

Note: We apologize for errors in the English translation. You can find the original text in Dutch (Nederlands).

Godforsaken?

***Godforsaken? Nay! Impossible! God does not forsake his creatures!
Godforsaken? Yes, most certainly! Some priests have forsaken God.***

Content

1. Introduction.	2
2. When the salt loses its strength.	8
3. The 'natural', the 'extra-natural', and the 'supernatural'.	10
4. God makes a covenant with man.	11
5. Clairvoyance and subtle matter.	20
6. Man as a citizen of two worlds.	28
7. Subtle matter as the basis of paranormal power operations.	31
8. Prophets possess that power.	38
9. Jesus overwhelmingly possesses that power.	41
10. Apostles and priests receive that power.	47
11. The sacraments.	51
12. Dynamic power operations in non-Biblical religions.	56
13. Science and subtle matter.	71
14. God's judgment.	75
15. A mediator tells .	82
16. Does the salt still have power?	95
17. A life without religion?	101

A more comprehensive table of contents can be found at the very end of this text on p. 106.



Jean-François Millet, The angelus (1857/1859), Musée d'Orsay, Paris.

1. Introduction

The documentary 'Godforsaken' on the Flemish TV channel VRT, a series of four episodes aired in the month of September 2023, brought the sexual abuse of children by some religious people back into the news. Adults tell us how they were violated in their childhood. Their stories were not believed for years, something they still suffer from daily. When a Flemish bishop was also charged with sexual abuse and had to resign, the legal investigation finally got underway. One cannot get rid of the impression - very mildly speaking - that the church authorities minimized and even denied the facts. Offenders were reprimanded by their church superiors and were sometimes assigned to another parish more often, where they could continue their criminal activity as they pleased. Which some of them did. One of the aggrieved summed it up this way, 'the perpetrators go free and we, the victims, we get a life sentence.' Not exactly a pretty picture for some soul shepherds who are supposed to set a good example. Child abuse is perhaps of all times, but why did (and does?) it still occur quite frequently and quasi with impunity in religious circles? And that not only in Flanders, Belgium, but also in a lot of other countries. What is wrong with some religious people, but also with the Church as an institution anyway? we attempt to address this theme in this text. The table of contents above already indicated the successive chapters. Let us try to describe further below the link that connects them

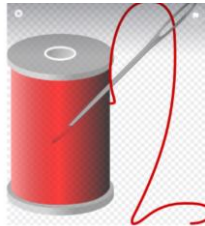


The red thread

If we consider in our regions the experience of Christian religion as the people had done for many centuries, for the ordinary man of the street no too deep questions present themselves. The people traditionally lived by what the church told them to believe. The church authorities taught them and showed them the way. Without being overly critical, the common man faithfully and devoutly did what he was told and what he was told to do.

That time, however, appears to be gone forever. Recent events that fit into the theme of “Godforsaken” have accelerated the reflection on faith. Even more, questions such as: “How is all this possible?” force us to go deeper into religion. But it will soon become apparent that this theme is not only far from simple, but can even be quite complicated.

Let's try to explain the thread, the structure and the course of this text through the successive chapters.



Given, requested, solution.

We somewhat outlined the situation in the introduction above. **The given** is the “godforsaken” situation of a number of people. This is twofold. On the one hand, there is a number of youthful believers who feel forgotten by God. And on the other hand, we see a number of priests who apparently have themselves forgotten the existence of God. By their behavior they have cut themselves off from friendship with God. Indeed, in Genesis 6:3, God says that his Spirit, his divine life force, is not indefinitely responsible for man to the extent that he does not wish to know God.

The given immediately shows us **the requested**. How to accommodate the situation of both groups? How to empathize with the victims' state of mind? How to accommodate them in coping with the injustice done to them? And what about those who behaved so unworthily in their priestly ministry? If an appropriate answer could be found to both questions, one difficulty remains. It has already been formulated in the introduction: What is wrong not only with some religious, but also with the Church as an institution, that it has come this far? Should a reflection also here shortcomings and abuses come to light, then the question immediately arises what should be done to put an end to this and to put everything back on the right track.

If there is a clear answer to this, then work can begin on **the solution**. Those familiar with the hierarchical structure of the Church know that this may well be a work of long duration. Take comfort : God's mills grind slowly but surely. And in that view, there is certainly a start to it. In any case, this is a task that many want to believe in, something

they hope for, and a work they want to embark on with love. Faith, hope and love is what we live by. It gives our soul the much-needed life force, not only to live the daily existence, but also and especially to take it to a higher level. With the ultimate goal of a vision of eternal life, we would even dare to say : “we survive everything, even that which cannot be survived”. This last term, “that which cannot be survived,” of course only insists on our biological death. A believing person knows that real “life” does not end with this. After all, our soul, our deepest being, is immortal. Whoever in life lives up to the Decalogue, the ten commandments, to the best of his ability, knows that life is much better in the afterlife, in “the city of God.”

