

Text 37: Do people still believe in the existence of the devil?

The *Neue Zürcher Zeitung* of Saturday / Sunday, June 12 / 13, 1999 (66) No. 133 published a text by Mr. Herbert Haag (1915/2001), a German-Swiss Roman Catholic theologian and Bible scholar. He is known as the first Catholic theologian in modern times to deny the existence of the devil as an essential component of the Christian faith. We found this newspaper article in Mr. T'Jampens' archives. As one will see, he put a cross over a number of sentences, clearly indicating his disagreement with the views of the author, Herbert Haas. Going into this topic in more detail.

1. An original German text (p.2)

First, we reproduce the original German text (see photo).

2. The integral translation (p.3 to 5).

Give next the integral translation of it. The sentences crossed out in the newspaper article are hereby italicized.

3. The points of difference (p.6 to 7).

We next point out the points of difference in vision between the author and Mr. T'Jampens.

4. Mobutu, ex-president of Zaire (p.8 to 11)

We address, with regard to the existence or non-existence of devils, a documentary we found on YouTube that explains some demonic aspects of this dictator.

5. Nicolae Ceaucescu, the Romanian dictator (p.12 to 13)

We also refer to the Romanian dictator Nicolae Ceaucescu.

6. Mr. T'Jampens on exorcism (p.14 to 65)

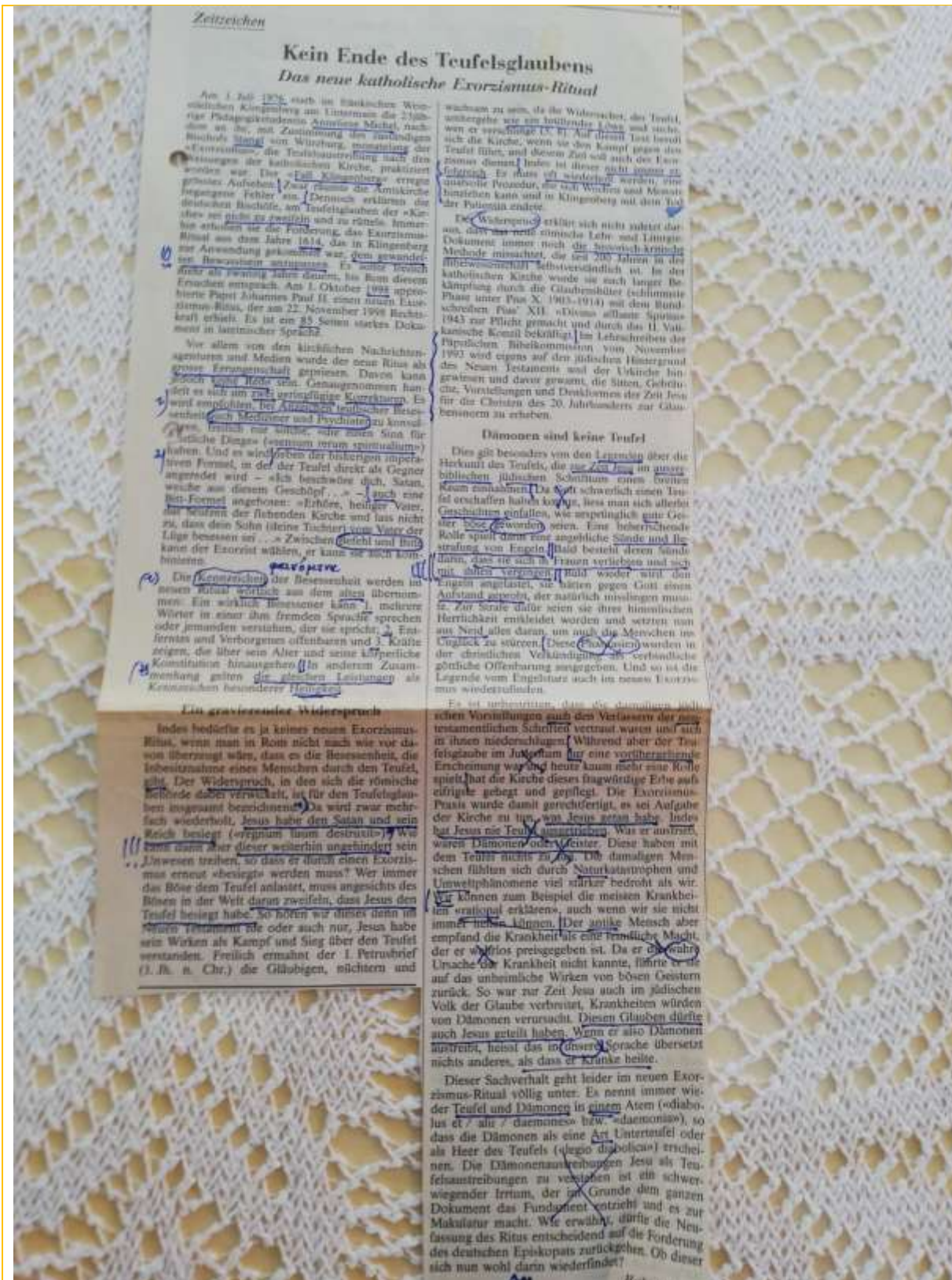
We reproduce a (partial) text on exorcism, which we found in the estate of Mr. T'Jampens

7. Conclusion (p.66 to 67)

Finally, let us leave it to the reader or reader to come to his or her own considered decision as to the existence or non-existence of evil spirits or devils when contemplating facts stated here.

1. An original German text (p.2)

Do we first reproduce the original German text.



2. The integral translation (p.3 to 5).

Give here the full translation of it. The sentences crossed out in the newspaper article are hereby *italicized*.

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

The new Catholic exorcism ritual

On July 1, 1976, Anneliese Michel, a 23-year-old education student, died in the Franconian wine town of Klingenberg am Untermain after months of “exorcism,” the casting out of devils according to the instructions of the Catholic Church, had been applied to her with the approval of Bishop Stangl of Würzburg. The “Klingenberg case” caused a great stir. The official church admitted that mistakes had been made. Yet the German bishops declared that the “church’s” belief in the devil was not to be doubted or questioned. Still, they demanded that the 1614 exorcism ritual that had been used in Klingenberg be adapted to the changed consciousness. Admittedly, it would take more than 20 years for Rome to comply with this request. On Oct. 1, 1998, Pope John Paul II approved a new exorcism rite, which became legally binding on Nov. 22, 1998. It is an 85-page document in Latin.

The new rite was hailed as a great achievement, especially by church news agencies and media. However, there is no such thing. Strictly speaking, there are two minor corrections. It is recommended to consult medical doctors and psychiatrists at signs of demonic possession, albeit only those “who have a sense of spiritual things (“sensum rerum spiritualum”). And, in addition to the preceding imperative formula , in which the devil is directly addressed as an adversary - “I beseech you, Satan ; depart from this creature ...” - there is also a request formula. -, a supplication is also offered: “Hear, Holy Father, the groaning of the supplicating Church and do not allow your son (daughter) to be possessed by the father of lies ...”. The exorcist can choose between commands; he can also combine them.

The signs of possession in the new ritual are taken verbatim from the old: a truly possessed person can 1. speak different words in a language foreign to him or understand someone speaking them: 2. reveal distant and hidden things and 3., show powers beyond his age and physical constitution. In another context, the same feats apply as signs of special holiness.

A serious contradiction;

However, a new exorcism rite would not be needed if Rome were not still convinced that possession, the devil's taking possession of a person, exists. The contradiction in which the Roman authorities find themselves is characteristic of the belief of the devil as a whole. Several times it is repeated that Jesus, defeated Satan and his kingdom ("regnum tuum destruxit"). But how then can he continue his evil unhindered, so that he must again be "defeated" by an exorcism? Those who attribute evil to the devil, given the evil in the world, must doubt that Jesus conquered the devil. So we never hear this in the New Testament, or even that Jesus conceived of his work as a battle and victory over the devil. Of course, the 1st epistle of Peter (1st century A.D.) admonishes believers to be sober and to be sober and vigilant, for their adversary, the devil, goes about like a roaring lion, seeking whom he can devour (5:8). The Church refers to this text when fighting the devil, and an exorcism is also intended to serve this purpose. However, it is not always successful. It must be repeated often, an agonizing procedure that can drag on for weeks and months and in Klingenberg ended with the death of the patient.

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

Demons are not devils

This is especially true of the legends about the origin of the devil, which had a large place in non-Biblical Jewish literature at the time of Jesus. *Since God could hardly have created a devil*, all sorts of stories were made up. How originally good spirits had become evil. A dominant role was played by the alleged sin and punishment of the angels. Soon their sin consisted of falling in love with women and committing adultery with them. Soon the angels were again accused of practicing rebellion against God, which of course had to fail. As punishment for this, they were stripped of their heavenly glory and now, out of envy, they did everything to bring misfortune to mankind. These *fantasies* were passed on in Christian preaching as binding divine revelation. And so the legend of the fall of the angels is also

reflected in the new exorcism. There is no question that the Jewish ideas of the time were also known to the authors of the New Testament writings and reflected in them.

But while belief in the devil *was only a passing phenomenon in Judaism* and hardly a factor today, the Church zealously nurtured and maintained this dubious heritage. The practice of exorcism was justified by saying that it was the Church's job to do what Jesus had done. *But Jesus never exorcised devils. What he exorcised were demons or spirits. These have nothing to do with devils.* People back then felt far more threatened by natural disasters and environmental phenomena than we do. For example, we can "rationally explain" most diseases, even though we cannot always cure them. Ancient man, however, saw disease as a hostile force *against which he was defenseless*. Not knowing the true cause of disease, he attributed it to the sinister work of evil spirits. At the time of Jesus, the belief that sickness was caused by demons was also widespread among the Jewish people. This belief was probably shared by Jesus. In our language, when He cast out demons, it means He healed the sick.

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

Herbert Haag

3. The points of difference (p.6 to 7).

Attempt to briefly outline below the vision of Mr. T’Jampens who was after all an exorcist, a devil exorcist, and the points of difference with Mr. Haas’ vision.

Mr. Haas argues that God could hardly have created a devil. For Mr. T’Jampens, devils are angels who have rebelled against God. So it is evident that God created them, so that in that view the existence of the devil is not a fantasy but a brutal reality. Thus, it cannot be that the devil in *Judaism* would be *merely a passing phenomenon*.

Mr. Haas claims that *Jesus never cast out devils. Only demons or spirits, which however have nothing to do with devils*. Mr. T’Jampens will firmly contradict this.

We read in the Gospels that Jesus did deliver people from possession. If we read the text on exorcism, by Mr. T’Jampens himself (see further under No. 6) it appears that not all cases that report themselves as possessed were indeed caused by devils.

For example, it may be a deceased person who cannot find his or her way in the other world and, in panic and confusion, clings to relatives, friends or acquaintances in this world. This presence can be sensitively felt, along with the fatigue associated with it. Clairvoyants, moreover, “see” that presence. Indeed, the deceased literally hangs on the still-living person with his or her etheric body, sucking in some of his or her life force to sustain that etheric body. Mr. T’Jampens advocates trying to make such victims realize their true - deceased - situation and asking them to release their hold on this world. Only then can they continue their evolution elsewhere, away from this earth. Their etheric body then disintegrates, ceases to exist, and they evolve further in an even finer, astral body. In such cases, of course, there is no more possession and an exorcism becomes unnecessary.

According to Mr. Haas, for example, most diseases can be “rationally explained,” even if the patients cannot always be cured. Here the problem of suffering arises, which is discussed elsewhere (see, among others, on this website, *text 21. Philosophizing about Evil*, (another text by Mr. T’Jampens).

Be careful with the term “rational explanation” of an illness. Someone may die suddenly from, say, a heart artery rupture. Medically, that may suffice as an “explanation. But the real ontological question remains: what is the cause of that rupture? And it may well be of a fine material nature. Those who are at home in what is called apocalypticism, the revealing of truth, will refer e.g. to a karmic cause. Reincarnately speaking - pay attention to the caveat - the illness or misfortune may be a consequence of a mistake committed in a past or in the present life. Thus seen, man can be the causer or causer of his own suffering. However, this is not to say that man is necessarily defenseless in the face of the evil that he or she has done or that others do to him or her. Man can repent, or if possible, correct his or her mistake, and ask for forgiveness through prayer. He or she can also pray to protect himself or herself from harm that others wish to do to him or her.

Another possibility is e.g., that someone with a magical nature does not grant the victim life and knows how to put that on board to get that fellow human being out of the way....

And do we mention that when Jesus heals people, he starts from a very different point of view than the exclusively medical one. In other words, the medical science so “objectively” set up is one big human construction that assumes the subject and not a reality existing outside of it.

That the applications of medical science have their limits, by the way, may e.g. be abundantly clear from what follows.

4. Mobutu, ex-president of Zaire (p.8 to 11)

We address, with regard to the existence or non-existence of devils, some aspects of a documentary found on YouTube that deals with Mobutu's policies.

We quote, regarding our theme, the existence or non-existence of devils, some excerpts from the documentary. This one is titled: *Il était une fois Mobutu roi du Zaïre Congo Vost FR. Belgique* (Once upon a time Mobutu king of Zaire Congo Vost FR. Belgium). We reproduce the texts we selected here in Dutch translation. Everyone can watch and listen to the original version on the Internet and it will also be available to read on the French speaking part of our website. The documentary lasts 2 hours and 2 minutes. With the excerpts quoted here, we indicate the time sequence when they appear in the documentary. So anyone who wants to see and hear them on YouTube knows where to find them quickly.

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

After 28 minutes, Abert Mukendi, a mathematician, is speaking. He compares Mobutu's character to that of a leopard: cunning, treacherous, untrustworthy and feared. Notice also Mobutu's clothing: his jacket and hat are repeatedly made from the skin of a leopard. For those who know something of magic, this is not without meaning, those who wear it can, under certain conditions, share in the character traits of the animal in question.

Mukendi says, "The leopard does not attack from the front. In general, it is not its physical strength that it uses. Often the leopard sits in a tree and jumps on you from there. He has an insidious nature. He knows how to manipulate feelings like a human. He acts like a human, but remains a feline, and therefore he can have his way with you for a very long time and keep the upper hand."

After 49 minutes, Pierre Yambuya, Mobutu's helicopter pilot, is speaking.

"I had carried out several secret missions (note: by helicopter) during Mobutu's regime and more specifically in this place where I am now, here for example. I used to take care of transporting the murdered prisoners here. Usually they came from this side of the building. Under the grate you see here (note: Yambuya points it out), the corpses were kept. Those who saw the helicopters flying over the river at night thought it was a nighttime surveillance of our border with the Congo. However, this was not so. It was about dropping human corpses into the water, of people executed by Mobutu's secret services. After each flight, Mobutu's security agents completely cleaned the helicopter so that no blood traces would be found between the tarpaulins. After all, the corpses were always wrapped in tarpaulins."

After 50 minutes, the then Minister of Information spoke.

“I knew all this (note: about the killings and the droppings of bodies in the Zaire stream), but we could not speak. We ran the risk of being killed. Mobutu kills people like we squash an insect. We want to stay alive ...”

After 58 minutes, ditto.

“I know a lot about President Mobutu’s sexuality. He loved women a lot, a little like everyone else, but he went beyond that. You can love women. He went beyond that... And what’s worse is that he politicized it. He dated almost all the women on his staff. Surely that is very serious. And I myself, I was ambassador in Paris, saw that he was making advances on my wife. I saw that e.g. every time we were in a restaurant. He then always made sure that my wife was in his immediate vicinity. I could see his advances (note: to my wife), but I pretended not to see it. It’s embarrassing.”

After 59 minutes, ditto.

“You know, a man who knows that his wife has been with the chief is humiliated, totally humiliated. Did he (note: Mobutu) do it to know through these women everything his staff did? It is possible, it is possible, to assure himself of his power, to know everything. You know that’s how the president could very well discover all the information. He wanted to know everything, all the information, he wanted to know everything...”

