me the result afterwards. Why all this? From that image, if you do this in faith, comes a green energy that heals, and that settles in the pilgrim, in my tailor, in and around them, and that forms a thick cloud.”

That is why a number of ancient Greek thinkers like Thales and others tell us that that ethereal, fine substance is air-like. They rely on a kind of observation, not on figments of the imagination, please. Those people knew what they were talking about. I say: if you leave the sanctuary now, and then

you linger in front of a shop, and so on, that energetic cloud will drift into the shop window, into the people passing by, and into the trees standing there. And then you will have visited that sanctuary in vain. But go to a restaurant as soon as possible to drink a hot drink. For that whole cloud drifts into that hot drink, and then you have it within yourself, because you are going to need it when you get home.

The next day, because you are naturally curious how that turned out, he makes the coffee again, as always. And his wife comes in. "That is curious," she says, "I am no longer in pain." She couldn't believe it. Then he told her everything. Now she wanted to contact me immediately and she called me. I say: "No, madam, you won't call or come for at least two years. Because I have drawn the worst of your ailment into myself." That is why, in all those ancient Greek sanctuaries, there is a kind of special man or woman, an intermediary, present who can process that.

Note: This refers to the sanctuaries of Olympia, Delphi, and Eleusinia in Greece, where paranormal healings also took place and where priests or priestesses could take over and process the patient's illness. We find remnants of this, for example, among healers who lay hands on the sick or among so-called 'magnetizers' (4.3.) who can transmit healing energies to sick people with specific stroking movements and catch the bad energies with their hands. You regularly see them pause for a moment and 'knock' their hands, just as you 'shake' drops of water off your hands. They do this to cleanse themselves. Another way to rid themselves of these negative energies is to hold their hands under running water for a moment each time. The negative energy then flows along with the water to 'Mother Earth', who can process that 'evil'. After this brief explanation, let us give the floor back to our healer.

I said: "I have to process that evil, because if you come to me too soon, you will have it again. And perhaps even worse." And after two and a half years, I was invited there one evening. I was received like a king, because that little lady hadn't had a single pain since then and she was infinitely grateful to me. But she didn't understand why it had to take two years before she was allowed to contact me again. That reason is not hard to find. Whoever heals people like that takes full responsibility upon himself and draws that sick fine matter and that sick energy of that ailment into himself. He is then surrounded by black spots, for those who can see it, and he has to process that. Some people call that a miracle; yes and no, it is miraculous for people who do not know that world, but for someone who is at home in it, it is a matter of mastering those subtle processes. I had sciatica for three months in a severe degree, and I can

assure you, you don't die and you aren't sick, but it it hurts terribly. In that bad phase it is awful, you are dripping with sweat.”

Note. Let us add the following to this testimony. The statuette of Our Lady stood for centuries in the chapel where devout pilgrims constantly came to pray. It represents the Virgin Mary. Thus, it shares in her energy, the well-known 'similia similibus'; like attracts like. The statuette was a gift from the Pope. The Pope, as the representative of Peter and seated on the 'Holy See', also possesses, in principle, a good energetic aura. This is not to say that every individual Pope radiates well. History knows exceptions. But as a rule, the statuette also charges itself with subtle energy over centuries through the prayers of the pilgrims and radiates ever better. The humble healer conceals it here, but his three-month-long pain was precisely the result of taking on that woman's ailment.

And furthermore: Due to fear of theft, the original statuette of Our Lady was recently safely stored away and replaced by a copy. Naturally, this copy lacks the powerful aura of the original, making it unsuitable for such magical purposes. Presumably, the Jesuit community of Kortrijk is unaware of the magical power of the statuette as described here, and their religious views may not be of the dynamic type. Anyone who informs themselves further and thoroughly will learn that such healers can still be found today. Naturally, not through official channels. But anyone who listens carefully and remains extremely discreet will still find them. Sporadically.

37.4.13. I see that you suffer from diabetes.

Let us also mention this remarkable healing. The speaker had just finished his weekly lecture. Theme: Hylistic Pluralism (3.6.). Together with Maria, an acquaintance of mine, I stayed to chat for a while. Suddenly, we saw that the speaker had come over to us. A bit confused, we nodded hello. He nodded back and then looked at Maria's long black trousers. "You have diabetes," he said softly. "How on earth does he know that?" I wondered. "I can help you," he continued. Maria and I looked at each other. We could barely suppress a smile. He kept looking at Maria and said: "Look, I want to help you and you are laughing at me." Only then did we understand that he meant it. Somewhat bored, we apologized. "I do indeed have diabetes," she admitted, "and that is why I never wear a skirt."

"May I see your legs?" he asked. Maria looked around for a moment. We were the only ones in the small room. Slowly, she pulled up both trouser legs to just below her knees. Her legs showed a number of bloody wounds, covered

with a thin layer of skin. I didn't know this, but it turns out to be characteristic of diabetic wounds. They haven't healed under the skin. "Listen," the man said, "you are now going to think that this ailment is caused by 'an entity,' a being, very deep inside you. And you are going to make a very intense effort to pass it on to me." He then unbuttoned his shirt and undershirt and turned a chair so that he could rest his hands on its seat. He placed both palms on it and stood like that, bent over, feet on the ground, both hands flat on the chair. Then he told Maria to place both her palms on his bare back. She hesitated. He insisted. She complied with his request. What an unusual situation: a small room with three other people: myself, a man leaning on a chair slightly bent over with his back exposed, and Maria pressing both her palms firmly against his back.

The man continued in a somewhat commanding voice. "Now imagine very intensely that whatever is causing your ailment flows through your arms to your hands, and then into my back." Maria did as she was asked, at first hesitantly, then more concentratedly. As if the man felt it along with her, he confirmed that she was doing well. "Yes, you are on the right track, just hold on a little longer." A moment later, a decisive "yes, that is good" rang out, and then, as if by a reflex movement, he involuntarily jumped up about twenty centimeters. His hands remained pressed against the chair for a moment. Perhaps to prevent him from falling. He straightened up. Maria pulled her hands from his back. He adjusted his shirt and undershirt. "You did that well," he concluded. "I want to see you back here next week." Somewhat surprised, we said goodbye, not quite knowing what to make of it all.

A week later. I saw Maria sitting a few rows in front of me. I had arrived a little late and hadn't had a chance to greet her. I did so after the lecture. The hall was emptying. The man came over to us, smiled briefly, and pointed to her legs. "Ready?" he asked. Maria pulled up both trouser legs to just below her knees. And look, the wounds were still there, but to my great surprise, they had shrunk to about one-third of what they had been the week before. I could hardly believe my eyes. "I owe you a huge debt of gratitude," Maria said softly. "I am merely an intermediary," came the modest reply. He pointed his index finger upwards and continued: "It is Our Lord who takes care of that." He paused for a moment and continued: "But don't say anything about this to your doctor. If he asks you questions about it, just tell him that it is due to his medication and his good care." So much for this anonymous testimony.

37.4.14. The healings of Jesus: a different point of view.

Not ordinary people, but primarily those who were possessed, recognized the divine calling of Jesus. Or, to put it more accurately: not the possessed themselves, but the spirits that controlled these people, used the voice of the possessed to cry out what they, the spirits, experienced during their encounter with Jesus. Let us quote the Bible:

Matthew 8:29 , The demon-possessed ask Jesus: “What do You want, Son of God? Have You come to torment us prematurely?”

Mark 3:11 , Even the unclean spirits fell down before Jesus and cried out: “You are the Son of God.”

Mark 5:6 , Healing of a demon-possessed man: When the demon-possessed man saw Jesus in the distance, he ran toward him, fell on his knees before him, and cried out with a loud voice: “What do you want from me, Jesus, Son of the Most High God?”

Luke 4:41 , With many people the demons also went out. They cried out: “You are the Son of God.” He rebuked them and did not speak to them, because they knew that he was the Messiah.

And finally, *Luke 8:28*, “What do you want from me, Jesus, Son of the Most High?” The spirits, who themselves have no physical body, are apparently less bound by the limitations of time and space and see things from the other side of reality more easily. Here, for example, the impressive and brightly shining aura of Jesus. The person who is in an out-of-body state, for instance, also transcends these limitations, at least in part, and experiences the world around him or her clairvoyantly from the level in which he or she finds himself or herself.

Let's also pay attention to what follows.

Matthew 9:1-2 , Healing of the paralytic: “Be at ease, friend, your sins are forgiven.”

Mark 2:3-5 , Healing of the Paralytic: Seeing their faith, Jesus said to the paralytic: “Friend, your sins are forgiven.”

Luke 5:20 , Healing of the paralytic. Jesus said to him: “Your sins are forgiven.”

Luke 7:48, Jesus said to her, “Your sins are forgiven.”

“Go in peace, your sins are forgiven,” we hear Jesus say repeatedly. Apparently, his miracles go hand in hand with his teaching. Where they are no longer present, his kingdom simply ceases to begin, and he is misunderstood in his works. When Christ addresses the evil spirit in a sick

person, he proceeds from a different standpoint than that of a doctor or a psychiatrist. He points to what lies hidden behind the naturally observable. Through the physical and psychological torment, or as Paul puts it, through the wildness of 'the elements of the world,' he recognizes God's absence. The evil one makes use of this to strengthen its grip on man.

We can, like Renan (2.2.) and his like-minded colleagues, simply deny 'this other view of Jesus' and say that miracles do not exist. For perhaps we have no direct experience of them either. But that means simply denying all the testimonies that have already been mentioned in the many samples to date. How realistic and how honest is such a thing?

Let us rather ask ourselves whether something like 'another point of view' is possible and how that might work. Let us think, for example, of a certain occult tradition that also adopted a very different standpoint from a strictly scientific one, and still adopts this other standpoint today, albeit quietly.

Let us delve into E. Haich's ** Initiation **¹⁰³. She writes the following about the occult cause of diseases: "The initiates in Vedic philosophy also knew that myriads of invisible little creatures—we call them bacteria nowadays—are the cause of diseases. But they also knew that the bacteria are cells of the invisible body of a demonic spirit. The West, with the exception of a few initiates, such as Paracelsus¹⁰⁴, has simply never investigated this. The evil spirit then takes possession of one or more people. It penetrates the human being with its (note: subtle) body, and if this person has the same vibrational frequency as the spirit, then the person becomes ill. However, there are always people who do not react to the vibrations of the demon, and they do not become ill. They are, as the West calls them, immune."

"In the holy scriptures of the Indians, all these evil disease spirits are described. And also what they look like. There are colored images of them. They are terrifying figures. Each of them has a characteristic appearance and a characteristic color. For instance, the demon of the plague is a black monster. The plague is also called the 'Black Death'. The spirit of 'yellow fever' is a yellow demon. The spirit of leprosy has the head of a lion. It is known that lepers can be recognized from a distance by the lion-like expression on their

¹⁰³Haich E., *Initiation*, Deventer, Ankh Hermes, 1978 (// *Einweihung*, Thielle, Fankhauser, 1960), 138.

¹⁰⁴The name 'Paracelsus' is the pseudonym of Theophrastus von Hohenheim (1493/1541), an alchemist, mantic seer, and paranormal healer.

faces. Through the face of the leper, one sees the lion-like face of the spirit. The leper is actually possessed by this spirit. Pneumonia is caused by a red, gigantic demon. He looks as if he is woven from fire and flames. And so on. Every disease stems from possession by all kinds of demons. Naturally, the sick see these demons very often at the moment they are taken possession of. Often also afterwards, during their illness, when they are with the demon fight. When they speak of this, people quite easily say that they are delirious in their fever (3.3.2., Little Richard). It does not occur to them to regard these images as the actual appearance of the demons.” The magnetizer O. Wirth confirms¹⁰⁵ that 'the elders' likewise viewed the illness as the intrusion of a hostile being.

ER Huc¹⁰⁶ and Gabet (3.7.9.), who belonged to the religious order of the Lazarists and who penetrated as far as Tibet in the early 19th century, also mention in their travel descriptions that the Tatars attribute the disease to the influence of evil spirits. The Babylonian physicians, too, fought one demon with another. They compelled the gods to heal the sick person by freeing him from his invisible enemy.

Madam David-Neel, the Frenchwoman who visualized herself as a monk (3.2.2.), confirms in her book **A Woman Travels Through Tibet*¹⁰⁷ that Tibetans believe that all diseases are caused by evil spirits, by malevolent demons, or by nature spirits that have been angered. She writes: “Tibetans do not view illness as a result of natural causes; it is the work of invisible beings from the other world. They are driven by hunger rather than malice and roam around like a hunter in search of his prey. They do this to seize the breath of life from people, with which they can feed themselves. Summarized so simply, this folk belief seems merely bizarre. But if you study the theories of which superstition is merely a distorted extract, you come into contact with certain traditional teachings in Central Asia that are certainly worthwhile.” So much for Madam Neel.

The belief in evil, and thus also in the practice of exorcism, is viewed rather easily, and wrongly, from a purely exact scientific standpoint. The existence of the devil and of the entire extra-nature is then rather denied, and possession is sometimes seen as an exclusively psychological or psychiatric problem. “The belief in demons and possession are remnants of a dark past that science has

¹⁰⁵Wirth O., *Healing by the laying on of hands*, Amsterdam, Gnosis, 1924, 4.

¹⁰⁶ER Huc, *Souvenirs d'un voyage dans la Tartarie, le Thibet et la Chine pendant les années 1844, 1845 et 1846*.

¹⁰⁷AD Neel, *A Woman Travels Through Tibet*, Sirius and Siderius, 1968, p. 166.

long since dealt with ¹⁰⁸,” we read in an authoritative scientific journal. Science, as has already been explained elsewhere (2.3.), limits itself to that part of reality that corresponds to its presuppositions. But these are primarily material. Whoever limits reality to this material naturally finds nothing that transcends this material. If science exceeds its methodological boundaries, it becomes an ideology, a 'method' that fancies itself the only valid one. This has already been explained (2.3.).

On the other hand, a religion can also exceed its boundaries, or let us put it this way: it can impoverish its content and scope. It does so when it wishes to justify itself 'merely'—note this exclusive word—in a scientific and therefore profane manner. Then it degenerates into mere folklore, psychology, and sociology, but then it no longer bears witness to a sacred reality.

37.4.15. A secularizing direction?

**Psychic Self-Defense ** ¹⁰⁹, Dion Fortune states that the average clergyman is not very skilled in the techniques of occultism, and that he therefore understands little or nothing of his religious duties. For her, it remains an open question what influences the priest brings to the altar and what forces he subsequently disseminates. In doing so, she nevertheless voices a serious criticism of the increasingly secular direction the Church has taken over the course of its centuries-long history. As a result, one can also ask many questions regarding the training and work of many clergy. Let us also point out that our Western culture went through 'the Enlightenment' in the 18th century, a cultural movement that was rather hostile to all things paranormal and religious, and whose influence still lingers, particularly through the exact sciences. We will return to this later.

37.5. Nathalie : If God exists, why does he make me sick?

37.5.1. An incorrect denial of atheism

The denial of atheism by the Greek thinker Epicurus (-341/-270) can also be mentioned as an incorrect form of reasoning. He was an atheist and placed subtle pleasure at the center of his philosophy.

One hears it quite often: the abundance of misery in the world testifies to God's absence in creation. How can a God, whom people claim to be almighty

¹⁰⁸Scientific American, November 2006, p.116.

¹⁰⁹ Fortune D., *Psychic Self-Defense, a Study in Occult Pathology and Criminality*, Amsterdam, Gnosis, 1937, 102

and good, allow so much evil? Some then simply conclude that God cannot exist. Without addressing this with strict logic. Let us therefore do so below. And we will do so using the book “*On God*” by Prof. Dr. Etienne Vermeersch (1934/2019). He was a Belgian philosopher, teacher, and vice-rector at Ghent University. I am not entirely sure why I bought the book, but when I left the book fair in Antwerp, I had it in my bookbag—the third edition in just one month. Perhaps I simply wanted to immerse myself in his way of thinking. It is always good to consider the arguments of someone with a different view, I told myself.

When I got home, I looked at the book and immediately read on the inside of the cover: “Christians believe that God is almighty and charitable. Yet there is suffering and evil in the world. The god of Christianity is therefore neither almighty nor infinitely good.” This last statement is certainly a far-reaching conclusion, and based on two relatively simple premises. I want to be able to do that too. So, I decided to try it out, using a similar line of reasoning: “Many people believe that a lamp gives light and warmth. Yet there is darkness and cold. Therefore, a lamp gives neither light nor warmth.”

My reasoning is constructed analogously, but it makes absolutely no sense. Why is mine clearly wrong, while Vermeersch's would be valid? Or could it be that his, too, cannot be acquitted of any superficiality? Could it even be a fallacy? On page 35 of his book, he elaborates on this, using a line of reasoning that, I read, has been known in the Western tradition for centuries. It reads as follows:

(a) A god who is infinitely good will (only) want to create a world in which there is no evil and no suffering.

(b) A god who is infinitely omnipotent and wise can (only) create a world in which there is no evil and no suffering.

(c) If the god of Christianity is almighty and infinitely good and wise, there will be no suffering and evil in the world.

(d) Well, there is undoubtedly evil in this world.

Therefore, God cannot exist.

So much for Vermeersch's reasoning.

For clarification, we ourselves have added the term 'only' to both preceding clauses a and b above. In this way, that which was concealed, but implicitly understood, is now also explicitly stated. History teaches us that it was the Greek Epicurus (-341 /-271) who was the first to reason in this way. He founded Epicureanism, a kind of philosophy of pleasure. At first glance, his reasoning seems conclusive. If the three preceding clauses are valid, then that

one concluding clause follows from them. But is it indeed conclusive? That God can only act in this way is assumed here, but not at all proven. Perhaps God, in His goodness, omnipotence, and wisdom, has sound reasons to act differently after all, for example because He wishes to respect human autonomy. Perhaps He can prevent evil, but does not wish to do so without further ado, precisely because He respects the freedom and autonomy of the creature.

37.5.2. God does not create automatons.

The reasoning above indeed posits that God creates only unfree beings, beings incapable of independent decision-making. In such a creation, humans have no free will, no sense of norms, cannot reason independently, and therefore experience no inner growth. They are then merely robots and automatons. In such a creation, the entire responsibility for evil then indeed lies exclusively with God, not with the creature.

God, however, does not create automatons, but rather people with free will. At the same time, He endows them with a norm or rule of conduct. In the Bible, these are the Ten Commandments, and the possibility to deviate from that norm. The person who disregards the rule of conduct is tolerated for the time being out of respect for their freedom. But in the event of transgressive behavior, he or she will sooner or later be confronted with what the Bible calls: 'the judgment of God'. Expressed Biblically: What you sow, you shall reap. For believers, these rules of conduct have an absolute quality and thereby transcend the worldly frame of reference with its all too changeable character. History and current events indeed teach us that there are places and times, and indeed quite a few, where norms tend to change and where 'evil' is not always condemned with the same strictness by society. Or consider, for example, the way people viewed religion half a century ago with the rather negative mentality of today. Times, too, apparently have their fashion.

37.5.3. Our human limitations

To logically fathom a disappointing fact like the existence of evil, one must ultimately—mind you: ultimately—situate it within the totality of reality. All too often, our human limitations find no sufficient reason for this. Then the fact seems absurd, for it exhibits no clear cause yet nevertheless causes terrible pain. The term 'justice,' insofar as it lives within man, is precisely the absolute requirement for finding a sensible explanation here. But for that, the cause of evil, a cause that is itself an evil, is usually situated too much in the mysterious depths of earthly existence. Indeed, so much remains tragic that

cannot be made comprehensible, or only with extreme difficulty. However, the fact that we do not gain sufficient insight into this does not prevent an objectively sensible structure from being at work in evil and suffering. Expressed in religious terms: God has his reasons, which even our believing reason cannot easily grasp.

37.5.4. An 'argumentum ad hominem'

Let us return to Vermeersch's reasoning. It is also an 'argumentum ad hominem', an argument that can be used against whoever makes it. If God indeed does not exist, then He cannot be the cause of evil. If evil does exist, then it cannot possibly come from a non-existent god. Thus, for the atheist, the sufficient reason for evil certainly does not lie in God. Rather, it lies in the finite, free world and the deviations present within it. This latter point is precisely the Christian view on the matter.

In this view, it is therefore entirely incorrect to state that the problem of evil remains the most powerful argument against an all-good, benevolent God, as Dirk Verhofstadt in his *Atheism as the basis for morality*¹¹⁰, asserts, citing Victor Stenger in the process. Furthermore (oc 92), Verhofstadt quotes the moral philosopher Etienne Vermeersch, who writes in the same vein: “A God who by definition must be infinitely good and who finds no need to condemn slavery, but who moreover permits and approves of these horrific practices, cannot exist.” One can see: although this denial of atheism is logically wrong, it nevertheless apparently remains rhetorically powerful and is still misused in more than one liberal and atheist textbook on logic. Logical reasoning protects us from many wrong turns, especially in religious matters.

Vermeersch concludes: “Although the argument (note: of Epicurus) is very old, no one has ever presented a conclusive counter-argument.” We ourselves, however, arrive at a very different conclusion and find the arguments cited here against his reasoning—they are not new either, he himself could have mentioned them—to be conclusive.

37.5.5. Theodicy : Can God exist if evil exists?

G. Leibniz spoke of 'theodicy'. This seeks an explanation for the apparent paradox between the existence of God and the existence of evil. The term is composed of the Greek words 'theos', 'God', and 'dikè', “right, justification”. Theodicy also seeks to examine how, within the autonomy of creation,

¹¹⁰Verhofstadt D., *Atheism as the Basis for Morality*, Houtekiet, Antwerp / Utrecht, 77.

physical and ethical evil can be combated or reduced, and how people can repair the evil they themselves have caused.

Evil perceived as unjust easily leads to heightened emotions, and those who endure it initially pay no heed to the statement that the matter must be placed within a broader context. Everyone confronted with a painful situation in life requires more than just insight. After enduring a very painful disappointment, a person usually loses their inner peace, and it takes considerable time for the emotional shock and the wound to subside and for quiet self-control to be regained. Anyone with even minimal experience of evil and the suffering and pain it causes knows that this very strong phase, which shakes one out of ordinary equilibrium, does not last. But then logical-metaphysical meaning-making presents itself, and the moment for reflection and 'reasoning' has arrived. No matter how fleeting the emotion, meaning-making will catch up with it. From the world of sorrow, one returns to the ordinary world of everyday life.

37.5.6. The bad mood : dealing with a bad situation.

However, it happens that, instead of becoming open to reason, people are left with a wound as a result of shocking evil and suffering called bitterness. The everyday form of this is called "bad temper". Not without reason did the ancient Romans call that state of mind—actually that designation of what goes wrong and disappoints—"iniqua mens", unjust state of mind.