We continue the thread. In *chapter 2* we talked about the inner strength of the Church, which for centuries was like **the salt** that kept its strength, or like a leaven that made the bread of faith rise. In our time, however, it seems that the salt is gradually losing its strength and the leaven hardly makes the bread rise. We wonder why that is.



This is where *Chapter 3* ties in. We describe the whole of reality as a threefold division, as **the ‘natural’, the ‘extra-natural’, and the ‘supernatural’**. First there is ‘natural’ which is perceptible to everyone, the world as we all know and experience it. However, when we talk about religion, about the power of the Trinity, for example, of the Father, the Son and the Holy Spirit, this is no longer directly perceptible to everyone. These indeed reach far beyond ‘natural’. We speak of supernatural. However, the Bible also tells us of fallen angels, angels who turned against God. By their opposition, they thus put themselves outside of supernatural. But neither are they part of ‘natural’. They are said to belong to the ‘extra-natural’.

The main purpose of this text is to deal with the Christian religion. Therefore, the emphasis will be on the ‘supernatural’ and what is related to it. *Chapter 4* deals with **the covenant that God makes with man**. God hereby bestows His supernatural life force on all human beings, something that raises them to a higher energetic level. However, this is on the condition that they maintain his Decalogue. Those who refuse this automatically cut themselves off from this force. If God elevates man from level,

the question arises as to how this works. How does this contact take place? How are the ‘natural’ and the ‘supernatural’ connected?



And that brings us seamlessly to *chapter 5*. One cannot really get away from it: that contact goes first of all through **conscience**, something that every human being possesses. Thus, in principle, every human being, when he commits a ‘godforsaken’ evil, feels that he has done wrong. For he will hide his deed from everyone as much as possible. Likewise, everyone feels the joy when he has actually helped a fellow human being in need. We find a stronger degree of God-contact in a number of **mediators**, people who possess a special gift and in this receive a ‘clear’ view from God. Then we talk, for example, about “prophets” and about the existence of “clairvoyance”. We emphasize this immediately: we are not talking about the misuse of clairvoyance, but about its correct, God-intended use. The latter is unfortunately much less frequent than the former.

This clairvoyance brings us naturally to a second aspect of it : the existence of a kind of **subtle or fine substance**. Observe, for example, the images of many saints. Often the artist has applied a golden halo around their heads. Some people must perceive something of this, otherwise how can the application of such a wreath be explained? Those who observe such a halo, or more generally, an apparition, maintain that this is not an “imagination” at all. Those who see them are talking about an objective reality existing outside themselves. It is therefore not a subjective hallucination, although these do occur. But this text is not about the latter. Similarly, every person is said to be surrounded by a subtle body or an aura. This is not visible to everyone. One can say of such a halo, or more generally, of an aura, that it consists of a kind of “energy,” or “a fine matter. In essence, this amounts to the same thing for our theme.

If man has a fine material body in addition to a biological body, then he can be said to be **a citizen of two worlds**. In a way he lives simultaneously in the “natural’ but also in the ‘extra-natural’ or “the supernatural’. That is the theme of *chapter 6*. If he lives in friendship with God, then his fine or subtle body tends toward the supernatural.

However, if he does not wish to know God and His Decalogue, then his subtle body is situated in the 'extra-natural'. Let us mention that biological and subtle bodies influence each other mutually, although most people are rarely aware of this.



That both bodies can interact seamlessly brings us to *Chapter 7* which deals with **subtle matter and force effects**. This fine matter is not passive, but possesses life force and is also informed. It works “something” out. Consider, for example, the power of the Holy Spirit and the fiery tongues that descended upon the apostles on Pentecost. Through this subtle substance, all kinds of energies can act on man for good or for evil.

But there is more. Subtle forces can also **pass from one human being to another**. People can cheer us up, but they can also exhaust us. Sensitives, which are people who are particularly sensitive to this, experience this as a flow of energy passing from one person to another. Seers also claim to actually see this flow of energy. They also tell us that in the individual aura of a person, the course of his or her life can be read. Competent magicians can also strengthen a person's aura by adding extra energy to it. Such a supply of healing power enlarges his or her aura and lightens it. This in turn has a beneficial effect on the biological body, healing or stimulating biological functions. Such force effects are a regular feature, a recurring theme in all subsequent chapters.