After 60 minutes, an ordinary man is speaking.

“He used a lot of women, especially other people’s women to weaken their men in order to become more powerful himself. Of course he took other people’s wives. He weakened his cousin, he followed him like a shadow, so that he himself became stronger. But if you take your neighbor’s wife, you know everything about the neighbor.”

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

“When Nicolae Ceausescu (note: the Romanian dictator, see below) was assassinated, we had images of it. I provided Mobutu with these images. He telephoned me afterwards. My God! He called out. He asked : how could you have done that. I said, but President, that doesn’t do anything to you, does it? However, he didn’t really tell me what was bothering him. He was very angry and disconnected. (...) It was his way of recovering. I believe he must have thought himself in such a situation as well, given that he had led the Zairean people as Ceausescu had led the Romanian people. He feared that the Congolese could still kill him in the same way.”

After 1 hour and 46 minutes, an ordinary man is speaking.

“In the beginning, Mobutu committed many massacres. He killed, and some people said that they were actually sacrifices that he made (note: to the spirits who demanded the blood, or rather the energy present in the blood, for the services they had rendered to Mobutu), human sacrifices, and that from a certain point on he couldn’t kill (note: and sacrifice) as many people as he used to (note: given the resistance that was beginning to form against Mobutu). And then they (note: the spirits) ask you for two or three people (note: to sacrifice), and you don’t know how to give them (note: because Mobutu has fewer and fewer human sacrifices in stock). And at that point, the spirits take them themselves (note: what the spirits don’t get for their services rendered, they take and choose for themselves. They demand victims for the sake of the blood soul, the fine material energy present in the blood); then they take your child, then they take your wife, then they take your dearest friend, then they take ... etc. etc.”

After 1 hour and 48 minutes, Pierre Janssen, son-in-law of the president is speaking.

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

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

We have already mentioned the so-called “do ut des.” We described it as: I, believer provide you, deity, through a sacrifice the required fine material energy, so that you deity, transform a part of that energy and use it for the solution of my problem (note: in the case of Mobutu, staying in power). This sacrifice consists for example (note: in the Macumba, a middle American and originally African religion) of field fruits or the blood of a newly slaughtered animal. Let’s put it to Marie-Josée (who, as a “mère-des-dieux,” (mother-of-the-gods) partially controls a number of lower deities) herself: “We regularly feed these gods with herbal baths and bloody animal sacrifices. For blood is the essential underpinning of energy. All our ceremonies begin with bloody sacrifices. The blood is the bearer of all life”.

A number of natural religions will reason on this to the extreme consequence: an even more powerful blood sacrifice consists in the sacrifice of a human being. “Whoever eats my (note: the victim is speaking) flesh and drinks my blood possesses my life force,” is how they see it. For a lot of contemporaries, this last sentence will sound somewhat familiar. Similar

words are also said during a celebration of Mass during the consecration. Yet the difference is towering. Because, Christians argue, the Holy Mass is about a sacrifice in an unbloody way, and the energy, the subtle life force comes from Jesus, and has an ethical very elevated level. In the non-Biblical religions it is quite different. Religion in its deeper core is apparently a lot more complicated than what we would suspect at first glance.

So much for this excerpt from *Homo religiosus*. One may see the analogy between, among others, the Macumba, this African non-Biblical religion imported into Central and North America along with the slaves, and the *modus operandi* of the magicians who, with their spirits, assisted Mobutu. This is also clear from the following excerpt.

After 1 hour and 51 minutes, the then Minister of Information spoke again.

“He (Mobutu) had a lot of gri-gri, talismans, I didn’t know that Mobutu had the greatest magicians in the world, the greatest marabouts (note: a kind of magicians) in the world, the most powerful diviners in the world, magicians. I saw them personally, I saw them drink a glass of human blood (!) for his power, for his strength, for his authority. It’s incredible.”

So much for some explanations of this documentary.

“J’ ai sacrifié ma vie pour mon peuple, et on m’ a poignardé dans le dos” (I sacrificed my life for my people, and I was stabbed in the back.) Thus Mobutu lamented at the end of his life. One sees that consciousness can have illusions concerning itself. To speak like this on the one hand, and consult black magicians on the other, shows little honesty towards oneself. Earthly life here sometimes seems more like a gentle hell. Those who incarnate into a body from the underworld find earth a delightful place. Those who come from much higher experience existence on this world as substandard. As a rule, after death one returns to the “sphere” to which one belonged. Few people go to a higher sphere after death.

Remember the Bible text *Matt. 4:8/9* where Satan tempted Jesus in the wilderness, “Again the devil took Jesus taken on a very high mountain, he shows Him all the empires of the world with their glory, saying, ‘All this will I give you if you fall down before me in worship.’” Such “princes” apparently sometimes play a very high role. Satan is the first and most powerful among them, since he controls “all the realms” of this world. Indeed, *John 12:31* says that “the prince of this world” - Satan is apparently meant - will be cast out by the judgment of God.

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

5. Nicolae Ceausescu, the Romanian dictator (p.12 to 13)

We also cite the Romanian dictator Nicolae Ceausescu in a similar connection. For this we refer to *course 8.1.*, p. 17 and 18, under the title : *Elements of Philosophy 1990/1991*, a course which the reader or reader can also consult on this site. We quote:

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

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

a.-- Nicolae and Elena were deadly ashamed of their origins. More than that, when they held power, they tried to eliminate the entire gypsy world. In doing so, they were supported by a traditional anti-Gypsy communalism, which had been present in Romania, among others, since the XIIIth century.

b1.-- It is well known that many Gypsies still live, to a high degree, in the mythical stage and know magical praxis (see the course p. 5). "In 1964 Nicolae and Elena, therefore, visited a black-magician (*op.*: a magician, who, if necessary, does not shy away from crass, indeed, immoral practices) in Egypt.

Against heavy payment - ten thousand dollars - he promised, by means of 'occult' (= extra-natural, paranormal) labor, to make the Ceausescu couple emanate a magical power so that e.g. the people, at the sight of the Ceausescu's, automatically cheered." Thus Radita. The magic power was promised, on the occasion, for a quarter of a century.

b2.-- To extend for one year, Ceausescu's visited the magician. Now - December 1989 - the conductor (leader) was on an official visit to Iran. Immediately the visit to the magician in Egypt was postponed.

Consequence - says Radita - : when Nicolae appeared on the traditional balcony on December 20, the magic no longer worked. "Behold the explanation for his fall." Thus increasingly Radita.

Explanation.

(i) That the Ceausescu's were gypsies,--that they went to Egypt, with a magician,--that they were regularly acclaimed -- all that is phenomenally ascertainable and, in principle, provable (= testable). That they were overthrown, the whole planet knows.

(ii) That their behavior -- e.g., consulting supernaturally gifted people is rationally explicable somewhere, I suppose. That their fall was caused by something is historical wisdom,-
- rational.

(iii) That regular acclaim was due first and foremost to the magician and his inaction,--that their fall was due solely or at least principally to negligence regarding renewal visitation,--that transcends and the phenomenal and the rational. A trans-rational may have worked. But who will provide the rigorous rational evidence of that?

So much for the excerpt from the course. One could further add to the list a number of other dictators who had (and continue to have) similar practices.

Exorcism (Incantation Theory). Part II

(Editorial : after a handwritten, though still incomplete text, from 1976, as far as already found in the estate of Mr. T'Jampens. We have not found the part I. Part II also appears to be incomplete).

Contents: see p. 63

Exorcism: Starting point: "stimulus (P) - response (A)."

By exorcism one understands the doctrine of exorcism, conjuration theory if you will. Starting point: the duality "stimulus (P) - response (A). To get the doctrine of exorcism ready for the eyes, we follow the theory of interpretation in one of its basic schemes.

To signify is always to undergo a stimulus and to respond or react to it. Hence the two main components of exorcism: the stimulus, which here is "evil," as the time-honored language says (meant, of course, is occult evil) and the reaction, which here is the neutralization or nullification of evil, again meaning occult neutralization.

II B. general description of evil and conjuring.

The starting point was the ground scheme: "action-reaction," more correctly: stimulus-response. More matter-of-factly: evil-conviction of evil. Hence we divide this chapter into two parts: B (I). Evil, B (II) The incantation.

B (I): Evil.

a. The foreground: five main types

First of all, which people and with what problems reported to the exorcist? One can reduce them, in the first classification, to five main types:

(1). *People who are possessed*, that is, people who, at least temporarily, no longer dispose of themselves, especially their freedom and nervous system, and, therefore, are in the power of another agency.

(2). *Inhabitants of haunted places*, i.e., people who experience unusual yes paranormal phenomena beyond their own souls, auras and bodies that involve the objects, dwellings, animals, fellow human beings; e.g., knocking sounds, objects moving seemingly by themselves, etc.

(3). *People who constantly know (occult) failures*, i.e. people who fail in undertakings in a way that is no longer normal and natural. And this happens for a week, a month, a year, yes, years in a row, and in such a way that when they undertake something, they practically bring this undertaking to fruition, but then find again and again that it fails, so that, puzzled, they ask themselves in the long run: “What is happening to me, to us? What power delivers us through this series of miscalculations? Surely this is no longer natural. Is there such a thing as a non-natural hostile power?”

(4). *People who suffer from an occult form of sex*, i.e., people who, at any given time, suffer in their genitals, all over their body, in their inner life, from excessive sexual stimuli, this in contradiction to their previous way of life, with the main impression: “This is done to me in an unnatural way.” In this connection, the “incubi,” (fine material beings who lie at the top in sexual intercourse), and sucubi, (fine material beings who lie at the bottom in sexual intercourse) should be mentioned.

(5). *People with an occult disease*, i.e., people who are hurt and/or ill and who, after doctor’s examination, come to the conclusion that their ailment is not natural and not normal, but comes from some intangible source somewhere, thereby the doctor and/or the psychiatrist also get the impression that something is not normal here. This is expressed, for example, as follows: “The sick person has all the symptoms of the ailment, but not the ailment itself.”

All these types can also occur together, e.g., in a haunted house someone may be occultly bewitched and in his or her erotic life plagued and afflicted. All these people are usually not helped, or at best only very partially, by physicians, or psychiatrists, or other counselors. Possibly also by clergymen who are not at home in the praxis of exorcizing or do not believe in it.

b. the background.

Having described what can be called “the foreground,” we now, true to the speculative method, consider the background. We do this first in a static manner.

b.1. the occult attack/evil influence.

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

(a) the attack emanates from someone.

The victim senses that the attack is coming from a person, from someone. This one we call the agent or attacker; the victim is the patient. A person wants to harm a fellow human being and to do so in a magical, occult way (see above the five main types of this). The identity question arises here: “Who exactly is the aggressor?” Here there are two possibilities.

The first is *the demonist interpretation*: it claims that the attackers are satanic spirits, demons, devils, i.e. spirits, at home in the invisible between the deity and this earth. Given their demonic, evil nature, it is obvious that they want to harm their fellow man. The ancient primitive

religions believed in some kind of sky god or supreme being, but also in the existence of one or more adversaries of this supreme being.

Persian dualism (see the Gnostics, Albigensians, Cathars, Bohemians, etc.) took two equal powerful supreme beings standing, one was good, the other was evil.

The Bible (Jews, Christians, Islam believers) has on the one hand a good, creative God (Yahweh, the Holy Trinity, Allah), on the other hand Satan and the other created spirits who turned against god. On their own initiative and in full freedom, they chose and choose against God and for evil. From God comes only good; evil comes from some created beings. What is common in these views is that in addition to a sky god, they also assume the existence of evil adversaries.

The second interpretation is *the occultist one*; it falls into two main types, *the spiritualist* and the *magistic* (or dynamistic).

The spiritualists claim that the occult attack is not from demons (the religious interpretation), but from deceased people who have not come to rest and, because of their low ethical level and wrong moral attitude, are in the lower realms around this earth and its people.

The magists or dynamists.

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

In contrast, the magists or dynamists speak of rather impersonal forces. Indeed, the Greek term “dunamis” means “power. Magicians claim that they can harness such powers and thus control occult processes. From a distance, it is claimed, black magicians can affect their fellow man, their target, in such a way that the latter experiences all sorts of calamities, misfortunes or illness.

Remark. More than once the second kind, the magists, are called “occultists” and then spiritism is contrasted with occultism. We avoid this terminology because magism (= dynamism) and spiritism, are both occult, each in its own way and, incidentally not necessarily contradicting each other.

(b) it is not clear from whom the attack emanates.

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

1. charged places in the landscape

People who are sensitive to it - one then speaks of “sensitives” in the paranormal sense of the word - can sense vibrations in certain charged places in the landscape. For example, their limbs may suddenly feel a tingling sensation. The palms of the hands and the crown chakra, the chakra just above the head, are also particularly sensitive to this.

These fine rays or energies can emanate from well-defined layers of earth or from places where a spring arises, possibly also from flowing rivers. This radiation can be benign, but it can

also feel very heavy and charged. One can say that these are local physico-chemical influences. The cause is then impersonal. But there is more.

2. places where intense emotions have occurred

Causes can be not only impersonal, but also personal. Although the latter is not always easy to perceive. For example, there are places in the world where violent emotions have occurred. Think of a battlefield, places where torture took place, or where a murder or suicide occurred. The natural landscape can erase the traces of this after years, but not the accompanying astral, fine material atmosphere. It can remain there for a very long time, even centuries. Consider, for example, a house in which a murder was committed. To sensitives such a house will feel very cold. One then speaks of “the memory of the walls. In a manner of speaking, one can say that those walls, and everything present in the house, were witnesses to that murder. And in a curious way, they carry something of that crime within them and radiate it delicately as well. Indeed, clairvoyants will even catch images of how the murder was committed. Even places where someone has been sick, desperate or unhappy for years carry something of those misfortunes.

Thus, well-defined “sacred” places can become laden with a black magic curse. Those who belong to the group of initiates are resistant to this. Those who do not belong, the uninitiated, the profane, are not and automatically suffer the penalty. One is simply not allowed to violate the “sacred” and charged character of the place. If one does so, one incurs a curse upon oneself, one loses vitality and happiness in life, and risks eventually falling ill and even dying.

Refer, for example, to the archaeologists who discovered Tut-ankh-Amon’s tomb in 1922 and with it also desecrated it, and did not survive. Prophetically, one speaks of a series of coincidences and natural causes. However, those who check the events clairvoyantly notice the common thread at work in the so-called “natural causes” in an occult, hidden way.

Think of the so-called “evil eye. On someone, so to speak, rests an occult gaze that causes evil. For example, a person who dies in his or her own home, intensely cherishing the thought that no one should occupy the house after him or her. If this does happen, he or she will try from the other world to make life difficult for the new occupants by all sorts of ghostly phenomena, by giving them nightmares and stealing their energy. In such a case, sensitives can sense a presence of someone, who gradually steals their happiness like an evil gaze. Unless this is undone. Something we will discuss further in this text. The evil eye can also emanate from a living fellow human being on earth who does not grant his or her fellow human being happiness, is jealous and possibly unconsciously, black magic works on that fellow human being.

But the reverse is also true. A fellow human being can wish his or her neighbor every happiness. And that too eventually has its results. Houses where people have lived happily, in harmony and love with each other for years share in that good aura. When sensitives enter such houses, they feel particularly pleasant. Clairvoyants may additionally find accompanying higher spirits there: in the cosmos, the equal seeks the equal. Intense emotional facts apparently fix themselves in the etheric-astral structure of those places.

And another thing: hard science appeals to sense perception to assert that what cannot be perceived with the senses does not exist. Put another way, one appeals to material data to assert that what is not material does not exist. Or again, those who predicate that only the material is real find nothing that is not material. But that is akin to a deaf person claiming that sound vibrations do not exist because he does not hear them. Logically, and therefore in fairness, one must then refrain from any judgment; it is outside the field over which one has jurisdiction. One does not then reach the whole of reality, only that part which is materially sensible.

