

Text 25. Manticism as it is usually practiced

(based on a text by Pastor T'Jampens)

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Mantikè technè

This term comes from the ancient Greek ' mantikè' technè ', the ability to act as a seer. An ancient Greek term closely related to this is ' mnèmosunè ', expanded consciousness, such that one 'sees' all that once was, now is, and ever will be. Translating this as 'memory', as is usually done, is largely incorrect.

Homer and Hesiod , the oldest Greek writers, rely on this. Another ancient Greek term related to this is ' theoria ', meaning to examine something in such a way that one understands the reasons for it. The Paleo-Pythagoreans and Plato placed theoria at the center of their philosophizing. Translating this as our current 'theorie' only partially captures the correct, ancient meaning of theoria . A soldier on guard, a spy, for example, they engage in theoria , that is, they continue to 'follow' something, someone, or whatever it may be, in order to thoroughly determine whether there is a threat.

The Romans translated it as *speculatio* . A soldier on guard who observes is a *speculator* . Sometimes a certain tradition among the Romans translated it as ' *contemplatio* ', in Dutch: to contemplate something—let us think of the 'watchman' mentioned in Isaiah 3:1:6

If one wishes to understand the seer and seership in the thorough sense—to attain the theory thereof (to remain within ancient usage)—one must keep in mind, against the background of manticism, the communication of what one 'sees', as well as the expanded form of consciousness (*mnèmosunè*) and the fathoming degree of perception (*theoria*). Otherwise, one impoverishes a rich concept, such that what remains is a spermatology , ancient Greek for 'word-mongering', with a halo of 'seeing'. So far the field in which we situate the mantic .

25.1. A confrontation.

Let us begin with a text by a clairvoyant who denounces the blindness of quite a few representatives of the established sciences. Moreover, we will largely orient our exposition to her excellent little work. Here is what *Eliane Gauthier* , *Voyants (Mode d'employ)* , Paris, Buchet / Chastel , 1999, 71, says. We translate as literally as possible.

In the realm of anthropology, the most enlightened minds, indeed the most cultivated minds, seem to reject the evidence, arguing, “I do not believe in that.” Some scientists would never, ever dream of neglecting the accurate and objective observation of facts amidst their scientific pursuits. And yet, they greet everything 'paranormal' with a roar of laughter. As soon as they are confronted with it, they lose all their precision and condemn a priori (understand: axiomatically and without any investigation) something of which they have gained no experience, neither from afar nor from up close.

If one tells them, for example, that an event predicted two years ago has occurred, they turn deaf or speak of quackery with suspicious conviction. If pyres were still legal, they would erect them with as victims the men and women who claim to possess 'the gift', while refraining—before preparing their piles of firewood—from first investigating whether “that gift” actually exists or not. - That is Eliane's story. Gauthier, who unknowingly possessed the gift that happened to be revealed: 'I, I too did not believe in it, but out of curiosity I did not leave it at that'.

25.1.1. Method

“I investigated the matter. I noted down the results. For years, only the circle of my friends was my testing ground, my source of reflection (oc 8). She was urged to seek advice from outside that small circle: 'I emphatically refused.' I did not want to engage in any activity whose mechanism I had not understood. Such a thing seemed like deception to me. What enabled me to see into the future?

Over the years, - thanks to meeting two exceptional psychiatrists who were interested in the paranormal - my answer to that question has come about. I have come to know some of the laws governing that strange power of the brain' (oc,9).

25.1.2. Towards a definition

Gauthier notes that the term 'voyance' in French denotes at least more than one thing. To begin with, telepathy. She defines telepathy as “the exchange of information between two persons in an extrasensory manner”. It is also referred to as 'thought transference'. Everyone experiences this phenomenon at some point: one thinks of someone and sees the person in question on the phone; in a small circle of friends, someone says something and in unison they say: “How extraordinary, I was thinking exactly the same thing.”

25.1.3. The root of clairvoyance (clue perception).

Telepathy is, in a certain sense, the root from which clairvoyance arises. There is no clairvoyance without telepathy, but to possess full clairvoyance , it is not sufficient. In other words, a necessary but not a sufficient reason.

a. Telepathy simply demonstrates that people communicate with each other beyond the ordinary sources of language. It grants access to something that already exists, specifically thoughts in the soul of another person. When a seer tells you that the name of the man who is your life partner already begins with an M, that is the result of telepathy.

b. Yet we are not yet at the essential core of seeing into the future.

25.1.4. A concrete example.

Vincent loses his wallet with all his papers inside at the station. He asks me to consult the maps to find out if he will ever find it again. The answer is 'yes', for between the lost item and Vincent I see the 'image' of 'the man from elsewhere', in this case (since we are in Paris), either a stranger or a man from outside Paris. Since he took the train with a stranger, I think it is that stranger. I therefore advise him to search for the lost item on the train. He carries out the search but without result. Thereupon I consult my maps again: 'the man from elsewhere' stubbornly returns together with the success of the search. A little later, someone calls from Paris to inform Vincent that he has found his wallet and that he will deliver it to him.

Many will interpret this as a case of clairvoyance , whereas merely thought transference was at work. This transference, however, is only one aspect—a very useful aspect, incidentally, for it allowed me to stumble upon true information.

Note - The telepathy in question here takes place between the seer and the man from elsewhere, albeit based on a sort of identification of hers with that Vincent, for the man from elsewhere thinks only of the possessor and knows nothing of the seer. The latter, however, through the seer's identification—call it empathy—with the Vincent intended by the man from outside Paris, attributes the finder's will to return the lost item not to the seer, but to the one who lost it. In other words, the seer, based on identification, reveals—here aided by a card system as infrastructure

(foundation) that sets the way but nothing more—what comes through telepathically from Vincent's deeper soul (namely, from the honest finder).

Note: It is already evident from this that mantics is, to begin with , *theoria* , penetrating observation. Eliane Gauthier sees before her in her office a man complaining that he has lost something very important and asking for information. He stands before a given, the loss, and connected to it a sought-after, the possible, in any case strongly emotionally desired recovery. Behold the problem. The solution lies—at least according to the author—already within him, but does not actually come through. By identifying with him regarding the information present in the depths of his soul, she receives that information. One sees how, first of all, perception is confronted with the problem not only through her ordinary senses but also and above all through her—let us call it—paranormal giftedness, which joins Vincent's. Yet this not without penetrating to the reasons for the entire event, which also encompass the reason for the solution. This is penetrating perception.

Immediately, the expansion of consciousness, *mnèmosunè* , is clear. Eliane Gauthier incorporates that of which Vincent is aware into her understanding of the entire situation—not without that of which he is unaware. Let it therefore be clear once and for all that manticism does not exist without *theoria* and *mnèmosunè* .

25.2. Mantiek is at least partially corrective.

On Oc 15, the author says the following: “We often crash into phenomena and draw false conclusions from them. For example, Vincent was convinced, given the circumstances, that he would never find his wallet.” Note the phrase: 'given the circumstances'. This refers to the phenomenon, i.e., that which is directly perceptible—more precisely: the sensually observable or the given as it appears. Appearances, however, are deceiving: one must look through the phenomena—i.e., that which presents itself in the first place—to reach the information they conceal.

Well, telepathy—according to Gauthier —can shed a different light on human relationships that often harbor conflict. For we frequently misinterpret the behavior of others: “My wife no longer loves me,” or “she wants a divorce,” or “he is ill-disposed toward me.” Our unresolved complexes (i.e., our unprocessed, painful experiences), our fear of what might come, and the like lead us to interpret things in this way. A clairvoyant possesses the ability to reach the objective state of affairs by—telepathically—grasping the

conscious motives and the unconscious or subconscious drives that often differ sharply from what we believe we grasp based on what we superficially find evident.