Chapter 8 seeks to clarify that the prophets of the “old testament,” the time prior to the birth of Jesus, possessed such powers and used them for good, e.g., to heal people.

Chapter 9 continues that line and shows that Jesus possesses that power in overwhelming measure. His many miracles attest to this..

Chapter 10 states that the apostles also share in that power. But priests also receive that power at their ordination.

Thus they are authorized to administer **the sacraments**. This is what *chapter 11* deals with. Sacraments are indeed sacred, power-laden acts instituted by Jesus,

through which He places a great deal of high life force at the disposal of men. Thus Christianity, at least in principle, seems to be excellently armed to fight the eternal miseries of mankind. And yet, a “godforsaken” world poignantly shows us another reality. Which, as mentioned, raises questions about the quality of salt and yeast.

We give in *chapter 12* a sample of **power operations in non-Biblical religions**. Fairly quickly it becomes apparent that people there are familiar with the use of subtle energies. There, salt and yeast apparently still have power. These are used to meet, at least in part, the concerns of the people. Then this question immediately arises: why can this be done in the pagan religions and not or very less in Christianity. Viewed from the Bible, it does seem a contradiction that those lower, pagan religions are much better attuned to the needs of the people than the higher Biblical religion.

Chapter 13 seeks to address the causes of this. Our Western critical mentality, on the one hand, knew the time of the “enlightenment” during the 17th century, and on the other hand, has been strongly influenced by the presuppositions of “hard” natural science. The latter holds that only the domain of the 'natural' is real. **Science and fine matter apparently do not go together**. Both, enlightenment and natural science have a hard time with anything beyond the 'natural'. So certainly with the existence of subtle matter, a kind of 'matter' that belongs to the domain of the extra-natural or the supernatural.

That this rather materialistic mentality, religiously speaking, must ultimately lead to difficulties is explained in *chapter 14*. This chapter deals with **the judgment of God**. God respects the autonomy of His creation. Man is free to do as he pleases. But in cases of transgressive behavior, God allows his judgment to take effect. He does this if necessary already during earthly life, but at the latest at the individual judgment of man. This takes place at the moment of death, at man's transition from this world to the other.



God, even in our time, allows priests who live with him in intense friendship to possess such healing Trinitarian powers. Of this, *chapter 15*, **A Mediator Tells**. In it, a priest testifies about a number of supernatural and penetrating, healing experiences of God's workings of power.

Chapter 16 asks critical questions about the training of priests, an education that is essentially intellectual. This stands in sharp contrast to the training of sacred persons in non-Biblical religions. In these pagan religions, sacred ministers must be able to demonstrate that they possess psychic powers. This is to meet the needs of the people. In our current experience of Christianity, the question arises more and more : **does the salt still have power?** Does the yeast of faith still make the bread rise? Are the supernatural energies that the clergy should possess still sufficiently present. Or does the growing unbelief hold the supernatural in its grip?

In *Chapter 17*, the question is raised whether it would not then be better **to live a life without religion**. “What is the value of an extra-natural or a super-natural if they do not seem to come into their own anyway?” one may ask. But then it turns out that it is more vital than ever to stress the importance of a religion and to revalue it. To put it in current terms : the Christian religion needs an “upgrading. Then we are talking about a religion that reflects thoroughly and knows how to correct its deficiencies in a serious way, as well as transcending them.

And with all this, we hope to have clarified somewhat the thread that connects these pages and chapters. So after this introduction, we start at chapter 2, at the salt of faith.

2. When the salt loses its strength.

We summarize the text *Salz der Erde*¹ (Salt of the earth). It was written in 1931 by *Maria Trips*, a simple and faithful house mother from Weingarten, Germany. Mrs. Trips says she never used to pray for priests. She thought that soul shepherds did not need such, given their constant contact with God. Later she thought it was incredibly important to pray for them. One day, after a reading of the gospel text from *Matthew 5:13*, about the salt of the earth, she wondered what Jesus actually meant when he said to his apostles, ‘You are the salt of the earth. But if the salt loses its power, with what will one salt? It is only good to be thrown away and trampled by people anymore’. Musing on this, it suddenly dawned on her that ‘the power of salt’ could well refer to the supernatural powers that priests, as medial figures, receive in ample measure at their ordination, among other things. So when does the salt lose its power? She believes this becomes the case when religious **neglect or even deny the supernatural** altogether.