Viewed in this way, science is firmly grounded, but does not encompass the entire field of reality. If scientists do make those claims, they must first prove that science with its finite axioms can grasp infinite reality. Obviously, it cannot. If it still claims to be comprehensive, then it becomes an ideology. One puts one's own standards first and sees of reality only what conforms to those presuppositions, instead of bringing one's own axiomatics in line with what really "is."

Does that leave only blind faith in clairvoyance? Let us not be naive. That too must be tested, where possible, and where it cannot be, the necessary caveats must be observed.

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

b2. The attack emanates from particulate beings.

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

1. delicately created thought forms

First, black magicians can bring their own subtle thought forms to independent life. They do this through intense emotions and strong thought concentration. These brought to life

creations they then direct at their victim with the intention of harming the latter in his or her life force.

2. negative thoughts and feeling forms of people themselves.

In the second places, there are the negative thoughts and feeling forms of the people themselves. Concentrations or energy accumulations of fine dust may occur in the aura of a sick person, but if they are not nurtured for too long, they know no independent life. One can still influence them relatively easily and even destroy them by cherishing positive thoughts. Their “initiative” is still minimal. However, by thinking almost uninterruptedly of the negative, these thoughts can become stronger and eventually grow into independent subtle beings. These feed on that soul force from whom they originated, perhaps unsuspectingly and unconsciously. Just think of the human being who constantly imagines himself or herself to be sick or wretched and thus causes his or her own deteriorating condition. Then it becomes more difficult to resist such beings. It becomes even more difficult to resist the influence of transitive beings of black magics and the influence of demons. Fortunately, alongside all this, there is also the power of sustained positive thinking. This provides us with beings who can have healing effects on us. Again, the equal seeks the equal.

Decide, on the one hand, that a human being can be plagued by fine material beings coming from a black magician. They are said to be transitive or transitive. But on the other hand, a human being can be equally harassed by beings he or she has created with one’s own negative thinking. One calls them intransitive, reciprocal or reflective.

c. evil from a distant past

So far we have dealt with situations that, broadly speaking, are current, but there is also a form of evil that was practiced in the distant past and that is still after-effects. Let us say that evil is not only realized synchronically, but also diachronically.

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

a. from a prior existence in the fine material world;

Evil comes from pre-existence or prior existence in the fine material world;

b. from a previous incarnation

Evil is a consequence of a previous incarnation (on earth), the latter the Hindus call “karma,” the Catholics “original sin” and implies a (minimum of) reincarnation or

reincarnation. Do we conclude that the (pre-conceptual) past is also part of the background. With regard to reincarnation, we give a Biblical point of reference. In John 1:19ff. the Jews ask John the Baptist if he is the Messiah. John answered in the negative. "Then who are you? Are you Elias?" they asked. "Neither am I," John replied. In other words: The Jews asked him if he was a (rebirth of a) prophet who had died long ago. Apparently, the idea of reincarnation was not so foreign to the Jews of the time.

B(II). The incantation or exorcism.

a. incantation as action-reaction

Thus, the starting point is the scheme: a stimulus (action) - receives a response (reaction). The stimulus to which the conjurer responds is (occult) evil in all its forms and background. The exorcist neutralizes (nullifies) by counteracting. That counteraction is called "incantation" or "exorcism."

a1.The word "incantation

In the Dutch word "bezweren" stems the word "swear": to be-sworn is to treat something, someone, work on it, act on it by swearing, we think of the expression: "to swear an oath. It then involves uttering words that carry something solemn (something sacred) and something powerful (determining the future).

Exorcism is a via Latin (exorcismus) and Greek word 'ex.orkismos' has come to us. 'Horkos' is 'oath' by which one (enforces): 'horkos theoon', is a Greek colloquialism and means: an 'oath by the gods', by which one uses the gods as a means of emphasis, yes, forces them, as it were, by summoning them as witnesses, as judges, as avengers. 'Horkos' also means (by attributive analogy) witness to an oath, 'deity by whom one swears'. 'Horkizo' means 'I do swear' (transitive), ex(h)orkizo' is then 'I do thoroughly swear'.

a2. A definition

Bo Reicke - Lienhard Rost, *Biblical-historical dictionary*, Utrecht - Antwerp, spectrum, 1969, I 245, gives as a definition of incantation: "Speech (and usually also action) of (what is thought to be) an incanting power, which is to bring salvation and banish calamity. Possibly this is done by the elimination of the powers involved. One immediately senses that this definition was formulated by intellectuals who are dismissive of incantation.

Marianne Verneuil, *Dictionnaire des sciences occultes*, Monaco, Les Documents d'art, 1950, pp. 192 -193, defines as follows: "L' exorcisme est une opération magique qui a pour but de chasser le démon, de purifier et de préparer la sanctification. L' exorcisme est donc un reste

des temps des sacrements en bénédictions (baptême, consécration d'une église, etc.).” (“Exorcism is a magical operation for the purpose of expelling the demon, and preparing and purifying sanctification. Exorcism is thus a relic of the time when the sacraments and in blessings (baptism, consecration of a church, etc.)” were even more in use than now.

Author is occultist but of the magical-dynamic, type mixed with modern depth psychology (Freud, Jung): “L'exorcisme procède de développement d' une force psychique emprunté à la collectivité” (Exorcism proceeds from the development of a psychic force derived from the community”. Thus she adds, somewhat further.

The *Pastorale dioecesis Gandavensis*, published by order of Bishop Delabecque, 21st Bishop of Ghent, in 1856, says on page 275: “*Exorcismi, illae dicuntur preces in quibus, in which, Dei atque Ecclesiae nomini, , exorcista, adiurat daemones, ut creaturas relinquant, eisque inferre nocumentum cessent.*”

“Incantations, are determined as that kind of prayers, in which, in the name of God and the Church, the incantor conjures demons, to forsake the creatures, and cease to harm them.”

a.3. The Ghent Pastoral

The Ghent Pastoral then distinguishes two main types of incantation:

(1) “*in energumenos sive onsessosa daemone*, acting upon those possessed or controlled by demons and

(2) *in maleficiates seu maleficio affectos, tum in corpore tum in bonis temporalibus, uti sunt domus, animalia, lacticinia etc.* (affecting victims of fate, sometimes (affected) in their bodies, sometimes (affected) in their temporal goods such as there are houses, animals, milk products, etc.).

This pastoral treats the incantations from pages 274 to 282 as a rarity in those days, where the pastoral, published by order of Msgr. Vander Noot, in 1768, treats the incantations, in Volume II, from pages 106 to 230. This represents a huge difference at less than a hundred years.

Up to there a three essence interpretation, the first from a critical-Biblical attitude, the second from psychologizing-occultist, the third from a traditionally Catholic one. The multifarious interpretation of incantation appears finished with this.

b. reciprocal and transitive neutralization of evil

The reflexive (reciprocal, looping) and transitive (transitive) neutralization of evil.

b1. defense against a fate throw

Now what does an exorcism essentially consist of? Papus (Dr. G. Encausse), *l'envoûtement*, Paris, Perthus; 1954, 4, p. 7 says that the defense against an exorcism (= envoûtement, bewitchment) consists of three components:

(1). purification of thought and thought life,

La mise du mental en état de propreté (= hygiene of the mental), bringing the mind into a state of purity (= hygiene of the mind), this is: the purification of thought and thought life, by e.g. for twelve days not saying evil of absentees (backbiting), by not harboring feelings of envy and envy, yes by paying close attention to every thought and feeling, i.e. every content of consciousness,

(2) multiplication of spiritual powers

L'augmentation des forces spirituelles, the multiplication of spiritual powers, by prayer. According to Papus, especially by that prayer in which one forgives one's enemies, (o.c. p.10), by charity and compassion and by forgiveness; thus man thus strengthens his or her spiritual aura (o.c. p.12). But apparently praying for his or her enemies also has limits. Refer to the text of John (*1 Jn 5:16*), where the evangelist says that he does not pray for some, but rather for those who persist in their anger.

(3) activation of astral forces.

La dynamisation des forces astrales qu' entourent chaque être humain, the activation of the astral forces present around every human being. Here Papus mentions, among other things, the use of sharp metal objects, metal points: "*La force employé par les envoûteurs est famille de l' électricité. Dans les maisons hantés ou, généralement, une jeune fille ou un enfant sert de médium, la force agissante brise le corps mauvais conducteurs de l' électricité comme le verre ou la porcelaine, et met en mouvement les objets métalliques, comme les casseroles, les pincettes et autres objets. Or, les pointes agissent sur cette force exactement comme sur l' électricité ; si bien que, si l' on a la chance de présenter une pointe dans un courant de force psychique ce courant est immédiatement détruit avec production d' une étincelle ou de gerbes de feu*". (o.c. p. 28).

"The force used by fate casters is akin to electricity. In haunted houses, where a young girl or child is usually used as a medium, the summoned force breaks bad electrical conductors, such as glass or porcelain. This force can likewise set metal objects in motion, such as pots, pans, tongs and other objects. Well, pointed objects act on this force just as they act on electricity. If one can correctly bring a sharp object into a bundle of psychic force, then this bundle is immediately destroyed and sparks or splashes of fire show up. The "bundle of psychic force" refers to the astral current or fine material force sent by the destroyer or black magician to his victim.

Charcoal engulfs astral currents; well, the black magician sends out evil consciousness contents (thoughts, feelings) into the mental sphere of his victim; these evil consciousness contents are accompanied by soul force which, in a kind of current, emanates delicately from the destiny wielder. Well, if the victim places, around or above him, charcoal, in a plate e.g., even if it were under his bed at night, the material current is absorbed by it. It suffices to throw that charcoal into running water in the morning to neutralize it. Running water does indeed swallow up evil. Think, e.g., of the rites of baptism that emanate from thought. (o.c. pp. 13-14). Magical signs, plants, even animals, pictures, means that undo magnetization, or displace it are further astral means of self-defense.

Ceremonial magic, magic that works with rituals, and initiatory magic (kabbalism) that works with initiations, and hermeticism are then the transitive, i.e. exorcist neutralizations, which Papus, o.c. 34-48, briefly touches upon, while the self-defenses mentioned above represent the reflexive (reciprocal) side of things.

b2. the distinction between self-defense and incantation

What does the distinction between self-defense and conjuration mean? It means that the conjurer has a dual role to play:

a. education - liberation

- by education of the afflicted; that education is set forth by Papus the (see the summary above); man is, in principle, a self-actualized being also regarding neutralization of evil,

- by the liberation of the afflicted person (both in his person and in what surrounds or belongs to him); this is exorcism in the proper sense of the word.

b. the structure of neutralization

What is the structure (the mode of interlocking) of the imperishable or transitive neutralization of evil? It is threefold as is that of its reflexive or looping neutralization:

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

(2) there is a spiritual, i.e. religious aspect: he performs the mental part (the content of consciousness) while praying and relying on the love of God and fellow human beings; this is the sacred side;

(3) there is, in addition to the mental and sacred aspect, a fine material (astral) aspect: he purifies the aura from the fine material side of evil.

These three together make up the exorcism.

b3. the touch aspect

Christopher Neil-Smith, *The Exorcist and the Possessed*, New York City, Pinnacle Books, 1974, pp; 31 -32, explains the method of incantation. In Jesus' appearance Neil-Smith says, incantation was "essentially a word of command combined with a divine touch," substantially and verbally spoken command coupled with a divine touch (o.c. 32).

"Some conjurers," said, Neil-Smith, "claim that one need not lay hands on a possessed person, but they apparently forget that Jesus laid his hands on the woman whom Satan had bound and delivered her from a spirit of sickness. I am convinced that certain persons are not redeemed because this element was unknown."

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

Some priests emphasize the correct formula, others the indispensability of a prayer group, but neither is essential. It is not the rite or the group that make up the exorcism, but it is the Holy Spirit who mediates through the words and actions of the exorcist. As Ling, *Significance of Satan*, p.19, puts it, "The essential thing in Jesus' message is that incantations are the work of the Spirit of God. The only exorcism that has a chance of being lasting is the work of the Holy Spirit." So much for the citation from Neil-Smith's book.

Touch, quoted by the evangelists several times, is an essential component because of the fine matter side of the incantation. If the conjurer is already very close to the sick person, there is already a transfer of fine matter. This is because of the merging of both auras. However, this touch is maximized by touch: by the laying on of hands on the head and limbs of the sick or possessed person and by the repeated strokes of the exorcist on the body of the sick person.

Think of magnetizing, for example. Thus the exorcist penetrates the aura of the afflicted person much more effectively than if he were to work only with his consciousness. Yet that consciousness remains the basic touch. An unconscious touch will not be effective or at least much less so because the intention of the will remains absent.

In summary : exorcizing reflects the tripartite structure of universe and man

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

This structure is peculiar to all incantation. Christian incantation, however, assumes Jesus and the Holy Spirit He sends because of the Father, but even this mode of incantation reflects the general triadicity of all incantations. At least if conjuring is determined as neutralization of evil. For black magicians e.g. also “conjure” but in an entirely different context and godless. We are not talking about that here.

It should be noted that Neil-Smith uses the word “rite” in the narrow and superficial sense of the word (scrupulous word accuracy per se is “rite” in the narrow sense). There is, however, the thorough meaning: it coincides with the three aspects but beginning with the grossly material.

Regarding the touching aspect, one more comment. In Acts 19: 11-12 we read: “Through the action of God Paul performed great miracles, even the cloths and work clothes he had worn, so that they healed and the evil spirits left them.” This text contains the principle of relic veneration: its (kissing) touch radiates deliverance and healing as if Paul himself was conjuring, healing presence.

The occultist explanation is that intimate things such as underwear, saliva are bearers of the ethical-astral body and, along with it, of the spirit of the person in question. We read in Mark. 8: 23 that Jesus put saliva in the eyes of the blind man and laid hands on him, healing him.

These signs are symbols in the sense of visible-making and present-setting realities. Touching them means contact with one’s astral body and spirit. When Luke 8: 44 tells us, “The woman approached Jesus from behind, touched the hem of his cloak, and at the same moment her hemorrhage ceased,” this text now becomes much more understandable. Immediately the concept of “touch” becomes clearer.

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

a. the psychiatric side of evil

A word must be said about the psychiatric side of evil and conjuration. Psychiatry deals with mentally abnormal behavior and soul life, viz.

diagnosis/ psychotherapy

1. The diagnosis (= recognizing) that examines the symptoms (sympathology) and causes (etiology) as well as the attributability (ethics) of the various forms of neuroses (nervous diseases), psychopathies (temperament and character abnormalities on the edge of the abnormal) and psychoses (soul diseases in the sense of insanity)), on the one hand and on the other,

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

b1. The neurosis

Neurosis is of interest to the exorcist. It is the inability to accomplish the role one wants to play in life in a personally satisfactory way. The neurasthenic comes out of this tired and exhausted. The compulsive neurotic or psychasthenic fails to persevere willfully and constantly doubts himself. The hysteric, as an attention and affection need, plays a spurious role in a theatrical way. The relationship of those three is such that the first is the base (exhaustion of nerves) and the second and third alternate on that base. The scheme is: a + b1 or b2.

The psychopathic personality has temperament and character abnormalities in which urges play a leading role. They are particularly irritable and restless. They are said to have twelve styles and thirteen accidents. They include many eccentrics, fantasists, con artists, swindlers, fanatics, false idealists, constant complainers, alcoholics, hysterics. Many are hypersensitive and ambitious. They also take a dim view of morality. Thieves, arsonists and sexually deviated people belong to this species.

Psychosis represents insanity. It is obviously multiform as the fringe case of psychopathy. Manic depressives are characterized by an exaggerated and wordy exuberance alternating with melancholy, anxious melancholy. Paranoid people construct a coherent system of delusions, live in them and entrench themselves in them to escape the pressures of life. Epileptic people are characterized, among other things, by convulsive attacks of falling sickness. Others intoxicate themselves through chemicals and poison their minds, which affects their behavior. Furthermore, we know victims of syphilis, a venereal disease that disrupts the central nervous system, old-age insane people, the schizophrenics (who exhibit a kind of second personality), all these and others belong to the psychotic people or insane.

b.2. Normal, abnormal, paranormal

Now here's the thing:

(1) normal and abnormally frequent flowing together:

The neurotic is a normal person but with a disturbance in inner life and behavior, resulting in an inability to cope with a normal life.