Result: in a part of a consultation, the telepathically acquired truth sets the matter straight. The consultation has a corrective effect.

25.2.1. The preview.

What Gauthier calls 'pure seeing' (la voyance pure) is fundamentally different from simple telepathy. In paranormative experiments, foresight or precognition is defined as “possessing information regarding events that have not yet taken place.” Thus: “I see you getting married in the near future” is foreseeing the life events of the person in question from his perspective (and in that sense, thanks to identification with him). Gauthier calls this 'la voyance' . proper dite ', the actual manticism. It includes, for example, dreams that predict events or premonitions.

An example.

I tell a journalist that, thanks to a meeting with a stranger, he will be offered a new job. Three years later, the Franco-British Jimmy Goldsmith , at the time the owner of l' express , proposes that I join his service.

25.2.2. Risk of influence

As an advisor and consultant, one ought to be on one's guard. If a seer tells a woman, with a self-assured demeanor and as if it has already happened, that she is going to divorce, there is a strong danger that she will leave her husband at the very first crisis, when a divorce is not inevitable. Unconsciously (*note* : or consciously), that woman is 'under the influence' of such a prediction. Gauthier labels this as prediction manipulation. From a deontological point of view, such a danger compels anyone who predicts to conceal the truth.

25.2.3. An explanation

What is the sufficient reason for precognition? Gauthier thinks that within us all there is a hidden place where all that once was, now is, and ever will be, can simultaneously become clear to whoever has access to that place, namely the seeing. This presupposes a continuum, that is, a space within which the ecstasies of ordinary ('chronological') time—past, present, future—can manifest themselves. Whether this continuum is limited to the

communication of unconscious and subconscious intelligences among people, as Gauthier posits, is the question. She is, however, right where she claims that in 'un certain state of conscience modifié', a kind of state of consciousness, different from the ordinary state of our everyday consciousness, the manifestation of both past, present, and future, is possible (oc, 17).

25.2.4. Collective catastrophes

Oc,107, has Eliane Gauthier speaks of seers who predict great disasters. Around New Year's, for example, sensationalist papers consult seers. Time and again, they announce 'unrest', 'revolts', and 'attacks'. Or 'France is doomed to ruin'. 'I see Paris in blood and sword', and the like. Some media, which are, as it were, tortured by a sort of obsession, are the proclaimers of this .

25.2.5. A dream

The writer once had a night dream. She lives close to l' étoile in Paris. She calls the accuracy of the dream 'hallucinatory', so clear and powerful did it seem: an attack was imminent in her part of the city. What to do with such information? Telephone the police prefecture? At best, they would have thought me a madman, at worst, a repentant accomplice (oc, 108). What happened afterwards? A few weeks later, the writer heard an explosion under her window. The attack had therefore taken place. 'But,' she says, 'my premonition would not have been of much use.'

a. There is sometimes some truth in the presuppositions regarding collective disasters.

b. But even if there is a dose of truth involved, the author believes, one will not get very far with a prediction on the matter.

Moreover— Gauthier seems to underestimate this—not only past, present, and future, but also the 'here' and the 'elsewhere' reveal themselves through the depths of our soul. That such a form of awareness is necessary for the one who sees is evident from the fragmented awareness that usually comes through. 'Our unconscious attempts to make us become messages in bits and pieces' (oc, 18)

Moreover, our unconscious expresses itself in images or symbols' (ibid.). To this must be added the many little phrases that our inner word literally prompts us. Something that all people, with sufficient introspection, experience and that—as all psychotherapy establishes—can cause much

harm. Note how those inner phrases are sometimes spoken: 'I never have any luck' or 'Everything always goes wrong for us'.

True sighted people experience daily that such an awareness, which corrects both the fragmentary and the disguised in signs (symbols, scenes) as well as the negative, is necessary.

Conclusion

Gauthier summarizes: "The one who sees does nothing other than provide the one who consults with what the latter knows without being aware that he/she knows it." (oc, 17) Behold Eliane's definition Gauthier, a definition she apparently derives from her own practice but mostly formulates based on common sayings.

25.3. The ocean of unconscious or at least partially unconscious information.

Gauthier employs a metaphorical or analogy model. — There is an immeasurable sea. On it, every human being sails in a small boat that he steers according to his insight and the information at his disposal. But — and Gauthier emphasizes this — all are dependent — also, and indeed first and foremost — on the wondrous power of that immeasurable sea. This colossal force of the ocean separates us from one another but also connects us to one another. "Undoubtedly, something similar happens with the unconscious, with that sea which is the 'collective unconscious' of C.G. Jung (oc, 19)." She immediately adds: "If, according to Freud, the dream is the majestic road to the unconscious, then clairvoyance can in its own way be a path that provides access to the invisible and powerful part of ourselves that governs our lives and that we often do not even realize" (ibid.) — With this, Gauthier sets himself apart against the background of the depth psychologists C.G. Jung and his teacher S. Freud.

25.3.1. The inner voice

Oc ;, 109/110 deals with Eliane Gauthier, a very important subject concerning the one seeking advice. Let us begin with a story.

a. Diane's favorite pastime is renovating houses. She has been offered an old factory for sale that lends itself remarkably well to refurbishment. She is strongly drawn to it. And yet, she just cannot manage to make a decision. She consults the writer. 'What exactly is the matter there?' The cards reveal

an ambush in the project. Diane's subconscious already knew. That was the reason why she let the matter run its course. She left feeling comforted.

b.1. The consultation had merely confirmed what her inner voice ('sa petite voix ') said to her. - The writer often hears a seemingly unimportant little sentence in the course of a session: "oh, I saw it too" or "it is exactly what I thought". The writer actually considers such sentences very important, for they prove that the consulter is attuned to the sighted one—that the sighted one grasps the answer that is already coming through to the consulter.

b.2. At the beginning of this chapter, Eliane mentions Gauthier something that is very telling and that many a reader of her little book will already have sensed.

"In our deepest soul there is someone who knows more about it than we do ourselves." Is that our guardian angel or is that the daimon of which the ancient Greeks spoke? In any case: one must remain sufficiently quiet to listen to that someone. Sometimes he speaks before the sighted person gets a word. And he always knows just as much as the sighted person. (oc, 109).

Eliane writes throughout the entire booklet. Gauthier attributes the mantic truth to the unconscious of the one seeking her advice. Or does she designate 'the cards' as revealers ? In her theory, the senile person establishes telepathic contact with the client's unconscious. Via the cards, of course. And now, at the end of her fascinating expositions, according to her as well, that unconscious could well be a pagan daimon , a spirit of fate, or even a Biblical guardian angel.

25.3.2. The lower years.

In French, 'support'. Gauthier observes that seeing can occur directly, that is, without any material object, but that usually an infrastructure is necessary to reach the altered state of consciousness that makes contact with the unconscious of the person consulting possible. One chooses the foundation that one finds most suitable. This has no influence whatsoever on the nature of what the seer sees, whether it be cards, coffee grounds, numbers (as numerologists use them), or whatever else. "Let us not discuss astrology, which represents an age-old tradition, although in my opinion the astrologer possesses the gift of clairvoyance" (oc, 30). Thus Gauthier, who could have addressed the limits of her definition of psychicism here: contact

with constellations must somehow be connected with our unconscious information regarding our destinies.

