

5. Notes from the class of 11 05 98

Religious studies, delicacy, Our Lady of Flanders, Apocalypticism, Santeria (20 pages).
(Editorial : Mr. T'Jampens is speaking.)

In this sense, Jewish religion has failed to a very large extent. Moses already experienced it, he comes down from the mountain and what did they make? A consecrated bull. Why? All those nations that the Jews had invaded worshipped the sacred bull because that was the husband of the goddess. The combination of woman and male animal is typical of all that world. Because that's what's behind that. Of course those Jewish writers don't elaborate on that, it's better that those pious people don't know all that because if you start explaining all that they might get lust to become pagans again. Although under King Solomon listen carefully, there were more than a thousand consecrated prostitutes in the temple. That was just the religion of those peoples the Jews invaded. The Canaanites knew that religion.

I must make that world my own because I have the impression that people have never spoken to you about it. I started studying religious studies in 1956, under the influence of a professor at the University of Ghent who begged me to get involved. And at first I did not have much enthusiasm for that, but he did not let me go. Professor V. E. He taught mathematics and natural science in the engineering school, so he could not be suspected of deep religiosity. He was a student of the Jesuits, and of the Jesuits he said that they practically do not believe in religion as a fine material, psychic force. They do maintain a rather nominalistic and powerless form of it. But all the same they have been good professors. It is he who stuck my nose into those things in the year 1956. He didn't let go of me and that happened by accident.

Father W. had a Catholic university center and there was no one who dared to give lectures to the students. Until when he asked me and I accepted. One then had to speak as a speaker for fifty minutes, then there was twenty minutes of rest, and afterwards another fifty minutes of discussion. Whoever wished could then ask questions. There were students and attendees of all stripes. I remember that the Communist students never asked me anything but diligently noted everything. Protestants were also there, who dared to ask questions. The most aggressive were those of the humanist covenant. For they had come to draw my straw, but they returned from a barren journey. I can assure you of that. Towards you I am gentle but when I am attacked then all my arsenal of logic and phenomenology comes out here. I put their backs against the wall and they then left me alone. And that brought me to Professor A. and Professor K. Because it

was the first time those students had to deal with someone who was religious but who could also logically resist. They were used to the fact that religious people don't mean that much on a logical level and then that's easy, but when you take logic to it it's a little different.

It is Prof. V.E. who brought me books, articles and so on. He had a red sports car, drove to Holland, England, Portugal. He spoke fluent Dutch. You couldn't hear that French was his mother tongue. He also spoke English, German, Portuguese, Spanish, Greek and Latin, he was a polyglot, and an extremely charming guy. That man made me discover those things of the paranormal world.

He said that he himself was too old and that his scientific education did not allow him to do that but when he heard me working on it, he thought I should be able to do it. And I got into it then, from 1956 to now, reckons, I may know something about it. I kept that up, and so I discovered this curious world, which I can speak about, but difficult.

The new title: religion back on the scene, and indeed it is. For the last 10, 15 years at the most, religion is suddenly taking on a totally new interest. No longer the religion as proclaimed by the traditional churches, because they are running out, in other words there is a very peculiar movement, the churches are running out and a many people are only now beginning to take a real interest in religion. That is very curious but the fact is there. Although, 15, 20 years ago there was also a great intoxication of the "God is dead theology" hey, that is all over now, but in the 70s people were saying that God is dead. Behind that, of course, is the German thinker Nietzsche, who predicted that religions would disappear. That is of course a very dangerous prediction because currently 80% of the globe is still religious, but it is mainly the Western intellectuals who at one point were convinced that religion belonged to the infant stage.

Freud fell into that illusion. Marx, Nietzsche, all these great materialists explain religion as an infant stage, without proving it. Although look well, the first course for religious science, which is very peculiar, the churches lose their influence, but the positive sciences begin to take an interest in religion. From 1833, the first university ventured to establish a chair of religious science. It happened in Switzerland at the University of Basel. The administration was infinitely annoyed with it because they were embarrassed that they had a chair for religious studies, and so the students could attend that from 6 a.m. to 7 a.m., in the morning. So that fell outside

university hours. So embarrassed were the Western intellectuals in the fact that those classes were furnished. So convinced were they that religion was an outdated childhood stage.