The psychopath is an apparently normal person but his personality has aberrant behavior, bordering on the actual insane. Neurosis, psychopathy and psychosis run together, at least in part;

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

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

b. the paranormal decays into two types,

the ananormal (that which is paranormal upward, i.e. elevation above the average through higher consciousness, increased capacity to act, a finer conscience, and

the catanormal (that which is downwardly paranormal, and makes people lowered, living and working incapable and unscrupulous); well, the catanormal is abnormal and paranormal at the same time: a possessed person, a possessed person, an occult sex-laden person, an occult failure, an occult sick person belongs to this kind.

For example, one who is an occult failure must be distinguished from the psychopath. The latter is easily restless, will-less, sluggish, frivolous and unconcerned. These characteristics make it difficult for him or her to adapt to social life and thus are themselves the cause of a series of failures in life.

Evil occult influences or attacks can also make a person neurotic. One feels constantly exhausted and tired, and one easily doubts oneself. One is perceived as unreal, possibly playing an overly theatrical role.

b.3. exorcism and medicine intertwine

Many people suffering from an occult ailment usually consult a physician or psychiatrist first. Although the subtle body is affected first, it is not recognized as such. Only then does the gross, biological body experience its repercussions. Only then do the symptoms appear and can the ailment be medically diagnosed. If the ailment is really of an occult nature, the normal means employed by medical science are of little help. The ailment is not in the biological body, but in the subtle material. Medical science may then treat the consequence, but is not familiar with the cause. Gradually the patient finds that neither the doctor nor the psychiatrist can help him or her. Perhaps one puts up with it; one does not know any better. Or perhaps one is fortunate enough to know a skilled (!) conjurer. This one can then concentrate on the fine material side of the ailment, while in the meantime the medical world can also heal the

biological side. Thus it remains appropriate to let exorcism and medicine, including psychosomatic medicine, run in tandem.

b.4. conjuration and magnetization run together

That is also why exorcism and healing are regularly named and practiced together in the gospels and can never really be kept completely apart. That is also why conjuration and magnetization go together.

(Edit: Some handwritten pages are missing; numbering jumps from page 39 to page 56.)

.....

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

One need not be a spiritualist to have contact with the dead. Charles Lancelin, *l' évocation des morts*, (the evocation of the dead), Paris, Durville, 1925, outlines seven major avenues of contact:

The voice of conscience (voie animique): dead people reveal themselves through the voice of conscience **2**;

2. The dream (voie onirique): through dreams, spirits address us);

3. The media (through medially gifted people; la voie médiumnique);

4. The ectoplasmic or materialization (through mediums and the conversion of etheric-astral matter into gross matter (apparitions, ghosts);

5. The magnetic path (hypnosis differs from magnetizing; the latter is an influence by the magnetizer of the fine-material body of the magnetized; this runs together with a minimum of suggestion and even hypnotism (hypnomagnetic). A person who is magnetized retains his self-possession and consciousness. A person in hypnosis is no longer himself, does not possess his own consciousness and will, and does not know what is happening to him or her.

6. The magical method (basically theürgie, i.e. ceremonial magic);

7. The mechanical way (physical experimental contact); in recent years one also works with tape recorders, namely since Dr. Konrad Randive (1948) and the Swedish ornithologist Friedrich Jürgenson (1959).

b.1. Psychics see death in three possible ways.

So says Michèle Morgan, an artiste. She says: a few days before the death of a loved one, the precise image of what was about to take place came clearly before my eyes. It happened at the moment of awakening. As I closed my eyes again, I saw my two intimate friends, at my

side. The face of one was full of tears, that of the other departed in pain. In a drift, we went together in a funeral procession. About ten days later, this image really occurred in every detail. See Belline, *La troisième oreille*, (The third ear), Paris, Laffont, 1972, p. 257.

b.2. Dying, clairvoyantly viewed

Not only before death, but under dying itself, psychics see what is happening. Well known is Dr. Jackson-Davis, physician and clairvoyant at the same time. Please listen to his story.

“It was a lady of about sixty who I had often assisted medically. I saw that several internal organs seemed to resist the departure of the soul. The vascular system resisted to preserve the principle of life; the nervous system struggled with all its might against the destruction of the physical senses, and the brain sought to hold the intellectual principle. The body and the soul were like two spouses, resisting their utter separation. Shortly thereafter, a brilliant mist surrounded the head. Then I saw the cerebellum and the cerebellum extinguish their internal parts. The radiance of the brain suddenly became ten times larger than normal. This phenomenon invariably precedes physical disintegration. Then I saw how the soul or spirit detaches itself from the body. The head became as if illuminated and I noticed that while the extremities of the limbs became cold and dark, the brain showed a special brilliance. In the fine material mist that surrounded the head, I saw that another head was beginning to stand out clearly. It was so brilliant that I could hardly look at it. In the same way that the particulate head had detached from the brain, one by one I saw the neck, the shoulders, the torso and finally the whole of the particulate body forming. The Spirit (note: of the one who is passing over) was rising above the head of the dying biological body, but even before the final separation of the bond that had so long held the material and intellectual parts together, I saw a flow of life-electricity being established between the head of the dying lady and the lower part of the new particulate body.

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

In passing: somewhere in one of her works, D. Fortune puts it as follows: “For he who knows, the womb is a grave and the grave is a womb”, “for he who knows, the womb is like a grave, and a grave like a mother’s womb”. Understand: with the conception in the womb, a spirit leaves its true home to incarnate in a biological body, while it is liberated from it once that body dies and the spirit can return to its true home.

Continuing Dr. Jackson's description. He says it is not prudent to bury the body before biological decomposition has begun. The umbilical cord is often not yet broken. That exactly is the case when sham bodies revive after one or two days and recount their findings.

He writes, "It was impossible for me to find out what was occurring in this revived intelligence, but I noticed her calmness and her wonder at the deep sorrow of those who wept around her body. She seemed to account for their ignorance of what was really occurring. The tears and the exaggerated lamentation of the relatives stemmed from the view peculiar to the majority of humanity, namely, from the materialistic belief that with the death of the physical body everything ends. One can proclaim from my several experiences that if one dies a natural death, the soul does not go through any painful experience. The period of transformation I have just described usually lasts two hours. If you could see with clairvoyant eyes, you would notice, in the vicinity of the cold and rigid body, a fine material form with the same appearance of the man who just died, but a form cleaner and as it were animated with a higher life." So much for this text from Dr. Jackson.

So much for the account of Dr. Jackson- Davis as CH. Lancelin, *La vie posthume*, (Posthumous life), pp. 79 - 82 quotes it.

b.3. contact with deceased.

We saw death before it was there; we saw it as it takes place. But spiritualism is primarily contact with those who have died after examples to that exorcist bearing. death. We now recall

1. *Thirty years among the dead,*

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

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

Shortly thereafter, the latter began to show mental abnormalities that became progressively worse. In her normal state she rated the man highly but, when she came to us, she had a fierce

dislike for him and maintained that she would rather die or go to an insane asylum than marry him. She had attempted to take her own life several times, but had seemingly come to herself each time at the last moment and called for help.

The moment the patient entered the institute, Mrs. Wickland clairvoyantly saw the spirit of a woman (of the brunette type) possessing the patient, who was decidedly blonde. This spirit was so intertwined with the patient that it was difficult for Mrs. Wickland to tell from the trans formation whether the patient was blonde or black-haired.

When Mrs. Wickland described this spirit, both the patient's mother and her fiancé recognized her as the man's former wife. The patient proved to be very tough. Screaming moments alternated with stubborn, unyielding moods, and she could not be left alone at any time. She declared herself mad and scowled during care and insisted that she longed to die because, if she lived, she would have to marry "that man.

One day during a treatment, she fell into a state of half rapture and a spirit intelligence expressed forcefully. "He will never marry her! He will never have her! I want to drive her into an insane asylum or I want to kill her, but he will never have her!"

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

Nevertheless, Mrs. Wickland was greatly disturbed during the night by the presence of a spirit that harassed her four to four o'clock in the morning, when she was completely enraptured by the spirit of the husband's former wife. After considerable effort I got the spirit to speak, but she, i.e., the spirit of the husband's former wife, with difficulty became convinced of her real situation, namely, that she was a spirit and controlled Mrs. Wickland's body. She severely censured both her former husband and our patient for their treachery and repeated her threats against the girl. "I will send her to the madhouse! I will kill her!" she declared.

It took a great deal of argument and persuasion to bring the spirit to repentance, but finally it was done. When asked if her son was in her company, she said that she had seen him on occasion, but that he was dead and that she did not desire to have anything to do with him. The spirit was urged to let go of the young woman she was torturing and go to higher life with other spirit intelligences, of which she proved to be completely ignorant.

Although remorseful, she still longed to remain on the earthly plane, but in the end agreed to move away and stop bothering the patient. Then she suddenly fainted and declared that his was dying. (This experience often occurs at the moment when spirits take stock of their present situation; sometimes they re-experience the material conditions under which they emerged from their earthly bodies). Cold shivers and violent coughs further increased the spirit's distress and, after a painful mock battle of death, its way was gone. These signs were recognized by her husband and the patient's mother as accurately matching those signs that occurred at the time of her death due to pneumonia. On this, the patient recovered quickly. She was soon able to leave the institute and is now well and happily married.

So much for Dr. Wickland's text.

The structure of the spiritist incantation

This one is clear:

1. It is assumed that the patient's soul, behavioral and bodily disturbances are due to the spirit of a deceased person whom one should not look for too far away, i.e., within the circle of those deceased persons who are in some way interested or involved in what the patient wants to undertake or concern;

2. Dr. Wickland's wife is a medium who, clairvoyant, sees the aura of the incoming patient, and, then transportable, captures within herself the spirit of the deceased, apparently guided and protected therein by a solid and reliable guardian spirit ("control spirit" also called) and assisted by her husband-medicine who expertly directs the whole spiritist experiment;

3. Not heavy-handed and offensive incantation (as the demonic exorcism of the Catholic Church does e.g.) but persuasion is at the heart of the neutralization of evil; this persuasion is a proclamation:

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

b. Your condition is due to your own mentality that binds you to earthly life (through unquenchable desires and wrong thinking especially);

c. Repent: let go of this earthly life and your entanglement in it and turn with your conscious attention to higher, heavenly realms and modes of existence by invoking and following God and the Blessed Spirits."

Behold what so-called spiritualism, resp. kardecism, does to neutralize evil. In England, Canon J.B. Pearce-Higgins of the Anglican Church, working with the famous Ena Twigg as a medium, goes about it in this way, but he does so in the context of a requiem liturgy (passed on by spiritualists). See J.B.Pearce - Higgins G. Staley Whitby, ed., *Life, death and Psychical research (Studies on behalf of the Churches' Fellowship for Psychical and Spiritual Studies)*

London, Rider and Co, 1973, pp. 164 - 192 (the Pearce-Higgins article on Poltergeist, ghosts and possession). This book is the report of the official Anglican committee on religious occult matters.

2. Raoul Montandon, *Maisons et lieux hantés*

We now give a second example of spiritist conjuration, but this time situated outside medicine and psychiatry, yet accomplished by sensible spiritists. This story will now be plainly obvious. Here again a monoidism, i.e. being ruled by one consciousness content (= “thought,” “desire,” “feeling,” “plan”), is the cause of the disturbing influence of deceased.

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

Twelve years ago we met a German lady, extremely educated and wise, at home at the court of William II. She told us confidentially that she had a young friend. This one was very unhappy because, as soon as she was alone, a man dressed in black appeared before her with large feral, utterly frightening eyes that stared at her and followed her in all her movements. To distract herself from this torment she traveled much, but nothing could free her from it, and, whenever she returned to her room in the evening, as late as possible, the man would appear again and again, place himself at the foot of her bed, and would not cease looking at her.

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

That evening we, my children and I, were talking when, suddenly, I see my daughters (the medium namely) staring at something and giving signs of great terror. I ask her about the cause. She shows me with her finger a corner of the room, saying, “There is a man dressed in black with feral frightened eyes, staring at me in a frightening manner. She tried to escape the gaze without succeeding.

Thereupon, and this without saying anything of what I thought, I advised her to ask that man who he was and what he wanted. This was done immediately. The answer was as follows: “I had a very sad life on earth: for personal reasons, a physician had me locked up in an insane asylum, notwithstanding that I was not insane. I died there, and since then I pursue with my

hatred all that has to do with that physician, who is now represented on earth by his granddaughter: I torment them as much as I can.”

My daughter immediately brought to his mind that he was very wrong in acting in this way, that it was much better to be calm and work on his spiritual progress than to avenge himself in such a way; that the great law of forgiveness had been imposed on all as a duty and that he should comply with it. He disappeared having made up his mind to do so.

My child attached no more importance to this vision than to so many others, nor did I tell her anything before receiving news from that German lady. A few days later, I saw the latter whole and radiant: she told me that she had received a letter from her young friend stating that she was relieved of her terrible vision. Only at that point did I mention my daughter’s vision and the sermon she had preached to the spirit. She then confirmed that the young woman in question was the granddaughter of a famous physician.

II.C.(III). The magisterial or dynamist interpretation.

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

a. We begin with the material contents of consciousness.

W.H. Gmelig Meijling, Wim Gijzen, De aura (*The aura: Radiance of man, animal, plant and stone*), Deventer, Ankh-Hermes, 1975, pp. 21 - 22 says the following.

Apart from the gross material body, man has an astral and a spiritual body. One may know that “astral” here is the lower, “spiritual” is the higher particulate body. The aura or radiance is a kind of intermediate form of a more spiritual nature than the coarse material body, but if not as fine material as the ‘astral’ and the ‘spiritual’. It is an etheric body, in between the grossly material and the astral and spiritual, respectively. “The substance (= raw material) of which the aura is composed, I have called energy cells, small particles of concentrated energy, whose structure is very similar to the structure of molecules and atoms. Each of these energy cells reflects by its color and composition the ever-changing pattern of man’s mind.

(1) If a person is now concentrated on the same thought for some time, more and more energy cells of the same kind develop within the aura, building up into an ever larger unit according to a molecular pattern. The clairvoyant then perceives such a grouping of energy cells as a luminous, ever-growing sphere of the same color.

(2) when a thought, more accurately: a consciousness content, is sustained long enough, then such a bundle of energy cells acquires its own independence and it can then leave the aura as a constructed thought and move freely through space. There he then wanders around in search of vibrations of the same kind and, when now another human being, harbors similar thoughts, then his aura opens and, through one of the chakras, the vertebral passages, seven in number, absorbs those wandering thoughts into its own aura.”

To there Gmelig's text about the so-called thought forms, understand: forms of consciousness (for imagination, thought, feeling, desire and will are involved) which move in the fine material space as fine material 'beings', created and built up by the consciousness of human beings themselves. "It is even the case that when a large group of people think of the same thing in unison, a kind of 'group aura' can arise, and this is true both for good and for bad. (o.c. 24-25). Mutual influence, unification, deliberate direction of forms of consciousness thus become evident. With this we stand at the cradle of magic, that white or good and the black or evil: action of one human being upon another along the trans empirical, etheric- astral path; cooperation in that action, those are two basic data of magic.