It is repeatedly observed: someone in a bad mood resembles someone who is beginning to process a profound anger. Such a person does listen, yet he represses or suppresses within himself the pure—rational—insight that he is wrong with his emotionality. He no longer believes, no longer hopes, and is loveless. Until—for sometimes unfathomable reasons—he finally thaws and becomes receptive to reason and fellow human beings once again.

The embittered person is essentially and seriously ill-tempered, so much so that he threatens to distort everything presented to him into a caricature of it. Anyone who lives day in and day out with such an embittered person experiences the description above as painfully accurate. Charity and humanity pass him by. To such an extent, in fact, that the embittered person becomes a 'saw' to those around him. He may even gradually become isolated if he does not become open to reason and does not—the term is the right one—repent. The embittered person revolts against the "injustice" that is built into the world and that he experiences. It seems as if he must persevere on his own strength and even against God. This is how the embittered person

reasons, who settles into bitterness and confuses facts like God with a caricature of it. One can counter this irresponsible emotionality by trying to escape it, by fighting it, and by trying, despite everything, to give it meaning. This third attitude becomes a major challenge as both previous ones fail.

To logically fathom a fact, to 'deduce' it, as Hegel would say, one must ultimately—mind you: ultimately—situate it within the totality of reality. All too often, however, our human limitations find no sufficient reason for this. Then the fact appears 'absurd,' for it exhibits no clear reason yet causes terrible pain. The term 'justice,' insofar as it lives within man, is precisely the absolute demand to find a meaningful explanation. But for this, the cause of evil, a cause that is itself an evil, is often situated too much within the mysterious depths of earthly existence. Indeed, so much remains tragic that cannot be made comprehensible, or only with extreme difficulty. The fact that we do not gain sufficient cognitive insight does not, however, prevent an objectively meaningful structure from being at work in evil and suffering. Expressed in a religious sense: God has his reasons which even our believing reason cannot easily grasp. We will return to this later (6.3.3.)

37.6. Nathalie : Trading in the old 'I' for a new 'I'.

Nathalie is entering therapy with a life coach to trade in her 'old self' for a new one. Let us explore whether and how Nathalie, and people like everyone else, need to change something within their being. Something 'new' can be better, but that is not always the case. A certain tradition can also be valuable. Let us innovate, while retaining what was already good.

37.6.1. Our contemporary mentality

Modernity also limits itself to a redemption, a liberation from many life's difficulties, but within the domain of this earthly world. And this solely by earthly means, by the sciences. We called it a orientation not towards the external or supernatural. Rather, within 'nature', within 'natural data'. We pointed out earlier that our culture in the 18th century went through “the Enlightenment”, “the Enlightenment”, or “die Aufklärung”, a cultural movement that was rather hostile towards the paranormal and the religious, and whose influence still lingers. Many 'enlightened minds' devised a reason without religion or faith, which continues to dismantle traditional philosophical and religious values. From a sacred perspective, the Age of Enlightenment is thus the century that initiated the dismantling of religion.

In his book 'Was ist Aufklärung?'¹¹¹ I. Kant (1724/1804) says: "Enlightenment is the escape of man from his self-inflicted immaturity and his lack of resolve. Man ought to have the courage to think independently, without the guidance of another. He refers to the Roman poet Horace and his saying 'Sapere aude', 'dare to think'. It has become something of the motto of the Enlightenment. One can applaud the call to independent thinking. But in the spirit of the 18th- century Enlightenment, things can go wrong, they can turn into the opposite. Critical reason recognizes only the brute facts, and excludes everything that transcends those brute facts. Thus, all paranormal perceptions as well. In that sense, the Enlightenment in the religious sphere is rather a step backward and, in the two hundred years that have passed since then, has led to the opposite of what it intended." It seems as though 'the elements of the world' and the 'harmony of opposites' (3.8.5.) have exerted their influence here as well. Let us examine this for a few others of its main characters.

37.6.2. Leuba , Comte, Marx, Nietzsche, Freud

We have already referred to E. Renan, who stated a priori in his book *Vie de Jésus*, (2.2.) that miracles did not exist. H. Pinard de la Boullaye , *L'étude comparée des religions* ¹¹², cites a certain Leuba who also states that the 'faces', 'visions' and 'words' perceived by mantically gifted people are merely visual or auditory hallucinations and thus deceptive perceptions.

Auguste Comte (1798/1857), a French philosopher, asserted that science can provide an answer to all questions. According to him, man successively goes through a religious, a philosophical, and a scientific stage. People who are merely 'religious' are not yet ready for a philosophical or scientific application of their thinking. They explain much of reality through illegitimate 'divine' interventions. Those who reflect on and philosophize about this are, according to Comte, already a step further than those who merely believe. Explanations other than natural ones are excluded and, if possible, replaced by a more acceptable clarification. For Comte, the culmination is found in science, which finds, or will yet find, a sound and

¹¹¹Aufklärung ist der Ausgang des Menschen aus seiner selbst verdichteten Unmündigkeit. Unmündigkeit ist das Unvermögen, sich seines Verstandes ohne Leitung eines zu serve others. Selbst guilty is this Unmündigkeit, if these Ursache derselben nicht am Mangel des Verstandes, without the Entschlieszung and the Mutes liegt, sich seiner ohne Leitung eines others zu serve. "Sapere aude! Habe Mut dich deines eigenen Verstandes zu serve!" is also the Wahlspruch der Aufklärung".

¹¹²Pinard de la Boullaye H., *L'étude comparée des religions*, Paris, Gabriel Beauchesne, 1925, 419-420.

well-founded explanation for everything. However, one can argue against Comte that these three stages do not follow each other diachronically but can occur synchronously and overlap. One can be a progressive scientific researcher and at the same time harbor philosophical and religious interests. Likewise, a religious person can just as well venture into scientific and philosophical research.

It stands to reason that K. Marx (1818/1883), a communist thinker, would involve religion in a kind of class struggle and would pay particular attention to its economic context. In his **Zur Kritik der Hegelschen Rechtsphilosophie** ¹¹³, he writes that religion is the opium of the people and that it stands in the way of true human happiness.

The German pessimistic philosopher Friedrich Nietzsche (1844/1900) is known for his assertion: “Gott ist Tot, Wir haben Ihn getötet” (God is dead, we have killed him). With this, he means that the high world of light is dead, that the transcendental world is henceforth without power, and that nihilism—the denial of every high value—is entering the world. Nietzsche wrote down this slogan in 1882 in his **Fröhliche Wissenschaft** (*The Gay Science*) . Let us provide an excerpt: “Have you not heard of that madman who lit a lantern during the day, walked into the marketplace, and shouted incessantly: ‘God is dead, we have killed him. Are we not now wandering as through an endless nothingness? Has it not become colder? Is the night not darker than before? How shall we console ourselves, we the murderers among the murderers? The holiest and the most powerful, that the world possessed until now, has bled to death under our knives.’” For Nietzsche, there are no higher ethical values in themselves. The life drive designs the values. Whoever possesses the strongest life drive, whoever is the strongest, determines the values arbitrarily and authoritatively. Everything comes down to the will to power. The power-hungry man rules over others. For him, the ideal human being is a kind of ‘Übermensch’. He became the philosopher of Nazism. During their meeting in the Brenner Pass in 1938, Hitler gave the complete works of Nietzsche to Mussolini.

In **Die Zukunft einer Illusion** ¹¹⁴, the Viennese psychiatrist Sigmund Freud (1856/1939) describes religion as a neurosis. According to him, faith is a remnant of an infantile phase. He believes that the believer is like a child

¹¹³Marx K., *Zur Kritik der Hegelschen Rechtsphilosophie*, Einleitung.

¹¹⁴Freud S., *Die Zukunft einer Illusion*, Wien, Internationaler Psychoanalytischer Verlag , 1928.

longing for a loving father. The believer projects these feelings onto an imaginary being outside of himself, and then calls this his 'God '. Freud further develops this view in his **Das Unbehagen in der Kultur** ¹¹⁵. He believes that religion is an illusion to which no reality outside of man corresponds.

Leuba , Comte, Marx , Nietzsche, and Freud each explain religion from their axioms, from their own presuppositions. They all agree that something like religion in itself simply does not exist. If the believer were to believe otherwise, they state, he is profoundly mistaken. To some extent accommodate their criticisms, one could also formulate it this way: if religion is nothing more than a deceptive perception, a first stage, the opium of the people, a lust for power, or an illusion, then the criticisms mentioned above contain a solid foundation of truth. In that case, we are indeed far removed from what religion essentially is.

37.6.2. Our limited assumptions

J. Sterley , a specialist in ethnomedicine and author of the book **Kumo , Hexer und hexen in Neu-Guinea** ¹¹⁶, puts it this way: “Our presuppositions surround us like a shield behind which we perceive only what we can explain with our 'vernunft', with our modern, Western reason.” In other words, our axioms, our presuppositions of what is 'real' to us, limit our perception to what these axioms, these presuppositions, can handle. The rest falls outside of that. Put another way: there is nothing as misleading as a prejudice, for then one is all too easily inclined to adapt the facts to it, whereas it should be the other way around: adapting the opinion to the facts. But then it is no longer a 'prejudice', but rather a well-founded 'judgment'. Sterley spent five years investigating a part of New Guinea for plants and witchcraft practices. His conclusion: “By now I know that 'our reality' is a limited area and that we have no awareness of what takes place outside our limitations.” Incidentally, this statement typifies his entire book.

37.6.3. Science and reality.

A witticism. The 'scientifically' educated person adapts the facts to his university axioms. The common man adapts the axioms to the facts imposed upon him by the necessity of life. This naturally concerns an ideological form

¹¹⁵Freud S., *Das Unbehagen in der Kultur*, Wien, Internationaler Psychoanalytischer Verlag , 1930.

¹¹⁶“Unsere Vorstellungen umgeben us wie een Schild, behind our present life, was wir with our understanding could be understood”. Sterley J., *Kumo, Hexer und hexen in Neu-Guinea*, Munich, 1987, 183.

of science that is being targeted because it refuses to acknowledge its limits. It reduces, or reduces, what is, for example, extra- or supernatural to the domain of nature. Let us illustrate this with the following.

37.6.3.1. The standards of scientific work

Let us read the newspaper *De Standaard* ¹¹⁷of November 5, 2012. Following a dispute with one of its employees, the Catholic University of Leuven states: “Anyone working at a university must subscribe to the standards of scientific work. Anyone who manages a website stating that you can be cured of a congenital heart defect by the laying on of hands does not belong at a scientific institution.”

Let us elaborate on this. Something becomes scientific if it meets a number of scientific criteria. For instance, an experiment must be repeatable and verifiable by other scientists. This implies limiting oneself to sensory data or, by extension, to all kinds of instruments capable of making a given perceptible through the senses in any way. Data that transcend the sensory realm then fall outside the domain of science. However, this implies that science does not encompass the entire domain of reality, but only that part that conforms to its axioms, namely that part that can be studied through the senses. In other words, it is a sub-science. We have already explained this previously.

37.6.3.2. Science does not encompass the whole of reality

The presuppositions of science indeed do not allow, for example, to establish a causal link between a laying on of hands and a subsequent healing. The real question is whether the healing must therefore simply be denied within the totality of reality. If science were to do so, it must provide conclusive scientific proof that this is impossible even outside its domain. And as long as that proof has not been provided, its statements on this matter are merely an opinion among other opinions, nothing more. The possibility that factors other than scientific ones are at work is therefore not excluded in advance. Science judges whether something is scientific or not, whether it satisfies its axiomatics. Science does not judge whether a given exists within the totality of reality.

If science, with its limited axioms, nevertheless pronounces an ontological judgment, it makes an unreal leap and falls into an ideology, into 'a method' that wrongly fancies itself the only valid one. In short: science is

¹¹⁷See http://www.standaard.be/artikel/detail.aspx?artikelid=DMF20121104_00357623

extremely precise but limited. It does not encompass the whole of reality but only a part, its part. If we were to reason further in its ideological form, this would mean that all the paranormal, all religious powers, all laying on of hands, and all magic simply receive no right to exist. What remains of Jesus' miracles, of his suffering and death, his descent into hell, his resurrection and ascension if the standards of scientific work must be subscribed to here as well?

The Apostle Paul refuted this nominalist view and said that he spoke as an eyewitness. Many a believer will say that, then, what remains of 'religion' is nothing more than a horizontal psychological, sociological, and folkloric event, without any contact whatsoever with a reality that transcends man.

For a number of employees at the University of Leuven, the laying on of hands is apparently anathema. Perhaps this also applies to all paranormal power emanating from a dynamic religion. But then one might as well reason further and say that the god standing behind this is equally powerless and unreal. In that case, however, it seems that that traditional Catholic university has evolved into an institute of disbelief.

37.6.3.3. Science and chance

That chance plays a profound role in life is accepted by some people, but emphatically refuted by others. Let us briefly examine this. Let us begin with an example. A train traveling at an average speed of 100 km per hour will, under normal circumstances and after an hour of travel, be 100 km away from its place of departure. That is predictable and therefore no coincidence at all. Let us broaden this simple example with a second one. Let us imagine a block of ice breaking off from a glacier at the North Pole and beginning to drift into the ocean. Now, if one possessed all the necessary and sufficient data, one could calculate its trajectory from the moment the glacier broke off until it had completely melted. We are thinking here of, among other things, its weight, the wind direction, the salinity of the water, the temperature of the ice, the water, the air, the Gulf Stream, the Earth's rotation, the phase of the moon...

Let us, along with the iceberg, also have a ship depart, for example from Southampton, on April 15, 1912, and let us also call that ship the 'Titanic'. The route of this ocean giant can likewise be calculated if one knows all possible factors: the power of the engine, the ocean currents, the weather conditions, the position of the rudder, the course to be sailed from departure to destination, and so on. We can call the collision of the ship with the iceberg

a coincidence. We do so because, from our limited perspective, it really seems coincidental. Indeed, we do not possess all—not even all—the required data.

Objectively speaking, all of these play a role, albeit unbeknownst to us. Anyone who possessed all this information—which is rarely granted to a human being—would realize that the collision had to happen. Therefore, in the totality of reality, it is not a coincidence that it ended disastrously, but rather a necessity. Just as the train in the first example had to arrive on time. However, we call the collision a coincidence because, from our very limited perspective, we do not know all the necessary and sufficient conditions that led to the collision. By appearances, a coincidence seems to be an interpretation on our part, intended to represent a confluence of circumstances unknown to us, but it is essentially a determined process. Objectively speaking, ontologically, interpreted within the totality of reality, coincidence therefore does not exist. Practically speaking, however, there are so many, so incredibly many elements, known and unknown, that act upon us and that have an influence on our way of being and on our actions.

37.6.3.4. *Science and fairy tales*

A story is the theory regarding an event and requires at least two consecutive events. For example: “I arrived there and saw her.” Similarly, fairy tales are one specific type of story. In them, I can tell, for instance, that a fairy transformed the pumpkin into a carriage and turned some mice into horses that could pull the carriage. Finally, the girl in the clogs was also transformed into a princess. If we look at this rationally, there is not a single element that explains how all this can happen. It occurs purely by chance. Now, if world-renowned biologists explain life and the various evolutionary stages as a random occurrence, then that is analogous to the 'explanations' of the events in our fairy tale.

An inorganic nature contains no factor within itself that can lead to the origin of life. Whoever explains the various phases of life as chance tells us a story with a fairy-tale nature. Life cannot possibly be explained from an inorganic nature. From that which is lower, the higher does not arise spontaneously. If one adheres to one-sided knowledge, or in the case of the Titanic, to a single course of events and disregards all others, then one can say that there is chance. That has to do with the limitations of our knowledge. But in the totality of reality, viewed metaphysically, as integral knowledge, pure chance exists nowhere. Everything has its objective reason, in any case. Yet, given the enormous complexity of life, we rarely know that reason. We simply have too little information at our disposal for this.

One can conclude from this that when rationalism excludes, for example, God from the story of the evolution of life, this rationalism condemns itself to telling a fairy tale.

37.6.3.5. *Western psychiatry or ethno-psychiatry*

When ethnopsychiatrists—psychiatrists familiar with the beliefs and customs of other cultures—are confronted with psychological problems specific to traditional cultures, they find that Western psychiatry is barely capable of solving them. On the contrary, our Western psychiatrists are repeatedly confronted with the limitations of modern 'rationality'. Here is what ethnopsychiatrists themselves tell us about this ¹¹⁸: “Let us state the situation clearly: Western psychiatry has proven incapable of safeguarding the mental health of members of traditional societies, both in the homeland and in the countries to which they have emigrated. This is an observation. But the conclusions are far-reaching.” As it stands, more than eighty percent of the inhabitants of our planet resort to traditional therapeutic techniques, such as shamanism or techniques associated with their religion. And this has to do with invoking the help of healing subtle beings and forces to neutralize evil. Every religion has its prayers and rituals for this. And that simply does not belong to the realm of the exact sciences.

With all this, we wanted to emphasize that science and religion each have their own domain. A form of science that makes religious statements oversteps its boundaries and condemns itself to an ideology. A religion that reduces itself to science does the same.

37.6.3.6. *Science and the human aura*

The Bible mentions that Jesus was transfigured on Mount Tabor. During his earthly life, he showed his subtle body to some apostles. In *Luke 9:28ff.*, the evangelist describes that transfiguration: “Jesus took the apostles Peter, John, and James with him and went up a mountain to pray. While he was praying, he changed his appearance and showed his subtle body. It was dazzling white.”

In everyday life, this body is hidden by the biological body. Although not physically or biologically perceptible under ordinary circumstances, such a body or aura is nevertheless, according to the testimonies of clairvoyants, just

¹¹⁸Tobie Nathan, *Psychanalyse païenne (Essais ethnopsychanalytiques)*, Paris, 1988. And T. Nathan, *le sperme du diable*, Paris, 1988, 13. See also: Course 5.4. Special issues in cultural philosophy p.24.

as real. In Jesus' case, his aura, his glorified body, as a divine person, must have been overwhelming.

The term 'aura' has already been mentioned several times in this text. In the Hylisch pluralistic view (3.6.), the human biological body is surrounded by a series of subtle layers that become increasingly ethereal towards the outside, which together constitute the aura. As stated, some claim that this aura can be felt and even 'seen' in a clairvoyant manner. Many can already catch a glimpse of it in soft light and against a single-color background. A specific form of aura photography claims to be able to capture its colors. Also well-known is the so-called Kirlian photography.

Jean Lerede ; *What is your suggestion* ¹¹⁹? writes regarding this form of photography: "Since 1949, and thanks to the device perfected by the Russian S. Kirlian (1898/1978), the Soviets succeeded in capturing the aura and its surprising changes in photographs, first in black and white, later in color. In May 1975, we had the privilege of attending the first international congress on parapsychology and suggestology of the West in Los Angeles. Dr. Thelma Moss , from the University of California, showed us about a hundred astonishing color photographs of auras. We were also shown a color film made at the neuro-psychiatric institute of the University of California. This film showed in a moving way the uninterrupted flow of energy emanating from every object, from every plant, from every animal, and from every human body. It also became clear from the documents shown at the congress and the accompanying explanations that the color, the shape, and the coherence of the aura in be in direct accordance with consciousness. Fear, anxiety, joy, calm, anger, hatred, benevolence and love—from now on, all these feelings can be photographed."

To observe something of that aura in a strictly scientific manner, we ourselves experimented with light interference. Let us summarize this briefly. If one throws a stone into still water, a number of expanding concentric circles form. If one throws two stones into the water simultaneously, two series of concentric circles will increasingly encroach upon each other. Where a wave crest of one series meets a wave crest of another series, the wave is twice as high. Where a wave trough of one series meets a wave trough of another series, the wave is twice as low. Where a wave crest of one series meets a wave trough of another series, or conversely, a trough meets a crest, they cancel each other out and the water remains at its original level.

¹¹⁹J. Lèrède, *Qu'est-ce que c'est la suggestologie?* Toulouse, 1980, 42.

A similar phenomenon occurs when using sound-cancelling headphones. In this case, the sound wave is split into two partial waves. The second wave is then delayed by half a wavelength, after which both partial waves are reunited. Each peak then coincides with each trough, so that both waves cancel each other out and the result is silence.

We have applied the same principle with light waves. As is perhaps known, there are two thousand waves in one millimeter, something that requires extreme precision from such a setup. If one performs this experiment meticulously, one obtains the remarkable result that light added to light produces darkness. In such a well-tuned setup, therefore, one sees... nothing. However, that interplay of those two partial waves—the darkness—is extremely subtle and disturbed particularly quickly. If, for example, one places a finger in the light path, the image remains predominantly dark, but just around the finger a thin, luminous band appears. If one then moves the finger gently back and forth, this band lags behind slightly, just as one gently moves a match flame back and forth. Apparently, therefore, it is not a diffraction phenomenon, and the light is slowed down somewhat as it passes through the first and least rarefied layer around the finger. As a result, the destructive interference cancels itself out at that location, and a yellow band appears. The yellow color around the finger is therefore not an auric color, but the color of the chosen light source. In this case, that is yellow. We assume that with this method, a paranormal phenomenon—a first layer of the aura consisting of many increasingly subtle layers—leads to a physically observable result for everyone ¹²⁰. Perhaps these experiments can be expanded further on a professional level.



¹²⁰See the viewer tab (2) on this website.

37.6.4. From then and now : our 'sacred history'

Some may still remember the 'sacred history' education we were presented with in our youth. From our wooden school desks, we listened attentively to the many impressive stories from the Old Testament. We learned how Moses received the Ten Commandments from God on Mount Sinai, but that the people did not live by them at all. Whereupon God caused it to rain for days and a flood submerged the land, something that destroyed almost all life on earth. Only Noah and his family survived this disaster in their floating ark. We also learned how, even later, the cities of Sodom and Gomorrah were destroyed by a flood of heavenly fire. And all this because God's people disregarded His laws.

With growing amazement, we heard how Daniel was unjustly thrown into the lion's den and emerged miraculously unharmed. Just imagine, the lions behaved towards him like gentle lambs. For a child, these were impressive stories that captivated you and that you could not simply dismiss. We learned how God led his people through all this and made 'a covenant' with them. That last part, 'a covenant', was not a simple word for a child's mind, but we understood that it had something to do with an agreement between God and people. In doing so, God gave them his life force, but expected them to keep his commandments in return. We also remembered that successive prophets predicted that this old covenant would be replaced by a new and better covenant with the coming of Jesus. And all of this made a deep impression during our youth. Our childhood years passed.

Having grown older, we noted with some nostalgia that our younger generations are hardly familiar with these stories anymore. Their interests lie in entirely different fields. So be it. But deep within us, that sacred history still gave us a firm foothold. How we could put that into words with childlike simplicity, we did not know then. Now, decades later, it might read something like this: "It is so good to know that this world does not and never will have the last word, but that there exists another, better, and higher reality that far surpasses our wretched material world. That is called 'metaphysics.' And this text wishes to bear witness to that as well."