Max Muller, the famous specialist, connoisseur of those things, then held a course on the Polytheistic religions in 1937. From Basel that passed to Geneva in 1873, and in the University of Ghent that course existed for only a few years. Ghent was such a fortress of anti-religion that notwithstanding all the great universities had long had courses of religious studies, that this university very recently furnished it. So to speak to you of prejudice. Of course religions already came up in ethnology. That's where one studies primitive cultures. There is no primitive culture where religion is not the center. Even in antiquity, in classical antiquity, religion is still the pedestal of the whole society. In the Middle Ages too, of course, but what do we see, suddenly, around 1960 et seq. there is this movement, New Age. There that erupts in all possible directions, sensible and wild. But New Age is fed by the knowledge of those sciences and ethnology that hangs together. People of New Age are not card readers who suddenly become modern, no to New Age belong mostly intellectuals. And that is the radically new thing. Hence perhaps the best term for this revival would still be neo-sacralisms. So the sacred comes back into the center but in a new way. One does not leave the science and culture of the 20th century, but one gets an eye for that enormous mass of religions all over the globe.

If you pile up regarding religious studies, all the articles and books here, this class will be too small. So from 1833, the University of Geneva in Switzerland begins the positively scientific study of religion. No catechesis. Catechesis is rhetoric. This is proclamation. Here it is positively scientific: what are the positively scientifically ascertainable facts called religion. That is the radically new thing. Of course, the ethnologists cannot look sideways because there is no primitive society or culture without religion as a foundation. In the desacralized West, religion is one of many philosophies of life among others. Even in ancient times, the Roman Empire was not conceivable without the Roman state religion. If Christians were persecuted in the Roman Empire, it was not because the Roman Empire was intolerant, but because those Christians systematically refused to recognize the political theology of the Roman state. Roman society stood or fell with the worship of Jupiter, of the gods and goddesses, the nature spirits and what do I know, the ancestor souls ... that was the foundation. The sacred fire e.g. on the capitolinus had to be maintained by the vestal virgins. They had to remain virgins. As soon as they sinned in one relationship they were thrown off the tarpeian rock or buried alive. That's how serious their "adultery" was. They belonged to the deity of the underworld.

In political theology, religion is considered insofar as it is the foundation of a society. This is conspicuously eliminated from the French Revolution onward. The French Revolution is a materialist movement that eliminates religion as the foundation of society. Of course, all communist systems do the same.

You know that on Christmas in Cuba, on Fidel Castro's orders, it has become an ordinary working day. Always the same line of thought: religion is an infant stage, or religion promotes capitalism, subjugates man and robs him of his freedom. The French Revolution killed thousands of priests out of ideology, in the name of modern tolerance. Then, around the 1960s, the movement calling itself New Age emerged, paying attention to the paranormal. Whether you believe in that or not that doesn't matter. This cultural movement is so strong that neither the Church, nor the Vatican, nor the Protestants, nor the rationalists can even remotely deny it; on the contrary, both camps, believers and non-believers, are extremely concerned because of the flowering of New Age. That is what this title refers to: religion back on the road.

I tried to summarize in the course what Derrida says about religion. I have read his book, do you want to start that, it is just an accumulation of scholarship unbelievable. Ge must have 20 -30 years of philosophy and science in your body to still follow him. I found that book in Lille. I wonder if Derrida knows exactly what he is talking about. Because he always revolves around the theme, oh yes, sometimes it seems that the more difficult and the more incomprehensible something is written, the more successful it is. That's very curious. Simple expositions that is too simple. That is Derrida. He is apparently still at the stage of "God is dead.

We ask the question : how real is religion? That is the existence question. And how is it real. That is the question of essence.

And the first basic concept that is particulate matter. The old catechism spoke of subtle dust and has been saying for centuries that the risen body of Christ is subtle or fine dust. When the apostles are gathered at closed doors, after Jesus died, he comes right through the walls, because that fine dust is not hindered by the so-called coarse dust of the wall, which is thoroughly different from that. This is an ancient concept. Two major classifications of that fine matter consist in that one speaks of etheric and astral matter. The coarse material body is governed by the incorporeal soul. Well, all these religions and also all occultisms claim that

immortal soul can act on the biological or gross body only thanks to an etheric substance and an astral one, in other words, the astral substance is closer to the incorporeal than the etheric.

When someone dies that ethereal substance goes along with the corpse, which is why sensitive people when they go to a funeral and they get too close to the coffin that they take a dose of that unfolding ethereal substance and can become unwell. That is also the original meaning of that incantation, it is not directly about reverence for the corpse because it is nothing more, it is decaying. But the true meaning of the incense smoking is to neutralize that sickening etheric substance emanating from that corpse along the joints of the coffin. That is also why people who are sensitive never feel well in a cemetery because for months to come that etheric dust is blowing away through those tombstones and if you catch that as a sensitive and you are sensitive then you are not well for hours. That is the real origin. The etheric substance perishes, but the astral substance remains along with the immortal soul. It is because of this that a phantom can become visible more or less sometimes. The phantom is the immortal soul insofar as it has an astral body. That astral body, can feel benevolent, but then in others is very cold. An apparition of a dead person relies on the phantom. You do not see the incorporeal soul itself because it is naturally incorporeal.