Thus Gmelig, o.c. 24 cites the case of the teacher in whose proximity, or even in whose mind and in whose sphere of influence, a student meditates: the teacher can very consciously transfer consciousness contents from his own aura to the student and thus awaken him to a particular consciousness. Of course in such influence operates the general law of sameness: the equal attracts the equal (related beings also belong together somewhere: the law of paradigm and syntagm, to speak structurally).

b.1. the essence of black magic

Now we are discussing the essence of black magic. Gmelig also speaks of reflexive (=reciprocal or self) neutralization of malignant influences, respectively attacks: "It can naturally (...) happen that certain influences try to invade your aura because they themselves still live a little in you, although you do not actually want to think about them anymore. Here lies the principle articulated of the black magic influence, resp. attack. "The essence of a psychic, understand: occult attack is to be sought in the principles and method used in telepathic suggestion. If we put together what we know of telepathy and suggestion, we will understand the modus operandi, the method of operation, of an attack." Thus Dion Fortune (short for 'Deus, non Fortuna' ; 'God, not chance' = Violet M. Firth,), *Psychic Self-Defense*, Amsterdam, Gnosis, 1937, p. 39. The term "psychic" here means "occult".

Telepathy is to experience the consciousness of another at a distance as if it were yours so that thou knowest that it is that other's. Let us take this elementary description of telepathy as a basis. Suggestion can be compared to eloquence: one wants to (persuade, convince another, resp. oneself. But, where rhetoric (art of eloquence) focuses on consciousness, suggestion focuses on the subconscious and its unconscious, at least unconscious motives. Man's subconscious understands a different language than his consciousness. Vividly imagining what is desired, resp. wanted, is the language the subconscious understands. E.g., "I see myself as a successful person." These little phrases 1. penetrate and 2. work (i.e. suggest).

(a) autosuggestive / heterosuggestive

This can go two ways:

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

(a)2. Clear conscious but heterosuggestive (“You succeed!”, you say or write to someone, and it penetrates and acts transformatively on him;

(b) Hypnotic: fascination - sleep hypnotic - telepathic

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

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

(b)2. Sleep-hypnotic: using litany of monotonous phrases during a person’s habitual sleep to influence him,

(b)3. Telepathic:

1. when one turns one’s attention to someone, thinks of them, there is contact (touch) and inaction, at a distance.

2. if, on top of that, one forms a clear image of him, we enter his door, go up the stairs and see him asleep in bed, in our imagination, one is “with him,” face to face;

3. if, taking it a step further, one dwells on contents of consciousness (thoughts, images, feelings, desires, decisions) which concern him, but which one inhabits, experiences, lives through in his place, then these contents of consciousness penetrate to (him in) his subconscious and work on him, for there is, in that case, an atmosphere around him, precisely the same as that which one lives through in one’s own consciousness while thinking of and identifying with the other.

Gerda Walther, Phänomenologie der Mystik,

Illustrate this with an excerpt from the work of Gerda Walther, *Phänomenologie der Mystik*, (Phenomenology of Mysticism), Walter-Verlag, Olten und Freiburg, 1955, 65). She tells us that one day in Munich she lies relaxed in bed and in her mind she passes on images of a friend, whom she calls L., who is in Freiburg. Walther says that she receives these images very accurately, that she senses very clearly that her friend L. is lying in a recliner at that moment and thinking about her, and that she even “experiences” what precisely this friend is thinking. Moreover, it feels as if Walther is in L.’s body, indeed that she is looking through L.’s eyes. She sees L.’s body from that lying position, but also the couch and the room in which L. is lying. Walther notices a book on the sofa, sees that L. is smoking a cigarette and,

moreover, smells its smoke himself. Walther experiences the friend wondering whether she would write a letter to her, Walther, would write one. She argues that this is not clairvoyance, but telepathy because she experienced everything from L. Walther further explains that during such experiences she also senses the aura or radiance of the person with whom she is in telepathic contact and that this aura is characteristic and unique for each person. Moreover, she sees in her imagination an aura of someone, and only that aura, then, she says, after some practice she manages to know whose aura it is.

Influencing a person unconsciously.

This long-distance influence by means of consciousness contents transmitted to another unconscious person (= telepathic suggestion) is the essence of occult attack and occult evil, respectively. Whether it is :

1. is a disembodied entity, a deceased,
 - 2 a being from another evolutionary class, in the order of human or fine material or spiritual beings,
 3. a demon from the underworld, a satanic spirit, or
 4. merely the panic-stricken soul of a selfish friend clinging by all means to life-in-a-form,
- heedless of the consequences, in all three cases the opening gambit is the same. Thus argues Dion Fortune, o. c., p. 46. So here we are faced with the basic structure of occult evil: whether demonic, spiritualistic, emanating from a fellow human being or a fine material being, the core is the same.

But the afflicted person is always un(der)consciously “accomplice” or co-cause. As long as the aura is not pierced, there can be no access to soul and, if the aura is pierced, it is always through the response given by the fear of or desire for the attacking entity (o.c., 46). The affected person’s own consciousness content is thus partly decisive. “If we can prevent this instinctive emotional reaction, the aura will always remain impenetrable from the outside and constitute a (...) sure means of defense against psychic, mean: occult, invasion (o.c., 46).

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

The reflexive neutralization is immediately obvious. “For (...) an outside influence to be able to enter through your aura, it is necessary that you yourself cherish thoughts related to it (...). It is (...) sufficient to (...) clearly refuse an emerging impulse and not give in to it. This ‘not wanting’ can be further reinforced by crossing the legs at the ankles and folding the arms over each other. (Gmelig o.c., p. 25). “Now does such an invading energy cell always remain in the aura? Fortunately not! Everyone can always resist with his own thought life and, as soon as the one particular thought no longer receives nourishment, that concentration within the aura dissolves by itself.” (o.c. 25 - 26).

But there are also people with a weak will. They may in the long run become victims of their own incapacity (...) and thus draw forces into their aura which they can no longer control” (o.c. p. 26). If such weak, by their consciousness contents complicit with evil, cannot cope on their own, transitive or transitive neutralization (= exorcism) is necessary.

b2. a further step in black magic.

Now we discuss a further step in black magic.

Telekinesis, moving objects at a distance through the force of consciousness, is a further degree in the same order of things. Indeed, the aura can become larger and smaller through concentration. In the normal state, the aura is about 1 m wide around the body. This size can be considerably reduced; but the aura can also bulge outward through conscious concentration, even far beyond the body. The then outward directed energy of the aura is transferred to the object and by means of that energy the object is set in motion (Gmelig, o.c. 27).

When we now know what out-of-body is, namely the fact that man’s subtle body detaches itself from the gross body and floats separately from it, then we see first of all the similarity with the outward directing of radiant energy or matter; but then the notion of a connection of the two is also possible **(1)** out-of-body coupled with **(2a)** bulge and **(2b)** telekinesis by means of that bulge. That plays in black magic ghosts and a decisive role.

Margueritte Gillot, On the threshold of the invisible

Margueritte Gillot, *On the threshold of the invisible*, Deventer, Kluwer, s.d. (// *Aux portes de l’ invisible*, Paris, La table ronde, 1960) pp. 25 - 27 describes something like this.

An old engineer gave her proof of this one evening. “What time do you go to bed?” I answered him, “In any case not before twelve o’clock.” “I will come to visit you in my astral body.” This conversation took place at the end of the morning. (...). When I went to bed, I had completely forgotten the promise (...). It was about half past one (...). I took a book and suddenly got the impression of an invisible presence, which nevertheless did not remind me of

that morning's conversation. After a moment I closed my book irritably and turned off the light, while always having the feeling of something unusual being at the foot of my bed.

The next day, the person in question called me and said, "You are not wise. You should not go to sleep so late, because at 1:30 a.m. I caught you reading instead of sleeping." To which I exclaimed, "So! So you were that unreal presence at foot of my bed". He replied, "I didn't know this was the end of your bed, but I couldn't get any further." Later I understood that a spiritual barrier had placed itself between him and me. In addition to mentioning the hour corresponding to my experience, he gave me, as proof of his coming, a perfectly accurate description of my nightgown.

The author gives a second example, also of a telekinetic nature, but even stronger: "For her part, A.O. not only visited me at night, but also disturbed the peace in my clinic by what she, in an invisible state, did at night. The night shift staff heard bolts closing by themselves, saw lights going on and off and, because of these unexplained facts, my colleagues were always under the impression that there was (...) a flesh-and-blood thief on the loose." (o.c. pp. 26-27).

Raoul Montandon, The ghost history of Cideville

We are only now able to understand the ghost history of Cideville (Seine maritime, Normandy). We derived them from Raoul Montandon, an expert occultist.

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

Was the vice of the deceased drunk? His next life will be the logically necessary consequence of his previous life: the alcohol, after all, has shriveled his brain and his stomach. This shriveling has had its effect on his astral body which, when he will be reborn, can make available only a large material stomach in decay and weakened brain." Here the astral body reflects (the history of) the biological. But, usually, repercussion means the opposite: an astral condition has repercussions in the biological....

When Colonel de Rochas hypno-magnetized people in 1893, (note : a strong suggestion, but not yet hypnosis) he diagnosed in the fourth stage of sleepiness (= lethargy):

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

(2). The subject's etheric body (and immediately his sensation), which previously emanated in concentric layers, shows first on the right side a kind of bluish cloud, then on the

left side and another reddish cloud. As the hypno-magnetization continues, those two clouds come together and grow into a single one, usually on the subject's left side. That cloud gradually compacts and eventually takes on the shape of the subject. Well, when one stabs into that cloud with a sharp metal object, the physical body reflects the pain of the astral and exhibits a reflex movement. (o.c., 22-24). One can thus strike (hurt, kill, make sick) the physical body past the etheric-astral body. This plays a major role in black magic.

We then read Raoul Montandon, *Maisons et lieux hantés*, (Haunted houses and places), Paris, La diffusion scientifique, 1953 pp. 182-189.

(1) It is a fact (...) that simple village magicians are familiar with what is known as “out of body”, whereby they temporarily leave their biological bodies with their subtle bodies, and are capable of remarkable things in the process. I will illustrate this by recalling the trial of Thorel, a shepherd at Cideville (Seine-inférieure), against Father Tinel, parish priest. The justice of the peace, Yerville (Seine-Inférieure), ruled in this case on February 4, 1851. Any reader can check the evidence if necessary. Perhaps, in the annals of rural witchcraft, and of magic in general, there is no other trial from which the unusual events were repeatedly and by many substantiated. I summarize this remarkable event, basing myself on the witness statements and the official documents of the case.

(2). Let us first give the history of the lawsuit. A presbytery, a shepherd and a priest, these are the scene, the actor and the victims of this eccentric drama. During the first days of March 1849, the parish priest of Cideville met, at the home of one of his sick parishioners, a certain G. to whom the entire region had long attributed a great reputation as a healer and magician. The parish priest had his doubts about this and this time pronounced a decisive reproach on the healer. He referred the illegal healer to other and, in the pastor's opinion, better forms of care. It would have remained at that if this had not been publicized in the Norman world and had not involved the courts. But G. was sentenced to 15 or 18 months in prison, for illegally practicing medicine. He immediately made a connection between the pastor's blame and this sentence. He uttered, we are told, some vague threats against those he considered his enemy. He was seeking revenge. Shepherd Thorel, a pupil and friend of G., in turn let it be known that the pastor might regret having caused G. so much harm. Thorel said that in all this he was only his master's proxy and wanted to be the executor of his master's high works. And indeed, when the trial began, it was seen that the plaintiff Thorel presented himself as a humble and honorable trustee of G. to fulfill his master's wishes.

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

3.a. The trial. Two boys, one 12, the other 14, who were preparing for the priesthood, were trained by Reverend Father Pastor of Cideville. On these children the vengeful anger of Thorel focused. The latter had already worked magic on the boys beforehand when he met them on another occasion. As a result, he, Thorel, now has a firm grip, a delicate connection, and a certain power, especially with the youngest. And that will fiercely facilitate his black magic work toward the latter.

One day, when the child had once again arrived at the rectory, a gust of wind, a violent squall struck and moved toward this residence. There were also suddenly heard blows as of the pounding of a hammer. This throughout the house, under the plank floors, against the attics, against the wooden wall paneling.... At times they were soft blows, short and bumping, at other times they were so powerful that it seemed as if the whole house was tottering and in danger of collapsing. In an unguarded moment, the shepherd had predicted this shortly before. The blows became so intense that one could still hear them 2 km away.

This led a hundred and fifty inhabitants of Cideville, to come to the rectory. They stayed around for hours trying, in vain, to find the cause of this infernal noise. This bizarre phenomenon continued and worsened. The glass in the windows also jumped. Objects in and around the house began to move. Tables fell over, chairs moved as if by themselves. Some objects stuck in the air; even dogs were smashed against the ceiling and remained suspended in thin air for a time. Knives, brushes and books flew out through one window and came back in through another. Shovels and fire tongs flew away from the fireplace. Irons standing next to the chimney floated across the room.

Hammers flew through the air and came down gently on the parquet floor, almost as if they were plumes swirling down. Tables collided with each other until they were broken. Books flew by themselves until they reached the head of a spectator, a certain gentleman, R. de Saint-V, then suddenly fell at his feet. Mrs. de Saint-V., both lived nearby, testified to as many as twenty similar phenomena. She also felt a hand pulling at the end of her hooded cloak, but she saw no one. The mayor, who also came to watch, received a rough blow to his thigh, but saw no perpetrator at all. When he cried out in pain, immediately afterwards he felt a beneficent caress that made his pain disappear immediately.

(3) b. The Lord de Mirville, large landowner, living fifteen miles away, also made his way to Cideville. He even spent the night in the rectory. There he tried to start a conversation with the mysterious perpetrator of all this noise. And he succeeded in making contact with the culprit. He suggested to this one that one knock, would mean “yes,” and two knocks would mean “no. Furthermore, the number of knocks would mean the number of letters, etc..

Thanks to this method, a simple dialogue was established. Lord de Mirville believed that the culprit must be a devil. For this “devil” could reveal the name, age, residence and nature of a mass of strange and unknown persons in the region.

(3)c. But return to the child. This boy experienced a lot of psychological and physical problems. And this through the occult, fine-material bond that the shepherd had established with him. The child seemed panicked, repeatedly felt an unusual weight on his shoulders, and even came into respiratory distress. He also constantly saw behind him the shadow of a man unknown to him, wearing a smock.

One day when he came face to face with the shepherd, he exclaimed, “That is the man who is persecuting me!” According to the witnesses, at that moment a shadow could be seen behind the child, enveloped in a dark fine smoke. This was billowing in all directions, with a soft murmur. Afterwards, this smoke disappeared through the crevices of the house. Such strange

phenomena continued to occur for days. One day the child claimed to see a black hand coming through the chimney, giving him a jaw slap. However, no one saw that hand, but they heard the sound. Everyone saw that the child's cheeks turned red and it remained for a time....

(4) Alarmed by the events, some clergymen gathered in the rectory one evening. One of them remembered having once read in a magic book that invisible creatures are afraid of sharp metal objects such as nails, swords and knives. So they sought sharp objects together and stabbed repeatedly with them into the rarefied, wherever the sound could be heard. Not so easy when there wasn't really anything to see. But suddenly, apparently, it hit. One saw a flame, along with a black smoke, so intense that one threatened to suffocate and one had to quickly open all the windows.

(Note: A footnote in the book states the following: "When the air is compressed by an accumulation of electricity, and one diverts the electricity by means of a metal tip, a bright spark is produced, with thereon all the phenomena of a thick smoke. To this end, it is sufficient for the point, a knot of astral light, bound together by a larva, to strike and disperse. A larva (plural larvae) is a wan natural spirit, whether created by a human being or not)."

Those present in the rectory, however, continue their fight. They stab again with their sharp objects into the tenuous. A groan makes itself heard. One continues to stab further. The moaning doubles. At the end, one can clearly hear the word "forgiveness" uttered.

- "Certainly, we grant your forgiveness," affirmed those who stuck sticks in the air. We will do even more than that. We will spend all night in prayer so that God in turn grants you forgiveness. However, on one condition. We want you to ask forgiveness of the child".

- The voice replied, "Do you all forgive us?"

- So there are many of you?"

- "There are five of us, including the shepherd."

- "We grant you all forgiveness!"

Immediately all hauntings cease. Peace and silence return. Until the rising of the sun, a group of priests are kneeling in the rectory, praying.