¹ Trips Maria, *Salz der Erde*, 1931, Weingarten (Württemberg). For the full text, see text 22. The book 'Homo Religiosus, 13.4.2. also deals with this. Both can be found on this site



In a second text of hers, *Priester und Mystik*², which dates from 1948, she says that the priesthood and mysticism - feeling at one with the Trinity as a priest, for example - are intimately connected. A priest's vocation and ordination belong to mysticism. If he has a diminished interest in the latter or even no longer believes in it at all, then he falls short in his priesthood. Then the believer no longer finds anything supernatural in the priest, who is supposed to be a mediator between God and man. The shepherd of souls then simply leaves unused that immense wealth, power and strength he received at his ordination. Or worse, a lot of particularly weighty facts point more and more strongly toward **a 'godforsaken' misuse of such powers**. Is the salt of these mediators, their power and their mysticism, still only good to be cast away? Has the rock on which Christ built his church already suffered too much from centuries of erosion? Or have the waves crashing upon her suddenly become that much more powerful?

If we look back to a recent past, we see that in their youth the older ones among us still knew the last remnants of a stable Christianity that had existed for centuries. Folk people took it for granted that if one was baptized and formed and kept the commandments, one would then enter 'heaven' after death. The self-evident certainties that once provided people with peace of mind and satisfied self-possession have lost much of their power today. **Those days seem to be definitely over**. Life's horizons have become much wider and less certain, the world and life much more complicated. Some people even whisper that the open-minded and sincere faith of the past has been relegated to a form of folklore and belongs in a museum rather than in everyday life. The houses of worship are emptying and the church itself seems to have lost a great deal of its inner strength and inspiration. So many penetrating questions continue to arise, so many answers are hard to find. Let us begin by considering just what this 'supernatural' means, and what is related to it or distinguished from it. We do so in Chapter 3.

² Trips Maria, *Priester und Mystik*, 1948, Weingarten (Württemberg). See also note 1.



3. The 'natural', the 'extra-natural', and the 'supernatural'.

Try to define these three terms a little more precisely. The first, *the 'supernatural,'* represents all that transcends the material world, the 'nature' as everyone knows it. Here, then, we emphasize *the vertical dimension*. This includes, first of all, Yahweh, together with his servants and the prophets of the 'old testament'. The first part of the Bible informs us about this in detail. It refers to the time between the creation of the world and the birth of Christ. The 'new testament' then begins with this. We speak of the Holy Trinity, of God the Father, of Jesus as God the Son and finally of God the Holy Spirit. Jesus clarified repeatedly in his life that the Father sent him, Jesus. And Jesus himself in turn announced the coming of a helper, the Holy Spirit. This showed itself, for example, on Pentecost and descended 'like tongues of fire' upon the apostles. The supernatural also includes the Virgin Mary, angels faithful to God and people who have lived holy lives.

Besides this supernatural, we also distinguish what lies beyond the material nature, let's call it *the 'extra-natural'*. We pay attention to *the horizontal dimension*. It concerns that which can be characterized with the label '*paranormal*'. Here we have in mind all kinds of force effects that are not normal, like subtle beings, phantoms, fallen angels, deceased people who wander around on the 'other side' and do not find their way there, and the many lower gods and spirits of non-biblical religions.

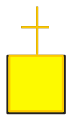
Finally, as already mentioned, the term '*natural*' refers to *the world as everyone knows it*.

With all this, it is clear that the emphasis in this text, which seeks to address the Biblical-religious, will obviously be on the supernatural. And that expresses itself in God's willingness to make a covenant with his creatures. We read that in chapter 4.

Beforehand a prayer. The intention of this is by way of example an intervention of God in our thinking and actions. But the reader can of course adapt this according to his own needs.

Father, Son, Holy Spirit, your natural, extra-natural (paranormal) and especially your supernatural (strictly divine) presence in our lives every day is an utter necessity amidst our feral environment that is gradually moving away from you and your commandments.

Next, think that the problem you are praying for is contained in the yellow box below. That way it is neatly defined and delineated and God and his helpers know what to focus on to help you.



Our needs are very diverse but our need for your intervention in our thinking and actions is the most urgent. We commend them all to you, not without thanking you for listening.