But you can see the phantom. There are cases of people radiating their own phantom during the day. An out-of-body experience is called that. That, of course, gives rise to bizarre situations. I remember well, that is years ago when New Age began to rise as a wave. Two teachers from a school in R. asked me if they could come with some female students. The students had to do a final paper. There were two groups, one group wanted to write something about magical power and the other group about spiritualism. But they couldn't figure it out, of course not. And I felt the question coming on: can the other students come too? I said that was fine. I then received them on a beautiful June evening, in a large room, and those girls who had chosen the theme of magical power asked me if I could make them feel something about it. We can't get there, they said. We read about it, but we can't figure it out. I said, it's okay.

We were sitting like this at an oval table about thirty I think, I say look, who wants to play test subject? Of course immediately there was somebody there who wanted to do that. I say; it's okay. I positioned myself so that everyone could see me clearly. And then I held my hands above that girl and made her step out. Meanwhile, it had begun to demur, and I said to take a break because this is tiring. And I move to a chair that was free and one of those girls suddenly

starts crying frightened. I say; what's wrong now. Yes sir, she says, I see you two times, where you were standing and where you are sitting now. How is that possible? And she was then anxious about that. I explained that to her. So for example, in order for someone to step out, you have to have an enormous amount of astral matter. So I call that up, that accumulates in and around me, and then, of course, I can act on the etheric and astral soul body of that girl whom I made retire, and draw that soul out of that. But afterwards that fine substance can linger on the spot for a while, even if I then move. And that girl was sensitive enough, on the one hand, to still see my imprint in that substance. But on the other hand, she also saw me when I had already moved. So she saw me twice: once in the fine dust, and then my biological body.

When a person is charged with that curious matter, they feel languid and heavy and it is difficult to get up immediately. So the attraction of the earth acts on it. That is why you know that it is material and not purely spiritual. The immortal soul is purely spiritual but that fine material soul body is not. I tell those girls that after twenty minutes it will fade away. And indeed after twenty minutes that fades away and migrates into the girls who were closest to it. So mind you one can work with that, one can act on that, and all those religions those primitive religions and those ancient religions know that perfectly. That's number one: matter.

Second aspect: it is also energy. That same matter is force, life force, because you have that fine substance first and foremost in all that lives. I told you before that all religions of the real kind, not the rationalistic ones because they all liquidate that in the opinion that they know better than the sensitive religious man. That is typically rationalistic. I refer again to that woman in the Gospel who takes hold of the garment of Jesus and as a result her bleeding suddenly stops. Why? Because that fine fabric that emanated from the body of Jesus and that hung in his garments, that it is at the same time potent, energy-laden, possesses the capacity to work something out, and of course that depends on the will of Jesus and the desire of that woman. So that ability is called life force. I think that's still the best translation

And third, in addition to matter and energy, there is also the information. That is, that energy and that matter do not cause chaos, but they possess a certain structure and an order. Jesus was a healer; there are 15 stories of healing physical ailments and 15 stories of healing the possessed. People call that exorcism, but in the Old Testament both are called healing. By Jesus walking around as a healer, by his will to make that fine substance and that life force

healing, he puts information into that substance. That is purposeful, aimed at making people healthy in body and spirit.

St. John relates that in healing the blind man, Jesus took a little clay and mixed it with his particularly power-laden saliva, as all those healers of those ancient cultures knew and practiced. Jesus action is informed, there is a certain structure and purpose.

Those three concepts, matter, energy and information, appear in all those religions, together. The information gives direction to that fine matter and that energy. When I put myself behind that girl to make her step out, that was just my intention and my will to pull her soul, i.e., that phantom out of her and make her feel that. It was fortunately a sensitive, so you can work with that, subject that to you to a certain extent if you are at home in that and know how that works. With all these "primitive" healers it is the same. For example, if you use a plant, all primitive peoples know plant healers, what happens? The healer's own fine substance and energy plus the own fine substance and energy and information of that plant he is using fuse. It is not the plant as biology, it is the plant as the carrier of that curious, mysterious, occult substance and energy and information. Some plants have a well-defined affinity for well-defined diseases. Homeopathy relies on that. Or the Bach flower therapy.

Why does that work, Because the specific or creature substance, energy and information is fused with the healer who applies that, and then of course you have a hybridization of two kinds of forces and two kinds of substances and information.

Like plants, animals also possess energies that, if one knows how to work with them, can be used for solving problems. Why is there always a snake in those ancient Greek shrines. That sacred serpent has a fine substance and energy and information that for many difficult cases is much more powerful than the most powerful plant. So the result is that that sacred serpent was kept in a sacred enclosure, cared for, etc. And people came with their ailments and problems to sleep there in an underground shrine. And there they received psychic dreams through which defined the ailment, that is, the diagnosis, and at the same time determined the therapy. That was the established method among the Ancient Greeks.