O. Willmann (1839/1920), * *Geschichte des Idealismus* ^{121*}, outlines the essence of Christianity. He mentions the great moments of 'sacred history', as it was called. There is sacred history that precedes and prepares for the

¹²¹Willmann O., *Geschichte des Idealismus*, 3 Bde, Braunschweig, 1907-2, II, 9.

coming of Jesus; there is the entry of 'salvation' into time with the public life of Jesus ; and there is the continuation of that same 'salvation' into the supra-temporal sphere. In addition, there is also a 'historical'—an earthly or secular side that unfolds in time.

Salvation history is first and foremost the history of upbringing. God educates with an eye to the future. It is then clear, however, that beyond the profane history we all know, there is also a sacred or consecrated history. Two forms of history, and thus of evolution, overlap: a visible one and an invisible one. Both have points of contact. For instance, when Yahweh addresses the people through His prophets in concrete historical situations. “Thus speaks Yahweh,” is the explanation. In this way, Yahweh creates salvation history and guides it. He creates the entire reality, including man, and grants him far-reaching autonomy. Through wrong choices, man distances himself from God and from His life force, whereupon God sends a helper: His son Jesus , born of the Virgin Mary. The Bible recounts that Jesus suffered, was crucified, and was buried. Immediately thereafter, He “descended into hell” and rose again after three days. Later, He ascended to heaven. On Pentecost, God sends us the Holy Spirit. Finally, Jesus will return in glory at the end of time to judge the world. Behold the great points of contact between sacred and profane history.

While a person leads his earthly life, he simultaneously evolves in a sacred manner. This evolution can be constructive or destructive, depending on the ethical qualities he realizes or neglects in life. We have insight into our profane way of life, but hardly any, if any, into our sacred evolution. It is therefore so remarkable that mantically gifted individuals do have insight into the sacred level of their client. It seems like a contradiction, but viewed in this light, they know us better than we know ourselves.

37.7. Hans: “From today, you are in my prayer intentions .”

37.7.1. Eating a piece of paper

Nathalie is visiting Hans, a theologian, at the miracle museum. He shows her several pictures attached to one another, just like a number of perforated stamps are attached to each other. All the pictures are identical and depict an image of Mary with the baby Jesus. Hans explains that in the past, if a believer had a medical problem, he would, for example, tear one off every day and eat it as if it were a pill. People believed it helped. “Yes, that’s how it went. That practice has disappeared now,” he concludes. To which Nathalie replied: “I would eat the whole book if only I could walk.”

37.7.2. The medicine... or the prescription

To the archaic mentality, the usage mentioned above is not so surprising. It is a variant of 'similia, similibus'. What resembles something else shares in that life force. There is similarity, and therefore also coherence. The radiance of Mary and Jesus, for those who can sense and see it, is overwhelming. Therefore, their image is too. Hence the good radiance of the icon of the Trinity (13.3.), painted by Rublov. Hence also the fundamentally good radiance of religious images and objects, or of centuries-old churches and chapels.

The following story illustrates that similarity and connection in magical thought. J. Gabet et E. Huc , * *Souvenirs d'un voyage dans la Tartarie, Le Thibet et la Chine pendant les années 1844, 1845 en 1846**, ¹²²describe the healing practices applied there at that time. We quote. “ The lama is simultaneously doctor and pharmacist. Mineral chemistry plays no part in the composition of the medicines he uses. The remedies consist of finely ground plant ingredients or herbs. These are soaked in water and then kneaded into pills. If the brought-along supply of pills runs out, the lama-physician knows what to do. He writes the name of the medicine on a scrap of paper in Tibetan letters, moistens it with saliva, and rolls it into a small ball. The sick person swallows these balls with as much confidence as if they were real pills. Either swallowing the medicine or the name of it on a piece of paper amounts to the same thing, so say the Tatars.” So much for this excerpt.

In the view of the Tatars, both the pills and the name refer to the same reality: in this case, the healing energy that is contacted through them. One notices the connection through the similarity of the name. The name represents the healing energies and also evokes them. It reminds us somewhat of Platonic theory of Forms. For Plato, an idea is a reality that exists objectively in the other world. The same applies to gods, spirits, and even concentrated thoughts. We have already encountered this in abundance. But here is more.

The scrap of paper, rolled into a ball, contains not only the name of the healing herb, but also the saliva of the lama. The medicine is therefore a

¹²²J. Gabet et E. Huc , *Souvenirs d'un voyage dans la Tartarie, le Thibet et la Chine pendant les années 1844,1845 and 1846*. Intranslation: Huc ER, Dwars door Mongolië, 1953, Nijmegen, De dome.

carrier of a double occult energy: on the one hand, the energy present in the herb itself, and on the other, that of the physician himself. Through his saliva, he invests a part of his own subtle life force. Should the radiance, the aura of the lama, be very poor, the medicine loses its potency. According to experts, the same applies in our time when the pharmacist's radiance is flawed. The effect of the medicine is then less powerful. Jesus also used saliva, as a carrier of his energy, in the healing of the man born blind. We will return to this shortly (7.3.2.).

This practice is well known among the Bedouin. We refer to Bertold Stokvis , **Psychologie der verbeelding en autosuggestie** ¹²³. Stokvis states that when a classically trained physician prescribes a medicine, the suggestive element is unavoidable. With the prescription, the patient receives something originating from that physician that is 'realized' in the form of a medicine. Thus, the patient swallows a portion of the purely chemical components of the medicine. Yet, psychologically speaking, he or she takes in something that embodies the personal knowledge and mental faculties of the physician. In addition to the biochemical and biological effects of the medicine, essentially the same process takes place as with the Bedouin who once swallowed the paper on which a European physician's prescription was written and recovered as a result. In doing so, the Bedouin merely repeated what the sorcerer who exorcised the demons had taught him. This magical disposition, which still exists among some indigenous peoples, can be found here as well. In addition to the pharmacodynamic effect, one speaks of a psychodynamic effect of the medicine. One can speak of 'fetishism' here (7.4.). First of all in the ordinary psychological sense: the patient experiences something of the doctor in the medicine or in the prescription and 'venerates' it. Just as a lover 'venerates' a small gift from his beloved, because it contains something of the beloved.

However, the term 'fetishism' can also be applied here in a religious-historical sense: the 'fetish' contains occult life force and is therefore 'power-bearing'. Thus, the charged object can radiate a healing life force and can, for example, be worn as an 'amulet' that wards off evil and brings good fortune. The physician's emanation is therefore not insignificant. If he radiates well, he strengthens the biochemical and biological effect of the medicine; otherwise, he actually works against the healing process.

¹²³Stokvis B, Psychology of Suggestion and Autosuggestion, Lochem, De tijdstroom, 1947, 33.

37.7.3. On quantity and quality

37.7.3.1. A quantitative increase, and a qualitative leap

We wrote that magic has to do with manipulating fine dust. Let us delve deeper into this. We begin with the following statement: “Every quantitative increase or decrease leads to a qualitative leap.”

Let us illustrate them with a few examples. Consider a balance scale as shown below. One can continue adding weight to one side, for example in the left pan. That is the quantitative increase. Seemingly nothing happens for quite some time. But a moment later, the balance suddenly tips over. That is the qualitative jump.



Or again: a block of ice remains ice even as the temperature rises, until the boundary of 0°C is reached. Then it begins to melt. If we subsequently heat the meltwater to 100°C that point, and only then, does the water begin to boil. One notices the gradual (quantitative) increase in temperature, and the (qualitative) leap that follows: the ice becomes water, water becomes vapor.

37.7.3.2. Quantity and quality in magical work

When a thought, or more precisely, a content of consciousness, is sustained long enough (quantity), the resulting bundle of energy cells acquires its own independence (quality) and can then leave the aura as a constructed thought and move freely through space. There it wanders around in search of vibrations of the same kind (*similia similibus*). Now, when another person harbors similar thoughts, his aura opens up and he absorbs those wandering thoughts into his own aura. This is almost always an unconscious process. The person believes that it is his own thought that inspires him and he does not realize that it comes from outside him. Let us recall Dr. Tavernier, who unconsciously, as if it were her ultimate inspiration, had a woman pick a geranium (3.1.1.).

This should once again emphasize the importance of keeping our thinking and thoughts on the right track. For example, anyone who dwells too much on sadness and adversity will eventually attract this. Those who

cherish cheerful and joyful thoughts will unconsciously reinforce them almost constantly and even radiate them. It seems like a kind of divine judgment (10) or a so-called Matthew effect. Indeed, we read in the Bible (*Mt. 13:12*): “Whoever has, to him will be given, and he will have abundance; but whoever does not have, even what he has will be taken away from him.” We will return to this later. That sustained thoughts can even gradually create a form of life is illustrated in the following two stories.

At the healing of the man born blind (*Mark 8:22-25*) Jesus performs specific magical, power-charged actions (3.4.). Mark writes: “Jesus took the blind man by the hand and led him outside the village. He put some saliva on his eyes, laid his hands on them, and asked: ‘Do you see anything?’ The blind man began to see again and said: ‘I see people; they are just like trees, but they are walking around.’ Then Jesus again laid his hands on the eyes of the blind man. He opened his eyes wide and was healed; he saw everything very clearly.”

Let us observe: when the man born blind sees people during his healing process, “just like trees,” Jesus knows that (the qualitative leap) the healing has not yet been fully achieved, and so He continues the healing process (the quantitative increase). He adds even more subtle energy by laying hands on the blind man, and continues this until the latter says that he now sees “everything very clearly.”

As an illustration of such a magical process, let us also refer to *2 Kings 4:32/37* (3.4.), where the prophet Elisha brings the deceased child back to life. “He prayed to Yahweh, lay down on the dead child, eye to eye, mouth to mouth, hands on the boy’s hands. He remained bent over him until his flesh became warm. Then he walked back and forth in the house. Bent over the boy again, seven times. The child’s soul returned, it revived.” It should be clear that through these actions, subtle life force, ‘holiness’, passes from ‘healer’ to ‘victim’ each time. In this Biblical passage, even up to seven times.

In this context, let us mention what follows. In **L’Extériorisation de la Sensibilité**¹²⁴, A. de Rochas recounts the following story of a certain Grubelius: A woman giving birth for the first time falls into a deep swoon. She is considered dead. Her devoted helper rushes over, lies on top of her, and blows into her mouth until she regains consciousness. The doctor who witnesses this asks her where she obtained this remarkable method. She

¹²⁴ De Rochas A., *l’extériorisation de la sensibilité*, Paris, Pygmalion, 1977.

replies: “I saw it applied in Altenburg. I know that midwives often bring newborn babies, who appear dead, back to life in the same manner.” Thus, one sees the analogy with the two previous texts: the qualitative increase of life force, of 'holiness', to the qualitative leap: saving the mother's life. Anyone who does not possess the necessary subtle energy naturally achieves no result. It is not a matter of an exclusively mechanical process. For instance, a ventilator may well add oxygen, but not that typical subtle energy. The 'occult status' of the dedicated helper must have been such that she possessed sufficient energy. And that is certainly not the case with every helper or midwife.

De Rochas, oc, 13/33 relates that a certain Dr. Gilbert suffered from a nervous disease and was struck by very painful attacks every day at specific hours. One of his friends remembered Eliseus's actions, laid himself upon him, with the result that each time the sick man transitioned from a very painful condition to an inexpressible sense of well-being.

37.7.4. A fetish

37.7.4.1. Making a fetish.

WH Gmelig Meijling / Wim Gijsen, * *The aura, the radiance of man, animal, plant, and stone** ¹²⁵tells us the following: “It is indeed also possible to charge an object—for example, an amulet or talisman, but also a geographical location, a spring, a grave, or something similar—by having a holy person deliberately influence such a place or object with their positive energy. That energy remains in place and can be experienced by others as a positively active force. What believers do not know is that they themselves, through their faith and their positive attitude, strengthen that influence, whereby that force acquires durability as long as that veneration lasts.” If we rewrite the term 'holy person' as 'person charged with power,' then we have a more neutral meaning that can be applied for both good and evil. We have already encountered that procedure repeatedly.

Religious specialists usually do not dwell on the method of creating a fetish. Let us give the floor to Julia Pancrazi , **La voyance en héritage** ¹²⁶. Here is how she tells the story as a seer-fetish maker. The fetishes, or talismans, were made in secret at our home. When I was still little, the door was slammed shut in our faces. For hours, my mother and her sister, in deep

¹²⁵WH Gmelig Meijling / Wim Gijsen, *The Aura, Radiance of Human, Animal, Plant and Stone*. Ankh-Hermes, Deventer, 1975, p. 32.

¹²⁶Pancrazi J., *La voyance en héritage*, Paris, Filipacchi, 1992, 90, 164.

silence, drew their fluid (note: life force) into the objects, which were then supposed to serve to bring good fortune or ward off evil. Once, as a child, I was able to see these mysterious objects. I believe I was about ten years old at the time. One afternoon, I dared to pull the drawer open. I saw only a few grey pebbles with white veins in them. To me, that didn't seem like anything special. Later, I learned that these stones came from Saudi Arabia and Yemen. The women of my family always found a network (note: a 'way') through the sailors in the port (note: of Marseille). My mother or my aunts gave a fetish or talisman to every man leaving for the war, whether a relative or an acquaintance. Naturally, everyone mocked them. Nevertheless, not a single one of them left their own stone at home. They all returned.

In 1914, Raphaël (note: her father) was called up with the mobilization. My mother made fetishes and talismans for him. These are small pouches filled with stones and powders. He sewed them into his jacket. My mother did not see him again until December 1918, a month after the armistice. Every letter she sent him, she showered with kisses and carried on her heart all night long, to charge it with her fluid. In this way, she renewed the fetish. It never left him for a moment during those four years. My father was wounded only once, and even then only slightly in the right foot.

That the writer saw the stones as a child is wrong. Why? Because fetish material is not supposed to be seen, except by those who make fetishes and by those who wear them. However, the child was also gifted herself as a future seer-fetish maker: that saves the imprudent view. Incidentally: the more one shows such a 'treasure' to others, the more a talisman loses its life force, of course.

37.7.4.2. *In quiet concentration*

Let us observe the silence in which the mother and her sister allow their fluid to soak into the objects. That form of concentration or 'mania' is a prerequisite. The one creating a fetish for someone must first 'see' mantically where and when, for example, mortal danger threatens. It is a form of 'premonition'. Only then does the magical work begin: subtly influencing the premonition and adding energy to the materials until the course of events is altered in a favorable direction. In this way, adapted life forces penetrate the perceived danger and neutralize it. It is a magical form of intense positive thinking. The one creating a fetish must unconditionally possess a great deal of life force, *dunamis*, *virtus*, 'holiness'. An exhausted seer sees nothing and cannot charge an object as long as her fatigue persists. If she behaves

unethically, her ability also weakens. If, for example, she has a small dog that she regularly beats, her clairvoyant ability will diminish.

Charging a fetish so that it works properly is extremely difficult. If a soldier takes it to the front, the maker will, at a certain moment, mantically see the soldier confronted with death, for example. Then the stone demands extra energy from the charger(s) to ward off this misfortune. Warding off this evil can take hours, indeed days. Just as the reverse process, wanting to cause harm, can take days or even weeks. That is what the testimony of "Hexe Petra " taught us. Let us also note the ambivalent reaction of men: their honor prevents them from admitting that, deep down, they believe in it somewhere. No one has left their fetish at home. We still observe this ambivalent behavior today.

There is no subtle energy without subtle beings, who are precisely its carriers. This implies that such gifted women (and men) possess the ability to enclose spirits within those objects. In this respect, a magical fetish differs from what is called 'fetishism' in psychology. In the latter case, it concerns a purely profane veneration of an object. For instance, a man in love may venerate a photograph of his beloved for the sake of the resemblance, or lovingly cherish an object belonging to her for the sake of the connection with his beloved.

37.7.4.3. *Shifting the blame*

Let us ensure that the seer 'sees' what is about to happen. Pancrazi continues. "I knew that Bastien (note: her husband) would return from the war. To begin with, he joined his army unit in Corsica. After that, I heard nothing more from him. Before his departure, I had made my first fetish for him. I took two of those little stones for it. My mother always had them in stock. I did not know the name of those stones. I added a few grains of salt and pieces of oak leaf. Things known for their beneficial effects. I then remembered my mother's advice: "Julia, sew all this into a small pouch. But above all, do not use nylon or colored fabric, because they prevent the 'waves' (note: the life force) from passing through." So I chose the simplest option, a small piece of white cotton, and entrusted the whole thing to Bastien, so that he would carefully incorporate it into his jacket.

At first, he scoffed at it. He did not believe in seers or so-called occult sciences. Going to war with a talisman was, to him, 'sorcellery,' witchcraft. I had to fight hard to get him to accept the talisman. But the facts are there. Much later, he let me know that he had never discarded the talisman. During

all those long years he fought at the front, that fetish had become an obsession for him. He incessantly felt the lapels of his collar to ascertain whether the talisman was still there. One day, just once, he did not find it immediately. He turned his entire tank upside down, from the floor to the turret, through the shell storage area. His comrades laughed at him. Then he turned his vest inside out to sniff through the reverse side of his collar. The fetish was, in fact, still there. But he was only able to get hold of it a few hours later at the clinic. For during the few minutes that he had taken off his 'treillis' (note: a garment in camouflage colors), several German shells had fallen. One of them struck his tank. Inside the tank, pieces of sheet steel flew in all directions. One of them wounded him in the right foot, just as it had done to my father thirty years earlier.

So much for the story. Let us consider the title of Pancrazi's book: '*La voyance en héritage*', "inherited clairvoyance". There is a connection through the family tree in the female line. But her husband Bastien sustains a minor foot injury "just like his father thirty years earlier". This also points to a curious inheritance through the male line. Something that reminds us again of Szondi and his 'Schicksalsanalyse' (2.5.).

37.7.5. A daily prayer

M. Van Gestel, **Mijn kind ziet meer**¹²⁷, quotes her daughter. "Mom, there is so much sadness here on earth; if I could give it a color, the earth would be brown-black. That other world is yellow, white-yellow. Yes, I get it. And now it is about bringing some of the yellow from the other world here on earth. To pass the yellow on to the people."

- "Will it never run out?"

- "No, there is infinitely much yellow and you may always receive it again".

Thus spoke the six-year-old clairvoyant Marieke, who, at her childlike level, articulated something of the Platonic world of ideas she experienced.

It should have become clear by now that prayer is particularly important for the believer. He or she wishes to constantly protect him or her against the many dangers that malicious beings or jealous people wish to inflict upon him or her. Or, if he or she is not particularly concerned with their conscience, they invoke malicious beings to achieve what they wish to achieve in life. Below we provide some prayers that concern the supernatural realm and run parallel to salvation history. Experts tell us that these are

¹²⁷Van Gestel M., *My Child Sees More. A Mother Tells About Her Paranormally Gifted Child*, Deventer, Ankh-Hermes, 2000, 60.

powerful prayers, which means that they do not fail to have their effect in the subtle world, and they advise us to memorize them. During many 'lost' moments in life, they will then always be available, or can be silently reviewed just before falling asleep. We provide them below.

Morning Prayer -- You, Lord Father, Son, Spirit, are the creator of daylight. You alone, in Your eternal wisdom, have established order in the darkness of the universe through the sun, the moon, and the other celestial bodies. With great reason, therefore, we praise Your great glory.

Jesus' Conception -- A high angel was sent from heaven. He announces the glad tidings to Mary. When he saw how, within her virginal body, God the Son was forming Himself, he was speechless with amazement, whereupon he suddenly cried out: "Hail to you. For your sake joy will break out everywhere. The curse that has weighed upon us since the Fall in the earthly paradise is being removed by your divine motherhood. Rightly we say emphatically every day: Glory to the Father, the Son, and the Holy Spirit, as it was in the beginning, now, and always, and in all ages."

Jesus' birth -- Bright and clear on Christmas the light of your son dawns, eternal Father: for his coming to our earth brings gladness and joy. Thanks to Him we become children of his eternally shining glory. – To Him be all our thanks.

A first resurrection -- You sympathized with his sisters, who mourned their deceased brother Lazarus, whom you called your friend. Therefore you command the tombstone to be rolled away. Loudly you call to him: "Come forth." Thereupon the bolts of death shatter. He who has already been buried for four days rises from the dead. Thus you have established faith in your and our resurrection. To your miraculous power be all honor.

Bread and wine . -- At the table with your own. Suddenly you reveal the full secret of your incarnation: Eat the bread that establishes eternal life, Drink the wine that holds divine life within itself. This bread is my body and this wine is my blood. Repeat this, but do not forget my humiliation and my glorification. To You be all honor.

Descent into Hell -- In a divine manner, You, Jesus, descend into the underworld. Immediately, the subterranean realms are flooded with Your resurrection light. Dense darkness dissolves. People, dead since the very beginning, are set free. All cry out: Praised be You, Jesus, our Savior.

Easter -- Jesus has risen from the dead. Through his dying, death is kept at bay. Through his rising, He establishes our coming resurrection. The heavenly realms rejoice overflowing with joy. With good reason. The earth is overjoyed, with good reason. The underworld realms celebrate a light. With good reason. The entire universe, the visible and the invisible, celebrates. For You, Christ, have risen from the dead. To You be our thanks, Lord, for through your rising you are the true life of us all.

Ascension -- On the Mount of Olives. The inhabitants of heaven are experiencing something unusual. The invisible rulers tremble around the earth. The entire underworld is shaken. For Jesus is speaking with his own, yet suddenly, in a cloud, a throne forms and the heavens open up in all their splendor. Look. Carried by a cloud, the risen Lord ascends gently. Immediately it is abundantly clear: above all cosmic powers, even the highest, he is the Glorified One. – “Who is this man?” ask the rulers. He is more than merely a man. He is the God-Man, judge over all that lives and all that dies. Glory be to You, the Glorified One.

Pentecost -- Just listen. Those apostles over there. They do not know a single foreign language, and yet we hear them recount God's miraculous deeds in a language that is our own. But, they did not know this; Jesus had promised it to them: a sea of fire had come down, spreading out as if there were tongues of fire within it. Your light, O Holy Spirit, has illuminated the entire globe ever since.

Evening Prayer -- Soon we will lie in bed, Father. Shield us from all the fear that the night brings with it. From every plot that becomes possible in the darkness. From every satanic inspiration and influence in our deep night dream. Remain near to us, Father, even in our deepest sleep. – To You be all honor, Father, and all possible thanks.

So much for these prayers. We will return to Christian prayer later in the text (9.6.2.).