4. God makes a covenant with man

Some may remember the lessons of sacred history that we were taught in our youth. From the wooden school desks, we listened attentively to the many and impressive stories from the Old Testament. We learned how Moses on Mount Sinai received **the ten commandments** from God, but that the people did not live by them at all. Whereupon God let it rain for days and a flood came over the land, something that destroyed almost all life on earth. Only Noë and his people survived this disaster in their floating ark. We also learned how later the cities of Sodoma and Gommorah were destroyed under a flood of sky fire. And all because God's people disregarded His laws. With rising amazement we heard how Daniel was unjustly thrown into the lion's den, and miraculously came out unharmed. Imagine, the lions behaved toward him like gentle lambs. For a child, these were impressive stories that you listened to with great fascination and could not simply ignore. We learned how God led his people through all of this and made 'a covenant' with them. The latter, 'a covenant,' was not a simple word for a child's head, but we understood that it had something to do with an agreement between God and the people. In doing so, God gave them his life force, but expected that people would then keep his commandments. We also remembered that successive prophets predicted that with the coming of Jesus this old covenant would be replaced by a new and better one. And all this made a deep impression on our

youth. Our childhood passed away. Growing older, we noted with some nostalgia that our younger generations are hardly familiar with these stories. Their interests lie in very different fields. So be it. But deep within us, this sacred history gave us a firm grip. How we could put it into words with childlike simplicity, we did not know then. Now, decades later, it could roughly read as follows: 'Surely it is so good to know that this world does not and never will have the last word, but that there is another, better and **higher reality** that far surpasses our poor material world. 'Metaphysics' is what it is called. And this text also wants to testify to that.



It involves all peoples.

We know that part of the Jewish people did not take kindly to the application of the Ten Commandments they received through Moses (+/- -1430). However, this will almost always be the case throughout human history. The prophet Isaiah anticipates this already in his time (-750/-700). He foresees, indeed predicts in a distant future, an end time, where Yahweh's final sanction will assert itself and this because of growing unbelief. Read *Isaiah 24:5* where the prophet says, "**The earth** has been desecrated by **its inhabitants**. They have violated the laws, broken the commandments, broken the everlasting covenant." And further verse *34:1vv* states. : "Come, peoples, listen, nations, hearken. Hear, **earth with all your inhabitants** with all that lives upon you". We see that these two apocalypses, these two end-time prophecies, refer to "**all**" **people**, not to the people of Israel alone. And this is new. Hence the importance of both of these Bible texts. The agreement Yahweh made with Moses on Mount Sinai is only part of it. Centuries later, Jesus will re-emphasize not so much this Jewish covenant as that general, eternal covenant. He too "sees" and predicts that mankind will transgress this covenant in a transgressive way, something that will trigger the end times. That is what the Apocalypse, the last book of the Bible, deals with.

Next, listen to what the apostle Paul in *Romans 2:14vv.* puts before us in the same general spirit. He says that as **Gentiles**, who do not know God's law, but yet live by it, **are so law unto themselves**. I.e., although they have not known Christianity, yet they apply God's commandments. Something in their soul-depths, a sense, an intuition, a "conscience," or a more "clear perception" of their prophets and seers, makes it clear to them that some things are best done, and other things are better left as they are. This is not because it is a mutual agreement, but because these peoples sense that somewhere in high heaven there is a supreme being who supervises this, rewards the

good and ultimately punishes abuses. Yes, upon closer inspection, the pagans even know and articulate well-defined rules of conduct, akin to the biblical Decalogue. In other words, Yahweh makes His life force concern all people, without forcing them to remain in that straitjacket of the Bible. One is then a Christian in that general covenant that includes all nations “of good will. This means that one lives anyway, according to the Decalogue, and this in the wholesome sense, not with all those sought-after law provisions of the then Jews.



For example, an Egyptian papyrus³ from two thousand years before the birth of Christ states : ‘Go with quiet steps to the other world. You know that the court that tries offenders is not benevolent at the time it passes judgment on depraved people. But he who reaches the other world without having committed crimes will live there as a god.’ And the missionary Van Caeneghem⁴ mentions in his book the religious code of conduct among the Baluba, a Bantu people in Central Africa. One of their prayers reads, ‘Muidi Mokulu, exalted God, that all my goods know prosperity. You know it : never do I steal, never do I covet the wife of another, never do I commit violence on the daughter of another. If, however, anyone turns the evil eye on me that You, O Muidi Mokulu, Exalted God, persecute him with Your avenging gaze.’

There is apparently a soul structure, peculiar to the peoples, which imposes on them a conscientious behavior. And, as mentioned, that structure is not primarily based on mutual agreement, but has primarily a vertical, religious dimension. Indeed, one can also refuse to behave conscientiously. God leaves his creatures free to choose. One is then **free from ‘can’, however, not from ‘may’**. That choice is not without consequences. Judgment follows. Because the eternal covenant with God applies to all nations, it also clearly transcends the narrower Jewish or even the narrower Christian point of view. Hence also the great importance of the texts of Isaiah and Paul.