I know people have never talked to you about that because most intellectuals know nothing about it. An animal has a very strong life force. Take for example the whole of Northern Siberia, where animals were used to heal people. It is still the same in e.g. Zaire and its surroundings.

One must have energy as a healer. Exhausted people cannot work with that. They must have that curious substance and life force to work with that. When they work with that, they merge it and also put information into it. They give it a direction, a purpose such that it is useful. The same thing applies to the sweatshirts and the clothes of St. Paul, that is said by St. Luke at the end of the Acts of the Apostles. Luke was a Greek and a physician, not a Jew. And who, of course, had much more eye for those things than the Jews, That concept of fine substance is ancient. The first Greek thinkers called it the primal substance or substance of origin. If they are asked about its properties: that is like water, which flows, and indeed if you hold your hands above someone to pass that on that is exactly as if that is a liquid that flows out of you and draws into man.

So that is why Thales of Miletos says that the primordial substance is water. He doesn't mean that in the physical sense, but in that fluidic, particulate sense. A modern word for that substance is "fluid. And in Latin it means that which is fluid, which offers no resistance. 'Apeiron,' in Greek, 'smug' or 'subtle' in Dutch; that which has no form itself but can take on all forms. Anaximenes of Miletos says it is fluid, has no form of its own but is similar to air, aër. This is also correct. If someone is highly charged and he does not pay attention to it a kind of mist hangs above him and that is that fine dust which gradually leaves him, which migrates into the trees, for example.

One day I get to visit my tailor. This was back when priests walked in those long priestly robes. Coincidentally, he tells me that his wife has had sciatica, "cyatic" for 15 years. Has. And I knew through my contacts that that was a religious man, not a naive man, but a religious man.

I say: look, you know what, you know Our Lady of Flanders in Kortrijk. Ah yes, he says, that's an annex of the Jesuit church in the center of Kortrijk. That statue of Our Lady of Flanders has been there since the 1200s, and that place is a shrine to the people. A Flemish countess then went to visit the pope in Rome, and the pope gave her a statue of Our Lady. It is not large, and the countess had it placed in a side chapel of the Jesuit church. To find a good betrothed, young people used to go on pilgrimages to Our Lady of Flanders. And if it's that hey, if there's

a shrine where people in earlier centuries went for matrimonial affairs or matrimonial foundations, you may rest assured, there are powers there, very strong powers. Now he knew that like a good West Fleming. I say; look, don't tell your wife anything, absolutely nothing, because otherwise you are committing suggestiveness. Yes, he says, don't be afraid, she doesn't believe in anything. She has had it for 15 years, I have to get up first thing in the morning to make coffee because it takes her 20 minutes to get out of bed.

I say look, you go in the forenoon to Kortrijk, to the Jesuit church in the side chapel, then you look in the sanctuary for a chair, quietly, and if a chair attracts you, put yourself on it. Look at that statue, pray at most "Our Father," not the whole prayer but just "Father" or "Heavenly Father," and all of a sudden you're going to get, as it were, a jolt in your body. Then go outside, and then you go into a restaurant as fast as you can. Go have a hot drink, milk, coffee it is anything to me, but it must be hot drink. Afterwards, tell me the result.

Why all this? From that image, if you do that in faith, a green energy comes that heals, and it settles in the pilgrim, my tailor, in and around there, and that form a thick cloud. Hence, it says here: that early Greek says: it's airy, early Greeks rely on some kind of perception, those are not concoctions please. Those people knew what they were talking about, I say if you go out of the sanctuary now, and you keep faltering in front of a store and so on, I say, that cloud is going to pull into the display case and into the people you pass and there are trees there, those trees absorb that and you are going to have visited that sanctuary in vain.

But go to a restoration establishment as soon as possible to drink hot drinks. Because in that hot drink draws that whole cloud, and then you'll have them in you because you're going to need them when you get home.

The next day, because of course you are curious how that turned out, he makes the coffee, as always. And his wife comes in. That's curious she says, I have no more pain. She couldn't believe it. Then he told the matter. Now she wanted to contact me immediately. I say no madam, at least for two years you do not contact me because I have drawn the worst of your malady in me. It is with that that in all those shrines there is some kind of special being who can handle that. I say, I have to handle that, because if you come to me you are going to have it again. And maybe worse. And after two years and a half I was invited there one evening. I was received

there like a king because that human being hadn't had any pain since then and was infinitely grateful to me.