(5) In the afternoon of the next day, there is a knock on the door of the rectory. Thorel is standing there. Humble, and shy. His face is bloodied and full of scratches. He tries with his hat to hide his face, somewhat.

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

- "What wilt thou, Thorel?" asks the pastor.
- "I come by order of my master to fetch the little organ that thou hast here" reads the reply.
- "Nay, Thorel, for that you have not come! Tell us what you really want. But, first tell us from whence those injuries in your face come? Who inflicted them on you"?
- "That does not concern you; I am not telling you."
- "Tell what you have come to do; be frank; say you have come to ask forgiveness of this child. And do it on your knees".

(6) Yet Thorel returns to the matter. He says that the parish priest is to blame for everything, because he was prevented from earning his living as a healer. Asked why he chose a poor innocent child as his victim instead of hurling himself at the pastor, he replies, "Thou seest not, then, that the pastor can live on the money those two children pay him for board and lodging? They must leave here, then the pastor will have no life!

(7) The wondrous events mentioned above occurred daily for two and a half months, and this from November 26, 1850, to February 15, 1851, up to the time when the two children left the rectory at Cideville and were placed elsewhere. The judge in charge of the case, and confused by these unusual but well-supported facts and the many concordant testimonies, made a rather vague and obscure judgment. He ruled that the pastor of Cideville, the defending party, went free. While Thorel was denied damages up to twelve hundred francs in his claim, and ordered to pay the costs of the trial.

We then read Raoul Montandon, *Maisons et lieux hantés*, Paris, La diffusion scientifique, 1953 pp. 182-189.

So much for this summarized testimony from Raoul Montandon's book, *Maisons et lieux hantés* who in turn quotes Charles Lancelin, *la sorcellerie des campagnes* (the witchcraft of the countryside).

c. The ascending magic

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

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

1. people, still alive,

There are first of all people, still alive, but in an out-of-body state. Think of people who leave their body during a near death experience, or unintentionally undergo an out-of-body experience during a severe psychic shock or accident. Do we mention magicians who have mastered the technique of stepping out and can also realize it at will to perform some magical work. Mediums can also leave their biological bodies during their trance, whether willingly and consciously or not. This also applies to those who are drunk, hypnotized, or undergoing anesthesia during a surgical procedure or are in a deep dream state. You see, there are many

situations that can cause a person to leave the biological body with the fine material body and temporarily become an inhabitant of the astral realm. A lot of people experience it at least once in their lives. However, it is not always recognized as such. Also, it takes some courage to bring it up; one is rarely taken seriously. The assumptions of many contemporaries are that it should not exist. It is argued that only what is experienced with the classical senses is real. And believing that out-of-body experiences exist then forces such people to question their overly materialistic axioms about life. And that is too difficult a task for many. Such choice is their democratic right. The downside, however, is that at the end of their lives they are completely unprepared for their new environment and, in a panic, remain earth-focused with their consciousness still focused, something that slows down their further evolution immoderately. At best, others can become aware of their true situation so that they unload their hold on earth. Refer here e.g. in the book “*Homo religiosus*,” to “the testimony” under the number 6.2.3. The book is in its entirety on this website.

2. consciousness contents

The astral sphere also contains the so-called *contents of consciousness*. One can cherish a particular thought intensely. Then one constantly adds power to it. Or we say that the subtle energy invested in that thought is constantly increasing. At a certain point this thought has become so strong, the consciousness content is so powerful, that as an independent being it leaves the aura of the human being who brought it into being. In a way, then, man is also a creator and animator of new life. Such contents of consciousness or thought-forms can have a short existence, but if a great deal of energy is invested in them, they can last for centuries.

3. animal souls

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

4. lower minds,

And finally, lower spirits, nature spirits or elementals may reside there. About the latter we want to deal with here for a moment.

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

Madame Gillot recounted a black-magic attack that took advantage of two nature elementals. One lady, a certain A.O. wanted to force the writer's Marguerite to cooperate because she was an excellent medium. Marguerite, however, resolutely refused. After a final, lengthy visit by the lady to Marguerite, Marguerite never saw that lady again. But this did not end the story at all. On the contrary. Marguerite, who worked as a nurse in a hospital and was on duty one particular night, recounts. Summarize.

“Exactly nine days after this all-too-long visit, I was called at one o’clock in the morning to administer an anesthetic to someone. While I was doing this, I gradually felt more and more uneasy. Something took hold of me, but I could not say what.

However, I did feel particularly tired for several days, without finding a reason for it. So I resisted it. I didn’t want to be tired. But this night my fatigue had suddenly become much worse. I hurried in administering the anesthesia so that I could go to bed immediately afterwards. I hoped that upon awakening I would have regained my usual balance. One hour later, however, I woke up in such excruciating pain that even the slightest movement of breathing caused additional pain. (...).

All my life I never had such pain again. As I did not understand the cause of these unbearable, suddenly occurring pains and was very worried about these inexplicable pains, I gathered all my energy to get a thermometer from a small table that was close to my bed to take my temperature, because all over my body I had a feeling as if I were on fire. Having done this, at the cost of tremendous effort, I found that I had 40.2°. Since, however, I had perfectly preserved my clarity of thought, I sought, in my ever-increasing anxiety, for the causes of this very sudden increase in temperature, by checking my symptoms: it could not be pulmonary congestion, for I had no choking sensation; nor was it a fever akin to typhoid, since, except for my headaches, I had no pain anywhere.

As I lay there with my eyes wide open, while the reading light burned above my head and it occurred to me that I might very well have a disease, I suddenly saw balancing on the foot of my divan bed two hideous, slimy, neither animal nor human beings, whose bodies extended into a kind of tail, like the gargouilles (spouts, drainpipes) of cathedrals, one reddish, the other greenish, with grinning faces, sarcastically smiling back and forth ... I knew I was not in delirious state. I was horrified.

Suddenly I had the certainty, that my suffering was of occult origin. At the same moment I heard an inner voice saying to me, “They are larvae.” I had never thought that something like this could happen to me. I had read several descriptions about these creatures mainly in the book “*La bas*,” by Huysmans. The word “larva” had made me shudder somewhat without, however, evoking any imagination in me. Now, however, at this very moment, I was certain that if these fantastic creatures touched me, I would die immediately.

Moreover, I was certain that my intolerable pains were entirely of psychic (paranormal) origin and no doubt derived from a magical incantation directed against me. (N.B. Here “incantation” is used in the evil-inducing sense).

Thereupon, writer puts everything into getting to her writing table and commuting over a map of Paris. She first suspected a Russian night nurse fired by her, but the pendulum gave no answer. "I went, with my finger on the antenna of the pendulum, at random, over the map of Paris and I was so discouraged that I didn't even pay attention to where it was anywhere. Suddenly the pendulum I had in the other hand made a wild movement, which caused a flashing weather pain in my head, and fell to the ground. I then looked to see which district of Paris the antenna indicated and found, to my horror, that it was near the Place des Vogues, right where A.O. lived.

Who could describe my surprise and at the same time a relief, to have found the one who was responsible for this evil shipment? Almost in spite of myself, I said loudly, "So it's that spoiled A.O. who got me this!" Seeing, however, that the ever-moving larvae were approaching very slowly, I instinctively turned toward them and struck a cross. At the same moment the hideous monsters faded into the air, with the sound of crumpling thin paper, and disappeared before my eyes. Immediately I was able to breathe deeply again while before I was short of breath, and my excruciating headache disappeared." Here we stand before a real, though brief, incantation of evil, where the sign of the cross proves its effectiveness.

"Since I needed a refresher, I left my study. (...) When the night nurse saw me, she gave a scream and stood still, frightened, shouting, "I am going to call your mother. I forbade her this, but as I could not explain what had happened, I only told her that I had 40.2° (...). Then I went to my room and, seeing my completely bloodless face in the mirror, I understood why she had screamed. But I knew with absolute certainty that I had been saved.

The next morning, the night nurse alerted both the staff and the first doctors. These advised me to avoid contact with others, as they were convinced that I had a serious illness. Five doctors examined and auscultated me, took blood samples and made every possible analysis. (...). I am sure that A.O., for whom practical magic presented no difficulty, would not have wanted to kill me but would only have wanted to force me to accept her plans to cooperate. However, she must have realized that she had sent too strong black forces upon me, because, a few hours after that horrible ordeal, I received from her a city telegram sent under pretext. Which no doubt was intended to gauge by the reply (which his never received, by the way) my reaction. She must have feared the worst.

What gives me, when I think of it after so many years, even now, an uneasy feeling and fills me with disgust, is the abominable fact that in black magic (...) there is a law which says that, if anyone invokes the intervention of larvae, the latter, which can only sustain themselves at the expense of human blood, demand a victim at any cost. Since I had thus repelled the blow, by discovering the source of the evil and by striking a cross, the vile creatures turned against a completely defenseless human being who had been born three days before and whose cradle in the room was just above mine. (...)

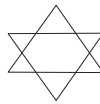
I thought of the grief of the young mother whom I could not comfort because I had to remain isolated while awaiting the result of the doctors' examination, which turned out to be negative. The sudden death, seemingly without cause, of the newborn baby remained a mystery to them, as it is to those around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

With the absence of A.O. and the change of air, at Flavigny, I quickly recovered from fatigue (...). The first doctor I met, upon my arrival, said to me, "My dear friend, you must be of a particularly medicinal breed, for it is incomprehensible how you have recovered. Some days later I got the impulse to examine with dowsing rod and pendulum the seat in which, a short time ago, A.O. had been sitting: I found a malignant reflexive radiation. In the same manner I traced, in my desk, a small envelope containing the same malignant radiation in which there was a dried rose picked by her. This I burned on the marble mantelpiece and, to my amazement, this caused a slight explosion that gave off a blue flame and dispersed sulfur smell.

This was undoubtedly what is called in magic a 'volte'". A volte is an object or matter that is a fluid (or fine material) condenser, i.e. an object or substance charged with magical influence. Related to this is the talisman (e.g. a jewel, usually a ring) and the (magical) drug (liquid preparations in vials). For details see P.B. Randolph, *Magia sexualis*, Amsterdam, De bezige bij, 1972, p. 96 vv.

We have come to know the appearance and influences of the "larvae," name given by the Romans to the shadows of the unfortunate deceased, which they celebrated with the annual lemuria (something like our All Souls' Day); name by which today's occultists designate the elemental spirits lower in the evolution of men and animals and which are parasites, d.i. the life force sucking out beings, we have already seen the sign of the cross as an exorcism: let us now check a specific magical (= dynamical) exorcism.

Marguerite Gillot continues: "There is another law, in the world of the occult which one may not violate, namely the law of recoil, this is the boomerang or recoil of the force applied by the black magician in on its sender, herself, when namely the goal is missed). Some evenings later the same phenomena of sliding bolts, of lights turning on by themselves, began to occur again. Since I assumed that they were still coming from the same source, I decided to put an end to them. I told everything that had occurred to my Basque healer: he advised me, in the four corners of my study, tentacles prepared by him; these are, like the talismans, beneficial substances (plants, perfumes, metals, stones, etc.) to incant and cure.) to conjure and heal, usually parchments provided with allusive signs, to be placed in the cornice which, in this case, were in the form of the Seal of Solomon, this is a hexagram consisting of two triangles placed in star form.



As early as the next evening, when I was taking a bath at midnight and the clinic was silent, I heard a dull thud, “as of a falling body, in the room, which was located above my bathroom and was not in use during the night. The night nurse, mortally frightened and with her hair literally standing on end, came running downstairs to warn me, while the women lying in the adjoining rooms called in a fright as they evidently thought that a woman in childbirth had fallen out of bed, since their dismay would otherwise have been much greater.

Clad in my robe, I went upstairs to the room where the alleged fall had occurred: there was nothing abnormal to be seen; but, at the half-opened window, I caught the aura of A.O., who had evidently sought me out once again and who, due to the pentacles, was prevented from entering my room.

Strange but unavoidable: I heard a few days later, from one of her pupils, that A.O. was paralyzed in her legs since that evening (as a result of a fall, according to her) and could not move for several weeks. She must have understood then that from then on I was able to defend myself: I heard nothing more about her. Since then she lived more or less in seclusion. It seems that some years later, after a terrible agony, she died.

So much for Marguerite Gillot’s account: the paralysis of A.O. was due both to the law of recoil and to the law of percussion or reflection (the astral exited man who is struck, here by recoil, boomerang, of his own power of attack, sweats this out physically as well. The death of black magicians appears here once again to have been very eventful and the consequence of the cause: he who deals with the sword shall perish by it (law of immanent sanction). This is noted among others by Colin Wilson, *L’occulte*, Paris, Albin Michel, 1973, 425 pp.

II C (III) B. The reflexive (looping) interpretation.

a. Dion Fortune, *Psychical self-defense*,

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

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

(2). Making the diagnosis: hysteria, insanity or psychic attack is an extremely delicate and difficult work, because one is often dealing with more than one factor, which makes a case far from clear; after all, a severe psychic attack causes a mental collapse, while conversely a mental collapse exposes a person to an invasion from the unseen. All these factors must be taken into

account when investigating an occult attack. So much for Dion Fortune who thus assumes a so-called symmetrical relationship (interaction) between reflexive and occult from without.

b. Nervous exhaustion and insanity.

These are the two most common phenomena that an astral attack produces in whites, for, in Europe, it does not often happen that an attacker is able to cause the death of the victim. (o.c., 34). This means that soul disease in the form of:

1. neuroses (nervous exhaustion or neurasthenia, first, psychastenia (compulsive neurosis, scrupulosity) and or hysteria (spurious neurosis), next,
2. psychopathies (temperament and character disorders) and
3. psychoses (insanity, insanity of mind), is a consequence and also a cause of occult evil (symmetrical relationship).

Immediately exorcism intertwines with psychiatry. That occult evil is facilitated by soul sickness lies in the fact that telepathic suggestion must harmonize with (i.e. hook up to and be consistent with) the ideas and impulses already present in the attacked person himself (o.c. 42,44, 45,46). Especially the fear of, the desire for, the attacker is partly responsible for the success of the attack by telepathic-suggestive means. “There is, both in this and in the other world, nothing that a hypnotist could do with someone who is in control of his nerves and pays no further attention to a suggestion” (o.c. 45). Deep inner peace, i.e. quiet self-possession, neglect of suggestion are the main conditions of self-defense or reflexive exorcism.

c. subjective hallucinations

But there is more: there are the reflections of one’s own dissociated complexes, with the subjective hallucinations associated with them. When a person (...) is concentrated on the same thought for some time, then within the aura more and more energy cells of the same kind develop, building up (...) into an ever larger unit (...). When a thought is sustained long enough, such a bundle of energy cells acquires its own independence.” Thus Gmelig, *The aura*, p. 22. These are the so-called thought forms or better consciousness contents, which begin to “live” astral. It is extremely difficult to ascertain, psychically, whether the victim’s complaints are well-founded, because his own imagination has usually populated the atmosphere with threatening thought forms. Whether those thought-forms are of a subjective or objective nature is not so easily discerned.” Thus, Dion Fortune, *Psychic Self-Defense*, p. 153.

c.1. eidetically gifted people

Here be a word about eidetically gifted people.

Since V. Urbanschisch, *Ueber die subjektiven optischen Anschauungsbilder*, (On the subjective optical images) (1907), a great deal has been examined and made clear. Before the eleventh and after the sixteenth year of life, eidetic giftedness (i.e., seeing, respectively perceiving data but not with the ordinary senses but with the “second” sight, resp. perceptive faculty, but in such a way that at first sight that “second” perception appears as sharp and as real as a “first”) is sensitively rarer than from twelve to fifteen. One should note: the second perception sees, etc., vision images, not imaginary images (which are pure products of imagination) nor afterimages (which are merely aftereffects of first perceptions, e.g., when a person looks into the sun and then closes the eyes and sees the sun “dark”). Hallucinations are alleged images of vision, in which the hallucinator is mistaken as to their real nature.