Get to know Yahweh

Also already the prophet *Jeremias*, 31:29vv, foresaw in the time of the old testament, a religion, which is based on a direct contact with God. This therefore **without mediators**, without seers, priests or magicians in the traditional sense. The prophet continues : ‘Behold the days are coming in which I, Yahweh, will make a new

³ After the so-called ‘Hermitage papyrus’ from the Egyptian Middle Kingdom (-2025/ -1700).

⁴ Van Caeneghem R., To the concept of god of the Baluba of Kasai, Institut royal colonial Belge 1956, 76.

covenant. I will plant My law in the depths of their soul and write it in their hearts. Then each one will no longer say to his fellow man, nor to his brother, 'Learn to know Yahweh' for all, great and small, will know Me. I, God, will put my law within them.' This text foreshadows the religious emancipation of man. A time is coming when the followers will have the same experiences as the mediators, a direct and personal God contact.



We also read the prophet *Joel 3:1*. God says : 'I will pour out My Spirit on all men (understand: all men as they are). Your sons and your daughters will be like prophets, your elders will have dreams, your young men will see visions. Even over the servants I, God, pour out my Spirit in the days to come.' The prophets Ezekiel and Daniel also speak similar language. In *Acts of the Apostles 2:17v*, this text is restated. **Thus all mankind**, in time and in principle at least, becomes **prophetic**, or at least inspired, and not only the rare mediators. This realization is also very much alive today in neo-sacred circles⁵. In Num. 11:29. Exclaims Moses "Ah! If only all Yahweh's people could be prophets because He gives to them His Spirit." Then the word of Yahweh would indeed be directly accessible to all. This realization is also very much alive today in neo-sacred circles.

In summary, we see that there are two ways in which we then come to know God. A first invokes mediators : a priest, a prophet, a sage, a medially gifted person.... One then comes **into contact - indirectly - with God through such mediators**. Because of their supernatural giftedness, they have a better contact with God, and can therefore better guide the faithful. This, of course, presupposes that they live in friendship with God. We will notice in a moment that this is not always the case. A second form teaches us to experience God directly and **immediately in the depths of our own individual soul**. The latter is evidently the point of view that Jesus envisions. Authority and tradition then take a back seat. The mediator gradually loses his leading function. We are thus apparently facing a profound renewal, an emancipation of the believer.

⁵ On this website, hmoreligiosus.be, see, among other things, Text 10.4. : Introduction to New-Age. It should be mentioned that this lineage is situated mainly in the 'extra-natural, not in the 'supernatural'. New Age updates some achievements of pagan religions and sharpens our attention to the world of the paranormal. But that, *mutatis mutandis*, may already open the door to the 'supernatural' somewhat.

Yet both Isaiah and Paul note that only a small portion of people apply the law of God. The vast majority apparently do not take the precepts very seriously. This leaves an important task for the mediators. Even more: not only a great many people, but also a considerable number of intermediary beings seem not to bother with the Decalogue and inspire a great many people in the depths of their souls not to do so either. Already *Job, 4:17/18* warned of the lack of ethics among some of them. He writes: : ‘Even in his servants God puts no trust. His angels he catches in deviation’. Above all, a form of vanity and of pride are at the root of this. They want to know better than their creator. This is evident, among other things, in what follows.



A lying spirit

We read *1 Kings 22*, where it is recounted how, on the one hand, a lying spirit⁶ takes possession of the four hundred seers of the king of Israel and, on the other hand, how the prophet Mikeas, as the only one to correctly interpret God’s inspiration. Summarize this text: On a certain day the prince of Judah, with his army, comes to reinforce the army of Israel in a war against the prince of Aram. As was customary in those days, one first consults the seers to ascertain the chances of victory. Apparently, Israel then possessed **only one seer who lived in friendship with God**, and that was the prophet Mikeas. **The other ‘seers,’ some four hundred** in number, were not inspired by God. They could only ‘see’, when they were in a trance, in ecstasy. But that means loss of self-possession. They are then no longer ‘themselves’. An ‘entity’ other than God or His emissary inspires, indeed controls them and obscures their ‘clairvoyance’. Thus it is not certain that they can still communicate ‘true things’. The Bible, *1 John 4:1*, repeatedly warns against this ‘distinction of spirits’ : be particularly critical of such inspirational beings, and verify that they are indeed sent from God. Whether their inspiration is right or wrong will ultimately be shown by the results achieved. ‘By their fruits you will know them,’ we read it in *Math. 7:18*.