37.8. Nathalie : Have I been such a bad person in my previous lives?

37.8.1. A continuous interaction

We defined man as a citizen of two worlds: a profane and a sacred one. With Fortune, we discussed on the one hand the 'personality' of a human being, new in every incarnation, and on the other hand his individuality

(3.9.). The latter concerns his 'fundamental tone' or 'occult status', which encompasses his entire developmental history over many lives. To the seers who live in friendship with God, a human being, with his entire evolution, is like an open book. Although most of us hardly realize it, there is nevertheless an incessant interaction between the 'foreground', the profane world, and the 'background', the sacred world. But equally, personality and individuality influence each other. This can be for both good and evil. The life of every individual human being, taken in its totality, is influenced by an enormous number of factors, factors of which we are rarely or never aware. Life is therefore, in its totality, quite complicated.

37.8.2. You bring my sins to remembrance.

1 Kings 17ff recounts the story of the prophet Elijah . He lived with a widow. Her son became so seriously ill that he died. Whereupon the woman said to him: “What am I to think of you, man of God? If I am right, you came to live here to expose my sins and immediately cause my son to die.”

The woman's preconceptions are certainly remarkable. She apparently sees a connection between the prophet's dwelling and the death of her son as a revelation of her sins. In a way, 'something' within her knows that evil rests upon her. What evil, that is not immediately clear to her. Perhaps it has to do with her karma, evil committed before her birth. She is also aware that a man sent by God, in this case the prophet Elijah , exposes the evil within her in an accelerated manner and causes it to work through. As a sign of this, her son dies. A “man of God” apparently reveals this simply by being present somewhere.

Suppose that two people who do not know each other cross paths on the street, or are not too far apart in a restaurant. Let us assume that one lives in friendship with God and has a large and beautiful aura. The other is, for example, a criminal with a predominantly dark brown aura. When they are in each other's proximity, their respective auras behave like communicating vessels. They mix to some extent. The man with the light aura absorbs dark spots; the man with the dark aura absorbs light spots. Both continue on their way, but both bear the consequences. The man with the luminous aura will feel this acquired harm in the lower back as a weary pain and will have to process it. In extreme cases, this can well be accompanied by fever and take several hours or even days. The man with the dark aura will, again in an extreme case, absorb so much 'light' that his occult infrastructure is not equipped to handle it. As a result, his biological body can become ill. This can even be life-threatening. Of course, things don't always have to move so fast.

After this explanation, we return to the prophet Elijah and the widow. Elijah reveals the woman's evil, even if unconsciously, and draws it within himself. The woman, in turn, absorbs an excessive form of holiness emanating from the prophet. Something in her deeper soul knows that this 'charge' is too great for her and therefore dangerous. An occult taboo was thereby transgressed and will manifest itself. And this not only for her but also for her child. It is taken from her. Both undergo judgment. Hence her question: "Man of God, have you come to dwell here to reveal my sins and immediately cause my son to die?" Elijah prays fervently to God that she will not be punished for offering him hospitality. Something God responded to and provided the prophet with the necessary energy to bring the child back to life.

*La Bible de Jérusalem*¹²⁸ addresses this Bible text and states that Elijah's dwelling in the house is interpreted by the woman as an 'apokalupsis', a revelation. Through his presence in the house, her unconscious sins can be exposed and the taboo works itself out. Therefore, the woman interpreted the death of her child as a revelation of her sins. This Bible story can also illustrate the importance of prayer. If the widow were to pray to God regularly, her aura would lighten, and the contrast between her 'charge' and that of the prophet would become increasingly smaller. Eventually, this contrast can become so minimal that an energy exchange between the two charges can occur without too severe consequences, limiting itself, for example, to a brief illness or even a vague feeling of unease. Let us recall here the harm one can contract by staying too long in a tourist center, and the repercussions one may experience from this (see further: 11.1.).

37.8.3. Your sins are forgiven.

Let us briefly summarize the story of Elijah and the widow. The prophet prayed to God for help. As a result, he received extra life force. In a magical ritual, he lay down three times on the child, thereby enabling him, as a mediator, to transmit God's life force to the child. The child's soul returned and it revived. Whereupon the woman said to Elijah: "Now I know that you are a man of God and that therefore the word of Yahweh in your mouth is truth." Thanks to the prayer, Elijah's magical intervention, the subtle body of the child, which was leaving the biological body, can be called back into this body. This is then a kind of 'resurrection' from an impending death. Even today, ethnologists or missionaries can hear such phenomena recounted in non-Western countries (4.10.).

¹²⁸La bible de Jérusalem, Paris, Les éditions du cerf, 1978, 397.

From an occult perspective, and this is essentially much more important, the sins of the widow and her son have been forgiven. Their burdened occult status was accepted, purified, and raised to a higher level. The old Mechelen Catechism called this higher level "the state of sanctifying grace." Elijah's method is reminiscent of the healings Christ performed, during which He also repeatedly said afterwards: "Go in peace, your sins are forgiven." With this, Jesus also establishes a connection between, on the one hand, ethically committed evil and its impact, in a form of misery, on the biological body. But on the other hand, this also clarifies that along with the biological healing, Christ has also drawn the occult evil into Himself. Actually, it should be stated in the reverse order. Because Jesus has drawn the occult evil into Himself, He restores harmony in the higher, finer vehicles of the sick (or the 'possessed' by evil) human being, which has an impact on the biological body, which is healed.

Christ could, of course, also limit himself to the healing of the biological body. But then the higher vehicles would remain 'unhealed'. And the healing would remain limited to the natural level of reality. That was not his calling. Ethically, man remains unchanged. Later, or in a subsequent incarnation, the ailment manifests itself again. The purification does not reach the all-important supernatural level. But then there is no 'conversion' either. The old 'self' is then not exchanged for a new 'self'.

The modern, and perhaps even more so the postmodern, person does not like to hear of 'sin'. Since Nietzsche, virtue, along with all other ethical values, has been devalued, stripped of its worth. And yet: where sin is the moral evil, there is, for example, illness or an emergency situation and everything that deviates from God's ideas, the physical evil that, according to the Bible, ultimately springs from sin.

Both forms of evil, the moral and the physical, are inseparable in their hidden, occult background. That is the reason why, for example, the Byzantine liturgy begs for forgiveness of a moral evil where healings of a physical evil are at stake. After all, sin, with its aftermath of physical ailments, amounts to a weakening of our natural, extranatural, and above all supernatural life force.

From these presuppositions, one can also consider medical interventions, for example. If a person does not arrive at a deeper reflection on life in the process, and the healing process, as is usually the case, remains exclusively limited to the biological level, then essentially nothing has improved in the

soul-depths of that person. The ailment may then resurface later, possibly in a subsequent incarnation, or in the time between two incarnations. Then, some argue, medical science does indeed make an important, indeed sometimes life-saving, physical contribution, but it can act as an obstacle to penetrating to the core of the problem: the healing of the soul. If a cure is solely the result of finding the best doctor and the most perfected method of treatment, then illness and healing—viewed purely nominally—are the result of chance. In that case, there is absolutely no need for reflection on possible causes, for there simply is no such thing as “the essential, spiritual core of the problem”.

Viewed in this light, that otherwise so beautiful and impressive medical science does not truly lead to further ethical growth in a person. Similarly, patients never hear from their doctor after a miraculous surgical procedure: “You are healed, go in peace, your sins are forgiven.” In our nominalistic world, the connection between the two—sin and illness, or forgiveness and healing—is simply non-existent.

37.8.4. To absorb the evil definitively.

With Jesus, that was not the case. “Go in peace, your sins are forgiven,” he did say to the people he had healed (4.14.). This course of action also contrasts with the evil that the Mother of God drove out of someone, but did not absorb into herself. She simply relocated the evil. Fortune did better. She took back into herself the evil she created by creating her vengeful demon (3.2.1.). And she did so with great difficulty and “bathed in sweat.”

H. Gris / W. Dick , **Les nouveaux sorciers du Kremlin* ^{129*}, recounts how the Russian Varvara Ivanova became a healer: “I did want to ‘heal’ fellow human beings in some way. I prepared myself for that task by informing myself about it, through diet, and through meditation. Yet even after years, I did not have the courage to heal anyone. Sometimes I experienced the ailment of those who were near me, within myself. This is called ‘the echo’. My friends told me that this helps in diagnosing a sick person. You can answer the doctor’s questions in this way if the sick person cannot. I heeded that advice and began a career as a healer.”

Like many a healer, I discovered by chance that my hands possessed a healing power. One day, I had a splitting headache, along with one of my

¹²⁹Gris H., W. Dick W., *Les nouveaux sorciers du Kremlin*, 1978, Tcou, Fr., 123, (In translation: *New parapsychological discoveries behind the Iron Curtain*, Haarlem, 1979).

students. I asked him exactly where he was in pain. I placed my hand on his head, right where I felt intense pain myself. He replied: "Yes, exactly, there and there!" Suddenly he cried out: "Oh, the pain is gone, I don't feel anything anymore!" Yet, my headache got even worse after that. I had absorbed the pain. Fortunately, that pain disappeared a little later. After that, I began to heal people. In the beginning, my body absorbed the patients' pains. That made me sick. However, it is now rare that I relive any pain while doing my work.

Fortune, Ivanova, and Christin (4.3.) absorb the evil. Such a method can be considered a form of exorcism. Christ also drew evil into himself. Some exorcists claim that the rituals of the Catholic Church used for exorcism do so rather by expulsion, which, as mentioned, merely relocates the evil. These exorcists therefore prefer an exorcism not by expulsion, but by absorption and processing of the evil. This method has the great advantage, at least if the exorcist is stronger than the evil, that the rebound is absorbed by him. Exorcising the possessed is not merely a matter of "reciting formulas." Without the necessary and sufficient God-given life force, this is particularly dangerous. This is illustrated, for example, in the film *The Exorcist*.

It should be clear that the method cited here concerns the external nature, the evil that manifests itself, and also the supernatural, the manner in which evil is combated. How can a science or even a psychiatry be of any use here if it acknowledges only the natural side of reality? Some will say that this resembles mopping with the tap running. Patients can potentially be subdued in this way with sedatives or a straitjacket. They are then no longer a danger to their surroundings. But whether a solution, a real cure, is in sight with this approach is a completely different question.

Nowadays, some quite easily assume that the existence of exorcism is based on a superstition from a distant past, when people knew hardly anything about psychology and psychiatry. Experts, however, maintain that psychological and psychiatric problems are only one side of the issue. The other side is of a subtle, occult nature. Defined in this way, the content and scope of 'possession' are much broader, and there is still plenty of work for real exorcists. We intended to explain this under 4.14, where we sought to clarify Jesus' healings from a completely different and occult perspective.

37.8.5. Complete despair, complete distrust

In 1974, the weekly magazine *De Post* published ¹³⁰an article about exorcisms, prompted by the then-success of the film “The Exorcist”. That article also features several exorcists who discuss the great difficulties they can face. Thus writes an exorcist: “I have had personal experiences with demonic influence. Mostly in the form of psychic states. I was immersed in utter despair, in utter despair towards fellow human beings, in utter pessimism, in utter distrust towards God and his saints. Those moods arose unexpectedly and disappeared just as suddenly. It was even the case that afterwards I would note, laughing and whistling: “Well, that’s over with.” I always felt so intensely that this was the grip of another evil and deceptive spirit. And I knew and felt that a person cannot master that temptation with their ordinary psychological resistance. I felt it, it shot through me: that state is not from me. I simply could not react out of psychological powerlessness. I felt seized. If that grip gains the upper hand, then you speak of possession. That is why I also find bondage so important, which is often much more unclear and less visible, because possession is an acute and recognizable case. I am firmly convinced of this, precisely because of my personal experiences, that only Jesus Christ is able to overcome that vice

Let us read *Luke 2:22*: “Jesus is brought to the temple as a child by Mary and Joseph for his mission, like all children. Simeon is brought to the temple under God’s guidance, sees the child, takes him in his arms, and, inspired by God, says: ‘Behold, this child is destined for the fall and rising of many and for a sign of contradiction.’” Whoever is confronted with Jesus and his immense God-given life force faces a choice. This choice is not always conscious but can be inspired from the depths of one’s own soul. It is connected to the occult status of the one confronted with Jesus. If this status is dark, and thus the aura of the person in question is not good, then he will distance himself from Jesus. In the other case, he will feel drawn to Jesus. Naturally, this is also connected to the beings accompanying such a person. Are they demonic, possibly satanic, or do they live in friendship with God?

37.9. Hans : The miracle ultimately comes from God.

Religion has its own method of testing its validity, namely by examining the result of its actions. For centuries, this method has been called the “judgment of God.” We write the term ‘God’ here with a lowercase letter because it concerns not only the Biblical God but also refers to the gods of

¹³⁰De Post, no. 1334, 29 09 1974, p. 7.

pagan religions. We have already referred to that expression several times. God has granted His creation far-reaching autonomy. But also a code of conduct, the Decalogue or the Ten Commandments.

The judgment of God consists, for example, in God blinding the seers who do not wish to know Him. Only for those who serve Him faithfully does God correctly indicate the future. *Isaiah 44:25/26* gives us an example of the sifting God carries out in His judgment: "It is I who frustrates the 'signs' (miracle signs) of the seers (magicians) (who makes them ineffective). It is I who makes the predictors (fortune tellers) work like madmen, who makes the 'wise men' (those who 'know' mantically) retreat by making their 'science' incomprehensible." That is the true distinction of the 'spirits' that John (*1 John 4:1*) warns us against: "Beloved, do not believe every 'spirit,' but examine whether the 'spirits' are from God; for many false prophets have gone out into the world."

Man is free to live according to his Decalogue, his commandments, or not. It is a freedom of ability, but not of permission. If he misbehaves, and suppresses (consciously) or represses (unconsciously) a serious transgression, and moreover manages to escape worldly sanctions, then he may perhaps benefit from it for his entire life. But, as already mentioned, life has a foreground and a background. The foreground shows him, according to his own standards, perhaps a successful life. The background, hidden from him, however, reveals a very different story. In the depths of his soul, a 'judgment of God' gradually imposes itself, yet ever more powerfully. And if, at a certain moment, the boundary is crossed for God, then the roles are suddenly reversed. Then God applies his judgment with all severity, and that person is presented with the bill for his erroneous behavior. This can already be the case during the course of earthly life, either at the individual judgment of that person immediately after death, or in a subsequent life.

As we already mentioned at the beginning of this text, such a divine judgment is not exclusive to Christianity. Almost all religions across the globe are familiar with it. Those who commit grave errors will have to account for them. The Bible, *Book of Wisdom 4:19*, states it this way: "When the judgment on their transgressions begins, they will appear full of terror, and they will expose their transgressions as guilty. And this in the face of those whom they oppressed." Let us delve into the possible aspects of a path to healing.

37.9.1. A sick person does not recover...

Let us give the floor to a contemporary seer who is friends with God. At that high level of clairvoyance, such a person is directly confronted with the atmosphere of God's judgment. It is immediately a form of revelation, of Apocalypticism. Let us take, for example, someone who is seriously ill.

The physician or specialist examines the patient. He attempts to cure his patient according to his experience and the relevant scientific insights. Usually with success.

But look, this patient is not recovering as might be expected. Perhaps the cause is not directly medical, but the illness is the result of a deeper, psychological problem. So, psychological, and possibly psychiatric, treatment follows. And that can be successful.

For instance, there is a known case where a young woman developed paralysis in her legs, for which no medical cause could be demonstrated. After psychoanalysis, it turned out that the woman had been forced against her will into a marriage with someone she did not love at all. Something, a kind of logic hidden deep within her unconscious inner life, had made it impossible for her to 'step' down the aisle to have the marriage blessed. Once that truth had dawned on her consciousness, the engagement was broken off and she recovered quite quickly. However, not every psychoanalysis is so successful.

Even with psychoanalysis, our patient does not heal. So he turns to a qualified dowser. As is perhaps known, the pendulum, like any dowsing practice, is a kind of unconscious amplifier of that which the sensitive person intuitively senses. The pendulum does not swing back and forth on its own. It is the unconscious and minimal muscle movements of the person dowsing themselves that set the pendulum swinging. We consistently avoid the term 'dowser' and use the longer expression 'the person who dowses', because in the other languages of this website it is often translated as 'someone who travels back and forth'. And we want to avoid that. Let us return to our text. According to his knowledge and experience, the man dowsing finds which herbs can cure his patient. But look, our patient does not heal here either. So there must be more going on.

Let us add the following: magnetizing, the use of the pendulum, and dowsing are not arts that one simply learns like other techniques of a purely profane nature. However, this is not mentioned in almost all manuals.

Whoever practices them without Trinitarian prayer situates himself in external nature with the harmony of opposites inherent to it (3.8.5.). Sacredly inclined people warn that one does not know what one is doing if one ventures into divination and magic outside the realm of God. Let us compare it somewhat to someone who ventures onto the internet with his computer without the use of a virus scanner.

37.9.2. A form of original sin?

What has not yet been addressed in these three methods—medical, psychological, and dowsing—is what is called 'the judgment of God' and what, especially since St. Paul, has been called 'a form of original sin.' Why the specification 'a form of original sin'? Because it concerns individual guilt, not collective guilt. Biblically, it is sometimes suggested that the sin of the first human couple, Adam and Eve, weighs 'collectively' upon all people. And that is not what we mean here. In our patient's case, it is not a collective matter, but possibly an individual fault.

37.9.3. Correction of an error.

Let us continue our story. A qualified seer confronted with this problem might suddenly receive an image, an association in which he 'sees' that the sick person committed, for example, a murder in a previous earthly existence. That past transgression has apparently not yet been corrected, processed, and forgiven, and still weighs subtly in the current existence. This manifests as a lack of God's life force, as *Genesis 6:3* puts it: "If You withdraw Your Spirit (life force), Yahweh, all living things die; but if You give Your Spirit (life force), You create life." It is clear that God's Spirit, who creates life, is synonymous with the term 'life force'. Our sick person has a murder on his conscience, as a result of which he has less or no part at all in Yahweh's life force. Consequently, he has insufficient subtle energy to maintain his health.

At the beginning of a new incarnation, baptism removes the principle of guilt, yet, according to older theology, not its consequences. Indeed, experts tell us that those 'consequences' must first be seen and remedied before the person in question can be healed. The fault must eventually be atoned for, if necessary with a similar punishment. If this does not happen, all potential healers will conclude that, for some 'mysterious' reason, the therapy fails where it usually succeeds in other cases. Moreover, the seers friendly with God tell us that even with the atonement for the evil, the definitive healing is not yet complete. Forgiveness does not succeed as long as the victim does not also forgive the perpetrator his fault. Only then is the transgression definitively forgiven in the eyes of the Trinity, and can the perpetrator live in friendship

with God again. A murder committed consciously and willfully is clearly a grave sin against the life force of God.

The 'association' established in a clairvoyant manner provides the key to the correct diagnosis here. However, one can either simply not 'see' it, or one can 'see' it but not as the solution to divine judgment. One must indeed be authorized by God to do so. That is the 'charisma,' God's life force at which this seer may draw. According to them, this occurs thanks to an abundance of goodness from God, and this in the service of a suffering fellow human being.

37.9.4. A great injustice

We refer here to the vengeful demon of Dion Fortune (3.2.1.). She had helped someone at the cost of considerable financial sacrifices. This person subsequently wrongs her greatly. Her thoughts of revenge led to the creation of what is called an 'artificial elemental' in magic. If she wishes to undo this evil, she must, on the one hand, let go of her resentment and anger, and express genuine remorse. On the other hand, she must gradually absorb the beast back into herself. Something she did, bathed in sweat. Fortune concludes: "As far as I know, this was the end of this story . "

We further note that Fortune operates here solely in a supernatural manner. There is no trace of any appeal to the Biblical supreme being. Knowing that, in the distant background, some form of demonic activity is always possible, her method raises questions. Perhaps something within her sensed that this entire history was not yet entirely over. Upon a thorough hiero-analysis ¹³¹, in the search for the deeper, occult cause, this indeed proves to be the case. She thought she was the victim of a great injustice. But clairvoyantly, it turns out that she herself, in a former earthly life, had done this man a great injustice. Precisely that detail was kept hidden from her otherwise so sharp analytical thinking, precisely because she had to rectify this injustice.

We see that here the deeper cause of the problem, both for the sick person who does not recover and for Fortune, lies with themselves. However, it is abundantly clear that one can also suffer in this world without bearing any fault of oneself. This was already abundantly clear with the curses of Hexe Petra (3.1.3.).

¹³¹See on this website, tab: courses, course 5.5 and course 6.2: Introduction to Hiero-analysis.

Anyone who informs themselves even minimally about the methods of 'black magic' knows that one can burden one's fellow man with a heavy fate. Indeed, one can even do it to someone unknowingly. *Psalm 19 (18)* already expresses this: "Who, Holy Trinity, is aware of all faults? Purify us in any case from unconscious evil." People can be ill because of their own faults, but equally because of the faults of others. Let us therefore refrain from judgments that are too frivolous. And let us leave such apocalyptic insights only to those who are inspired by them in a Biblical way. The more one delves into the life histories of people, the less inclined one is to condemn. Only then does one see more clearly how arduous the struggle of humanity is.

37.9.5. Purify us from unconscious evil.

The relationship between personality and individuality reveals that someone may come across as very heavy due to their occult situation, yet in their current incarnation can actually be quite a pleasant person. Committed with the best intentions, they nevertheless continue to unconsciously steal energy from their fellow man and even cause harm around them. Viewed from the current incarnation, that is tragic. If one looks at it from the perspective of the common thread connecting many incarnations, it is a judgment that plays out. But the reverse is also possible.

Someone may possess an almost impeccable individuality, yet commit a significant misstep in their current life. Given their long and almost flawless past, they will still retain a predominantly good aura. Consider the good thief who was crucified alongside Jesus. He expressed his remorse to Jesus and told the third crucified man that while they were both criminals, Jesus could not be accused of any wrongdoing. To which Jesus replied that he, the good thief, would be with Jesus in paradise after his death. Or consider Saint Paul, who first persecuted Christians and later became an apostle. What reasons are at play here is, for us humans, actually impossible to determine.

37.9.6. Trinitarian prayers

Let us delve further into some Trinitarian prayers and their occult structure.

37.9.6.1. Christian Prayer.

All religions place prayer at the center. One prays first and foremost to God as the source and giver of all life force. This communication is not cerebral but vital. During prayer, one draws life force from God.

“Ouk estin ouden euchès dunatoteron, ouden ison”, “nothing has more power than prayer, nothing is equal to it”, according to the Eastern Church Father John Chrysostom (344/407). F. Heiler, in his book **Das Gebet* ^{132*}, mentions this saying. Let us note the term 'dunatoteron', in which 'dunamis', 'life force', appears. Trinitarian prayer is accompanied by a new healing power that works to save both soul and body. Prayer must never replace medical treatment. Medical science has convincingly proven its importance and necessity. But Trinitarian prayer works, as already stated, on that supernatural level of reality, whereas medical science limits itself to the natural level.

Let us provide a practical model of a prayer. If one considers the actual situation of the entire animistic system, with its demonic—Biblically speaking, satanic—structure, then it is not surprising that Jesus says, “One must always pray and never cease.”