25.3.3. Styles

The mannerisms displayed by mantic counselors vary greatly. There are those who 'see' images or scenes, sometimes appearing very vividly or colored. Others 'hear' a voice that prompts sentences or phrases. Some (Gauthier belongs to this group) 'read' what their foundation (e.g., a configuration (an ordered placement) of cards) reveals, without seeing scenes or symbols or hearing words. Still others 'read' via or inside a crystal ball.

Incidentally : those who consult exhibit the same styles when asked to state what comes to mind during the consultations. Perhaps the term 'catalyst' is the best way to characterize the proper role of the substructure, if one understands it as “a means that sets a process (here seeing) in motion by intervening in it, but in such a way that the process proceeds as if that means were not there”.

Note: Some who offer mantic counsel seek the atmosphere of a rite—complete with an altar, an icon, candles, incense, etc.—partly to transport themselves into an altered state of consciousness and, if successful, to allow the person consulting to share in it. Also to invoke religion, something about which Gauthier remains very reticent here, at least.

Note - While performing, some manticers continuously engage the client with 'isn't that right?', 'You are following?', or 'You understand what I mean?' Sometimes this is disruptive. Asking how the client feels about this can be a very appropriate question: as Gauthier says, a 'good feeling' is usually a good sign.

25.4. Recording of the consultation process

Eliane Gauthier states: 'The recording of the viewer's interpretation is one of the most important conditions for its good result' (oc,32). Reason: what the consulter perceives as urgent displaces—often almost entirely—the rest of the information provided. So much so that the latter are forgotten. Well, listened to again a week, a month, or a year later, they can provide profound insight.

Another aspect

The recording can betray the seer's own issues, namely when his or her giftedness is clouded by personal problems that require a personal solution. In that case, there is a projection of one's own situation onto that of another person.

An example

Eliane A few years ago, Gauthier consulted a karmic astrologer ('karmic' i.e. centered on the legacy of past lives). The pitch-black, pessimistic pronouncements 'destroyed' Eliane. Fortunately, she had recorded the session on tape. She came home with a deep unease and listened to the cassette with a friend: 'But still! That woman can't stand you!' was his exclamation. Eliane immediately realized that, indeed, from the very first minute, the woman opposite her revealed a troubled feeling that was evident. One is always vulnerable when consulting someone. As a result, I simply did not realize that I came across as a creep to her and that she, unconsciously, wanted to harm me. The recording allowed me to distance myself from her and realize that her hostility was ruining the advice.

25.1.1. The influence

One day, she received a Lebanese man with his dictaphone. The cards showed that he, although according to him at least he was a complete stranger in France, would quickly find work, despite the prevailing unemployment. A month later, the man calls: "Madam, you saved me." He had listened to the cassette every day and, despite his anxiety regarding future prospects, had calmed down time and again.

Gauthier wonders whether he himself, by continually listening through the tape and feeding his conviction, had not hastened the realization of her prediction. 'Since then I have been able to ascertain many times the power of our deep conviction regarding our future'. (oc33). Which reminds us, incidentally, of what is called 'positive thinking' in New Age circles.

25.4.2. The choice of the clairvoyant and the time of the consultation.

Gauthier appeals to a piece of folk wisdom: 'chance does not exist'. In Plato's terms: 'nothing is without (sufficient) reason'. She attributes the fact that those two turning points are not a coincidence to 'a mechanism' (oc 25) that is active primarily in the collective unconscious. She upholds as an axiom that our fortunes are first and foremost the result of what she calls 'a dynamic'. This resembles what Alfred Adler calls 'die Lebenslinie', the line of life. Life, especially human life, is the source par excellence of our life phases,

which, with regard to the encounter with the seer, asserts itself very strongly in what the ancient Greeks called ' kairos ', the turning point. If you will, the opportune moment with a view to a decision to be made—and often one that cannot be postponed. In those moments, it often happens that the one seeking advice says: “I don’t see it clearly” or “I can’t figure it out,” for example; the reason for this is that in the unconscious, the decision to be made regarding a given situation comes across as murky for a variety of reasons.

a. The choice of time

According to Gauthier , the definition of clairvoyance is relevant here: it is the drawing open, in its integrity, of what already lies ready through the deeper soul as a solution to the problem. She cites Jacques Donnars (sophrologist). 'The clairvoyant would be beneficial if he resigned himself to being merely the channel of a message which the one consulting makes himself' (oc,22). Gauthier : 'I have observed that the question does not arise on just any day, but rather when an important turning point approaches in which one seeks to see oneself confirmed (ibid).

b. The choice of the clairvoyant

Hearsay, feeling drawn in, an address in an advertisement—these are some of the reasons why one makes that one choice and not another. 'Never consult a psychic to please a friend, much less out of curiosity' (oc, 24). If a peculiar aversion to someone arises, choose another. 'At the last moment, something inside me said: "Don't go to that consultation." And look, I went anyway, and I walked out of it, wounded for months.' One can hear this following a wrong choice: the lucid unconscious was clouded somewhere, but by what? Everyone has some knowledge of their own future, but without realizing that they have knowledge of it,' writer oc 35 repeats.

25.4.3. A relationship of trust

From what precedes, it is evident that complete trust in both mantic counsel and advice is not always easy.

Projection

'The pot calling the kettle black.' This folk wisdom contains a metaphorical model of projection. We speak of projection when we view something that belongs to us as belonging to someone else. Gauthier cites a French piece of children's wisdom in this regard : 'The one who says it is it,' when friends assign the bird's name to a playmate.

Gauthier paraphrases: 'Tell me how your seer expresses herself and I will tell you what her problems are' (oc 38). For example, she who emphasizes the lack of reliability of 'people' at every turn betrays that she is at odds with 'people'.

Projection

"Emilie visited me because she simply could not understand why her husband's appointment in London, which turned out to be advantageous for both him and herself—she found interesting work again—caused an invincible fear in her mind. (Oc, 23)

Upon further investigation— *theoria* , penetrating perception—it became apparent that her father was a professional soldier, during which time she was moved along like a 'postal package' from garrison to garrison throughout her childhood. Gauthier , who shows clear influences of Freudian psychology—a psychotherapy that attaches great importance to childhood, particularly regarding disappointing experiences—says: "Unconsciously, she experienced the fear at the thought that she would once again become an object (*note* : like a shipment by post)". As soon as 'the cards' (note how the mantically gifted person projects her ability onto "the cards") answered that, Emilie lost her fear and left for London in a joyful spirit.

Note: Gauthier's Freudian axiomatics projects itself into her interpretation of her client's anxiety. The assertion is not that this projection was unjustified in this case. Rather, it is stated that formation (both theoretical and moral) manifests itself in the interpretations of those who wish to help fellow human beings with mantically acquired counsel. It is also stated that, when one has 'the cards' interpreted, one immediately insinuates objectivity: the cards, not I.

25.4.4. The future is a bundle of possibilities.

The following story reveals that the future is synonymous with a multitude of possibilities, even though the future is fixed once and for all in some respects. Eliane conceals this latter point. Gauthier , oc 105. But let us listen.

Madam J., a seer, receives a visit from a young musician who finds himself faced with two possibilities. Either he participates in a festival in France as a pianist, or he undertakes an internship as conductor of an

orchestra in the United States. His question is: 'Which choice is the best? For my career?' *Note:* Both choices are thus the given or visible and tangible phenomenon. The viewpoint that plays a leading role as a co-given is the utility value of both choices viewed from the perspective of his career.

The seer J. focuses on what his unconscious reveals regarding the festival in France: she sees the success and already hears the applause that his piano interpretation will provoke. Then she focuses on what that same unconscious reveals regarding the conducting internship in America. She 'sees' likewise that everything is going well there.