The four hundred predict victory for the prince of Israel. Mikeas, however, does not. He responds in twos. First, he mocks the monarch, saying with a certain irony, ‘Pull up, and you will surely succeed in your purpose.’ The monarch immediately

⁶ See the book : The ‘Homo Religiosus,’ 2.4. Clairvoyance , A Lying Mind.

understands the grandstanding and demands the real truth. At that, Mikeas becomes serious : 'I 'saw' all Israel scattered over the mountains like sheep without a shepherd, and Yahweh spoke: 'They have no lord, let them return home in peace'. Then I 'saw' Yahweh seated on His throne. He asked his faithful : 'Who will persuade the prince of Israel to fight against the army of Aram, so that the king will meet his own death?' Thereupon a spirit stepped forward and said to Yahweh : 'I want to persuade him. I am going to become a lying spirit in the mouth of all his prophets'. Thereupon Yahweh said: 'Go and you will succeed.' Mikeas continued: 'Well now Yahweh has put a lying spirit in the mouth of all your prophets, because Yahweh has decreed your destruction.' Thus, the monarch who demanded the truth received it from the prophet in an unflattering way. The king, however, does not accept this prophecy. Appalled, he gives Mikeas a slap in the face and exclaims : 'How would the Spirit of Yahweh have left me to speak to you?' Mikeas remains calm and replies : 'Precisely that is what you will find on the day when you will hide yourself from God and flee from his face. Go, and you will see'. At this, the prince has the prophet thrown into prison. Mikeas repeats, 'If you return unharmed, then Yahweh has not spoken through me.' Israel enters the battle and indeed loses the battle. The prince pays for his wrong choice with death. In his chariot, he is struck by an arrow. So much for the Bible.



In this story there was only one God-fearing seer out of four hundred ecstatic, intoxicated and trance-filled other seers. One may ask how the relationship between the God-fearing seers and the others is with us today. If one examines that actual world, it is obvious that it will be far from favorable. **Among hundreds of people** who use a pendulum, card readers and other 'seers' and 'visionaries,' **there is often only one who lives in friendship with God.** The latter tell us that constant prayer is a necessity in order not to be wrongly inspired from moment to moment by some deluded lying spirit. Bringing a high truth undistorted and pure into this world - apocalypticism is what it is called - has many obstacles to overcome on its way 'down'.

God's life force

If one wants to preserve God's life force, and not come under the influence of a lying spirit, it seems appropriate to conform to God's precepts. Indeed, a human being can cause himself a lot of trouble by making wrong choices. God himself expresses in *Genesis 6:3* the immanent mechanism that is active here : 'That my Spirit, my divine life force, is not indefinitely responsible for man to the extent that he is unscrupulous.' Immediately we have the axiom that governs the entire Bible, here in its negative wording : if man is unscrupulous, he alienates himself from God's life force. Positively it becomes: **if he is conscientious**, then he **shares** in that **high life force**. And the latter leads - ultimately - to happiness.

That negative wording of *Genesis 6:3* brings us almost seamlessly back to our theme, 'Godforsaken'. **If someone misuses the life force of a fellow human being** in a transgressive and vengeful manner, for example by mistreating his fellow man and robbing him or her of the life force that God has given to that fellow man, then **he closes himself off from that divine power**. He no longer enjoys God's protection and comes more and more under the influence of dark forces. And these are really not willing to leave the offender afterwards. On the contrary, they were given the opportunity to settle with him and feel good about it. Unconsciously and subconsciously, they continue to urge him to repeat the evil. Thus they constantly strengthen their hold and make that offender latently possessed, but when the opportunity arises, it becomes a patent possession.



Stealing the life force of one's fellow man, to an extremely strong degree by 'raping' him or her, for example - the term is aptly correctly chosen - is for the Bible **a vengeful sin** that is not forgiven, even by sacrament of confession, but will have to be expiated.

The perpetrator hardly realizes the seriousness of his act, but from the occult point of view, **he is far worse off in his soul-depth than his victim**. He has lost connection with God. Perhaps he manages to consciously suppress or unconsciously repress his guilt.

But it is not gone. This will become painfully clear to him no later than his transition at the end of his life.

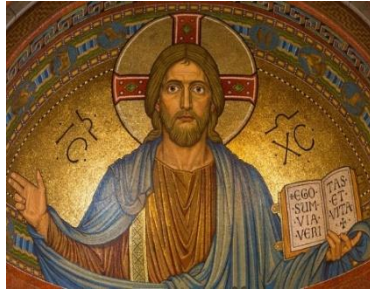
The latter, the offender's God-forsaken situation, is all too easily 'forgiven' by himself, possibly even by a confessor who disregards the seriousness of such wrongdoing, and afterwards forgotten. As mentioned, the offender comes under a demonic or even satanic influence. The temptation to relapse becomes much easier and also more likely. Both the offender and the non-serious confessor eventually face '*the judgment of God*'. This is evident in what follows.