But, and here we want to come to it, there are eideticists, such as, for example, Goethe, the great poet, who can make their contemplative images emerge spontaneously. Goethe thus saw a good portion of his stage works eidetically before they were written. So too did E.T.A. Hoffmann. Thus there are images of representation which allow themselves to be perceived as images of contemplation. Cf. Ernst Schering, *Die innere Schaukraft*, (*The Power of Inner Images*) Munich, Basel, Reinhardt, 1953, s. 74 - 75. These images (appearing as visionary images) have, in the bargain, the nature, i.e. the clarity, of the first perceptions. So that only when one knows this is it clear how difficult it is at first sight to separate dream and reality. So much for that digression about those eidetics and related.

The way out is pointed out by Dion Fortune (o.c. 153): gather evidence that can be subjected to objective scrutiny! This boils down to this:

(a) check the victim’s life history (have him tell, and overhear, interview him if necessary in order to form a picture of the person and their alleged evil in the course of a conversation):

(b) attempt to ascertain the life history of the person or group against whom the afflicted person’s complaint is directed. In other words, gather as much information as possible coupled with a strong criterion of occult evil, i.e., the exorcist must know even very precisely what occult evil is; if not, he possesses no criterion, i.e., a means of discernment.

c.2. repercussion or reflection

Not only representational images arise from the affected person himself, but also their repercussion or reflection.

(1) strange coarse-grained marks

The more than once observed peculiar gross physical characteristics in hysterics, such as e.g. growths, stigmata (places on the body from which pinkish-red blood gently leaks), owe their origin to the fact that the violently agitated consciousness, with its images, thoughts, feelings, desires and wills, affects the etheric-astral body of the hysterics: the subtle material body, once it is disturbed somewhere, in its turn, by repercussion in the opposite sense, exerts influence on the physical body. The interaction, symmetrical repercussion, between body and etheric double plays a role here. (Or if one wishes, autosuggestion). Cf. Dion Fortune, o.c., 71 - 72, 41.

(2) the artificial elemental

the artificial elemental, of which Dion Fortune (o.c. 72) speaks, is brought about in threefold ways:

- a.** evoke an imagined image of the being to be formed in consciousness (imagining properly);
- b.** animate (and nourish) this brightly represented being with that which in the creator himself corresponds to it (goodness, willpower, etc.; in the case of the black magician: revenge, sex, etc.);
- c.** Realize this imagined image animated with one's own being in the appropriate force of nature (on the etheric-astral plane).

Dion Fortune gives the example of the werewolf she, unsuspectingly, conjured up in this way. She harbored thoughts of revenge against someone who had wronged her and one afternoon, resting, dozed off: "Just at that moment the thought came (...) to strike. In my imagination the old Norse myths (= metaphysical stories) read up and I thought of Fenris, the horrible Norse wolf. Immediately thereafter, I got the peculiar feeling that, at the level of the plexus Solaris (= a nervous system in the stomach region, called "solar plexus"), something went out of my body and, yes, next to me on the bed a large wolf was materializing. It was a well-formed ectoplasmic form (...), gray and colorless (...). I felt the pressure of its weight.

Clearly I felt how the wolf lay with its back pressed against me, in the manner of a large dog. At that time I was totally unfamiliar with the art of conceiving artificial elementals, but now, by a coincidence, I had discovered the right method:

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

I was filled with horror at what I had done, and I knew that I had gotten myself into it ugly and that now everything else depended on whether I could keep my cool." Dion Fortune knew that the thing could be controlled by her will, but how? And that if she panicked, it would grow into a Frankenstein monster. She continues, "I moved very carefully; but the creature evidently

objected to being disturbed, for it turned its long snout toward me, growled and showed its teeth (...). The longer the thing persisted, the stronger it would become and the harder it would prove to disintegrate. So I nudged it with my elbow against its hairy ectoplasmic ribcage and said, “If you don’t know how to behave properly, you’ll have to lie on the floor.” after which I pushed him off the bed. Timid like a sheep he got off the bed and, one thinks of the shapeshifting in fairy tales and myth, to my great relief, turned into a dog.

Then the northern corner of the room seemed to disappear into nothingness and the creature, through the resulting opening, moved off. Yet I was far from happy because I had a feeling that that was not the end of it, a feeling that found confirmation the next morning in a roommate’s announcement that, after a restless sleep, with dreams of wolves, she had awakened in the night and then, in the dark, had seen the fiery eyes of a wild animal in a corner of the room.

Now I was thoroughly disturbed, went to seek counsel with (...) my teacher (...) and learned that I had brought this “thing” into being through vengeful thoughts from my own substance, that it was thus an outwardly-going part of myself, that I had to recall it at all costs and reabsorb it, while, at the same time, renouncing my desire to deal with the person who had wronged me (.... If I provided myself with the opportunity to satisfy my desire for revenge, the wolf form would be born to an independent existence and, then, the devil would be unleashed. Both literally and figuratively. I clearly got the impression, and, in psychic matters, impressions are very important, that, once the wolf impulse had been expressed in some act, the wolf would tear itself loose from the psychic umbilical cord that bound it to my plexus solaris, after which it would no longer be possible to take it back into me. (...)

So I decided to let myself miss the opportunity for revenge and, at dusk, called the “creature” back. It entered my room again, through the northern corner (later I learned that the ancients considered the north an evil wind region) and stood on the hearth rug in a friendly and even tame pose. I obtained excellent materialization in the semi-darkness and would have sworn there was an Alsatian dog watching me. It was a tangible apparition and even the scent of the German dog was not missing. From me to the form ran a shadowy ectoplasmic line, with which one end of my plexus solaris was attached, while the other disappeared into his shaggy coat at the level of his belly, but I could not see the exact point of attachment.

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

By an effort of my will and imagination, - one sees, with writer, the role of consciousness and its contents: not without reason occultists (and metaphysicians) are konscientialists (= emphasizers of consciousness) - I began, along the silver thread, to suck the life out of him, as one swallows lemonade with a straw. The wolf began to fade, the thread became thicker and more substantial. In my inner self a violent emotional storm began to rise: I felt the raging impulses to go out and tear apart everything and everyone who came before me. - Who does not think, at these words of Dion Fortune, of Freud's Agression, attack drive? - With a terrific effort about won I took those impulses, after which the storm calmed down. The wolf shape had now languished into a shapeless gray mist. I swallowed that too along the silver thread within me. The tension lessened and, finally, I was myself again, alone bathed in sweat. As far as I know, that was the end of history (...).

It was especially remarkable also that, precisely during the brief life of the 'thing' (twenty-four hours), an opportunity for a formidable revenge occurred." So much for Dion Fortune's account. The actual exorcism is an absorption or absorption exorcism (see o.c., 180 vv.), a dangerous ritual.

Refer further to the book "Homo religiosus" 7.2.4; "*Visualizing oneself a monk*" where Alexandra David Neil, in her book *Magic and mystery in Tibet*, describes how while visualizing, she brought herself a monk to life, and, analogous to Fortune's werewolf, absorbed him back into herself.

d. Consciousness and the ethic-astral layer.

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

All this hinges on the symmetrical repercussion between consciousness and ethic-astral layer. What the (depth) psychologist sees as "hallucinations" based on (repressed) instincts, working a dissociation (splitting up) of thought-image complexes from the patient's own subconscious, that the clairvoyant often sees as ethereal-astral beings (o.c. 109). This means that consciousness is a much greater power than the positive, merely empirically interpreting man thinks. The etheric doppelganger plays an essential role here: he is a body of magnetic force fields, model, one-at-a-time then, of the physical body.

As an intermediate term between the etheric and physical body, what e.g. Aristotle called 'protè hulè (prima materia of scholasticism), 'first substance' (also Pythagoras, Plato, etc. spoke of 'apeiron', infinitum, the unlimited, that which has no form yet ('limit' means 'form' here) plays a decisive role. We can compare this first substance with the ectoplasm (a creature that 'ekto', acts outwardly), but this ectoplasm is only a kind of first substance. All so-called materialization of etheric-astral matter is done through the ectoplasm, a nebulous mass, which can take on all forms, even those of a living being. Spiritists, in cooperation with control spirits, also experiment with this. That ectoplasm is more than imagination is shown, among other things, by the fact that the one who projects his etheric body (floats outside himself, bulges out) loses a great deal of his weight, indeed, does not weigh much more than a child. That is a

physical proof of the material reality of ectoplasm, as well as of the correctness of the impression of weight that more than one person coming into contact with it, has.

d2. The educational role of ancient religions.

Now we understand why the ancient religions repeatedly educated and emphasized the role of consciousness (imagination, thinking, mind, will); also why Jesus (and also Buddha) preached inner peace and love as the main commandment: these have common yes conjuring effects. Also the correct meaning of the mythology of nations is now apparent: they represent natural forces. Also, we now realize much better what a number of so-called demons or devils come down to: evil natural or artificial elementals appear as devils on superficial examination, lower devils then, but, when we know their origin we see that they, at least the artificial elementals, are “projections,” “bulges,” on the basis of the (symmetrical) repercussion, of man himself (and his consciousness contents). Not that all Satanic spirits are reducible to natural or artificial elementals: the power, the inherent freedom of Satan and the apostate spirits is too great to make them elementals. The demonic interpretation must be nuanced by the spiritualistic, the magistic and also by the reflexive interpretation.

Note: A.N. Aksakow, Animism and spiritualism.

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

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

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

(b) *spiritualistic* (which assume not from the person but from an agency situated outside him, but “otherworldly, resp. supernatural agency). We can thus label the reflexive interpretation as personalistic, or even better animistic. Cf. W.H.C. Tenhaeff, *Spiritism*, The Hague, Leopold, 1971- 5 , p. 33.

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

a1. Pre-existence and occult ladenness.

Existence (existence) means something different in existential (// existentialist) literature than in scholastic literature. In the Middle Ages, ‘existential,’ ‘existence,’ meant the actual existence of something. It was opposed to ‘essential,’ ‘beingness’ or ‘beingness’ (the pure possibility). In existentialist literature the medieval core has been preserved, namely actual existence, but the essence or mode of being of which this actual existence is central is no longer any essence, but the essence of man, and that is of earthly, empirical man. Thus it comes about that one can simultaneously say that God “exists” (his essence goes with existence). That is

medieval language-, and that God does not exist, but only man on this earth (that is existentialist language).

‘Pre-existence’ thus means prior existence, and that ‘prior’ (pre) applies with respect to man on earth. The pre-existential interpretation of occult evil claims that evil goes back, at least in part, to a time before this earthly life. More precisely: this pre-existence is actually pre-conception: man, received (= conceived) in the mother’s womb, is already burdened with occult evil from the very beginning. The evil is then pre-conception. This pre-existence can be understood doubly:

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

a2. The concept of original sin.

Before we come up with concrete descriptions, let us briefly specify the Catholic traditional concept of original sin. Major theology along the lines of St. Paul’s epistles, defines original sin as follows:

- (1)a it is a real sin and therefore reasonable (= conscience) guilt;
- (1)b as guilt is will: the evil is committed voluntarily, in some act;
- (2)a this evil, voluntarily perpetrated ((1)b) and cause of conscientious objection ((1)a), is peculiar to every human being received in the mother’s womb, except for two who were “immaculately” (= inheritance-free) received, Jesus and (by God’s occurring grace) Mary.
- (2)b1. Original sin was committed by what tradition refers to as “Adam” and thus his will;
- (2)b2. Original sin passed from the first ancestors, Adam, to all of us, taken individually, along our family tree (genealogical). Thus it is that the Catholic Church rejected:
 - (1) that original sin is something “substantial,” i.e., located in the nature of man himself, i.e., nature-necessary: it is a historical event;
 - (2) that original sin is evil lust in man (the Protestant interpretation),
 - (3) that original sin is a “propensity,” i.e., an evil not yet or no longer realized by actual will (Bajus’ interpretation), for the theologian Bajus, original sin is (evil) desire.
- (3)a The alien punishment are sin (the primordial sin) voluntarily committed by Adam, at a historical moment, which in us, from our conception, is original sin, is first of all damnation, i.e., exclusion from heavenly glory and descent into hell (absence) of sanctifying grace);
- (3) b. That punishment is also earthly: the “temporal” punishments, particularly death, are also due to original sin, respectively, in that Adam’s condition, before original sin was committed, included such gifts as immortality, being free from pain, being free

from making mistakes, possessing higher insight (than now), and greater freedom (than now), etc.

We cite this ancient Catholic, Paulinist teaching because it defines evil on a much broader basis than the merely empirical interpretation. It is a metaphysical, particularly consecrated-historical interpretation of evil, including occult evil. Satan as the prince of darkness (demonic aspect) and of this world; the descent into hell (either as purgatory or as hell of the damned: the spiritualist aspect); evil desire, suffering and death (natural aspect) get a different view from here. Above all, black magic receives its background, namely pre-existence.

The great sticking point of Catholic teaching is the proper relationship between each received individual (each stained receiving) and Adam.

1. Is “Adam” to be taken collectively as a certain exegesis (= text interpretation) of the Bible advocates? Which does not exclude that, among the first humans, there is one individual who sinned first and thus committed the primal sin; well quite the contrary.

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

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

2. genealogically regulated reincarnation.

But, since the condemnation, not of Origenes (Greek church father, died in 254) but of the so-called Origenists in the fourth and sixth centuries, in the church that hypothesis of re-embodiment has been pushed back. Consequently, the doctrine of original sin became a question of authority and dogma (scriptural authority, governmental authority). Once emancipation and liberality no longer accepted authority of scripture and church government and dogma, the doctrine of original sin entered a crisis. This happened since late medieval nominalism ((Renaissance, humanism, reform, modern science. Enlightenment and romanticism fed into that tendency) to our days (the new theology).

b1. Paul Bauer, Horoscop und Talisman

Paul Bauer, *Horoscop und Talisman (Die Mächte des heurigen Aberglaubens und die Macht des Glaubens)*, (The Power of Present Superstition and the Power of Faith), Stuttgart, Quell-Verlag, 1963, s. 169 ff., in line with Kurt E. Koch, dwells on the concept of being “occultly charged.

(1) By this he means the fact that occult activities such as magic, conjuring, entering into a conscious pact with the devil, cause serious disturbances in the soul. Sadness, discouragement, frenzy, wandering of life and splitting of the soul show themselves in that case, as in the pathologies of neuroses and psychoses.

(2). Also included in occult chargedness, according to Koch, is that which awakens his medial faculties such as clairvoyance, ghosts and such. He emphasizes the fact that this frailty goes beyond the boundaries of medicine and psychiatry and is a theological concept, in which magic as an antidote is at its core.

(3) Well, not only disorders of the soul but also occult ladenness is hereditary. The following example illustrates this:

A young woman came to confession during a mission. She complained of pastoral temptations and life fatigue. She was also further plagued by seizures which, in the doctor's opinion, were not epileptic (= of the nature of the falling sickness). The doctor referred to these as anxiety attacks. Since the medical treatments did not alleviate her suffering, she sought the advice of a counselor. The anamnesis (historical examination) of occult relations revealed the rare connection.

(1) The great-grandfather was a "conjurer. He hung himself.

2. The grandfather continued the paternal tradition. He was crushed to death one day by an overturning hay wagon. His brother came to his death by a horse's hoof strike.

3. His son was a successful conjurer who was always called in by the farmers. Three quarters of the village's stables were conjured by him. His end of life was terrible. He strangled his wife and then committed suicide. His sister jumped into the well in front of the house and drowned.

4. In the fourth generation stood the young woman who suffered from disorders of the soul and anxiety attacks. One murder, two fatal accidents, those suicides constitute the frightening record of this family. Koch adds that these were not schizophrenics, nor were they people with manic-depressive disorders, but rather decisive peasants in the midst of life. He suspected possession, since the young woman turned to Christ and thereby, for as long as he could follow them, mean: months, remained without attacks." So far Bauer: the genealogy seems occultly charged; evil propagates genealogically. This is a first indication of pre-existence.