But she didn't understand why that had to take two years before she was allowed to contact me again, and that's because whoever gives that as advice, he takes on the whole responsibility, and he draws that sick fine substance and that sick energy of that ailment into himself, and is then surrounded by black spots, for those who can see that, and he then has to digest that, process that. Some people call that a miracle, yes and no, that is miraculous to those who don't know that world, but to someone who is versed in that, that is a matter of controlling those processes.

I have had sciatica for three months in the worse degree, I can assure you you do not die and you are not sick but it hurts terribly. In that severe stage it is terrible, the sweat drips off you.

Edit: Note 1 : Mr. T'Jampens omits it here, but that was the result of taking over that woman's ailment.

Editor's Note 2 : Because of fear of theft, the original statue of Our Lady was recently put away safely and replaced with a copy. This copy obviously does not have the powerful aura of the original, making it unsuitable for such magical purposes. Presumably the Jesuit community of Kortrijk is not aware of the magical power of the statue as it was described here and their conception of religion is not of the dynamic type).

So I explain that to show you: it flows like water, it has no form of its own but takes all forms. For example; that settles in the diseased region of sciatica. You know that's down the back here to the foot, and so on, that's where that settles, that takes that form and that heals. It is air-like, and what is more Anaximenes says, it is animated air. Whatever lives, plant animal and human, has such an air in and around it. So those ancient Greeks, those three oldest Greeks described in a perfect way what all those religions had known for centuries and centuries. Flowing, smudgy, airy and somewhere animated airy.

On fineness: The main work I know about that is by *Poortman, Ochêma*,¹ four volumes, which is a very scientific work, which analyzes in the course of cultural history this concept of fineness. The ancient Greeks had the primeval dust theory, for the concept of energy, the ancient Greeks also had a term viz. aretology. Aretè means "life force," in Latin "virtus," which refers to a sign of power. E.g., there is the following Greek text preserved in a shrine: "es theais dunamis aretai," look what Luke calls dunamis is also there in Greek, translated it reads: 'of the divine power the miraculous act', so 'the miraculous acts of the divine power'. And divine in those ancient languages we can safely translate by paranormal. Because that is actually the meaning. In that sense it coincides with energieia, power, see our word "energy. The ancient Greeks had for the word miracle the term "aretè," i.e., a sign from which that curious substance shows itself as energy, as something that works something out. The second main work I know of of this is by Gerardus Van der Leeuw, *Phenomenologie der Religion*². That is a masterpiece, a colossus of a book which thus systematically discusses all those aspects of that curious energy, insofar as religions talk about it. I draw your attention to the word "astonishment. There is something about that that amazes, that marvels, hence the term marvel or wonder however it may be.

Apocalypticism.

(We follow course 10.9 p. 08ff.) Now how does one know that exists? It is by exposure. Apocalypse in Greek means to uncover, and there are people who have such a gift. I have practically never encountered a human being who does not know and experience a minimum of paranormal perception. Just about all people have a paranormal experience at one time or another, but usually one does not pay attention to it and it escapes. But that is general human, some have that more than others, some cultures develop that more than others. You can also neglect that. In our Western culture such is often not taken seriously. Another Ancient Greek term for apocalypticism is mantism, seership or clairvoyance. One penetrates that other world. Concerning antiquity and other cultures, see Kappler, *Apocalypse et voyages dans l'ou-dela*, which is collection of specialists who discuss all those texts and try to build a general theory of that information process, i.e. how does one get a grip on that as perception. The magic, of course, concerns the fine material manipulation of those things.

¹ Poortman J.J., *Ochêma*, History and sense of hylic pluralism, Assen, Van Gorcum, 1954, (// History of Hylic Pluralism, Theosophical Society in the Netherlands).

² Van Der Leeuw G., *Phänomenologie der Religion*, Tübingen, Mohr, 1933.

Above Apocalypse or Cousins you may also write the word "divination," for our Dutch word divination is the word that denotes this peculiar knowing process of those things. Dowsing is a knowing, which does not rely on material tangible things but beats unusual sensations, seeing, hearing. Every perception and sensation that strikes that fine substance and that energy with the information in it is called divination. That is the old Dutch word for it. Therein is always the fact that not everyone possesses that to the fullest. And therein also lies the difficulty. It is not easy, not crystal clear, that is not like we see that oak tree there or those curtains here, or the couches. These things have a coarse material obviousness. Those other things have a subtle evidentially or show themselves subtly, and that is always with reservation, e.g. if you are too tired you don't see it. In other words, the divining form of knowing is subject to additional conditions. Therefore scientists can practically never succeed in perceiving it, because they just don't know the laws of it.