Here is a model.
+ (all problems).
Father, Son, Holy Spirit, Holy Trinity, Father.
+ (all problems).
Intervene directly with your life force which is trinitarian,
which is based on the Ten Commandments (Decalogue),
who believes in redemption and the history of salvation (we die and rise with you, Jesus; we are overshadowed with you, Mary, by the Holy Spirit),
that share contributes to your insight into all that was, is, and will be,
who gives a share in your mastery of all that is immaterial, subtle and gross.
so intervenes such that + (all problems) are solved by you - and only by you,
for which we owe you eternal gratitude, in the absolute certainty that we have already been heard in your spirit.
Father".

This formula is overloaded. Because it exposes the structure of the magically active prayer. We will now explain that structure in more detail. Thus, keeping the same axioms (expressed in the formula above) in mind, one can safely simplify the wording without violating the structure.

¹³²F. Heiler, *Das Gebet. Eine Religionsgeschichtliche und Religionspsychologische Untersuchung*, 4. Aufl., Munich, Reinhardt, 1921, 495 and 109/131.

The '+' at the top of the prayer is reminiscent of Jesus' death on the cross. But in such a way that we imagine ourselves to be at the cross as well. We concentrate on the problem we wish to present. Without a clear given and what is requested, prayer, from an occult perspective, floats in a vacuum. For by concentrating on what is requested, one invokes both the given facts and all possible beings connected with that request. And this before the greatest boss, before the judgment seat of God. By mentioning the names Father, Son, and Holy Spirit, one invokes them. In the presence of the Holy Trinity, what is requested is revealed to the many nature spirits and a number of higher gods who cooperate in this. We will return to this aspect of prayer later. (9.9.1.)

Once one has reached this point, one can begin the supplication. "intervenes directly (...)". -- why 'directly'? Because, while one prays, evil beings from the invisible attempt to penetrate and wish to diminish the prayer. They pray, subliminally, below the threshold of our consciousness, along with us but in a satanic sense, to bring about the reversal into the opposite. That is why the prayer always ends with 'Father'. He has the final word, so that His will, His entire will and only His will may be done.

The mentioning of names. One sees the repetitions. The first person, in particular, is mentioned repeatedly. Why? Because thorough occult experience proves that the Father is the person who controls the sacred, the occult—albeit with the Son and the Spirit—but that he nevertheless acts as a leading figure within and outside the Holy Trinity.

Jesus prayed, prayed much, and prayed continuously. He lived one with his heavenly Father, and from that unity he performed his work. Jesus was confronted with the eternal miseries of mankind: diseases and possessions. If we desire that the Holy Trinity answer a prayer, it is evident that this prayer must be uttered by a conscientious person. Even though that conscientiousness is never perfect, something that Our Lord knows very well. Nevertheless, the honest will to realize the Ten Commandments is a necessity. Moreover: when God allows the person who prays to share in his high life force, he intervenes in the kundalini structure (3.6.3.). This succeeds only when the person who prays learns to control the wild energies present in the kundalini flow. Thus one understands the difference between meditating and praying. Meditation is opening the aura to anyone who wishes to enter, thus also the elements of the world and the external nature. Christian prayer is opening oneself only to that which belongs to the supernatural.

37.9.6.2. For some I do not pray

1 *John* 5:16 mentions the following text: “If anyone sees his fellow man committing a sin that does not lead to death, he should pray for him, and God will keep him alive. That is to say: if his sin does not kill him. For there is a sin that leads to death; for this my exhortation to pray does not apply.” Such sins always have something to do with a form of cynicism, with the cold-blooded sacrifice of the happiness of others for the sake of one’s own happiness. These errors, the Bible says, are therefore not forgiven but must be atoned for “in the flesh.” In unmistakable terms, the apostle says here that there are some people for whom he does not pray. Namely, those people in whom sin has killed them. The term 'death' does not refer to biological life, but rather to the lack of contact with the Biblical God and His life force. In the other world, this leads to an existence as a kind of zombie, from whom the life force has vanished. Man is then, as in *Psalms* 88 (89) 11/13 suggests, merely as a refaim, as a soul without a divine spirit.

Sofie's testimony

All her life, Mrs. Sofie had taught religion to secondary school children. Or rather, not religion, but catechesis. Catechesis is rhetoric, the conveying of a message to an audience. No simple task in a world that is becoming increasingly alienated from religion. And yet, at the end of her career, she was left with many profound questions. What, then, is the essence of religion? How to talk about religion when students no longer even know the main points of the Bible? Is the human soul indeed a separate reality? Is there a relationship between religion and the paranormal? Is there fine dust? How 'real' are the miracles of Christ? Many more questions occupied her mind, yet she found hardly anything about them in the manuals accompanying her lessons.

37.9.7.1. An occult initiation

Now that she was retiring, she had more time to inform herself and reflect on the matter, and when she was given the opportunity to attend an evening in a private setting where religion was the theme, she did not hesitate for a moment. And there she sat, on that particular evening, a newcomer feeling a little out of place in the midst of a group of people who already knew each other. She had expected a lively discussion to follow, or that she would be given quite a few intellectual insights. But it all turned out very differently.

The man who took the lead introduced himself as a magician. She was aware that magicians exist in archaic cultures. But meeting someone in our time who claims to be one is truly astonishing. With a healthy dose of

skepticism, Mrs. Sofie wondered what bizarre world she had stumbled into. The magician took the floor and said that he was going to give everyone a kind of occult initiation. After everyone had gathered in a large circle, he claimed to let subtle energy flow through those present. He added that this energy did not come from himself, but from the Holy Trinity. He considered himself merely a mediator, a mediumistic being. And lo and behold, a short time later, some experienced gentle tingling sensations throughout their bodies. Others confirmed this as well and, moreover, reported feeling a blissful warmth rising from their kundalini.

With growing astonishment, Sofie heard so many statements that were completely unfamiliar to her. And no matter how much she paid attention to what others said, or how she concentrated on her own body to see if she might be perceiving anything, she felt nothing, absolutely nothing. Amazed, she looked around again and again, wondering what she was supposed to make of all this. Then the magician turned his gaze upon her, or rather, right beside her, and said that the subtle energy did indeed linger around her, but did not really penetrate her aura. He stood up, came close to her, and brought both his hands to just above her head. "I lay my hands on you," he said, "and in doing so I give you extra energy so that that fine matter also penetrates into your aura." And a moment later, he claimed that it had indeed succeeded. Sofie didn't understand any of it. She felt absolutely nothing either. What was she supposed to pay attention to? What was she supposed to feel? What was happening here? The thought that she might have become entangled in a dangerous experiment also troubled her. If that was religion, then it was certainly remarkably far removed from what she had understood it to be all her life. And for a moment she wondered if she shouldn't get up and flee this bizarre ceremony. But she stayed. Somewhat confused and worried, she watched the whole evening. When she went home around midnight, she actually had far more questions than when she had arrived.

37.9.7.2. *She redoubled her prayers.*

For three weeks, she did not contact anyone. But afterwards, she called. She had so much to tell, she said, and asked if she could come and tell her story. And a few hours later, she stood there. She explained that she had been ill, very ill. She had thought that she had fallen into the hands of a black magician that fateful evening. She also could not understand how that man had lured everyone into a trap and that no one had seen through it at the time. She feared that he had burdened her and everyone present with some serious misfortune. So she wanted to undo the effect of this. She had started praying, the Bible on her lap and a cross in her hands. For hours, no, for

days... and she felt herself getting worse and worse, until, having become quite ill, she had to stay in bed all the time. That was, she believed, the direct result of that fateful evening and, moreover, the outright proof that something terrible had indeed happened to her. So she redoubled her prayers, day and night, for days. Until, after about two weeks, she finally began to feel gradually better. She believed that she had increasingly undone that magical intervention through her persistent prayer. But it had cost her so much fear, sweat, and tears nonetheless. She said that she had never prayed so much in her entire life as during those last two weeks. And that for a religion teacher.

37.9.7.3. *What happened to you?*

However, that was far from all. She had the habit of consulting a dowser annually who checked her health and, if necessary, provided her with a number of healing herbs. Following that particular evening, she had moved her appointment forward. And once she had arrived, she kept the whole affair a secret. She followed every movement of the pendulum with particular curiosity and waited tensely for the dowser's diagnosis. He went about his work calmly, as usual. But then he seemed to hesitate. His face betrayed some surprise. He took longer than usual. Then he looked at Mrs. Sofie with a questioning look and redid all the dowsing work all over again. Sofie felt her heart pounding in her throat. Every second felt far too long to her. Finally, the man put down his pendulum, looked at her penetratingly, and said: "I do not understand. What has happened to you? All your blood vessels have never been so open. Your health is much better than it ever was. I do not need to give you any more herbs at all. Such progress, and in such a short time, I have never seen anything like it."

Sofie could have just shouted with joy. What a relief. The magician had indeed helped her. She had completely misjudged him. She needed a brief pause to hide her boundless relief, her joy, and her emotion. "I don't think that man will believe my story," she thought silently. And so she simply told him that she had recently retired and that life had become much quieter for her now. And that perhaps the explanation for her improved health should be sought in that. The man shook his head. "And yet I don't understand it," he repeated. With barely contained joy, Sofie thanked her pendulum.

Then she had suddenly gone to the magician, expressed her great gratitude to him, and told him her whole story. The magician had looked at her intently for a moment and then said with a certain concern that she had actually caused her entire problem herself. By suddenly praying far too intensely, she had drawn so many energies, so much 'holiness' to herself in far too short a

time, without her subtle 'infrastructure' having been prepared for it yet. And that had been the cause of her illness. Her body had had to adapt to that higher energy too quickly, in far too short a time. "But," he continued, "that is no problem at all either, for by going through that illness you have already processed a part of your purgatory here on earth. And furthermore: you spoke of the cross you used when praying. When you bought it, it radiated poorly because it had been in the wrong hands for a long time. But your persistent prayer has purified this. Now it radiates very well."

So much for this testimony. Let us briefly recall the difference between a Biblical prayer and a meditation. Trinitarian prayer seeks contact with the Holy Trinity and the supernatural. A rather vague meditation focuses more on the external nature, on the world of good and evil, with all the dangers inherent in it. In what follows, the taboo character of the sacred will be further elucidated.

37.9.8. Monads : many luminous points

In what preceded, mention has already been made several times of many luminous dots. For instance, E. Haich told us that she saw a stream of myriads of small grains of mist that 'forced' her to go to the window and open it. And that was exactly what her husband had in mind, and what he desired of her (3.6.4.). Let us also refer to the story of the anniversary. There, someone read a text aloud to one hundred and fifty attendees. Through the concentration of their thoughts, he was pushed out of his biological body and saw myriads of small luminous dots rising in a bundle and subsequently descending with intensification (3.6.5.). Finally, a similar image occurred during a dream in the text: the testimony (3.3.6.).

On the other hand, subtle beings were mentioned repeatedly. For instance, Zielinsky spoke of a whole multitude of nature spirits and fairies (3.5.1.), and Fortune told us of the creation of her avenging demon (3.2.1.), but other beings such as the goddess Aphrodite (3.5.3.), the creatures of Findhorn (3.5.5.), and a number of other subtle beings were also mentioned. The question arises as to how the existence of those luminous points on the one hand and the many beings on the other can be reconciled. Let us attempt to clarify this.

Let us look at matter. It consists of atoms and molecules. They are the building blocks of rocks, plants, animals, and humans. Whether you are a bacterium, a mouse, an elephant, or a human, it makes no difference; you

remain a collection of myriads of atoms. Through a long evolution, these have been grouped in such a way that you have simply become what you are now: a human. And, so to speak, that human stands at the top of a pyramid. At the base of this stand primitive plants, then higher plants, lower animals, higher animals, and finally, humans. Thus, plants and animals can exist without humans, but humans cannot exist without them. There is a hierarchy, a broad base, and a much more limited top.

Something substantial can also be said of those many luminous points. Pythagoras of Samos (-540/-497) spoke of groupings of a number of subtle entities. More recently, the thinker G. Leibniz (1646/1716) called them monads. Hence the term 'monadology'. They are the building blocks of many subtle beings, including nature spirits, gods, and goddesses. J. van Helmont (1577/1644) interpreted this in a religious manner and claimed that every creature, including man, is composed of monads, which are guided by the central monad. The goal was and is to grow towards perfection in order to ultimately merge into the Monad of God. Apparently, alongside a material evolution of life as Darwin saw it, there is also a subtle evolution.

Fr. Heiler, * *Das Gebet* ¹³³* speaks of 'die im Gebet angerufenen höheren Wesen', the higher beings we invoke when we pray (9.6.1.). Situated among these are the many nature spirits, local gods, angels, demons, higher gods, and ancestral souls. A hierarchy is also evident here. In other words, God builds creation from the bottom up: the higher beings cannot build up or develop themselves without the basic holiness constituted by the monad pairs. This fundamental truth is the brilliant truth that the so-called nature religions have bequeathed to us as a legacy. The lower, the stronger and more indestructible; the higher, the more vulnerable and dependent on lower beings. Powerful is, in itself, the lower, life with its blind emotional urge; much less powerful is the higher, the spirit. By itself, the human spirit possesses no energy of its own. But it can acquire that capacity through a process of sublimation. Scheler argues that one can place the forces inherent in the lower spheres of reality at the service of the higher. Nature spirits, depending on their level, are—again for good or evil (think of the elves)—life -giving. The most life-giving are the deities, and in an unsurpassed manner, that is the supreme being—in the Bible: God.

¹³³Fr. Heiler, *Das Gebet* (Eine religionsgeschichtliche und religionspsychologische Untersuchung), Munich, 1921, 8. 109/131,

Experts tell us, however, that these lower religions have not evolved sufficiently, something that ultimately proves fatal to them. Nevertheless, they are a necessary and highly energetic link in evolution. This means that the so-called higher religions act wrongly and go against God's order of creation when they do not value the nature spirits in the proper, God-willed manner.

We divided religions into archaic and contemporary. We further subdivided the latter into secular and sacred. Now, since the 17th-century Enlightenment, secular religions have cut themselves off from that energy inherent in the lower spheres. Hence, a secular religion possesses hardly any subtle power anymore. The world of subtle beings living in friendship with God is furthermore bewildered upon learning of the brutal methods of the Inquisition in the 15th and 16th centuries. They have distanced themselves from that as well. If the believer does the same in prayer, and condemns those tortures in thought likewise, these infra-human nature spirits dare to commit themselves once again to helping realize that which is asked for in prayer.

37.9.9. The Holy Trinity

Let us supplement what was already initially indicated regarding this (3.6.3.) and what was already said about the kundalini (10.7.1.).

In India, people have spoken of the kundalini for centuries. They imagine it as a kind of snake that either lies coiled below, at the base of the back, or—for example, when meditating in the Indian style—rises up along the spine to above the head. The so-called chakras, the subtle spinal channels, are parts of this. The flow of life force begins, indeed, in our genitals, goes up along the lower back, follows the back upwards to the neck and the brain, and ends at the base of our eyes.

In fact, if one looks closely with clairvoyance and does not allow oneself to be misled by that Indian perspective, this is, in plain English, the life force flow. This life force, which in the Bible stands for the Holy Spirit, flows directly from the Holy Trinity. Since the Incarnation of Jesus, this life force flows into our deeper soul, and this through the hands of Mary. That is why an equilateral triangle is drawn with a apex pointing upwards, containing the letter 'M' for Mary inside the triangle. At the top of the triangle is the 'V' for Father, at the bottom left the 'J' for Jesus, and on the right the 'G' for Holy Spirit. All together, they accompany the prayer.

37.9.9.1. A new and powerful prayer

An authorized seer provides us with a new and powerful prayer. He tells us that he has prayed it perhaps a thousand times over the last few weeks

and with concentrated attention. Thus it became a powerful thought form, an artificially constructed elemental, which can now function as a fetish (7.4.1.), as an energetic battery. He clarifies.

Look at the prayer below. At the top of the small frame is a small cross. It refers to the cross of Jesus. We could also replace this frame with the triangle described above, and add the letters V, Z, G, and M, to represent the Holy Trinity and Mary. Now imagine that your problem is contained within the frame. In this way, it is neatly described and outlined, and God and his helpers know where to focus to help you.

Jesus died, but he is risen. Father, Son, Holy Spirit, in the book of wisdom (12:22) you teach us the golden rule of all conduct friendly to God: "When we punish, we remember your goodness, and when we are punished, we rely on your mercy."



Father, Son, Holy Spirit, the entire New Testament introduced by Jesus, is one great application of that golden rule. Therefore, we articulate it before asking for your intervention in our problems. In doing so, we think of your return at the end of time and of the Last Judgment.

Now consider the many nature spirits that can become involved in this. Some of them are inactive, while others are in the grip of demonic beings who exploit them for their evil purposes. Because these spirits constantly hear the prayer being said, they eventually begin to repeat it along. The first group perhaps out of a sort of indifference, while the second group does so with the express intention of diminishing and destroying the prayer.

But by constantly mentioning the Trinity, the Father, the Son, and the Holy Spirit, they also invoke that Trinitarian energy. At first, they resist its influence, but subsequently, they come more and more under its influence. They become aware that this energy is too powerful and that they cannot destroy it. Meanwhile, they have memorized it to such an extent that they begin to pray along almost automatically. Gradually, they experience that they are not doing so badly; indeed, that with that energy, all the miseries of the demonic or satanic system in which they found themselves disappear. They notice that the Holy Trinity is exceptionally powerful and has a very beneficial effect.

In the meantime, a process of conversion has taken place in a number

of them. At first they reacted with surprise, then hostility, subsequently intrigued, somewhat more interested, and finally they were converted. That is the reason why repeated prayer is so powerful. Their energy is accepted, then purified or cleansed away if it is not usable, and finally it is radically recreated on a supernatural level. In summary: accept, purify, elevate. Thus, these beings continually strengthen the energy present in the prayer. Here, too, the principle of *similia similibus* applies: like seeking like.

A number of cynical and malicious beings do not wish to repent, or not immediately. Therefore, reference is made in prayer to the Last Judgment. They know that this is bound to come and that they will then have to account for themselves. That is why possessed people repeatedly ask Jesus whether the Last Judgment is not yet approaching. For that is precisely what they fear. They know that such a thing means the end of their power. That is also why the prayers of the Greek and Eastern liturgy refer to the last days and the Last Judgment.

A magnetizer (4.3.) says that he sometimes needs weeks to cure someone of an ailment. Hexe Petra (3.1.3.) needed two to three weeks before her 'curse' worked. It stands to reason that we should also repeat a prayer and not give up too quickly.

37.9.9.2. *The church and the mission : a not-so-pretty picture.*

During the Christianization of other cultures, many missionaries eradicated those pagan religions as much as possible. But with this, the way in which they solved their problems through their religion also disappeared. Their method was not ideal, but it was often the only thing they had. Christianity could have built upon this. Their pagan religion was then a valid starting point and an energetic basis upon which to build. Their gods were not the highest authority in the totality of reality; they were not creators of all existence, but merely managed a part of reality. And often arbitrarily.

If they had submitted to the Creator of all life, the most sensitive among them, and their seers, would certainly have sensed something of that beneficial energy. Pagan peoples are much closer to nature and are considerably more sensitive than is the case, for example, in a Western culture. They also make a distinction between black and white magic, which implies that they too possessed an ethics close to that of the Bible. Let us recall, for example, the prayer of Baloaba (3.7.6.): "You know it: I never steal, I never covet another man's wife, I never commit violence against another man's daughter. But if anyone casts the evil eye upon me, let You, O Muidi

Mokulu, exalted God, persecute him with Your vengeful gaze.” In other words, what the Bible explicitly states is a structure inherent to all peoples, which sets man on the path to conscientious conduct. The wording may differ, but in essence, it amounts to the same thing. Or, to put it in the words of the Apostle Paul, *Rom 2:14* : they are a law unto themselves and thereby already live in friendship with God. But that is usually not how it has gone. All too often their sanctuaries were destroyed.

The consequence is that those peoples have accepted Christianity as a very dignified, a very high-minded religion, but for their practical problems they have continued to build upon their old tradition. If your child is sick, if you have cancer, if your husband cannot find work, if your livestock dies, if your harvest fails—the church is hardly attuned to such problems. And that is the power of those pagan religions; they are much closer to the practical problems of those people. For centuries, a number of missionaries have despised those cultures. And with what result? The Indigenous peoples, the Congolese, the Filipinos, and so many other non-Biblical peoples have returned to their ancestral religions because that once again offers a sense of stability. That is why it is so particularly tenacious and why the clergy has not yet managed to eradicate it after hundreds of years. Those non-Biblical religions do have a grip on that. And that is also the power of New Age ¹³⁴, which situates itself precisely in that non-Biblical domain. The church could combat this by being active in that field itself. To the extent that rationalism gains ground, and church catechesis loses its focus on the paranormal and dynamism, to that same extent you see New Age rising.

J. Sterley puts ¹³⁵it this way: “Our presuppositions surround us like a shield behind which we perceive only what we can explain with our 'vernunft', with our modern, Western reason.” Sterley spent five years investigating a part of New Guinea for plants *and* for witchcraft. His conclusion: “By now I know that 'our reality' is a limited area and that we have no awareness of what takes place beyond our limitations.” This statement, incidentally, characterizes his entire book. He regrets that the Catholic missionaries and the Lutheran missionaries in Simbudal do not believe in these magical practices, that they protect the murderers and refuse to assist the victims. Reason: after all, witchcraft does not exist; it is 'superstition'. A kind of nostalgia hangs over the entire book.

¹³⁴See courses 1.4.1 and 10.4.2 on this website: Introduction to New Age

¹³⁵Sterley J., Kumo, Hexer und hexen in Neu - Guinea, Munich, 1987, 183.

You hear a similar complaint from Richard Katz ¹³⁶. He says that missionaries among the Kung, a tribe in Indonesia, are making persistent efforts to eradicate the superstition and magical practices of the Kung: according to the missionaries, the Kung are forest people, savages who must be civilized. Once again, unknown religious behavior is regarded here as totally un-Christian and pagan, and therefore worthless. The forces inherent in the spiritual approach of the Kung are completely ignored.

Father Placied Tempels also writes along those lines ¹³⁷. He spent thirteen years in the Belgian Congo as a missionary but, by his own account, did not reach the soul of the Bantu until he delved deeper into their customs and traditions. His conclusion: their worldview entails a mature, coherent, logically well-founded way of thinking. Unfortunately, missionary work has been blind to this. He notes: “We all, missionaries, judges, rulers, all those who are leaders of the Bantu, or ought to be, we had not penetrated to the 'soul' of the black, at least not as far as we would have liked. Not even the specialists. Let this now be a regrettable observation or a repentant confession of guilt. The fact is established that we have not understood the worldview of the Bantu and that we were therefore unable to present to the blacks digestible soul food or an understandable spiritual synthesis. Of all the peculiar customs, of which we understand neither sense nor reason, the Bantu say that they exist to obtain life force.”