Eliane Gauthier

She has therefore seen two mutually contradictory scenarios (only one is practically feasible) and she views them both as if they were already a fact. "That certainly shows that there are multiple possibilities in the future and not just one: it is up to us to choose." (oc 106). The young musician has chosen the American internship for the good reason that it better aligns with his basic ambition, namely to become an orchestra conductor in the long term.

Maw – the author – a sighted person explores, through contact with the individual's unconscious, possibilities within their life trajectory, while simultaneously taking into account a series of elements that will help determine that trajectory. In this case: the ambition to eventually become an orchestra conductor. – Paradoxically, the sighted person views the possibilities as if they were 'already realized,' even when they are mutually contradictory. The 'already realized' is thus ultimately an 'as if already realized' (as the author puts it in current terms), a virtually realized one. That which, in its pure virtuality, creates the impression of not being virtual. – *Note:* In the Bible, that 'already realized' is called 'prophetic perspective,' whereby a future entity is viewed as if it were already realized.

25.4.5. The mantic word is magical to some extent.

"Everything that was said to you during the session, concerning your fate, whether true or false, acts in, within you and upon you." (oc, 55) This is how the author expresses what we call 'the magic' of what is said, especially in a mantic context. 'Magic' is, after all, 'the action which, although something mysterious to most people, determines fate to one degree or another'. Eliane Gauthier : 'words mold the future into a form' (ibid.). If the phrasing is negative, i.e. ominous here, then it locks you up, it plunges you down. Just

like the terrifying sentence spoken by parents: 'You will never amount to anything'. Which, years later, is a treacherously hidden brake on success. An unfortunate or poisonous statement will in any case carry out its undermining work 'whether you are aware of it or not' (oc, 55).

Fatal manticism.

"He is a scoundrel, a mean fellow." That is an example of a phrase a clairvoyant never has the right to blurt out. Such a thing is not only a lack of proper speech but also an expression, more effective, of the negative feelings drawn out in the counsellor. "He is (not) the one meant for you"—Gauthier considers saying such a thing during the session to be beneath the surface. For only the client has the authority to decide on that. If a clairvoyant does so nonetheless, they do injustice to the counsellor.—"Your husband is cheating on you." Whether true or false, whoever says that to a client puts themselves in her place and immediately deprives her of her exclusive right. Whoever consults during a mantic session has as their sole role to express the favorable possibilities in someone's life trajectory and, in doing so, to activate them.

On simplification

Numerous sensitivities, once in an altered state of consciousness, appear as if in ecstasy: the sudden and often intense coming through of information overwhelms them. 'Crushing by what they see, they simplify by dramatizing and exaggerating'. (oc, 57) Hence the stereotypical but raw sentences such as: 'Such a person does not suit you, stay away from such a thing'. It is not surprising, says Gauthier, that the Church for so long branded clairvoyance as an 'armoire'. aux poisons ', literally, 'a cupboard full of poisons';

25.4.6. The ambiguity aspect

We recount history as Eliane Gauthier oc 59/60 tells it to clarify what ambiguity regarding manticism is, namely the fact that the same problem and its solution can be interpreted mantically from different parts—if you will: aspects, perspectives . Here it is.

Francesca consults Eliane Gauthier : her cat, Venus, has disappeared. She is a friend of the writer and lives in a house with a garden near Paris. 'I see a couple of strangers.' Well, Francesca's garden is next to that of a Dutch couple. She hurries over to these neighbors: suspicious as they are, they do not let her take a look inside their garage. Meanwhile, Francesca senses that her cat is with them. A day passes. A second. But still no return of Venus.

The cards— Eliane —stick to the initial message: the cat is safe and will return. Francesca consults a medium (meaning: a gifted person) who uses numbers as a foundation (he is what is called a numerologist). The man receives three numbers and cries out: 'That cat will return, but the fool got locked up through his own fault.' Francesca consults Eliane : 'I see wood piled up in front of the place where she is imprisoned.' Francesca walks past all the houses in her vicinity again, passes by that of the Dutch couple, and notes that wood is piled up in front of the garage. The third day begins. 'I check the maps again and see the cat coming home. Indeed, on the fourth day in the morning, there is meowing at the door. Venus, emaciated and dirty, is back. With a disturbing smell of fuel : she had evidently been locked up for three days behind the garage heater in front of which the pile of wood was situated. In other words, a typical mantic message comes through in bits and pieces, and sometimes it is a long wait before they find their place in the whole puzzle. It is the work of the consultant first and foremost to carry out that fitting work.

The text

What the sighted person sees imposes itself as a phenomenon. It is up to them to 1. see the phenomenon ('I see wood,' for example), 2. see the entire phenomenon, and 3. communicate only the entire phenomenon that can have a positive impact on the life trajectory of the person consulting. – Immediately, a cassette recording can be very useful to help see the complete puzzle over time. The correct interpretation is very often only found at the end of the search for the meaning of the text in which the phenomenon is expressed.

Exaggerated regarding details.

The text spoken by the mantically gifted person is—one never forgets—not his/her text, but that of what the unconscious and subconscious of the counselor reveals through him/her. And that text is, as just established, fragmentary, with a few rare exceptions. Consequence Eliane Gauthier She is absolutely right when she writes: “Be very suspicious of overly precise details, for they hinder your future—understand, the solution to your problem—instead of favoring it. (oc67). The precision in the form of details is reassuring because 'since the seer has seen such a precise flash, she is a good seer.'

a. such a thing leads one to look up the announced details, etc., sometimes to the point of desperation and in the conviction that one thereby facilitates the realization of the predicted details.

b. This demonstrates that the mantic advisor has supplemented the interpretation of what presents itself as a direct given (phenomenon) with unrelated elements that jeopardize the final interpretation.

Conclusion: sobriety adorns the text that communicates.

25.4.7. Lyrisms

Mademoiselle Lenormand , 'perhaps the greatest seer of all time' (Eliane Gauthier , oc, 68) predicted the fall of Napoleon in 1809 as follows: 'The eagle will take such a high flight that a terrifying gust of wind and clouds coming from the North will bring it down flawlessly. The rooster will crow and the noble lilies will bloom again in Gaul'. What was originally meant by this extended metaphor was the restoration and the return of the Bourbons who replaced the 'imperial eagle'.

Another example: 'Your friend will return when the lilacs bloom.' The client who told me that prediction had been happy in the month of May for two years, but became depressed at the end of June, when she found herself confronted with twelve endless months of waiting.' (oc, 68). In other words, the sobriety of the phenomenologist fits here. The phenomenologist adheres strictly to what reveals itself purely, to the whole of it and only the whole—without projections of any kind. Whatever comes through, whatever comes through in its entirety (except for the diminishing aspects, of course) and only that whole be formulated by the reality-faithful seer.