Dowsing, for example, can also be done with the dowsing rod. People call that an infrastructure, you can take a crystal ball, coffee grounds, an astrological drawing, all that is secondary. Those who do not have the gift of clairvoyance will not see with astrological drawings, not with a crystal ball, not with a card system. The giftedness is in the person himself. But e.g. tarot or other cards, e.g. 72 or 36 cards, it depends, they all represent fates, and combinations of fates. That is then combinatorics. Those people work combinatorically, that is, they have a whole bunch of places that they contact to gain insight into a situation or a problem. Suppose you come to a card reader, a good one, I know of some, there are not many, she will take her cards and usually those cards come from a family member or acquaintance who is older, who is alive or has died, and who has worked with those cards. There is tradition there as well. So when a card reader sees a client or client come in, of course she sees that person and has a first impression like everybody else. If somebody comes in there right away an old guy you know that's not a 12-year-old boy. That's the first normal non-dowsing knowledge. But the "clear seeing," the dowsing begins when she focuses on the fine material and energetic aspect of that person.

Some card readers speak of a person's "fluid. They find out whether that person is radiating good or bad, whether there is illness involved, or marital or other problems. It is not the cards that tell you that, for they are but a means of concentration. If you do not have it in you, those cards will not help you. The seer must be able to concentrate. Not easy, because most clients are chatty, most Western people are. Those former cultures, when they come to such people say

only the strictly necessary: "Will you receive me? My child is sick. My husband is out of work" and then they are silent. They listen, and leave the seer or healer or healer alone so that the seer or healer can concentrate on the problem. That concentration on that fine material aspect is essential. And then that divining type of knowing begins, that second kind, seeing and sensing, and you have some who are very seasoned in that he.

You can rest assured if those are really conscientious people who have mastered that well and have done it for years and have learned from someone, e.g. an ancestor who knows it, that they achieve results. Of course, today there are also many quacks and people who are after money. They corrupt those gifts. Sooner or later they make mistakes. What all healers must have is respect for all living things. Such people don't hurt a fly without feeling more or less embarrassed. If you kill life easily and unnecessarily you are going to destroy that divining knowledge within yourself. Hence, in all these religions the basic concept is "life. The fine dust hanging around the patient is not really dead. There is much to 'read' in it. Who has met the patient recently? Is it a factory worker, then that fine fabric tells something about the atmosphere in the factory. Are there domestic difficulties, then that family atmosphere hangs in that fine fabric. That is never completely dead.

If the patient went shopping, there is also fluid from the vendor who held the products hanging in that fabric. In other words, each object has its own unique fine material and energetic history. And for example, suppose a card reader sits at a table that does not radiate well because it was in a family where there were a lot of arguments, or it was owned by bad radiating people, then her whole card system is going to fall apart. Unless she takes precautions and knows how to cleanse everything delicately. All those things have to be taken care of, and scientists usually don't understand that.

Suppose that card reader has a dog that she beats regularly, her ability to practice that divination diminishes. All that lives must be respected. Look at the traditional Indians in Central and South America. When they go to get a medicinal plant in nature, they do it with the utmost reverence, because of the life in that plant. So well you see this Indian kneeling and saying his prayers. He asks the being or beings who control the plant if he can pick that plant, and only then does he pick that plant. For a modern Western man, a plant is an object that he can do whatever he wants with, living or dead. Western man comes across to those ancient cultures as a brute, I repeat, as a brute, as someone who does not feel that all that is alive should be

respected. Hence that huge gap between our Western rationalist mentality and primitive cultures that do not understand our Western attitude.

There was a documentary on television about an institute for plant medicine in the U.S. where they want to test at least 50,000 plants for their healing properties. To speed up the work, they are looking for those ancient healers in those primitive countries because they often know much better than our modern researchers. It is tragic, but our Western culture is crushing those ancient cultures and their wisdom, that is dying out. Whether you believe in this or not, that is your democratic freedom, but it is not bad to be informed and at least to know what it is about.

A student asks trance, meaning rapture, has something to do with that fine energy. Yes. Once people are overloaded with that fine substance and that energy, they get into rapture and enter, at least partially, This means they partially leave their body. I know a musician like that, when he has that, he can hardly read the score. He then stands with his finely material body behind the biological and literally sees himself standing there, his biological body, that is, playing the musical instrument on a kind of autopilot,. To exit means that a rather strong dose of that fine energy leaves your body and rises, say, behind you or something, and then you sometimes have the impression that you are floating. Those who do transcendental meditation they induce that in themselves. I never strongly recommend that but well, we live in a democratic state.

Trance or rapture in fellow human beings is indeed tied to fine matter and energy, and the information involved is central. The first Greek philosophers, Thales of Miletos, Anaximandros of Miletos and Anaximenes of Miletos were familiar with this. They see and feel this primal substance. They teach it is fluid, or air-like, is formless, smudgy can take all forms, and is animated, informed. With later philosophers that becomes much more abstract. But those early thinkers still live entirely in that fine material sphere. That is not absent from their religion. Nor in the primitive or Eastern religions, nor in Christianity, in its dynamistic conception. One also understands Christianity a great deal better if one pays attention to the fine material power operations hidden in religion.