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

When our psychologists and psychiatrists want to treat non-Europeans, they feel that their psychology and psychiatry hardly work anymore. Those other cultures prefer to go to their sangomas, their fetishists, their marabouts, medicine men, and white magicians... These are all people who sense subtle energies and can apply them for healing. In the West, to put it with some exaggeration, pills and injections are readily given as a solution to problems. This may possibly solve biological problems—if it solves them at all—but if the difficulty lies in the deeper, subtle soul, then nothing is done about it. The predominantly intellectual training of the ordinary clergy, for example,

¹³⁶Richard Katz, *Num, healing in ecstasy*, Ansata-verlag, Schweiz, 1985 p. 268.

¹³⁷Tempels P., *Bantu - philosophy*, De Sikkel, Antwerp, 1946, 10.

contrasts sharply with the training of the healers of those other cultures, where paranormal gifts are required or developed.

A number of experts conclude that the church has remained a clerical system, stuck with a folk religion and, among those capable of it, has not ventured into the occult realm. The fundamental problems were not addressed thoroughly. After all, they are of a philosophical nature. Science adheres to positive facts; theology adheres to the Bible. But philosophy adheres to ontology, to everything that exists, in whatever form. Church circles would hardly have a suspicion of a number of occult movements. The same applies to quite a few religious figures or to a number of psychiatrists who do not wish to address that objective occult reality. They much prefer to psychologize it and stick to the subjective hallucinations of their 'patients'.

Jesus definitely wanted a church. Let us read *Matthew 16:18/19*, where Jesus says to Peter : “You are Peter, and on this rock I will build my church. The gates of the underworld will not prevail against it. I will give you the keys of the kingdom. Whatever you bind on earth will be bound in heaven, and whatever you unbind on earth will be unbound in heaven.” The Latin or Greek term 'petra' indeed means 'rock'. But whether it was meant to become a strictly clerical system is, according to many, a valid question. What follows regarding that.

37.9.9.3. A general covenant

Let us read *Isaiah 24:5* “ The earth is defiled by its residents: They have violated the laws, broken the commandments, and broken the eternal covenant. Let us also read *Isaiah 34:1ff.* “ Come, peoples, listen, nations, heed.” Listen, earth with all that lives upon you, world with all your inhabitants.

Both texts are the introduction to what exegetes call the “Great and the Little Apocalypse” of Isaiah . It is evident that both texts refer not to the people of Israel, but to all peoples, “the inhabitants of the earth.” The first text speaks of “the eternal covenant” specifically with all inhabitants of the earth. It therefore concerns all religions, and not just the Biblical ones. Hence the comprehensive importance of this foundational text. There is, therefore, a general covenant that is moreover eternal, which ‘binds’ all peoples, all inhabitants of the earth. Non-Biblical religions show traces of this. Consider their creation myths, their belief in a supreme being, and, as mentioned, the conscientious insight that condemns a number of interventions by the gods of the outside world as unethical and unjust.

We have already referred to Paul in *Rom 2:14* , where he says that the Gentiles are a law to themselves. With this, he confirms that God reveals both His presence and His counsel in the form of 'laws' in the deepest depths of the souls of the Gentiles. And indeed in such a way that those same Gentiles, just like the Jews for that matter, can, with a high degree of self-determination, fulfill His counsel... or neglect it. In other words: the Bible has a foundation that allows one to feel perfectly at home within it without forcing people into a straitjacket. One is a Christian within that general covenant encompassing all peoples. Isaiah speaks of this, and that is why Paul emphasizes that Gentiles, in their own individuality, also have their contact with God . God binds Himself to all peoples on the condition that they keep His commandments. This in the sound sense. Not with all those legal regulations that the Jews of that time, among others, were so concerned about.

37.10. Nathalie: Did Maria know about that commercialization?

We have shortened the title of this eleventh chapter somewhat. Nathalie's original words were: "Lourdes, I am going to be an exception. If people were not hopeless, that would not exist here. Would Mary have known that she would be so commercialized here?" In this far from simple chapter, we wonder what is going on in Lourdes.

37.10.1. A lying spirit

Let's summarize 1 *Kings 22* : One day, the prince of Judah comes to join Israel in a war against the prince of Aram. However, as was very customary at the time—and still is today, though rather secretly—they first consult the seers. On the one hand, there is the prophet Mikeas, who lives in friendship with God, and on the other, all the others, about four hundred of them. The latter can only 'see' when they enter a trance. But then they lose their peaceful self-control and are controlled by spirits from the harmony of opposites. Because of this, their predictions are unreliable. The four hundred predict victory for the prince of Israel. Mikeas, however, does not. He responds in two stages.

First, he ridicules the prince of Israel and says with a certain contempt: "Go up, you will surely succeed in your plan." The prince immediately understands the boastfulness and demands the real truth. Thereupon Mikeas becomes serious: "I saw all Israel scattered over the mountains like sheep without a shepherd, and Yahweh spoke: 'They have no master; let

them return home peacefully.' Then I saw Yahweh on his throne. He asked: 'Who wants to persuade the prince of Israel to go up to Ramah to perish there?' Thereupon a spirit stepped forward. He stood before Yahweh and said: 'I want to persuade him. I will become a lying spirit in the mouths of all his prophets.' Thereupon Yahweh said : 'Go, and you will succeed.' Well then, Yahweh has now put a lying spirit in the mouths of all your prophets, because Yahweh has decreed your destruction." Thus the words of the prophet Mikeas to the prince, who asked for the truth and heard it in a raw manner.

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

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

In this biblical story, there was only one seer who lived in friendship with God, out of four hundred other seers. One might wonder how the situation stands for us today. If one examines the actual world, it will likely be far from favorable in our day as well. Among hundreds of dowsers, fortune tellers, and other "seers," there is often only one who is truly befriended by God. Furthermore, such seers tell us that continuous prayer to God is a necessity to avoid being falsely inspired from moment to moment by some misleading 'lying spirit.'

Many subtle beings turned against God and exercised their power autonomously. Consider, for example, the many pantheons of various pagan cultures. Many pagan religions also have their miracles. The great question always remains which life force they represent: the supernatural or the

supernatural. By now, it should be clear that religion, certainly regarding its magical and mantic aspects, is far from simple. Let us delve deeper.

37.10.2. The prostitutes bathed in blood.

Let us complete the text about the lying spirit. However, Ahab is struck by an arrow in the battle and bleeds heavily. Because he led the battle, the prince had to remain standing in his chariot, even though the blood seeped down into his chariot. He died toward evening.

The Bible completes: “After the battle, the king’s chariot was washed. The dogs licked up the blood that stained the floor of the chariot, and the prostitutes bathed in it.” Some will wonder what the significance of this addition is. But for those familiar with magic—something that is not the case for many Bible scholars—this final pericope becomes particularly meaningful. That prostitutes bathe in royal blood indicates that they interpret this as a magical blood ritual. The life force of a ruler is, in a sacred—not in a Western-desacralized—cultural context, much stronger in ordinary people. He had to be able to lead his people through all dangers and, therefore, like the aging King David, had a great need for life force. The Bible mentions that King David was able to resume his administrative duties after his encounters with the beautiful and vital Abishag (3.7.1.). Not so for Ahab. He saw his subtle life force wane. The situation of the prostitutes here is analogous to that of King David. By bathing in the blood of the deceased Ahab, the prostitutes appropriate the occult, subtle power present in that blood. And this at a time when he has a great need for it during his transition to the other world. This brings us to what is called 'vampirism' in many cultures: the stealing of subtle life force. Let us delve into this.

37.10.3. These animals were able to stay alive without eating.

In his work '*Le vampirisme*'¹³⁸, R. Ambelain cites a number of writers who, throughout history, note that frogs—and sometimes lizards—are found primarily in cavities in stone. These cavities are said to have been completely sealed for centuries. When drilling into such layers of stone, these spaces are opened for the first time. Now, according to many testimonies, these animals appeared to be alive. The question immediately arises as to how they could survive without food, confined in their small cavities. According to the witnesses, such spaces have been found in Imberg, Mansfield, Basel, Tivoli, Newport (GB), Antem (Indiana), and Antwerp.

¹³⁸R. Ambelain, *Le vampirisme*, Robert Laffont, 1977, p. 196-200.

R. Ambelain refers in his book to Colonel de Rochas, * *La suspension de la vie* ¹³⁹. This author cites many more similar cases. These primarily concern toads, sometimes lizards, and occasionally a snake. The toad has traditionally been known for its mediumistic qualities. Hence its role and presence among the sorcerers of old, because it readily senses subtle forces. We have seen (...) that the vampire is a medium during his life and remains so even after his apparent death. This is logical, for mediumship is connected with the subtle, not with the physiological organs. It is this mediumship that enables the toad, in rarer cases the lizard or even the snake, to survive without consuming food in a normal way. As a medium, the toad can leave its biological body and obtains its food in a subtle manner from the life that surrounds it, just as a human vampire does. We will explain this further.

37.10.4. Their dead body was still beautiful and streaked with blood.

Robert Ambelain, in **Les vampires** ¹⁴⁰, defines the term: "A vampire is a being, e.g. a still living human or a subtle phantom, that either sucks or drinks the blood of other beings to feed on it." Ambelain notes that the phenomenon reached a peak in the years 1650 to 1750, particularly in Eastern Europe and the Balkan countries.

In the case of a deceased person, folk belief holds that their subtle body, their ghost, did not continue on its way to the other world but remained bound to the corpse. However, keeping that ghost alive requires energy, life force. It can no longer obtain this from, for example, any material food. Therefore, it emerges at night and visits people during their sleep to suck out their blood, or rather, 'the subtle life force present in their blood'.

As mentioned, vampirism was (and is) feared primarily in Eastern Europe and the Balkans. People usually do not talk about it too openly, and certainly not with Westerners and their overly 'scientific' and profane mentality. Communist regimes also suppress this popular conviction, which, incidentally, conflicts with the materialistic vision of Marx and Lenin. Nevertheless, it is known that Stalin possessed books on magic and even

¹³⁹ En son ouvrage *la suspension de la vie*, 1913 (196) le colonel de Rochas cite bien d'autres cas de ce genre. On observation toutefois qu'il ne s'agit que de crapauds, exceptionnellement de lézards. Or, le crapaud is an animal particulate matter of medium-sized quality. This is the role of the presence of the sorciers d'autrefois, and the quality of the 'detection' of the presence of the forces indefinies. Nous avons vu (...) that the vampire is necessaired with the son vivant in a medium, and still remains alive after death. This is logical, the medium between the psychological elements and not the physical organs. And it is a medium-sized matter that is perpetuated by crap, plus rareness by the lézard, or by the serpent, the subsister without prendre the nourriture apparence and the face normal. Medium, the crapaud is doubled, and the fluid vital necessity, is the natural environment of the world. Il vit alors exactement de la vie des vampires.

¹⁴⁰ Robert Ambelain, *Les vampires (De la légende au réel)*, Paris, 1977, 175 ss.

provided them with annotations. Consequently, the Eastern European common man did not share that communist view.

If a village experienced a striking number of deaths shortly after the passing of a fellow villager, people knew what had to be done. They secretly opened the grave of the deceased. If the body was still beautiful, supple, and drenched in blood, they believed it was a vampire. He was merely in a state of apparent death and posed a real danger to the village community. Then they thrust a pointed stick through the heart and chopped off the head. Fresh, beautiful red blood spurted from the 'corpse'. With this, the danger was over. The 'dwelling', the earthly abode of the vampire, had been destroyed. He could no longer supply his own physical body with fresh life force and wasted away. In this view, it seems advisable to opt for cremation upon a death, rather than burying the corpse. Every potential vampire thus sees that his post-mortem 'dwelling place' is already taken from him in advance. But there is more.

To steal energy from a fellow human being, some people do not need to be dead at all. For apparently, such theft of subtle energy does not originate only from the deceased, but we also find it in some people who are still very much alive. Ambelain illustrates this as follows.

37.10.5. He was bitten and died a short time later.

It is 1732. A surgeon and two army officers state that a certain Arnold Paole was exhumed and examined shortly after he was buried in a village not far from Belgrade. He had told his fiancée that, during his service in the Greek army, he had been bitten by a 'vampire'. He feared that this would make him bloodthirsty in turn. Some time later, he dies. Shortly thereafter, calamities plague the village. The modus operandi of a vampire is recognized in this. According to the prevailing custom of the time, his grave was opened and his corpse exhumed. It was intact and pink. Two streams of blood still ran from his lips. They invoked the traditional method and pierced his heart with a hawthorn pole. The corpse let out a bloodcurdling scream. Dozens upon dozens of analogous cases were reported and neutralized in this way between 1650 and 1730.

D. Fortune mentions, in her book ' *The Secrets of Dr. Tavernier* ', a parallel story titled 'The Vampire'. It is set in England. Fortune says that, like all the stories in her book, it actually happened.

37.10.6. Their bodies were still beautiful. They were canonized.

Let us mention what R. Ambelain, in **Le vampirisme**¹⁴¹, tells us regarding the theft of life force. St. Francis Xavier (1506/1552) was one of the first Jesuits and 'the apostle of India and Japan'. He died on December 2, 1552. The body was placed in a coffin filled with quicklime. The lime causes the corpse to decompose rapidly. The intention was to take it to the city of Goa shortly after Francis's death. A few months later, on February 17, 1553, the coffin was opened: the body was fresh and pink, like that of someone sleeping. No signs of decay were found. If an incision was made in the corpse with a knife, fresh blood flowed! The corpse emitted a very pleasant 'scent of holiness'. Even ten years later, in 1612, the corpse was still just as supple and pink, and fresh blood flowed out again at an incision. He was canonized in 1622. In any case, the holy Jesuit did much good but sucked the life out of his fellow men, apparently just like the most vulgar vampire from the Balkan countries.

Ambelain, oc, also mentions the Maronite monk Charbel Makhlouf (1828/1898), whose grave produced a stream of fresh blood for years. After his death, many miracles were still attributed to him. For instance, it was said that whenever his grave was opened, blood would still flow from his body. Rome declared him beatified in 1965 and a saint in 1977.

In his book, Ambelain also mentions the work of Dr. Larcher, '*Le Sang vaincra-t-il la Mort ?*' Larcher investigated the events following the death of the 'great' Thérèse of Avila (1515/1582). Popular folklore also knows of a 'little' Thérèse, Thérèse of Lisieux (1873/1897). The text below deals exclusively with Thérèse of Avila. After her death, her unembalmed body was buried. It was said that her grave constantly emitted a penetrating scent of violets, irises, and lilies. A withered tree nearby supposedly suddenly sprouted leaves and flowers. Therefore, her grave was reopened eight and a half months later. The corpse proved intact and permeated with a kind of fragrant oil. The flesh appeared as supple as on the day of death. Oil dripped from every limb. The corpse was washed, wrapped in new clothes, and placed in a wooden coffin. Before the coffin was closed, a Father Gratien untied the left hand. He wanted to take it to Avila. The coffin was subsequently lowered into the same grave and covered with earth.

¹⁴¹R. Ambelain, *Le vampirisme*, (De la légende au réel), Paris, 1977, p. 112/113., 150/186

Two years later, it was decided to move Teresa's body to Avila, and the tomb was reopened. The body appeared to be in the same good condition. The left arm was removed. Bright blood flowed from it. They wanted to keep the arm in the convent. Later, in 1586, doctors exhumed the body again and examined it. It was intact and supple. It was exhumed again in 1592. The corpse was supple and smelled pleasant. The doctors removed the heart. It was kept in a reliquary in the convent. In 1594, the coffin was opened again. The convent superior testified that the body was just as fresh and supple and looked as if it were still alive.

In 1598, sixteen years after her death, the flesh was still just as supple and fragrant. In 1604 and 1616, twenty-two and thirty-four years after her death, a rib, her right foot, and various pieces of flesh were removed. Each time, normal, red, and bright blood flowed. A papal letter then issued an excommunication against anyone who would cause further damage to "this temple of the Holy Spirit, where popular piety wanted to destroy what God had seen fit to preserve." In 1750 and 1760, the body was exhumed again. After 178 years, it remained still supple, pleasantly fragrant, and deep red in color. She was beatified in 1614 and canonized in 1622.

We have mentioned three names of 'living dead' or 'saints' above: Francis, Charbel, and Theresa. Some speak of 'signs of holiness' or 'a scent of holiness' in connection with all this. Sensitives, however, claim that they feel quite uncomfortable at such graves. They have the impression that their life force is being stolen there. They speak outright of 'vampirization'. And there is more...

37.10.7. The stigmata

Let us define it as follows: A man or a woman suddenly and with great pain receives the stigmata, i.e., the five wounds that Jesus displayed when he hung on his cross. Both of Jesus' hands and feet were pierced, a spear was thrust into his left breast, and his head also bled from the crown of thorns. In those who have been stigmatized, these wounds appear spontaneously, and bright red blood flows from them, turning a reddish color after half an hour. Furthermore, psychics tell us that in many stigmatized individuals, a being invisible to the average person, such as an 'angel,' a so-called 'saint,' or even a being posing as Jesus, can be perceived. Throughout history, 330 people with stigmata are known. Of these, 280 are women. 60 people who had the stigmata were beatified or canonized.

The first person in history to suffer from it was Saint Francis of Assisi (1182/1226), the founder of the Franciscan Order. With this, the phenomenon

dates back only to the 12th century . There is no evidence that it occurred before the 12th century . And in the East, it does not seem to occur at all.

In 1918, Padre Pio (1887/1968) also received the stigmata. Moreover, he lost a full bag of blood through those wounds every day for 50 years. According to Ambelain, the stigmata always appeared immediately and caused intense pain. For instance, one day the monks heard Padre Pio screaming in pain. Rushing to his aid, they saw him lying on the ground covered in blood. The stigmata had appeared almost instantly. The Vatican, scientists, and everyone who came to see could confirm this. Rome beatified him in 1999 and canonized him in 2002.

Still according to Ambelain, *Le vampirisme*¹⁴² to go vampirization and stigmatization together. He writes: “We observe that vampirism and stigmatization are two sides of the same phenomenon that everyone can observe. If such attacks persist, the victim becomes exhausted and dies. Moreover, according to the prevailing belief, every victim of a vampire who dies from this becomes a vampire in turn. He or she continues to 'inhabit' their own corpse and requires energy for this as well. This is then found among the living. Thus the circle is complete. The vampire can do this consciously, but also unconsciously. As De Rochas demonstrated (3.3.1.), that subtle wound has an immediate impact on the biological body of the one who is sleeping or has left the body. The latter, the biological body of the victim, will, as stated, immediately display the bleeding bite wounds.”

In his book *Le Vampirisme*,¹⁴³ Ambelain gives about twenty more examples of stigmatized 'saints'. In addition to the examples already given, we find well-known names such as the previously mentioned Thérèse of Avila (1515/1582) and John of the Cross (1542/1591). Therèse Neumann (1898/1962), who likewise displayed the stigmata from 1926 onwards, can also be added to this list.

¹⁴²“The truth is that vampirism and stigmatization are the result of the opposition to the nature of the world of phénoménal. (...) The stigmatization is a matter of instantaneity and the nature of the contact, a strong intense one. (..) I arrive at the conclusion of the souffrance at the end of the story. qu'elle arrache des cris à celui ou à celle qui l'endure git, ensanglanté, sur les dalles du Chœur. Les stigmates, la encore, sont apparus instantanément. (..) The legend of the entire victim of the vampire, through the attacks, deviant vampire during the tour. ... And if the wound is damaged, the tire is covered by the charnelle, sachant (inconsiderate or consciemment), and the injury of the 'double' of the sleeper is also reflected in the body of the cell. ” R. Ambelain, *Le vampirisme* (De la légende au réel), Paris, 1977, p. 180ss.

¹⁴³R. Ambelain, *Le vampirisme*, (De la légende au réel), Paris, 1977, p. 182.

37.10.8. Where does that energy come from?

The medical world and science have no explanation for this. Psychologists speak of a psychosomatic phenomenon, a kind of auto- or heterosuggestion. People identify too much with the suffering Jesus. But, although it is mainly Catholics who receive the stigmata, non-believers can also display them. A number of psychiatrists believe that all this has to do with psychotic or insane states. But the stigmatized do not appear insane at all. The other, occult explanation posits that it involves the subtle theft of a considerable amount of life force from fellow humans, plants, and animals. The amount of blood is sometimes so large that it is released back, sweated out, by the body. But why it manifests like the wounds of Jesus remains an open question. Even after their death, these stigmatized individuals display those wounds. Their bodies remain supple and beautiful, and they give the impression that they are sleeping, just as is the case with a deceased vampire. As already mentioned, sensitives and seers complain of the oppressive feeling of fatigue and exhaustion resulting from overly direct contact with such beings.

Rome would canonize such people, not for their stigmata, but for their exemplary way of life. What may be surprising is the fact that people who appear altruistic can also be such exploiters: with the life forces of fellow human beings that they unknowingly steal, they seemingly do a great deal of good! On the one hand, they help their fellow man, but on the other hand, that help remains far from innocent. They exhaust others, something that can lead to illness and death for their victims. The text ' *Die oortjes van die seekoei* ' ¹⁴⁴tells of an 'exemplary' headmistress of a convent school who likewise robbed the other sisters and the children of their energy.

And finally, this. Let us consider the Holy Eucharist. Jesus says: "Whoever eats my flesh and drinks my blood has eternal life, and I will raise him or her up on the last day" (*John 6:54*). After the bizarre chapter on vampirism, we now understand Jesus' language more clearly. Whoever eats his flesh—the life force in his flesh—and drinks his blood—the subtle life force in his blood—possesses eternal life. And this without any rising or falling whatsoever.

37.10.9. The animistic system

This 'animistic system' simply implies that the world is animated by 'anima', by subtle beings, who exert their influence on the totality of reality. And this for better or for worse. Thus, healings undoubtedly occurred in

¹⁴⁴see text 32 on this website

ancient Greek temples, but once the sick are healed, they relapse in a subsequent life with the same ailment. Fundamentally, all non-Biblical higher beings are of exactly the same nature. This was repeatedly illustrated by the conscious 'do ut des': I, a human, offer you the soul of field crops, of an animal, or even the life force of a human, and you, a deity, transform a part of this so that my problem is solved. And that solution applies until these beings, who are 'harmony of opposites' and 'the elements of the world', decide that the roles may be reversed once again. Only with Jesus does the deity reveal itself, like a bolt from the blue, in the supernatural as exclusively ethical good. What makes healings permanent in Christianity.