25.4.8. The questions for the clairvoyant .

Eliane Gauthier touches upon a delicate point here: 'What is possible, may one ask?'

a. Eliane Gauthier quotes a man who, just as he is about to leave the consultation, says: 'I forgot to ask a question (...) I have just enrolled my son, who is struggling with severe learning difficulties, in an institution in England. He would rather have stayed in France. Now I ask you the question (...) even though my decision has been made.' - Thereupon the writer consults the cards again: contrary to expectations, England will make the son averse to studies forever, but in France he will flourish. - Whereupon the man changes his plans without hesitation. Two months later he telephones: 'Fortunately I asked that question which seemed justified to me: my son is in his element in France, for he has fallen for a specialist in learning

difficulties who is busy saving him.' (oc 74). In fact, the man realized in an unclear way that the decision he had made was the wrong one, but just as he was about to leave the seer, he listened to 'sa petite' . voice ' Intérieure ', his inner voice, which prompted him to ask a question that he consciously—or at least did not wish to ask—for fear of being proven wrong. 'It was the decisive question and, in fact, the true reason for his consultation,' the author adds.

b.1. The consultant allows the counselor to establish telepathic contact in an atmosphere of silence (which corresponds to the author's theory). Reason: the most meaningful messages originating from the unconscious are those that simply surface without further questions being asked. One therefore does not interrupt the mantic counselor while he or she focuses on a message from the unconscious that he or she is attempting to decipher.

b.2. On the contrary, during the session one should assist by providing a number of indications—details—so that the counselor does not lose contact with what is coming through—with what actually ought to be coming through. A good clairvoyant can carry out a consultation from A to Z without you opening your mouth, but the consultation will turn out poorer than if you assist. (oc73). Consequence: it is normal for the counselor to ask a question at certain moments to avoid deviating too much from the true message.

Too bad, I can't see anything.

It sometimes happens that a fortune teller (to use this colloquial term for a change) says at the beginning of the meeting: 'I cannot help you, I see nothing.' Or something to that effect. Eliane Gauthier herself has had people who – as she puts it psychologically – left traumatized. For example, they have the impression that they are suffering from an unspeakable ailment – that they are 'cursed' by someone or by a group – indeed, that they are damned somewhere. Or again: like mutes, they leave as beings without good prospects for the future.

The explanation:

Gauthier views it as follows regarding the reasons:

a. The seer has failed to reach the human unconscious for him/her. The telepathic contact is non-existent (to stay within her terminology). It is as if a wall has been erected between both parties.

b. The consultant: - according to Gauthier - has unconsciously erected a wall that makes 'empathy', 'Einfühling', sensing, impossible.

Gauthier says, oc 76, that they always succeeded in making a breach in that wall, but this at the cost of a heavy psychic- mantic effort, which she pays for with a headache at the end of the session.

An assessment:

Eliane 's theory—then Gauthier , who seems to wish to remain within Freudian- Jungian theory when describing her experiences to others, implies that there is a rift between the unconscious and the conscious in the client—that something is inhibited, walled off, shut off—repressed. She sees the way out—likewise in accordance with an established psychological tendency—in a psychotherapy aimed at drawing bare the unconfessed or unnamed things that are repressed (perhaps even consciously suppressed).

Note – indeed, the deeper sense of honor within us all simply refuses to confess that something ugly is present. And our radical powerlessness is such that, with the best will in the world, we fail to grasp and name – to call by its true name – what cuts us off from our unconscious. Whether that, however, is the last thing that can be said about such dilapidated situations remains a question that demands a clear answer.

25.4.9. 'I see that they want to harm you'.

When a series of miscalculations hits hard in a very distinct way and persists for a long time, a number of advisors ask themselves whether a lottery has not been cast upon them - According to Eliane 's interpretation Gauthier , oc 66, the following occurs. Our 'dark thoughts' about the impression of being persecuted by malevolence, whether from fellow men, invisible beings, or both, weave around us— *Note* : and especially within us—a somber veil that begins to weigh upon all the events of life. We now present its resolution.

a. The worst feeling.

A seer says: 'I see you surrounded by negative influences sent to you by people who wish you harm.' But this is the prelude to what they are plotting. To free you from that evil—harmful radiations—they ask for money.

Note: “For that will require heavy and dangerous reciprocal work in the occult realm and entail expenses for the advisor as well.” Or one asks about the jewels, “to see if there might not be any occult evil lurking within them.”

Which is almost always the case in that sphere. To work upon them, one appropriates them as a reward, for example – Eliane Gauthier rightly says that she has known people who lost virtually their entire fortune to it.

b. A serious situation.

If there is the impression that 'fate' is clinging on—and without—or so she says—any 'logical' or 'psychological', truly convincing reason (although she does not explain either term further), only then does it make sense to take this seriously and consult a 'specialist' in accordance with one's own fundamental convictions.

1. If one is a Christian, this may be a priest-exorcist, as he has undergone appropriate training regarding such problems and the associated rites.

2. It could also be a psychologist. What Eliane Gauthier does not explain further.,

3. It could even be an 'empiric', that is, one of those ancient traditional sorcerers or sorceresses still found in French country estates who may possess a beneficial effect.

Note Oc 65/66, Gauthier explains dark thoughts from the experiences of childhood, in a Freudian manner: disappointments in that period later give the impression that one enjoys too little recognition (sic); spoiled children who had it all too easy, once adults experience that the actual world is disappointing. - In both cases, belief in a throw of fate can arise.

25.4.10. Emotional reactions of the consultant

Let us start with the example that Eliane Gauthier gives (oc 54). A lady, 45, visits her several times. She complains: 'I am good for nothing, I serve no purpose. And yet, I have done everything to be someone who belongs. Do you see in me someone who is gifted for something?' The Seer perceives through the cards that she is very well suited to dealing with children. When the lady hears this, she asks: "'Children' What could I ever mean to children?" Seer: 'Exactly, I see that you had a hard time during your childhood and that you gave the impression that there was no place for you. This wound makes you precisely suited to grasp what children expect.'

Emotion

At that, she bursts into tears. She cannot even control them. 'I do not know what is happening to me,' she says. To which the clairvoyant replies: 'I know. I have put my finger on the wound. In your unconscious, there is no

passage of time: your disappointment is just as bitter as on the first day.' The intention is to reassure the lady. 'It is because you strongly feel what I have just said that you are reacting so strongly.' She heaves a sigh of relief. She leaves the office completely changed.

Reasons

An emotional outburst stirs something in the consultant, namely a problem. According to Gauthier, that problem has existed since childhood (yet another psychoanalytic interpretation) and was suppressed or at least unconsciously repressed.

Gauthier advises not to suppress those emotions.

Which, although they arise suddenly, constitute a very significant reaction. The person seeking advice decided to record those moments with great care. Usually, the clients apologize for doing so out of embarrassment. The unconscious is suddenly and momentarily exposed, in such a way that this very emotional reaction reveals that something very important is at stake. If the unconscious is stirred during the consultation, it is not uncommon for something powerful to surface, such as a memory of an impressive event or a fear that originated in response to something at some point, then lay dormant only to suddenly and intensely emerge within the advisor's office. To suppress such a thing would be a mistake.

25.4.11. Questions regarding matters for a later phase of consultation .

"I got divorced this year," says Anna. "It was predicted to me ten years ago. At the time, I experienced it as an intensely painful shock. Even though the seer ultimately predicted the truth, she was wrong to tell me, for I was not prepared for that announcement. I needed to be able to prepare myself gently for it." (oc 72) - According to Eliane Gauthier would have done the seer better to draw Anna's attention to the true state of affairs within her marriage. In other words, one can ask questions that do not yet arise in the very distant future." So Antonia,—She was in love but was still far from a union. And lo, she wanted to know at all costs whether she and her beloved's daughters would get along. She went around to seers to ask about the details of her relationships with her 'future daughters-in-law'. The seers answered each time that everything would turn out well.

Things can change

What actually happened? The lover in question, after a brief slip-up, absolutely did not want to continue the relationship. Presenting Antonia to

his daughters was even less likely. Meanwhile, Antonia has married another man with whom she has two daughters. Needless to say, the relationship with those two daughters is good.

Conclusion

The seers were not wrong at the time, but Antonia has squeezed them dry regarding a future that has exposed reality as an illusion.