Santeria

(p. 12) Santeria, (note: a Central American religion) came into the center of attention due to the fact that the pope (note: Polish *Pope* John Paul II, in 1998) went to Cuba. And he had two reasons; a number of journalists who are more blind than sighted, after all, naturally

emphasized the pope as a dismantler of communist systems. Everyone knows that without this pope, the Russians would still have been under (note: older) communism. Everyone admits that, all historians know that our current pope played a leading role in the collapse of communism. But what journalists have usually failed to highlight is that the pope had another major concern namely the retreat of Catholicism in favor of santeria, which is much more serious. Because if Castro disappears yes then communism can gradually disappear there and then Christmas becomes a high day again etc. But santeria, that is something else. That is a power that the clergy of Cuba will not easily forget.

Refer to a knower of the Santeria, M.G. Wippler, an anthropologist. In her biography, she says she is of white descent. In her family was a Negro girl who was a maid, and she was a santera, and raised that girl from infancy in the faith to Santeria, while her parents were previously Catholic and never properly realized that education to that other religion. Gradually, M.G. Wippler has now become one of the great authorities on santeria. Some scholars say that santeria is a primitive religion. OP one way that is correct. But look Santeria is on the Internet. Again, that's not that primitive. In other words, those "primitive religions" like santeria, candomble, voedoe, macumba, arara..., are a mixture of ancient African religions mixed with some Indianism and some Christian, Western influences.

The Creatures of Santeria.

In santeria we distinguish:

(A) The first master builder of the universe and the source of haché. Haché is that substance and that energy that it is about. At least Wippler knows what it is about when she talks about religion. Why, because she knows that religion from within, not from without as a rationalist who pretends to know better than those religious people. That first master builder is called Olodumare or Olorun, which is a creative god, a mysterious being, and peculiarly enough, that mysterious being is a deus otiosus i.e. a god who is "on vacation. He created everything, but afterwards does not care about that creation. That is characteristic of all these non-Biblical religions.

(B). We further distinguish the orishas which are the gods, the spirits, the ancestor souls, nature spirits, fairies what do I know, animal spirits, plant spirits, rock spirits and so on. That is infinitely complicated. They are the messengers and the possessors of haché of that supreme being, and that corresponds somewhat to the Bible, to the book of Job, where there is talk about

the court council of Yahweh consisting of sons of God. In the old and new testament, that means a high powerful spirit. You can translate that by angel. Sometimes they also say a saint, but a saint then means a higher being who is not the supreme being. In the old testament that clearly, they govern the world from much closer than Yahweh.

(C). And then finally there are the human beings on earth, they need haché to function, to solve their problems. And haché in the Bible sounds spirit, or holy spirit. Spirit here means life force, which has nothing to do with the Greek concept of mind. It is a Biblical concept. In it we speak of Greek pneuma, in Hebrew ruach. It refers to that fine substance and life force. And you see that is a religion, as the Bible is one.

Olorun or Olodumaré rules the universe through his helpers and helpresses, who are its perceiving spirits. To acquire haché from the orishas, it is necessary to provide them with ebbo, an offering. The orishas accept the offering and, thanks to their magical abilities, they transform it into the type of life force desired to solve a problem of the believer. That fine substance and that fine energy is informed, and thus is given a structure directed to a well-defined purpose. So that transformation of that energy might as well be called the dynamizing of that energy. That is, the gift that is bestowed already has a power, but it is amplified, dynamized and directed toward solving the problem by those intermediate beings who are orishas.

Oshun, nature or cosmic energy,

On p. 14 at the bottom, you'll find the diagram. The energy source of the god Oshun is river waters, hence polluted river waters are a catastrophe for those religions. Modern people don't feel that, but those cultures still do. For them, a polluted river is not just an ecological problem, but primarily a religious one. Those waters are spoiled and therefore can no longer serve that religion. But Western people don't understand that. They think that is a matter of superstition.

Oshun's domain also concerns eroticism and marriage. This is somewhat similar to the function of the statue of Our Lady of Flanders in Kortrijk, whose help is (or was) also sought for relationship problems. Furthermore, Oshun's domain also includes gold, artistic things and pleasures, children, the belly, the number 5, the color yellow, honey, mirrors, pumpkins, wine.... So the deity was satisfied with offerings such as gold, wine, honey....

Do, ut des.

This Latin maxim literally means: I give, that you may give. I, believer, give to you, deity, what you desire, so that you will transform to me, believer, the fine material energy present in the sacrifice, into that type of energy required to solve my problem.