37.10.10. The apparitions to Bernadette in Lourdes

Let us quote the official website of Lourdes, which welcomes us there: “The apparitions of the Virgin Mary in 1858 draw millions of people from all over the world to Lourdes every year to experience the grace of this place. The Sanctuary of Our Lady of Lourdes is above all the place of healing of bodies and hearts where we humbly come to pray to the one who revealed her name to Bernadette Soubirous: ‘I am the Immaculate Conception’. (...) A welcoming community that serves pilgrims. The Sanctuary of Our Lady of Lourdes is not merely a historical monument that is preserved; it is a living place that is transformed year after year to better welcome pilgrims from all over the world and to introduce everyone to the historical richness and universality of its message.” So much for this website.¹⁴⁵

Bernadette Soubirous (1844/1879), the visionary of Lourdes, saw a lady appear in a cave in 1858 while tending cattle. This was repeated seventeen more times afterwards. This lady made herself known in the Occitan language with the words: “ Que soy era Immaculada Councepciou”, “I am the Immaculate Conception”. Something that the then fourteen-year-old Bernadette did not understand and which had only been confirmed in a dogma by Rome four years earlier. During the third apparition, Bernadette heard the lady say: “I do not promise to make you happy in this world, but in the other.” Bernadette was repeatedly ill and died of pneumonia at the age of 35. Her body also remained supple after her death. Wikipedia ¹⁴⁶, the online encyclopedia, mentions that it was exhumed in 1909 and was still completely intact. This later became one of the arguments for her beatification in 1925. She was canonized in 1933.

¹⁴⁵ Source: <https://www.lourdes-france.org/>

¹⁴⁶ https://nl.wikipedia.org/wiki/Bernadette_Soubirous

37.10.11. Her body was still beautiful. She was canonized.

It is with great reluctance that we begin this short chapter. After what preceded, one might well raise serious questions regarding Bernadette's sanctity. Her body was exhumed in 1909 and was still completely intact. Now, according to Ambelain, the fact that a deceased body does not decay points to a form of vampirization. The enormous question then arises whether this also applies to Bernadette. But it is precisely to this question that R. Ambelain, who died in 1997, does not address in his book, which dates from 1976. Bernadette Soubirous is not even mentioned in his work. And this notwithstanding the fact that it was already known in 1909 that her body had been preserved intact. Ambelain must surely have asked himself that question, given the thoroughness of his other research. He had ample opportunity to do so, for Bernadette died in 1879. Perhaps, as a Frenchman, he dared not say anything negative about the French city of Lourdes. He was an erudite man and must have been very well-versed in the occult. According to Wikipedia, he was not only a well-known French writer, but also a Freemason, an occultist, and a member of several esoteric brotherhoods.

However, it would be good if a clear explanation were found for deceased bodies that, contrary to the natural course of events, remain remarkably intact for decades. The question remains: "Where does the energy come from to be able to preserve one's own body intact even after death?" Is it a supernatural matter? Or is it rather an extra-natural given, and do they provide themselves with the required energy in an out-of-body state, via subtle means, a bit like enclosed animals do (10.3.)? In the latter case, are we then in the realm of 'the harmony of opposites' and 'the elements of the world'?

Some dwell on the promise of the apparition to Bernadette: "I do not promise to make you happy in this world." They say that this is invariably not the course of the supreme being. It is not the Biblical God who makes people unhappy. On the contrary. This was due to the fallacy with which the moral philosopher E. Vermeersch actualized the erroneous denial of God by the Greek thinker Epicurus (5.1.), although he should have known better. As already mentioned, sensitives feel quite unwell in the cave of Massabielle, the place where the apparition occurred. A number of seers put it much more sharply: "Go to Lourdes and see how you feel there. If I am there for half an hour, I feel dead tired." Such clairvoyants further claim that by no means all 'saints' are what they pretend to be. They point out that cunning minds can give themselves a heavenly appearance, but once you 'pierce' them, they might well turn into hideous demons. This 'piercing' would only succeed through people who live in close friendship with God, and who, only after repeated

Trinitarian prayer, clairvoyantly reveal the true, possibly demonic, nature of the apparition. They call this 'apocalypticism', bringing to light what remains hidden from the common man.

They further point out that healings in Lourdes may be a variation on the 'do ut des' that has become so familiar to us. I, a believer, am going to venerate you, the being that appears there. Something that, from my perspective, is an investment of my energy. And I do this so that you transform a part of that energy so that my life problem is solved.

Millions of people have visited Lourdes; officially, 70 miracles have occurred. Probably a number more have gone unnoticed. Yet, these critics continue, the ratio between the potential candidates and the people who have actually been healed does not seem very hopeful. They wonder whether the adherents of a pagan religion, with such minimal results, would not have left the sanctuary long ago. Finally, they remind us that such healings may well be supernatural, and that they then only concern the present life. They heal, to use the words of D. Fortune, only the personality, not the deeper essence or the individuality of the human being (3.9.). If all that were true, then Lourdes does not really seem to be the place to obtain Trinitarian energies.

Others, however, argue that the prayer of millions of believers builds up so much good energy at the cave that they create a powerful collective thought form, an artificial elemental (3.2.2.), and that in this way a kind of counterweight is formed. This can then reduce or even negate any potential bad aura of the lady who appears.

In any case, as long as a clear and rock-solid explanation remains elusive, people like Ambelain, his like-minded thinkers, and those who claim that visiting such apparitions is terribly exhausting, or those who assert that it is not really the Virgin Mary, will most certainly be left with a sense of unease. They do, however, apparently see, just like Nathalie, the strong commercialization that is strikingly present in Lourdes. But whether it really is the Virgin Mary showing herself there, and if so, whether she views all of this with pleasure, that apparently remains a major question for a number of believers. The objective truth must be decisive here, not an emotion.

37.11. Nathalie : Lourdes is ugly, Biarritz isn't.

Nathalie adds: I feel sick here, I find it ugly here. I may be there in my wheelchair, but in my mind I am not. (...). Lourdes is ugly, Biarritz is not.

37.11.1. The tourist center

Let us base ourselves on B. Tracy , **Se protéger contre le choc en retour**¹⁴⁷. We are all familiar with the 'glitter' of the shopping and hospitality centers in our cities today. Whoever ventures into them takes “a bath in the crowd” that overwhelms you and penetrates you. It contains the fluids that the countless younger and older people there radiate in concentrated concentration. Who has not yet drunk from the cup in which the waiter pours coffee, in which there might be a fluid hanging that is “stronger” “than” yours and, for example, loaded with cancer? Gisela Graichen , **De nieuwe Heksen**¹⁴⁸, writes in this regard: “Take this empty cup now, you can take a Kirlian photograph of it (4.2.2.). Then direct all your love at that cup and take another photograph, and then you see what enormous radiating power that cup suddenly possesses. With thought you can destroy. But with thoughts you can also heal, cure.”

Biblical Christianity will refer here to the necessity of a protective prayer. One's own life force is then replenished with Trinitarian energies, whereby the power of a prayer can prove stronger than the potentially negative fluid that might be present, for example, in a restaurant in a cup, cutlery, a plate, or even on a chair. That is also one of the reasons why a religious person prays before eating. In doing so, they ask that the cutlery, plates, and food may be cleansed of evil influences. For example, who sat in the restaurant on the chair where you are sitting now? What fluid did he or she radiate? Did they have an aura charged with sadness as a result of a severe life disappointment? Was that person seriously ill? Was he or she a cheerful and upbeat individual? Sensitives say that all of this can exert its influence. And whoever 'absorbs' excessive negative energy is left with the consequences afterwards, perhaps without any inkling of the cause. These consequences can manifest themselves, for example, in extreme fatigue, depressive thoughts, or even illness.

Here, too, the lingering atmosphere exerts an effect. “Do not be surprised,” says Tracy , “that you feel depressed, for example , when you return home, infected as you are with the thought forms at work in the ethereal sphere of the city center. Unless, of course, you find the means to ward them off from you.” Biblical Christianity will also refer to a protective Trinitarian prayer here.

¹⁴⁷Tracy B., *Se protéger contre le choc en redactie*, Paris, 1985, 12.

¹⁴⁸Graichen G., *The New Witches*, 105.

37.11.2. Miracle 71, an alternative?

The text: *Our Lady of Flanders* (4.12.) testified to the healing of a lady suffering from sciatica. For this, recourse was made to the statue of Mary located in the Jesuit church in the center of Kortrijk. It was a gift from a Flemish countess; she had visited the Pope in Rome around 1200 and had received the statue at that time. It has been worshipped there for more than 800 years, as a result of which it has acquired a powerful aura. And thereby receives higher energies: here too the principle of 'similia similibus' applies, like attracts like (3.6.5.). For many people, that place is still a true sanctuary where healing energies are present. Due to fear of theft, the original statue has been replaced by a copy. However, this copy does not have the powerful radiance of the original and is no longer suitable for such magical purposes. That is more or less the summary of what was said about it.

Nevertheless, images of it still exist, and here too the principle of 'similia similibus' applies. Sensitive people tell you that they feel this energy when they hold their palm over the image. Moreover, the radiance is amplified when praying, for example, a Hail Mary or another prayer to Mary. These are things that everyone can do, and which emit a healing energy. It makes no difference whether you feel it or not: it works. Here too, every quantitative increase or decrease leads to a qualitative shift (7.3.1.). Your sensitivity is gradually increased, but so is the energy required for healing. Experts say that if you are saturated with subtle healing energy, a number of ailments can disappear of their own accord like snow in the sun.

When coming from the northern Italian city of Aosta and approaching Mont Blanc along the river – the Dora Baltea – one sees a small church in Courmayeur, the last town on the left before the tunnel, quite high in the mountains. If one heads towards it, one emerges onto a smaller river that flows into the Dora Baltea, the Dora di Veni – called 'Val Veny' in the local French – where a mountain stream thunders down Mont Blanc with a violent roar. Moments later, one stands before the lovely little church, dedicated to Notre Dame de la Guérison. If, after a prayer, one pauses for a moment to contemplate the scene, the contrast is striking. On the one hand, there is the graceful little church, in its unassuming small isolation, and on the other, there is the wild and majestic massif of Mont Blanc. Many pilgrims sense the beneficial tranquility that the church radiates. Sensitive individuals claim to feel the energies as tingling sensations in their bodies. And for those who cannot reach it, a series of photos can be found on the internet that likewise—*similia similibus*—emit a healing energy. With a concentrated thought, one can imagine being present there. Seers say the following regarding this: If I

intensely imagine in my mind that I am present in a particular church, for example, then a simulacrum appears there, a subtle image of me. The literature mentions a number of testimonies regarding this. Let us regard it as a minimal out-of-body experience that can be perceived subtly.

We would also like to refer here to the Trinity icon by Andrei Rublev (1360/1430), which is located in the Tretyakov Gallery in Moscow. You can find an image of this icon at the top left of every tab on this website. We will return to this later (13.3.).

In Rocamadour, one of the most beautiful towns in France, located in the Massif Central, there is a 'Vierge Noire', a black Madonna. We already mentioned her at the beginning of this text (1.2.). We wrote the following about this: "Sensitive people who visit her statue today, for example in the side chapel of the church in Rocamadour, claim to effectively feel the healing energy emanating from it as many tingles, especially in their palms and in their crown chakra." If one cannot get there, one can still view the images on the internet and immerse oneself in them.

C. Leadbeater , **Le côté caché des choses* ^{149*}, writes about our churches. He states that a modern church, made of stone and built according to a contract in a minimum amount of time, is surrounded only by a small atmosphere of holiness. This is very different with the aura of a church from the Middle Ages. He says that faith was much greater then than it is now (1919). The entire people still viewed the building of a church as a form of prayer. He says that in the magnificent medieval churches, the sense of centuries-long devotion has been literally drawn into the walls. For generations, many rich and powerful forms of thought were built up there that still linger centuries later.

The book by Gizella Weigl et al. , **Die entschleierte Aura** ¹⁵⁰, contains small paintings of auras of old churches that she perceives clairvoyantly. For instance, she depicts an aura during the Pentecost service in the church of Prenzlau, a municipality in the German state of Brandenburg. This aura is much higher than the church building and envelops the church in a bubble of light. The second painting represents the aura of an Eastern Orthodox church building during the singing of a hymn in honor of the resurrection of Christ. Here, too, this luminous aura encloses the entire church building like

¹⁴⁹Leadbeater Ch., *Le côté caché des choses*, Paris, Adyar, 1919 -², 1978, 111-113.

¹⁵⁰Weigl G., Wezel F., *Die entschleierte Aura*, Eching (DL), 1986 -², 142 and 143.

a gigantic bubble several hundred meters high. Moreover, various subtle higher beings are situated within it, directing the generated energies. Even today, one finds seers who claim to perceive such large and luminous auras around church buildings during worship services, containing subtle beings that contribute to the worship.

In fact, centuries-old churches and chapels can be found almost everywhere in our Christianized regions, where devout believers have sought silence for generations and offered—and still offer—a simple prayer of thanksgiving or supplication. These are often surrounded by healing energies. There, one finds the peace that is sometimes lacking in the cathedrals of the large cities.

Walking in nature also recharges people's drained batteries. Or strolling along the water and the sea. There, in that infinity of water and sky, one finds peace... and energy. Perhaps Nathalie thought the same when she sighed: “Lourdes is ugly, Biarritz isn't.” Their journey then continues from Lourdes to Biarritz in the Bay of Biscay, against the infinity of the Atlantic Ocean.

37.12. Mustafa: “I wanted, I was not... nothing but sorrow.

She talks about acceptance with the newly appointed Poet Laureate Mustafa Kör, who is also in a wheelchair. Kör was the victim of a car accident at the age of 22 and remained paralyzed. He convinces Nathalie that they are much more than a victim in a wheelchair. He never wants to accept being merely “paralyzed grief.”

37.12.1. A text by Mustafa Kör :

At the end of the third episode, Mustafa surprises Nathalie with a text that we are happy to reproduce below.

Miracles do not exist.
Who told you that?
Because look Nathalie,
I would like to bring you a song and sing it.
That would seep deep into your stiff body
That creeps over your legs like a nut and
brings new life to what is being lost
I would like to bring you a song
So that we rise among the trees where I you

Ten dance ask in the canopy and the gods us
Granting pardon with a brand-new miracle
But miracles do not exist.
Only the miracle of being human until the end of time
like sea and waves that kiss endlessly.

37.12.2. You grow when you try to understand ...

We offer some profound thoughts drawn from Elisabeth Kübler-Ros ¹⁵¹that may offer some perspective, but are nevertheless not always easy to accept. She writes what follows.

You must learn to realize that you have been your own worst enemy, now that you must reproach yourself for not having seized so many opportunities to grow. (...). And instead of seizing the opportunities offered with both hands, you realize with regret, 'I surrendered myself more and more to bitterness every time, so that my anger and also my negative attitude grew ever greater. (...). When you—expressed symbolically—end up like a stone in a grinding machine, it depends entirely on yourself whether you are completely worn down and shattered in it or emerge as a shining diamond. (...). Most people regard their difficult life circumstances, their adversity, their trials, their horrors, and everything they have to lose as a curse, as a punishment from God, as something negative. If only people could realize that nothing that happens to you is negative, and I emphasize, nothing and nothing! (...).

We can compare our pain and the blows of fate to forging red-hot iron. It is an opportunity offered to you to grow spiritually. That growth is the only reason for our existence on earth. You cannot reach spiritual maturity when you are sitting in a magnificent flower garden and having the most delicious food served to you by a servant. You grow when you are sick, when you are in pain, when you have to endure a painful loss. You grow when you do not bury your head in the sand, but accept the pain and try to understand it, not as a curse or a punishment, but as something bestowed upon you to achieve a very specific goal. (...). “And instead of seizing the opportunities offered to me with both hands,” you realize with regret, “I surrendered myself more and more to bitterness each time, so that my anger and also my negative attitude grew ever greater...”

¹⁵¹Elisabeth Kübler-Ross: On Death and the Afterlife. Ambo / Baarn, 1985, pp. 15, 17, 22.

Max Heindel writes in his book **The Cosmogony of the Rosicrucians**¹⁵² that the goal of life is not happiness, but experience. "Sorrow and pain are the teachers who have our best interests at heart, while the joys of life are merely fleeting." The Bible, *Romans 5:3*, also mentions an analogous thought, where Paul says: "We are even proud of our trials, knowing that tribulation leads to perseverance." Surely that hits hard for all who have to process severe suffering. If we pause for a moment, we notice that Kübler-Ross's view is actually confirmed here once again. According to both, learning to process life's difficulties has great formative value.

A nominalist view of reality naturally has no use for this, nor does it offer an answer: for the dying person, everything ends at death. It then seems as if, with all your difficulties, you simply had 'brutal bad luck'. But the idea that life itself is a matter of sheer chance is even harder to accept. One might ask what use it is to be 'shaped' at the end of one's life, if the price paid for this is a life full of setbacks. Then, one might argue, one would much rather have no shaping, and consequently no setbacks of all kinds.

This all-too-earthly view of life sometimes leads to a form of deep-seated pessimism. It seems as if modernization 'breaks' some of the zest for life in the soul of the profane, contemporary man. The idealistic view sees things differently, as it posits that there is an afterlife. For it, life is much more than the events limited to the time between birth and death. Indeed, present life is merely a minimal part of a much larger whole. Similarly, many archaic cultures steer clear of such pessimism. Even in the face of great difficulties, many of them retain their zest for life. Let us illustrate this with the following beautiful testimony.

37.12.3. An unbroken zest for life

**People and Animals in Africa* *¹⁵³, Attilio Gatti sketches for us what courage to live is through a letter from a Black African who had served him as a 'boy' during his ethnological assignments in the service of governments south of the Sahara. Gatti, a keen connoisseur of the 'soul' of archaic man, had to urgently abandon his stay in Rwanda when the Second World War broke out in 1939. He sent one of his boys home, who later, full of primitive attachment, recounts his experiences to him. We reproduce the text of the letter below.

¹⁵²Heindel M., *The cosmogony of the Rosicrucians*, reissue, Aubenas (Fr.), 1980, 114.

¹⁵³Gatti A., *People and Animals in Africa*, Antwerp / Amsterdam, 1953, 187/190.

To the good master of old, from his boy, whose name is Bombo and whom he called the 'ever-frightened one'. I wish you health, peace, and prosperity. This letter is not for help, but for joyful news. The peanut harvest is good. The game is abundant. The children are growing up. The women are doing well, although one among them was sick when the drums spoke for the first time in the night. They said that the evil white men and the evil yellow men from far-far-away had gone to war against the Belgians, the French, the Americans, and the others who are their friends.

One of the women was sick, the eldest. But the drums spoke again. They said that the enemies tortured and killed even the men and women of mercy, and also those who heal the wounds and bury the dead. Even those men and women of God, like those who taught me to worship the true God, to read the written word and to write it with my own hand. One of the women was sick, in great pain. The others sighed and wept much. But my feet carried me away from the village. My heart carried me to where the soldiers had their camp.

There the white healer practiced his magic. He looked into my eyes and ears. He beat on my chest. He stuck needles into my arms, loaded with a medicine from the white man. And behold: I was a soldier! I was a soldier, and they made me march, turn around, and stand still. Until the white man, Lieutenant, gave me a rifle, which was the property of the white men of the government, but now belonged to me to clean, polish, and carry, for many hours. Then I learned to rest my cheek against it, close one eye, and peer with the other into a small hole and press with my index finger. And behold: the rifle gave a thunderous roar, and my heart trembled with fright, and my shoulder was numb with pain. But... the bullet had gone into the center of a round piece of paper.

Then the white man, the lieutenant, said: "And now we go far to the North and no longer shoot the bullets into round pieces of paper, but into the hearts of the evil enemies of good people." And I was filled with fear, because my mother made me neither bold nor brave.

After many moons of traveling, the white man lieutenant said: "Soldiers, the enemies are there!" And one of them, who was not visible, raised his rifle against the white man lieutenant. But I heard the movement and knew where he lay in ambush, and I was the first to fire a bullet into his heart. And, although I was still trembling with fear, I was made a corporal.

“Because my ears were found to be good.” Then, on another day, I saw that the white man, the lieutenant, was about to go over a strange trap. So my feet walked before him, and my hands uncovered the trap and pulled it out. And the trap made a great thunderclap with lightning in it. And I was terribly frightened. But all was well, for I was the only wounded one. And the white lieutenant is not dead, but can continue fighting against the evil enemies. Then the white man, the colonel, came to the hospital himself. And everyone was silent, fully attentive. And I was weak from blood loss and from sleeping and from much fear. But he had only come to pin a medal on my chest. “Because my eyes were found to be good.” When he had pinned on the medal, he said: “Now you are healed. Go back to your village and be chief.” What a great honor and good thing it is. But I was unable to speak. Instead, I laughed and laughed. And the white man, the colonel, said: “Why are you laughing, just like a fat chimpanzee?” And I said: “Because the needle went through the fabric and is tickling my chest.” Then the white man, the colonel, laughed. All the others laughed. Everyone laughed, just like a fat chimpanzee. Even though I didn't tickle their chests with the needle of a medal. Ha! That was a big joke! And now I am back home. And my eldest wife is doing well. And the peanut harvest is good too. And I wish you the same.

Your faithful boy, Bombo.

Gatti adds that, on the reverse side of the second page of the letter in question, there were a few more lines, “in the same laborious script.” Gatti struggled to read them, but upon deciphering the poorly written text, his breath caught in his throat. Gatti read: “These words are my own, but the script is not. Because my two hands are no longer with me. The fall took them away with its thunder. But that does not matter, because there are now other men who write and work and hunt for me. And all is well. Because the fall has also taken away my eyes. But my ears are still good.” Bombo.

This piece of primitive prose is a masterful model of what the American philosopher Josiah Royce (1855/1916) calls 'loyalty', devotion. Unbeknownst to him, this primitive has nevertheless grown into a 'courageous' man ("my mother made me neither bold nor brave"). But in a primitive way. His zest for life stands in stark contrast to the modern self-pity that we hear increasingly from certain fellow human beings. It is as if modernization 'breaks' something of the unbroken zest for life characteristic of primitives in the soul of a number of contemporaries.

37.12.4. As it was in the days of Noah

Let us read *Luke 17:26* : “As it was in the days of Noah, so will it be in the days of the Son of Man (Jesus) : people ate and drank, they married and married until the day the flood came and swallowed them all.” In short, one leads a profane life, without taking its sacred dimension into account. Secularly, one may then have a successful life and have realized many worldly goals. But if it does not serve sacred evolution, according to Saint Augustine, it has been a virtually meaningless life. And then we are not better off without religion at all. Quite the contrary. Vladimir Soloviev (1853/1900), a Russian Christian Orthodox philosopher , stated that the ultimate goal of life must lead to the deification of man. In that respect, a dynamic Biblical religion can greatly accelerate that evolution, and it is abundantly clear that a life with religion and with Trinitarian energies strengthens us against many dangers that lurk and threaten us from nature and the outside world.