Gauthiers's attitude on the matter

She persistently refuses to accede to the demand of those seeking counsel to predict the future over the very long term. With the well-being of those seeking counsel in mind. In Antonia's case, she would have said: "Instead of racking your brains over the question of whether you would click with your beloved's daughters or not, start by asking me whether living together with him is possible. When that phase is over, ask yourself the questions that arise afterwards. Not before, for we would be wasting our life force and our time by letting the cards answer. Indeed: if the answer to a question asked prematurely turns out to be incorrect afterwards, it is the fault of the one who literally tried to squeeze that answer out of 'the cards'."

25.4.12. Death as a question

Eliane Gauthier, 79, claims that she herself is well placed to measure the calamity of a misinterpretation by the counsellor regarding the correct or just possible date of death. Her mother learned from a clairvoyant that her last life partner would die twelve years after meeting him." Well, she herself died only after being consumed by the fear set in motion by that prediction. That fear arose whenever her husband encountered something. Incidentally: the man is in excellent health. – Such a scenario makes us sense the stakes of the problem.

Sonia

She is sixty. Following a severe marital crisis, she consults a seer. After a lifetime of subservience, the desire arises within her for the first time to put an end to that subservience. The seer: 'Above all, do not leave now, for your husband is about to die.' Since the prophecy, she no longer dares to abandon her husband. Moreover, she feels guilty in some way. Meanwhile, it turns out that the husband enjoys good health and that Sonia walks around her house like a wild animal in a cage. Gauthier : at the moment when she finally mustered the courage to assert herself against her husband by saying no—which she could have done, either by freeing herself through a divorce or by

renewing the relationship—at that moment the prophecy imposes silence and letting things happen to her.

A frequently asked question

“If you see a death in my life, please tell me.” That question is asked so often. Especially when the spouse is over sixty and cohabitation has been anything but successful, curiosity about the matter arises .

a. It is natural that, following a serious illness, one seeks comfort in an encounter with a clairvoyant.

b. But – and that is apparently Eliane ’s position for the umpteenth time Gauthier – the profession of seer can and must illuminate life with flashes, but has no role to answer questions regarding deaths.

Unfortunately—she says—many seers see 'a great trial' or 'a great sorrow' and transcend that austere fact by interpreting it as a death, sometimes with details such as 'terrible death struggle' or 'unbearable suffering'.

When exactly will what you are now predicting happen?

Predicting precise dates is risky, if only because they will trap the person consulting them within the cage of an announced scenario and prevent him or her from realizing his or her own future. 'In two years you will meet the woman of your life'. If she is not there on that date, the man risks believing that she will never show up. Or a second possibility: why would he wait for two years? In both cases, according to Gauthier , indicating a precise date is harmful. (oc 82). The author calls this manipulation.

Difficult to answer

An accurate calendar and the fragmentary form of seeing are very difficult to reconcile. If the seer is honest, the answer to 'when exactly?' is very difficult.

a. It is quite doable,

This applies when the data of the consulting party are very precise, for example when it concerns the outcome of a lawsuit or the passing of an examination.

b. Beyond that, the advisor stands largely in the dark. To save face during this confrontation with such misplaced questions, he/she 'draws into the boundless ocean of the unconscious, which by definition stands outside of calendar time. Past, present, and future reveal themselves too much as one, for all relevant flashes show the requested events 'in the present' specific to the unconscious. Gauthier : 'This becomes apparent, for example, when fleeting memories from our childhood surface or when we dream, in which a

scene is experienced as present in the now, while decades distance us from it. The only valid time is our 'inner' time.' This situates us within the course of our life line (our dynamics).

Only when we are ready for it within that timeline does the predicted occur. But the seer is confronted with delays and inhibitions; he or she sees obstacles between the consulter and the expected event. A precise date is a challenge in such a situation.

Sometimes an event comes through emphatically

And this in the course of the consultation: 'experience proved to me that such a thing often indicates the proximity of the realization of the prediction.' (oc 83)

Limited future prediction.

One of the characteristics of seeing is that a final event is often 'seen' while the intermediate events (especially the turning points) remain in the dark.

Gauthier concludes the following: 'Do not judge hastily. If a seer persistently repeats a prediction against facts that seem to contradict them, do not forget that one event can conceal another (oc 85). So Maud, she is in danger of losing her job. 'You remain at your work.' So do not worry.' That was the prediction. Two weeks later, she is dismissed loud and clear. Maud, convinced that she had consulted a talentless seer, comes to Eliane. Gauthier is right, predicting exactly the same thing for her. And lo, what happens? A month later, the company that had discarded her in a group hires her back on an individual basis.

Eliane Gauthier himself experienced a 'mistake' of that nature. A clairvoyant friend of hers had predicted that she would be assigned a role. She is an actress and once starred in the extremely popular TV series *l'île aux children*, as Julie. She experiences the interrogation for a comedy musical. Rejected. "It is a bad thing for a good thing," says the girlfriend. "Don't ask me why, I don't know." A month later, a new interrogation resulting in a more interesting role (oc84).

A starting point.

Besides the fact that one should not judge a prediction carelessly or too vaguely, this also raises the question: "What to do? Simply wait passively?"

Indeed, but not just any way. One naturally waits, but like a runner at the breaking point, ready to attack the target.

Optimal future prediction.

Eliane Gauthier , apparently relying on her own and others' experiences, states that only those assumptions that look no further into the future than two or three years truly illuminate the future in a manner useful to the consulter. - Sylvaine was on the verge of suicide. When she was twenty, a psychic is said to have told her: “Only at forty will I see you alive.” Since then, she has lived in a dark atmosphere.” “Once I am forty, I will be in solitude.” This Sylvaine demonstrates her high psychic vulnerability, of course, but also the imprudence of a poisonous prediction. (oc 100).

25.4.13. Prophets of doom.

Eliane Gauthier has often remarked that a prediction of misfortune is more easily believed than a prediction of good fortune. In this she sees the reason why doomsayers attract clientele rather than deter them. Those who run from one psychic to another have a mysterious preference for pessimistic mediums.

The reason: It is as if such people are more or less consciously seeking confirmation of their 'dark thoughts'. Undoubtedly—according to the author, oc 89—because they correspond to the negative statements they picked up about them during their childhood (*note*: Freudian psychoanalysis once again): “You will never amount to anything”; “You must not do this or that”; “You do not have the right...”

25.4.14. The client's unconscious

The message the clairvoyant receives comes from the unconscious, from that part to which we normally have no access. Now, one may be surrendered to a fear or, on the contrary, harbor a fierce desire that has nestled itself in that unconscious and of which one is unaware, at least normally. It is precisely that—those emotional and volitional reactions in our deeper souls—that leads the clairvoyant astray. He or she empathizes with the client, for example, a premonition of an impending catastrophe (a death, a divorce, to name the two common types of miscalculation and disappointment), or an imagined expectation of unexpected success. He or she then expresses this as if that catastrophe or success will become reality if he or she allows himself or herself to be carried along.

Serge is a fanatic of the great French writer *Honoré de Balzac* . He admires him so much that he wants to be a 'reincarnation' of him and, in turn, *la comédie . to write *humaine** , a series of books. Serge's unconscious 'wants' to do so without him daring to admit it to himself consciously and clearly in terms of self-knowledge, for something inside him tells him that such a thing is ridiculous. Unfortunately for Serge: it is a pure fantasy (a product of the imagination), for he possesses virtually no writing talent. That fantasy is so strong that a seer once told him: "I see you writing a great book in multiple volumes." She even described to him the framework of his novel and the profile of the characters. - Which, according to Eliane Gauthier was a failed telepathic contact of the seer with Serge's true personality.