'I give' (do), so that you give (ut des). So an offering is always an exchange of energy. I give something so that I might receive something in return. That is peculiar to all these religions. That is why sacrifices are common. However, such deities are not situated in supernature, but in outer nature. That means that they are a mixture of good and evil, that they do not really have a conscience as the Bible knows it. They are not trustworthy all the time. They keep much of the energy for themselves, and if they fall further into energy need, they are not ashamed to take back the energy they had given from the believer.

For centuries and centuries, the prophets of the Old Testament reproached the Jews for repeatedly returning to such pagan religions. Even in our time, those extra-biblical religions still have a lot of adherents in a lot of countries. Why? The pastor or priest of a parish does preach and hand out sacraments, but when people have a problem that the doctor cannot solve, they more easily turn to one of those alternative religions. The vast majority of priests are not attuned to solving people's practical problems. And when the missionaries have come into those other cultures they may have eliminated those pagan religions as much as possible, but they have not replaced the problem-solving ability of those religions, of those peoples and their magics. The result then is often that those peoples accept Christianity as a very distinguished very high-minded religion, but for practical problems they have continued to build on that primal tradition from before the Bible.

You find that wherever Catholicism is present, and certainly in Central and South America. You don't get that out of there. Why? If you say to a priest, "Look, my husband can't find a job," he will say, "I'll go to the boss one time or pray one time," but then when they go to the candomblé, the Sunday evening, there you have these women and some men who first get enraptured, who conjure up the spirits and then deal with these problems. In other words, those restreligions are much closer to the problem and life of those people, that's why that's so primal, and the clergy after five hundred years still can't get that out of there. Why? The people have problems that the clergy is not stirring. The clergy gives a very lofty image of God and morality but neglects those practical problems, the data and questions and solutions. That is where religions like candomble... do have a hold on the people.

And the pope (note: John Paul II) who is a Pole, with Poles are even more tied to that primal religion. Hence, his visit to Cuba was much more than a confrontation with Castro. When Castro took office, 30% of Cuba's population was outspoken santeria, now it has risen to 70%, and that worries the Vatican. But the clergy of Cuba are not on the same wavelength of all those poor people and their problems. They do preach high religion and morality, teach the Ten Commandments, etc.. But when your child is sick, when you are with cancer, when your husband can't find work, when your cattle die, when your plants fail, there you have a difficulty, i.e. the church and faith in its not dynamistic, but overly rationalistic version, is not attuned to that, and that is the power of those primal religions. And that is also the power of new Age, New Age situates itself exactly in that domain. As a result, it puts the Vatican in a difficult position, because you fight that not with sermons, not with sacraments. You fight it by being active in that field yourself as a priest. That is also what Christ communicated to his apostles on their mission: to be active in that paranormal, energetic field, including through healings, exorcisms of evil spirits... That is why people in e.g. a number of Latin American countries go to mass on Sunday morning, but in the evening they go to candomblé or some other extra-biblical religion to see their practical life problems taken seriously, to do something about them. That is the power of those primal religions, and also of New Age.

To the extent that rationalism is gaining ground, and church catechesis is becoming rationalistic, to the same extent you see new Age rising like mushrooms from the ground. Why? There is something in human nature and in the depths of the human soul that asks for those things. And that those religions have always delivered.

Ethnopsychiatry.

There are more psychologists and psychiatrists everywhere in the west from along by, who, when dealing with non-Europeans, feel that their psychology and psychiatry is hardly avn of any value. I base myself on one of those great ethnopsychiatrists from Paris, who states that 80% of the people on earth need ethnopsychiatric treatment and only 20% of the world's population benefits from our Western psychiatries... if they achieve results. Usually in the West they limit themselves to giving drugs and injections. But that does not solve the fundamental problem. And even the church insofar as it is rationalistic has hardly any answer here.

But those primal religions are right in on that. I have a book by a Dutch psychiatrist and he dealt with the religion of Suriname. That was a colony of the Netherlands. That psychiatrist that

a woman comes to him with a problem and what does he do? He says, look madam, we are going to summon your 'winti', your spirits. After a while that works, that woman's face changes and so on, and then the psychiatrist questions those spirits of that Surinamese: what do you think that woman has and what can we do for that? That is an established form of psychiatry in Suriname and that can lead to healing. But treating that human being with a syringe and a pill, and so on, that is not going to happen, at best that is a superficial result. So that is the current situation as far as religion is concerned here. You cannot go away from this without knowing something serious about that. 80% of the Easterners, the Africans, Chileans, etc., you don't do anything about that if you start from purely Western psychology. Our textbooks of psychology are only good for the typical Western man.