37.12.5. Love for all creation.

“The gospel does not begin with preaching but with service,” stated a champion of the 'godforsaken' people. These are people who wrongly thought that the Biblical God had forgotten them. And they thought this because they were being severely violated by other people who had forgotten that God existed, whereas the latter should have conveyed God's existence to others. Even though they escape earthly sanctions, they do not escape God's judgment. Their fellow human beings are for them, to use the words of the thinker Shopenhauer, a 'nicht-ich', whereas for them, the fellow human being should have been a 'ich-nog-einmal', someone they should have approached with an empathetic attitude.

Soloviev In his * *La justification du bien** ¹⁵⁴, he gives a beautiful example of such an empathetic attitude, which he himself derives from Isaac the Syrian: “The heart of man overflows with love for the entire creation, for all that lives: for humans, for birds, for animals, for subtle beings. If the attentive gaze of man turns towards creation, he is moved to tears and an all-encompassing and deeply felt tenderness takes possession of him. A keen sympathy for the suffering of that creation penetrates deep into the heart of that man. He cannot, therefore, see or bear that a creature has to endure the slightest evil, even the slightest sorrow. For that very reason he prays, moved to tears, even for the wordless beings, for the enemies of truth, for those who harm him. In prayer, he asks that God sustain them and grant them

¹⁵⁴ Soloviev V., *la justification du bien* (essai de phil. mor.), Moscou, 1898-1; Paris, 1939, 72.

forgiveness. He prays even for the creeping animals, with an all-encompassing tenderness.”

Wouldn't that be a beautiful attitude to reach out to people who are suffering? And especially to those who are suffering. When we look around us, we see so much worry, and the question arises more and more often: “Jesus, isn't it high time you returned? We are moved to tears, for your work of redemption is entering a deep crisis. Surely it cannot fail.”

37.13. Nathalie: I keep hoping, I am not alone

A person can live with the impression—a fundamental mood—that his or her life, broadly speaking, is a failure: “I view everything I succeed at with darkness: they are respites within an oppressive atmosphere that is already present from morning till evening. Everything that fails confirms my fundamental mood: it is yet another sign of the fact that “my life is doomed to failure”.

But one can also live with hope: “Whatever fails, I perceive as something ephemeral, passing. As something that will ultimately, perhaps only in the distant future, prove to be overcome. Whatever succeeds strengthens my deep hopeful mood: it proves that, at the core of my being, I am right to be hopeful.”

Stat sacrum, dum volvitur orbis: the sacred remains, the world passes away—thus stated Patriarchy and Scholasticism.

37.13.1. What happened to you?

Let us refer to the story of Sofie (9.7.2.). By suddenly praying far too intensely, she had drawn so many energies, so much 'holiness' to herself in far too short a time, without her subtle 'infrastructure' having been prepared for this. And that had been the cause of her illness. Her body had had to adapt to that higher energy too quickly, in far too short a time. “But,” continued the man who gave her the initiation, “that is no problem at all either, because by going through that illness you have already processed a part of your purgatory here on earth.”

That is surely a hopeful testimony. You can pray a lot about a problem. But even if you don't reach the set goal, if you just missed the finish line, you have still come a long way. And next time, you can start again from there. Then the finish line won't be so far away.

A seer will say that through your repeated prayer, your aura has become much lighter and more powerful. You have already achieved that. And later, that is connected to a much more favorable fate after your transition.

So much of what we have written down here in all these chapters requires some time to reflect on more thoroughly. Religion, certainly on an occult level, is far from simple. And whoever lives exclusively profanely, and wishes to live so, may well be surprised when hearing such unusual stories that he or she cannot find a place for in their own life. Perhaps the question then arises: is it all worth it?

37.13.2. A life without religion?

“Wouldn’t we be better off without religion then?” This is a thought one hears quite often. After all that has preceded, the answer to this is not so difficult. Without religion, we adhere solely to 'nature' and act as if the supernatural and external do not exist. While this removes them from our conscious thinking, it does not affect their objective existence in the slightest. Our unconscious and subconscious still have to deal with them as well. Demonic and satanic beings will continue to influence us but will no longer be recognized as such. Did the French poet Ch. Baudelaire (1821/1867) not say that the greatest victory for evil lies precisely in making people believe that it does not exist? In this way, it becomes particularly difficult to establish and undo the influence and wiles of evil.

For St. Augustine, all history is sacred history. He states that human action is virtually meaningless if it does not engage with sacred history. In logical terms, we could also put it this way: a life lived exclusively profanely, without analysis, without ever reflecting on its deeper meaning, without even addressing the many “important questions of life” that constantly encompass our existence, implies no clarification whatsoever. With regard to the great questions of life, one is then just as far along at the end of life as at the beginning. The absence of that inductive testing therefore leads man nowhere, except to an eternal new beginning. That, precisely, is a form—and a very tragic one at that—of the harmony of opposites.

A life without religion, or a religion under the care of beings of the outer nature, appears in every way not to definitively solve the problems of life. A religion guided by the supernatural sees things differently and can not only deliver man from the grip of evil, but also guides him or her and, moreover,

accelerates the path to his or her deification. In this sense, the supernatural contains “the eternal truth,” which overwhelmingly transcends the unreal, inadequate, temporary, and treacherous nature of what nature and the outer nature reveal. Jesus expressed this aptly in *John 14:6*: “I am the way, the truth, and the life.”

37.13.3. A story of hope.

In this text, we follow a few people so far during a part of their life journey. It remains truly not easy to fully empathize with your neighbor like an 'I-once-again,' as Schopenhauer put it. We conclude this text with a fictional story of someone who, according to the narrator, was able to do just that. And we conclude this text with a prayer. It is all connected to hope, faith, and love. Here we go.

Nele looked at the lights of the Christmas tree from her sickbed. She was sick, very sick. So as not to have to lie in her small room all the time, Mother had had the bed moved into the living room. And there lay Nele now, and had been for several weeks. Dejectedly, she looked at the many decorations on the Christmas tree, which stood in the corner of the room next to the window, at the many presents, and at the figurines that Mother had diligently placed in the nativity scene.

Nele sighed deeply. It weighed heavily on her that she was already in danger of losing her young life, while the world was celebrating the birth of the baby Jesus. Then, for the umpteenth time, her gaze fell upon the window, upon the whitewashed wall outside in the garden, and upon the grapevine planted against it. So often in the summer, she had sat reading beside that old bush in the afternoon sun. It stood there now, looking somewhat forlorn. For weeks she had watched as autumn had colored its leaves in many shades, but she no longer had an eye for the many and beautiful gradations of green, red, and yellow. No, her thoughts were elsewhere: with an anxious foreboding, she had watched helplessly as those multicolored leaves slowly withered and as the autumn wind tore them loose one by one, as if all life were gradually being driven out of the plant. And that was why she felt such a kinship with that old grapevine. Just like her, it seemed to have to fight for its life anew every single day. And just as with her, it seemed like an unequal struggle. “Nature is going to win, as always,” she feared. And with every leaf that was torn off, she felt that a piece of life was being lost deep within her as well. Yes, one evening, in tears, she confided to her mother that she feared she would not survive long the falling of the last leaf from the grapevine...

The garden gate slammed shut. Old Kamiel came walking up the garden path. A good neighbor, but a bit of an eccentric. He had been living alone for years. He was a jack of all trades and master of none, as they say. Weather permitting, he was always out in his garden, or giving his little house yet another makeover. And in the winter, he would sometimes sit in his cluttered living room, engrossed in old newspaper clippings from long-gone years, or look through the family album at the photos of his wife, who had died far too young. He had loved her with all his heart. Indeed, since her passing, he hadn't really managed to find his way back to life. In his little house, you could even see here and there a pathetic little painting supposed to depict a bunch of flowers. "Made by myself long ago with oil paint," he would say proudly. "Especially for our Annelies." But he was probably the only one who thought his work possessed any artistic qualities.

He had heard that the garden gate kept slamming open and shut during the autumn storms and had spontaneously offered to "come and take a look." And while he was at it, he went ahead and repaired that annoying leak in the gutter as well. Mother just let him get on with it. You couldn't always call it real 'craftsmanship,' but he meant well; it gave him something to do, and afterwards he was looking for a drink with Mother in the kitchen and a good chat about everyday matters. Mother enjoyed such a conversation too, and it relieved her to be able to talk a bit about her daughter's illness.

And that is what she did again today. She told Kamiel about the gloomy thoughts Nele had confided in her and about the few leaves still hanging on the increasingly sparse grapevine. Yet it seemed to her that the old neighbor was hardly listening. He spoke of the rusted bolt on the garden gate, and of a new connector in the gutter. He had another drink, stared silently at the grapevine for a while, stood up, and finally stammered that he would come back later. The following afternoon, when Nele was asleep and Mother was occupied in the kitchen, he had indeed been working in the garden for a little while, but it was not entirely clear to her exactly what he had done. He would come back for his drink a bit later in the day, he said, because he still had to replace a roof tile on his roof before dark. But Kamiel never came back at all, no... never again. A few hours later, Mother and Nele received the devastating news that he had been killed in an accident. He was found on the ground next to the ladder, clutching a broken roof tile in his hand.

Mother and daughter were heartbroken. And Nele felt death again, but now already so menacingly close. Anxiously, she stared almost constantly at the grapevine: "It has one leaf left, a single leaf fighting for its existence in the

wind,” she thought somberly... but for how much longer? But look, the next day it was still there, and the day after that, and the day after that as well. It seemed as if the leaf kept whispering to her: “Look, Nele, I am standing firm with all my strength, do you too.” And the meadows and fields turned snow-white, and a calm and peace came over the land. It became Christmas. People wished each other the very best. And the one leaf... it was still there. It filled Nele with infinite wonder and set her thinking. Every day anew. And deep, so deep within her, she discovered a small, very small point of light, a spark of hope, which she began to cherish more and more.

One day, the wind raged at full force, whipping up the snow here and there. Mother stared outside anxiously, then back at Nele, who lay sleeping in her bed, and then looked again at the old grapevine. Its trunk was roughly jerked back and forth a bit, until suddenly the branch on which the last leaf stood was briefly lifted from the wall by the storm wind, only to be slammed back against the wall at that very spot a moment later. What a miracle! The leaf was still there! Mother stood astonished. She didn't understand it at all. Without waking Nele, she cautiously went outside to the grapevine. And there, to her infinite amazement, she saw that on the whitewashed wall, right next to that one branch, a leaf in many autumn colors... had been painted over.

It became New Year's, later Epiphany, and still later Nele noticed that the days were beginning to lengthen again. There was more light in the world. Not a day went by that she did not gaze at that one leaf. And yes, she saw that it held firm. Just like herself. And then came a time when the snow began to melt, when the crocuses and snowdrops gradually came to life. And the new breath of life that permeated the entire land and all life also gave her renewed courage. That tiny point of light deep within her had already become quite a small flame, and moreover, it seemed to be growing ever larger. Nele's somber thoughts had long vanished with the melting of the snow, and slowly but surely she felt that the strength of her illness was waning. Now time was no longer her enemy; no, it became her ally.

On a somewhat rainy day in early spring, she heard the garden gate slam open and shut a few times again in the wind. She looked through the window and saw that the gutter was still leaking, but now harder than before. Her thoughts turned to their deceased neighbor, to his old newspaper clippings, the yellowed photographs, and the shabby little paintings. “You know, Mom,” she began hesitantly, “that old Kamiel didn't really amount to much, did he, don't you think?” Mother pictured her deceased neighbor again in her mind's eye and felt an infinite gratitude welling up inside her. Then she

looked outside, at the grapevine, and at the single leaf, fought back tears for a moment, composed herself, and answered softly: “No, child. He was an exceptionally great artist. But I will tell you that later.” So much for this story.

Although it did not actually happen, one can still imagine that analogous situations are possible. It could be taken from real life and has a lifelike quality to it. One might explain Nele's healing solely from her subjective imagination. However, after everything that preceded, we dare to assume that in such a situation, there may be much more at play. All this time, Nele has mobilized all her life forces—with her intellect, her will, and her heart—in short, with everything she has within her being—to heal.

Nothing prevents us from assuming that someone, in such a situation, perhaps unconsciously and subconsciously, possibly very consciously, can create a thought form, an artificial elemental, and if the situation persists for months, this elemental also becomes increasingly stronger. And when the quantitative subtle multiplication were to lead to a qualitative leap, it would take on an objective form for anyone who could see it. This, in turn, could have an impact on the biological body and thus lead to a cure.

We have indeed repeatedly seen such a subtle process at work in this text. Consider, for example, Julia Pancrazi and the creation of a fetish (7.4.1), the work of a 'magnetizer' (4.3.), the magician who made a prayer more powerful (9.9.1.), and the Trinity, which amplified the energy many times over at the Jubilee. This through the *similia similibus* familiar to us (3.6.5.).

“The most striking aspect of all true religions is prayer, which is asking for help from 'higher' beings,” as we stated at the beginning (1.1.). It is therefore only natural that we will conclude this text with a powerful prayer. We imagine that, as seers tell us, many nature spirits, but also quite a few higher beings, are mobilized during prayer. We imagine that every quantitative increase, once a certain limit is exceeded, leads to a qualitative leap (7.3.). Let us imagine the intention of our prayer clearly defined in the yellow box that accompanies this prayer (9.9.1.). In this way, the beings assisting us in this know exactly what is expected of them.

Praying without a precisely defined goal is praying in the void. The beings, who are often still infra-human, who have an intelligence far below that of a human, then hardly know what is expected of them. However, they are located at the very bottom of the energetic pyramid (9.8.). We cannot do without this infrastructure and their energy.

And should the solution to our problem not materialize after all, we will have made immense progress in the meantime: we are much closer to the finish line (13.1.). Let us refer to the testimony of Sofie (9.7.), who had prayed too much in a short time. Let us recall the words of the seer: “that, too, is no problem at all, for by experiencing that illness you have already processed a part of your purgatory here on earth.” And finally, let us guard against passing judgment on the occult cause of an illness, the 'question of guilt', if we are not authorized to do so by God (3.5.7.).

With all this, we are further along than the images we saw at the end of the documentary suggest. We first saw the photo of Nathalie in the wheelchair, but then that same photo, but now 'digitally altered'. She stood upright, in a long white dress, like a healed, proud, and beautiful woman. But that image, in sharp contrast to the previous photo, painfully highlighted her problem: her paralysis. The scene suggested that their journey had been a failure. “You certainly know how to make lies,” Nathalie put it to Lieve. Naturally, with this contrast in the final images, the emotion was undeniable. There were tears, both from Nathalie and Lieve, but equally from the empathetic viewers.

With all these pages, we wanted to clarify that the experiment has not failed; quite the contrary. We wanted to tell Nathalie and all people who suffer that something like a Trinitarian religion exists, which, according to the many testimonies we have cited in this text, clearly demonstrates that it possesses immense power. A power that we saw at work in the many pagan religions to a limited extent and in a 'supernatural' manner, but which we can complete in a healing way in a supernatural religion: the conscious 'acceptance, purification, and elevation.' More on that follows.

Let us look below at the icon of the Trinity, as painted by the monk Andrei Rublov in the fifteenth century . It is perhaps the most famous Russian icon. It is said to represent the Old Testament story of the three angels who visited Abraham at the Oak of Mamre, as described in the Book of *Genesis* 18:1-8 . However, one could just as easily say that it is a depiction of the Holy Trinity, with God the Father seated in the center, God the Son on the left—that is, at the right hand of God the Father—and God the Holy Spirit on the right.

Rublov focused on the Holy Trinity and on what he saw of it in his imagination. He charged his icon with this holiness. For the sake of resemblance and coherence, the icon is, in his own way, the Holy Trinity once

again. Sensitives claim that it has a particularly benevolent aura. When they hold their hands close above the icon, they say they feel this increase in energy as a gentle tingling of the palms. Others claim that they also feel their crown chakra opening and thus become aware of the influx of energy. It is said that the icon has a protective effect. And this is precisely because it represents the Trinity, the creator and giver of all life, and thus also of all life force. It is sometimes provided with the inscription: “ It is Wisdom, descended for the healing of the nations,” a sentence that captures the essence of Christianity.



Estin è sofia, katerchomènè is therapeian ton ethnoon
It is wisdom, descended for the healing of the nations

Many may recognize the term 'sophia' in the ancient Greek text as 'wisdom'. Let us think of the 'Hagia Sophia', 'holy wisdom', the name of the famous mosque in Istanbul. The word 'therapeian' or 'therapy' is also familiar to us, and 'ethnoon' refers to ethnology, the study of peoples.

Finally, let us regard this entire text as information for one to ponder for oneself, not as indoctrination. Ultimately, it is only Jesus who can make clear directly to a human being that he, Jesus, occupies a unique position, a position that rises high above that of the fickle gods and goddesses of external nature. Our faith in him is only possible if he, Jesus, enters the innermost being of each of us individually, and if every person becomes aware in their own life that Jesus is what they say of themselves, the 'God-Man', but also the 'Son of Man'.

Let us seek in all our prayers, without ceasing, the warmth and the light

of true hope, faith, and love, and let us linger as little as possible over the shadows of existence.

Are not five sparrows sold for two pennies, and is not one of them forgotten by God? Well then, even the hairs of your head are counted! Therefore do not fear: you are worth more than a flock of sparrows. In this way, Jesus makes God's profound concern for creatures felt.



Father, Son, Holy Spirit, we imprint Jesus' statement on our deepest souls and hear it inspire us: "You are worth more than a flock of sparrows. God never forgets you."

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

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

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

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

I told him that if he wanted to, I could help him get rid of this. But he categorically refused... and that was his death. He passed away shortly afterwards. My 'voice' says that God wants to help him through an excess of mercy. God shouldn't do it, but he does it anyway. My voice says that it is

not fair that Father Jan does not want my help. But just imagine, so for twenty-eight years he did not respond to what the believers over there were saying about that vampirizing, about the stealing of subtle energy from his parishioners. How do you expect to live in a good relationship with those people if you do not take them seriously? How do you expect them to accept the Biblical message? But if you suspect that in your deeper being you are actually robbing people of their energy, then you are perhaps afraid of the truth. And indeed, he remained arrogant. And my inner voice said later that he is now in the deepest part of hell; he didn't want to 'repent', did he?

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

Father Jan's refusal to accept help and his will to continue stealing energy—the divine life force of the faithful—cannot be accepted by Heaven. And therefore, he undergoes the judgment of God. A person may be superficially inspired by the best intentions yet still be 'harmful' in his or her unconscious and deeper soul, as occultists say in French. He or she then radiates misfortune around him or herself. The outward appearance, the 'foreground,' seems good, but the hidden and fundamental depth, the 'background,' is essentially not. In French, someone who brings misfortune is described as a "porte-poisse," someone who carries poison within and radiates it as well. Elsewhere, ¹⁵⁵they are called, among others, 'evoe' (Trilles), 'kumo' (Sterley), or a 'Lorelei' (German Romantics). The names differ in the many cultures, but it concerns the same phenomenon. This, too, is usually related to causes that can be situated in past lives. Mistakes made can be forgiven by the injured party, but must be rectified. If you have stolen something, you can apologize for it, but you will also have to return it. Unless the injured party, not the thief, decides that you may keep the stolen item.

HP . – As already mentioned, Jesus definitely wanted a church. It was stated of non-Biblical religions that we had best accept, purify, and elevate them. But perhaps this advice can also apply to many practices and situations within the institution of the church itself. Let us think here of a renewed attention to the subtle world, a study of the occult side of religions, both non-

¹⁵⁵See the book: 'Homo religiosus', 7.5. A life force that causes misfortune

Biblical and Biblical, and an education of religious that is not exclusively intellectual, but addresses the intuitions and forces emanating from every true religion. Or could the warning of the prophet Isaiah, 53:1; 6:10, still apply? In this we read: “God has blinded their eyes, hardened their hearts. This so that they would not see with their eyes, nor understand with their hearts; — lest they repent and I heal them!”

Deut. 29:1/5 points to the 'wound': “Now Moses called all Israel together and said to them: You yourselves have 'seen' (first sight) everything that Yahweh (...) has done. (...). But Yahweh has not given you a heart to understand (second sight) until now.” The 'faith' – now not interpreted secularly as opposed to 'religion', but sacredly, as it is consistently understood in the Bible, for example – is the breaking through of the first sight, into a second sight 'given' by God's grace ¹⁵⁶.

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

Our 'enlightened' and more rationalistically oriented priest was not at all in favor of this. He was, moreover, a supporter of the view of theologian Rudolf Bultmann. In the latter's book **Geloof zonder mythe** (*Faith Without Myth* ¹⁵⁷), he argues for a 'demythologizing' of the Bible. This entails a Bible that is in accordance with the needs of our rather rationalistic, scientific zeitgeist. Bultmann denies the paranormal side of faith as well as the historical character of the miracles of Christ. Thus, he states that “some aspects of traditional religious concepts must disappear, such as the belief in heaven, hell, the ‘descensus ad infernos’ or ‘descent into hell’, the Ascension, the Second Coming, the belief in spirits and demons, the belief in miracles, and

¹⁵⁶See on this website, Courses tab, Course 5.5.1. Introduction to Hiero-analysis, p. 51: The comprehending structure of the diagnostic-experimental method.

¹⁵⁷Bultmann R., *Geloof zonder mythe*, JJ Romen & Zonen, Roermond, 1954, 15.

the mythological expectation of the future...". A number of believers say that this is not a demythologizing but a liquidation of Biblical religion.

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

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

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

But there is more. The ordinary believer can also walk part of the way along that path. Even though his or her intuitions do not reach as far as he or she would hope or wish. For this, let us refer to the experience of a certain Sofie ¹⁵⁸.

39.15. Sofie's testimony

WM. - As a religion teacher, Sofie had immediately after her retirement found herself in a group that met at the home of a clairvoyant priest. He administered an initiation to everyone, but with Sofie, this was not so simple. The priest had to lay his hands on her one more time to give her more energy. After that, according to him, it worked for her too. But Sofie, who was completely unfamiliar with such a form of religion, wondered what strange company she had now ended up in. She feared she had fallen into the hands

¹⁵⁸See on this website, texts tab, text 37: Miracle 71: an alternative? No. 9.7. Sofie's testimony p. 155

of a black magician and could not understand why the other attendees did not see this and had accepted everything benevolently. Immediately afterwards, she had moved forward her annual appointment with her dowser and herbalist to check whether she was still in good health after this 'initiation'.

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

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

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

original purpose was of a religious and occult nature. The intention was to drive evil from the streets and sanctify the village.

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

39.16. Penetrating but also fading spirits

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

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

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

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



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

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

The Priest-seer whom we quoted in this text expressed a similar thought at the end of his life. From the doorway of his small home, he bid farewell and

said: "Dear friend, my task on earth is coming to an end. It was a difficult task, with much misunderstanding from a number of people, including fellow priests. Yet I enjoyed performing it, and it was necessary. To my great joy, I am leaving this world. It is much better to work in the City of God."