"The seer was mistaken." Gauthier lists a number of reactions to the errors of seers: "I no longer believe in clairvoyance ." "I will seek out a better seer." Although the laws governing seeing are still little known, the author states that every mistake has a sufficient reason.

1. A pseudo-mistake. "I see that a young woman is going to meet a stranger and will even, most likely, go to live outside France." "That does not surprise me," replies the woman. "A few years ago, I had a brief affair with a Canadian with whom I had a child that he did not want. He did abandon me, admittedly, but the question still lingered in my mind whether, at some point, he might not want to get to know his son. It will undoubtedly be him who shows up." With that conviction, she allows herself to be appointed in Canada by the multinational for which she worked. The multinational held a position in Montreal. Upon arriving there, she falls for a divorced man, and it becomes her great love. As for the father of her child: he has never given any sign of life. A mistake that isn't one.

2. The passivity of the consultative

Everyone who receives a prediction through consultation is presumed to cooperate actively, for it originates from his or her own unconscious as a possible event of fate, but its realization depends primarily on the one consulting. If there is a mistake, it is not that of the sighted.

3. Interpretation by the sighted

Khodari 's clairvoyant gift strikes me as undeniable. Yet she admits that she sometimes makes mistakes. Namely: when she is obliged to interpret, to provide further explanation. For example: a visitor is waiting for the death of his sick wife to take his mistress to him. Madame Khodari predicts for him 'the death of a woman who is close to his heart'. It is the mistress who dies."

According to Gauthier , it is not the prediction that is wrong, but the interpretation. For one who 'sees', it is difficult to strictly limit oneself to what is seen, without the tendency to add further explanation concerning matters that are not directly 'seen'. This is the phenomenological basis of all perception or sensation, and thus also that of the perception or sensation of the seeress.

25.5. Domain-specific nature of vision

(oc, 93). Here Eliane dedicates Gauthier comments briefly on the fact that manticism is like a concept with content and scope, or a domain to which that conceptual content applies, which summarizes the content.

a. General It is a well-known fact that one seer specializes in political matters while another is at home in legal affairs. The former has a full understanding of the political world, which he knows well through experience, and of life as a politician within it. The political world and life within it constitute the domain of his understanding; his understanding of it extends to everything that encompasses that political world and life as a politician within it (that is, the scope or domain of his understanding). The latter, likewise based on experience, is at home in all things love life, with all its problems. One therefore takes into account that the individual perspective (in our cases: the political perspective and the love perspective) must come first when it comes to a person's mantic giftedness.

b. Domain problems viewed from the perspective of the consultant.

Eliane Gauthier gives an example. “I experienced a completely successful intervention with one of my clients regarding all her emotional life and real estate problems, and a no less complete failure regarding all her profession (although in this domain I uncovered details that were “horribly accurate,” as she put it). The author’s interpretation is as follows. The client eventually admitted that an inner conflict was hindering her success in her profession: without realizing it, a fear concerning that domain lived within her. She feared that her success in her profession would jeopardize her family life and balance. In other words, whenever I conveyed a favorable outlook to her professionally, deep down she actually wished she would fail, and this in a way she did not realize.”

Well, we all live in multiple spheres of life (call them domains) simultaneously. The case that Eliane As Gauthier cites, it is therefore likely

not so rare. Add to this, for example, that in a family the other partner also has their own domains, perhaps with the same or similar conflicts, and you can imagine the confusion that insufficiently educated sighted people will devote to it.

The outcome of the implementation process of a prediction.

Eliane Gaultier relates the following. Someone approaches her. He put himself forward as a candidate for director of a major daily newspaper. The writer 'sees' that he has no chance. A prediction is the start of an induction process: the prediction causes—partly with other factors, of course, at the instigation of the consultant—an event that she predicts. In the case of the man in question, the course of events is as follows: he is subjected to a series of elections. He wins them all, one after the other. “Which completely destabilized me,” says the writer (oc. 96). He succeeded time and again, until the day that, on the eve of his inauguration as director, a totally unforeseeable event caused his candidacy to fall through.

Conclusion: the first information received was correct.

25.5.1. Diachronic structure.

If one asks the same questions to a sighted person in quick succession, he or she may contradict themselves from one time to the next. As in the example above, which depicts a stacked form. The author's explanation is as follows:

a. The realization that the first answer is the basic answer .

The refutations that emerge afterwards, which—said in passing—represent deviations, turn out, when interpreted retrospectively, to be occurrences that appear to work against oneself along the way, but do not destroy the basic answer: this is the intended event.

b. According to the author, this has the following reason .

The unconscious display layers. The more questions one asks, the more one enters another 'layer'. These layers expose additional information concerning the events that occur, which immediately and gradually construct the complete answer, but always centered around the basic answer.

Note

The outcome has been the true prophecy since the most primitive forms of divination. It is as if “the unconscious” amuses itself by informing the one seeking advice, and also the one offering it, in an enigmatic manner: “Unravel the basic prophecy through the events along the way.” It is like deciphering a text in a language of which one knows only the main content. One therefore awaits patiently, and without judging too soon, the end of the realization process.

Misunderstanding regarding the true expected fate.

We begin with the story. Colette, a young woman, comes to Eliane. She asks Gauthier for advice. She is torn apart, for she is leaving her husband for another man, but realizes with bitter disappointment that she has made a very wrong choice. Consequently, she wants her husband back at all costs. But two circumstances make that difficult: her ex has fallen for another woman and, moreover, he is now working outside Paris, while Colette herself is obliged to remain in Paris. Her ex is far away with the grown children and his new partner. In desperation, Colette has applied for a transfer to live where her former husband now lives.

The million-dollar question

Colette asks the writer whether her relocation will be permitted. The mantic answer is twofold.

a. What Eliane Gauthier is called “the essential answer”

As expected, this is due to the fact that, after a series of misfortunes, writer Colette 'sees' success in a harmonious society.

b. Whether the couple gets back together is a completely different matter.

Months go by. Colette does not get a relocation. Very disappointed, she writes a letter. The cards—always pay attention to the objective—they are the cards, not the person Eliane. Gauthier – confirm that the relocation will take place, albeit with a delay. The successful harmonious cohabitation will also come about. But in such a way that her relocation does not contribute to her happiness in the realm of love. Stubbornly, she requests her relocation again and is relocated.

A year goes by.

Just before her departure, she meets Eliane. Looking up Gauthier : she has fallen for a man with whom she is deeply happy and has only one fear: that her move might spoil that emerging idyll.

A further assessment.

Miscalculations and delays existed in Colette's situation, but the essential answer (see above under a) remained out of reach. Such delays often show that we are mistaken. For instance, Colette's relocation did not work in the direction of her truly expected fate. Colette, however, could not imagine at the time that she would fall for another man. Consequence: she worked against her consolidation. The outcome was delayed as a result.

Challenging questions about the future

Oct 111/112. Two histories.

Thérèse

Thérèse calls on the phone with a surprisingly young woman's voice, saying that she is 78 and wants to see a writer. Then:

(1). It appears that she started painting at a later age and participated in exhibitions. The author begins by discussing that life story, in the conviction that Thérèse's visit is essentially about that.

(2). However, during the conversation she sees that Thérèse is fortunate at her age: she has a husband and living with him is without problems. But then she asks: "Do you not see me meeting a husband? Mine is 87 and my friend is 85. I find both of them much too old for me."