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

Yet there is more. Denys Kelsey and his wife, gifted clairvoyant who sees previous incarnations (at least snapshots from them) of fellow human beings, tells how the supra-physical, i.e., the fine-material body, bears the traces of pre-existence and brings them to

fruition in the physical body. Joan Grant and Denys Kelsey, *More than one life*, Deventer, Ank Hermes, 1973, pp. 63 - 66 (// *Many lifetimes*, London, Victor Gollanez).

An example of a technique through which super-physically directed energy can have an effect on the physical body was provided by a man of twenty-three who came to Trelydan. I had placed an advertisement for a house teacher and, among the replies, was a letter from the chaplain of the Army Plastic Surgery Unit at East Grinstead; it stated that they had a patient who had already undergone several operations but was still suffering from osteomyelitis of the right tibia, which would finally necessitate the amputation of his foot. Before it could be properly performed, however, it seemed advisable that he take a vacation for at least three months to regain his strength, a calm environment where he could get good food and fresh air would do him good. He needed minimal nursing care: his bandages, among other things, will have to be changed thereby a practicing physician, but this could be done at the home of the doctors.

His papers with medical records were sent to our local doctor, who said to me that it would be useless to try to do more for the boy than feed him well and keep him cheerful because, in those days, before penicillin, osteomyelitis was not treatable.

The day after the boy arrived, I took him to the evening clinic, planning to see how the wound was bandaged so I could learn how to do it myself. But seeing and enriching ellen-long, pus-soaked, stinking bandages being pulled off a hole in the leg that was several inches deep gave my such a woeful feeling that I just couldn't manage to get out of the room without the doctor or the patient realizing how much I was failing. The boy was tired when we got home and decided to eat in bed. Eagerly he accepted my suggestion to help them in and out of the bed, and he told the history of each of his scars, which he regarded completely objectively as a kind of war diary.

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

After I removed the tray and saw him working his cozily on a book I joined Charles and Bill Kennedy, a good friend of Jung's (...).

I can't remember what we were talking about, except that it had nothing to do with the boy or his leg, when I suddenly exclaimed, "For one minute don't talk...I've shifted levels." I found

myself again, looking at a larger-than-life crucifix, carved from wood and vividly colored, the wounds as if dripping with fresh blood. Kneeling before it, eyes fixed on the nails driven by its feet, was a young monk, of whom I knew he was a prior personality of the boy upstairs in the bedroom reading. I knew that the young monk was praying to receive a sign of grace in the form of stigmata, but, fearing to appear too lowly, he asked that this sign appear not on his hands on his forehead but on his feet.

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

I knew, with the inner certainty that has far more validity than logical reasoning, that the supra-physical of the monk would release his energy (and, with it, his capacity to act on the boy's body) only if he was given a symbol of absolution that he would recognize. He demanded freedom granted by a properly charged Eucharist. So, naming a glass of port and a cookie, I held my hands there and prayed very intensely that I might be the vehicle for the necessary blessing. I had already discovered that the boy had no interest whatsoever in incarnation or any related subject. He had been raised in a very puritanical family, so he had an aversion to any form of religion, and it had obviously relieved him when he learned that none of us went to church.

So I brought him something that seemed to be a perfectly worldly glass of port with a cookie. Forty-eight hours later, I brought him out again to have his bandages changed. The doctor said to me afterwards that he could hardly believe his eyes or nose when he pulled a perfectly clean, dry bandage off the wound and saw that healthy tissue was already there in the depths. There was no recurrence of the infection; nor was the boy still suffering any leg pain. However, the damage to the bod was so extensive that it remained too fragile to support his weight evenly, and two years later, he concluded that he would walk better with their artificial foot. So he had the foot amputated and, after this operation he healed without any special peculiarities. So much for Joan Grant's text.

Two things stand out:

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

(2) the fact that he dies without having confessed his sins (absolution). These two hang together so that his etheric-astral body becomes in one stigma and, by repercussion, sickens his

physical body, in one-another way. The conjuration of this occult evil is done along the pre-existential belief in the Catholic sacraments for the sake of it (for his Puritan religious aversion made him “worldly” (secular) minded, and in such a way that the Eucharistic allusions,

1. disguised by a seemingly purely secular (= worldly earthly) gesture, a cookie as bread, a glass of port as wine,

2. coupled with intense prayer of the objector, his sick fine material body, and immediately his gross material body, healed.

One knows that baptism is the basic Christian sacrament that has as its own role the forgiveness of original sin by virtue of God’s great mercy at the end of time beginning with Jesus’ resurrection. One also knows that baptism, until before the new religious doctrine and theology, was accompanied by a threefold exorcism. Might not the true background of this course of action of the Church be found precisely in the pre-existent evil and its awareness?

II D. General decision.

We intentionally started with the demonist view: this interpretation is old; Mr. Van Dam is a brilliant representative of this view.

1 But there is a weakness to it: this view is apparently correct but limited. Its error consists in its extension to all cases. The cause of this exaggeration lies in the particular anti-occultism that seeks to identify all occultism immediately or mediately with demonism.

2. The second weakness, which goes along with those just mentioned, is the conception of “knowledge of things” whether or not connected with “charismatic equipping” (i.e., with a. knowledge, i.e., supernatural insight and b. discernment of spirits, that is, the ability to distinguish spirits from non-spirits and good from evil spirits; both based on being filled with the Holy Spirit, according to Van Dam, *Demons, Out in Jesus’ Name*, p. 92; pp. 95 - 97.

Remark (1). It has been irrefutably proven that the intellectually valid facts and interpretations are those in favor of a, albeit “limited” spiritualist, humanist and even pre-existential diagnosis and conjuration, which Van Dam nowhere undoes with cogent evidence. Hand in hand with this is the fact that spiritists, dynamists and pre-conceptionists achieve results precisely where demonists fail.

When the demonists answer that these three types of exorcists are practicing demons through demons, demons, we refer them to Jesus’ self-defense Mk 3: 20-30; Mt 12: 24-32; Lk 11: 15-23. The Scribes claimed of Jesus that Beelzebub dwelt in Him and that He was casting out devils through the prince of devils. To which Jesus said, “How can one Satan cast out another? And He points out the endurance of Satan’s kingdom and that only one stronger than

Satan can overcome. And note that Jesus pronounces this self-defense as a universally applicable law, which therefore applies to others besides Jesus’.

Conclusion: let us not demonize too easily.

Remark (2). Van Dam works with a twofold: either knowledge of things, what we would call pragmatic, or charismatic equipping, Something we would call one, and a precious, case of clairvoyance, resp. clairsentience, something paranormal thus due to Spirit fulfillment.

But it is evident that there is a third form, namely the paranormal gift of clairvoyance or clairsentience, which does not derive from spirit fulfillment but is not yet incompatible with it.

Van Dam speaks, o.c., 96, of people perceiving demons as black phantoms or as dirty animal spirits (one thinks of the artificial elemental Fenris created by Dion Fortune himself; one thinks of the black phantoms of spiritist experience).

1. face (one “sees” it by the eyes, according to Van Dam),
2. organ of smell (one smells incense),
3. sensations (one feels a headache, pressure on the chest, all spiritualists and magicians know this pressure excellently and can process it themselves, some with the help of spirits, others by artificial elementals or by out-of-body experience, with etheric-astral materialization, i.e., tension on the stomach, nausea, yawning, etc., all things which occultists know at least as well as charismatics and of which, moreover, they can give a rational explanation,
4. faculty of thought (Van Dam speaks of inspirations: all occultists of any serious degree receive inspirations, yes even as a voice that speaks), all these sharpened forms of perception are present, except in charismatics, also in occultists, and with them they work, in diagnosis equally, without spirit fulfillment.

Conclusion: not a dichotomy (1. knowledge of affairs and 2. charisma), but a three-part scheme (1. knowledge of affairs (pragmatics), 2. charisma, 3. occult perception) lets the facts get straight.

Therefore, the gift of discernment is more than being able to ascertain whether phenomena are “pathological or demonic” (o.c. 96), as Lechler says: that duality must broaden into a triadicty (1. pathological, 2. occult (spiritualistic, magical, pre-conception), 3. demonic).

Incidentally, Van Dam notes that the gift of discernment can grow through one's experiences (o.c., 96), indicating that this gift of the Spirit is a supernatural form of an ordinary natural, but occult (= extra-natural) giftedness.

Not in vain has traditional theology distinguished in man not two but three stages in disposition: **1.** natural, **2.** extra-natural (occult), **3.** supernatural (due to special Divine intervention).

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

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

In summary, we started from some interpretations and find that this view still leads to the best results.

A. T'Jampens

05. 02. 1976

Exorcism (Incantation Theory). Part II (p. 14)

Exorcism: Starting point: “stimulus (P) - response (A).

II B. general description of evil and conjuring. (p. 14-15)

B (I): Evil.

- a. the foreground: five main species
 - (1). People who are possessed
 - (2). Residents of haunted places
 - (3). People who constantly know (occult) failures,
 - (4). People suffering from an occult form of sex,
 - (5). People with occult disease,
- b. the background.
 - b.1. the occult attack/evil influence. (p. 15)
 - (a) the attack emanates from someone.
 - 1. the demonic interpretation:
 - 2. the occultist interpretation (p. 16);
the spiritualist interpretation
the magistic interpretation
 - (b) it is not clear from whom the attack emanates.
 - 1. charged places in the landscape
 - 2. places where intense emotions occurred. (p.17)
 - b2. The attack assumes particulate beings (p. 18).
 - 1. delicately created thought forms.
 - 2. negative thoughts and feeling forms of people themselves (p.19).
- c. evil from a distant past
 - a. from a prior existence in the fine material world;
 - b. from a previous incarnation

B(II). The incantation or exorcism (p.20)

- a. incantation as action - reaction
 - a1. The word “incantation
 - a2. A definition
 - a.3. The Ghent Pastoral (p.21).
- b. reciprocal and transitive neutralization of evil (p. 21)
 - b1. defense against a fate throw.
 - (1). purification of thought and thought life (p. 22).
 - (2) multiplication of spiritual powers
 - (3) activation of astral forces.
 - b2. the distinction between self-defense and incantation (p. 23)
 - a. education - liberation
 - b. the structure of neutralization
 - a mental, spiritual, astral aspect
 - b3. the touch aspect (p. 24)

B(III). The medical and psychiatric side. (p.25)

- a. the psychiatric side of evil
 - diagnosis/ psychotherapy
- b1. The neurosis (p.26).

- b.2. Normal, abnormal, paranormal (p.26)
- b.3. exorcism and medicine intertwine (p.27)
- b.4. conjuration and magnetization run together

Some handwritten pages are missing....

- a.3. contact with the dead : seven possibilities of contact (p. 27)
- b.1. Psychics see death in three possible ways (p. 28)
- b.2. Dying, clairvoyantly viewed (p. 29).
- b.3. contact with deceased (p. 30)
 - 1. Dr. Carl A. Wickland, Thirty years among the dead, The structure of the spiritist incantation (p. 32)
 - 2. Raoul Montandon, Maisons et lieux hantés, (p. 33)

II.C.(III). The magisterial or dynamist interpretation. (p. 34)

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

- a. Material consciousness contents.
 - W.H. Gmelig Meijling, Wim Gijsen, The aura
- b.1. the essence of black magic (p. 35)
 - (a) autosuggestive / heterosuggestive (p. 36)
 - (b) Hypnotic: fascination - sleep hypnotic - telepathic
 - Gerda Walther, Phänomenologie der Mystik, (p. 36)
 - Influencing a person unconsciously. (p. 37)
- b2. a further step in black magic. (p. 38)
 - Margueritte Gillot, On the threshold of the invisible,
 - Raoul Montandon, the ghost history of Cideville (p. 39)
- c. The ascending magic (p. 43)
 - 1. people, still alive, but exited (p. 43)
 - 2. astral consciousness contents (p. 44)
 - 3. animal souls (p. 44)
 - 4. lower minds (p. 44)
- c1. Marguerite Gillot, On the threshold of the invisible, (p. 45)

II C (III) B. The reflexive (looping) interpretation. (p. 48)

- a. Dion Fortune, Psychical self-defense,
- b. Nervous exhaustion and insanity (p. 49)
- c. subjective hallucinations
 - c.1. eidetically gifted people (p. 49)
 - c.2. repercussion or reflection (p. 50)
 - (1) strange coarse-grained marks
 - (2) the artificial elemental, (p. 51)
- d. Consciousness and the ethic-astral layer. (p. 53)
 - d1. 'hallucinations' or as ethereal-astral beings?
 - d2. The educational role of ancient religions.
 - Note: A.N. Aksakow, Animism and Spiritism (p. 54)

II C (IV) The preëxistential, preconceptional interpretation. (p. 54)

- a1. Pre-existence and occult charge.
- a2. The concept of original sin. (p. 55)
- b1. Paul Bauer, Horoscop und Talisman (p. 56)

b2. Joan Grant and Denys Kelsey, More Than One Life, (p. 58)

II D. General decision. (p. 60)

7. Conclusion (p.63 to 64)

In the case of Herbert Haag's text, one might wonder whether his vision of religion bears witness to any dynamism, whether his religion still "works," whether it still emanates power. If indeed all the paranormal is excluded, is the emphasis not rather on folklore, sociology and psychology, in short, on the profane? The latter rather reflects the current zeitgeist. What cannot be strictly scientifically demonstrated hardly has a reason to exist. And as long as you don't start talking about sentient beings and paranormal phenomena, then religion is permissible. If not, we no longer take you seriously. At least, that's how a lot of people think today.

Everyone immediately sees the nonsensicality of the statement : "Antarctica does not exist, because I have never been there." But not everyone is aware of an analogous error in an argument such as : "Paranormal experiences do not exist, because I have never had one."

And yet, just about all non-Western cultures of all times speak of such experiences. The Bible, too, is bursting with them. Read, for example, *Luke 8:43*, where Jesus says that someone had touched Him, because He had felt a power emanating from Him. Then it turns out that a woman who had been suffering from hemorrhaging for years had held the hem of His garment behind His back. She believed that Jesus' garment also shared in His special life force, and that if she could touch His garment, she in turn would also share in that high life energy. Then, she believed, she would be cured of her ailment. If the woman was a so-called sensitive, that she in turn would have felt that importation of energy, e.g. by gentle tingling all over her body.

The Gospel text continues that she did indeed heal.... *Luke 6:19* also mentions that a whole crowd wanted to touch Jesus because a power emanated from Him that healed all. Western man hardly feels such powers anymore. Sensitives, however, will tell you that when praying, for example, they feel their crown chakra opening, and that they feel their hands tingling, at least if they do not fear being ridiculed for their statement. Clairvoyants, in turn, will tell you that they also "see" these healing powers, as myriads of tiny points of light that come upon you when praying or in any other magical work. Magicians claim that they can also focus and harness these powers to achieve practical results.

All this is contrary to Herbert Haag's vision and contradicts what is shown in the report on Mobutu, or by the text on the Romanian dictator, and also by the Gospels and the miracle works of Jesus. Of course with the immense difference that Jesus testifies to high ethics and that his very power testifies to solving life's problems. And this while the black-magic methods of the two dictators actually cause a lot of problems.

With the religious axiom that energies do not exist without particulate beings possessing them, and that these energies can be used for good or evil, it is obvious to conclude that there are good and evil beings. Do we call them angels or devils, good or evil spirits, demons ...

Although the theme of this text wants to deal with evil, yet we also referred to healing power effects and healings. Just as one can heal someone, one can also harm someone. The method seems analogous in a way, but opposite. The in-depth study of non-Biblical religions, with their rituals and impressive magical performances, is astonishing. But it also leads to a better understanding of the dynamic power of Christianity.

After all the foregoing, it seems obviousness itself that “the children of darkness” are much more enterprising in that magical field than “the children of light.” It was Baudelaire who stated that the greatest trick of the devil lies in making people believe that he does not exist.

Yet we leave it to the reader or reader’s discretion to come to a considered choice in all of this.

Webmaster,

22 01 2023