Magda. A little later, Magda arrives, a woman brimming with zest for life and energy whom one would estimate to be about 65. She has been living for 20 years in a sort of marital relationship with a man whose real wife is absent three-quarters of the time, but who does not wish to divorce for financial reasons. Magda's life is evidently full of that man. But to the writer's astonishment, Magda asks: "Don't you think I should drop him and look for another? He really annoys me because he doesn't want to divorce!" The writer advises Magda to rather enjoy her lasting relationship, which appears harmonious in the cards. Hesitantly, she asks how old she is: "Oh, I am only 78." Eliane Gauthier views both histories from the same perspective. Once past 40, people do sometimes think about "the time that remains." In our society, this is encouraged by the fact that once you are past 40, you are considered "too old" to be acceptable at work. With that, our future seems easily behind us! Particularly regarding happiness in life. The author judges that, viewed from the quietly prevailing perspective, both counselors have "taught her a lesson."

25.5.2. From one seer to another.

First, we will let Eliane Gauthier recounts. — She once received a woman who was obsessed with the possibility of her husband's infidelity. For a first seer had asserted this, and to complete the harm he was inflicting upon her, he had added: “He cheated on you this summer as well.” The man, confronted with her question, vehemently denied this. Since then, she multiplied her consultations to obtain clarity regarding the one detail: “this summer.” When one seer told her: “No, I do not see that he has cheated on you,” she rushed to another, tormented by doubt. If they told her: “Yes, he has cheated on you,” then she was ready for it.

Eliane Gauthier was thus the umpteenth person consulted regarding this summer. She categorically refused to answer that question and suggested looking at the situation differently. To which the counselor replied: “So that means you are unable to see whether he deceived me this summer?” Thereupon, the writers tried to understand why she was so obsessed. It turned out that neither her parents nor her husband had taken her opinion into account. Thus, enormous conflict had grown over the years. When I showed her, with the cards as proof that her husband loved her and had future plans with her—that the only real problem was her own lack of trust—it seemed for a moment as if she had regained her composure. But upon leaving, she admitted after all that she was going to consult another psychic. Reason: she had made two appointments that day.

Declaration

Often, going from one seer to another is not only costly but also frequently causes confusion, indeed, it is dangerous (oc, 102). It immediately becomes apparent that such persons who consult, as it were, compulsively, act in this way because they either do not want to or cannot properly value their own intuitions. Stories like the one above, which show that gifted individuals contradict one another, can be explained either by the fact that there are bad seers among them or—as often happens—by the very nature of the question to be answered.

Moral lesson

By consulting too much, one risks eventually understanding nothing anymore and becoming destabilized.

25.5.3. *The way of responding to a mantic utterance .*

Eliane Gaultier (1999), relates. Twins, Alice and Aurelie , come for advice one after the other, for their parents are on the verge of divorce, with the result that the lives of both daughters are due for a thorough turnaround. Anyone who does not see through the world of the people who consult them would think that both sisters would react in the same way. Not at all! In Alice's world, the parental conflict is omnipresent and causes significant disturbances, accompanied by intense fear. Aurelie experiences none of this. Eliane Gauthier reacts with surprise. Aurelie replies very peacefully: "That is their business. That is none of my concern." Her concerns lie in a different domain.

Note: This is reminiscent of Arthur Schopenhauer's duality: some people view their fellow man as " ich noch einmal " (me one more time) and sympathize; others designate their neighbors as "Nicht ich " (not me) and isolate themselves in their own ends.

Eliane Gauthier has a friend, Marie de Hennezel , who is known for her activism regarding palliative care and her books on assisting the dying. She recounted the following terrifying story. A young man of 29 suffered from AIDS, but he had always kept up a brave face. Until one day he collapsed, to the utter astonishment of the care team. Marie de Hennezel eventually succeeded in getting him to confess that a clairvoyant had predicted that he would die when he was 30. So, in a year's time. Why would he keep up such bravery? Marie mobilized the entire team to make the prediction fail. The young man survived his 30th year, and the breakthrough of tri-therapy for AIDS patients put him on good terms. (1999; 104).

The young man's reaction is one of a very sensitive nature, coupled with an unwavering faith in what a sighted person predicts with authority. He fails to recognize the fact that the unconscious does not always reveal all possibilities for salvation and that the life trajectory of all people is subject to change. Fortunately, the appropriate response to the prophecy of doom came from palliative care in this case.

Helping the seeing and humanistic psychology.

Carl Rogers (1902/1997) was the founder of humanist psychology. A. Lieti , *Carl Rogers (l' homme qui se demandait : " Comment aider ? ")* in: *Le temps* (Geneva) 19.06.01, 4, briefly considers the translators of *The Carl Rogers Reader* , by two Americans, Howard Kirschenbaum and Valerie Henderson (1989). In the seventies, Rogers' psychological approach enjoyed

success, mainly because the title “non directive ”—non-leading—appealed to the taste of the time. However, it turns out that this designation contains false connotations.

The person is central.

It is not that the therapist intervenes nowhere, but rather that he proceeds phenomenologically to begin with—which is the correct interpretation of 'humanistic': examining the client to understand what is happening with him regarding problems is the main objective. Understanding that client (this is the element of 'understanding' (*verstehende*) psychology (W. Dilthey) in Rogers' approach) is “client -centered ” (centered around the client), as the English clearly states.

What is going on inside the client.

The therapy focuses on the person (that is the personalistic aspect) insofar as he harbors within himself the means that can save him from his problems. One immediately sees that Eliane 's thought Gauthier , namely that the client actually knows the future, clearly runs parallel here.

Client- centered

Rogers disappears, as it were, from his clientele. As if he had nothing to say, indeed as if he did not even put in any effort. One could say this, to some extent, of Gauthier as well . And yet, both intervene, bringing to fruition what is present in the person they meet as consultants, already searching, repressed, or even suppressed.

Moreover: both the humanist psychologist and the sighted person in Gauthier 's sense approach the fellow man in trouble not merely as professionals (which is why they act in an advisory capacity) but as human beings, as fellow human beings who interpret the other as 'I-once-again' (and not as 'non-I'), to use Schopenhauer's words. Yes, the psychotherapist may be sighted and the sighted person may be a psychotherapist!

25.5.4. Biblical form of clairvoyance .

To fill the void that Gauthier leaves open for the Christian, we pause at Daniel 2:20-23. The prophet—that is, the seer—Daniel lives among non-Biblical “seers, diviners, sorcerers, magicians” (*Daniel 2:2*), who work under the direction of gods and goddesses (*Daniel 2:11*). Confronted with an extremely difficult problem, the interpretation of the king’s dream, Daniel

turns to God. We translate but substitute the Old Testament terms with New Testament ones.

“Of Your names alone let them be spoken well, Father, Son, Holy Spirit, from age to age, for You are the source of wisdom and life force. You change the epochs and the decisive moments. You decide the fall or resurrection of all that is mighty. You grant wisdom to the wise and knowledge to those who have insight. You reveal mysterious things and know what takes place in the darkness. With You, in a word, the light is to be found. You, Father, Son, Holy Spirit, we thank and praise, for You have granted us wisdom and life force. You immediately inspired in us what we expected of You in supplication and revealed to us what the client asked for.”

This text can be split into two parts: “...to find the light” and “you, Father, Son, Holy Spirit...”. The counsel can be situated in between. – Counsel that is carried out “in the name of” the Holy Trinity, which, as Daniel states of Yahweh, knows “mysterious things,” indeed, sees through all that is mysterious, and imparts that insight to all who ask for it on the basis of a sufficient reason.

That sufficient reason is: to design and create one's fellow man's future as the Holy Trinity foresees it.

It is surprising that a gifted – and expert – like Eliane Gauthier writes her entire little book without mentioning God as the all-seeing even once.