A sin that leads to death.

The Bible, *1 John 5:16* puts it this way : 'If anyone sees his fellow man commit a sin, which does not lead to death, he should pray for him, and God will keep him alive. That is, if his sin does not kill him. For *there is a sin that leads to death, and for this my exhortation to pray does not apply.*' In no uncertain terms, the apostle John says that there are some for whom he does not pray. These are those people who have 'killed' themselves through their sin. The term 'dead' here does not refer to biological life, but rather to the lack of contact with the Biblical God and His life force. One is in the 'supernatural' sense of the word then as 'dead. Something that gradually takes its effect on the biological body.

Usually one hardly realizes it, but clairvoyantly one notices that the aura of the person in question becomes less powerful and less bright, indeed that dark spots begin to appear. Weaker bodily functions can thus more easily receive too little energy, something that can lead to physical discomfort. Conversely, some ailments melt away like snow in the sun when one regains more energy and thus a stronger aura. This among other things through regular prayer. If one dies with a serious lack of divine life force, this leads to a gloomy existence in the other world as a wandering zombie from whom all energy has disappeared.

This, too, is further clarified in the text. Man is then, as *Psalms 88 (89): 11-13* suggests, only as a 'refaim', as a soul without divine spirit and life force, and in that sense, therefore, more dead than alive.



No straitjacket

Conclude this little chapter on God's covenant with people as follows. The Bible has a basis that makes one perfectly at home in it without forcing people into a straitjacket. One is then a Christian in that general, all nations covenant. That's what Isaiah is talking about and that's why Paul emphasizes that non-Biblical, conscientious people in their own right obviously have contact with God as well.. God does indeed connect with all peoples on condition that they keep his commandments, even when they do so rather out of a sense of their own. By this union with God is meant a contact in the healthy sense. Without the far-fetched provisions of the law that the Jews of the time, among others, were so concerned about.

Mediators

As believers, however, in this search for direct contact with God, let us take our time. Let us gradually shift the focus of our attention. Where we may have been overly focused on the 'natural,' on this earthly world, we try to turn our gaze a little more toward the 'supernatural'. Thus we can ask ourselves what effect a good or bad deed, done in this world, actually has in that other world? ***Is that which seems merely profane also merely profane, or does it also have sacred repercussions?*** The religious man knows that there is much that transcends him. Life has a high, indeed divine origin and a related high ethic. However, where this religious experience disappears, is repressed or suppressed, and the only point of reference is only this material earth, there one enters into a crisis. One experiences the world then mainly, or still exclusively, from the merely earthly and horizontal side, without that high dimension. This is exactly what Western Europe is going to show us from the late Middle Ages on.

What we see and grope 'in this world' is indeed only the ***foreground***. Without some understanding of its ***background*** it risks being meaningless or at least opaque and particularly superficially interpreted. This is one reason why mantically gifted mediators can very definitely still be of interest. After all, they are more at home in that

'background' in the depths, or should we better speak of the 'heights' of life because of their extra- or better yet, their supernatural disposition and giftedness.

It may come as a surprise, but almost none of the known specialists in religious sciences have a clairvoyant ability. So they cannot tell us anything about the 'extra-natural' or supernatural side of reality directly, but only indirectly. However, we all know very well that every religion worthy of the name stands or falls with a class of seers, visionaries, prophets and prophetesses. It is precisely these psychics who sense whether a place, an event or a situation may be 'overdetermined. They sense whether a well-defined event may show us more than just the 'natural,' that there is a lot more going on than pure coincidence. There may also be unusual forces, energies and sacrality at work. We will return to this further on in the text. So if we want to delve into this background, we are in any case confronted with the phenomenon of 'intuitive sensing', 'clairvoyance' and, inextricably linked to this, with a belief, possibly an 'experience' and even a 'seeing' of these subtle material processes. But then it also becomes apparent how far from simple religion can be.

With this fourth chapter, we wanted to emphasize the presence of God's life force in his creation. Thus he continually undergirds all life. He is assisted by his court council, as *Job 1:6* clarifies. This council consists of angels and other subtle beings who, under God's guidance, co-manage part of his creation. Prophets, priests, clairvoyants and magicians, in short, a number of gifted mediators can sense these beings and energies and inform us about them. But on the other hand, Jesus also holds out the prospect of a new covenant, whereby all peoples come to know him, without the need to rely on mediators anymore. The latter presupposes, as already cited, constant attention to the so-called '**distinction of spirits**'. Not every spirit that presents itself lives in friendship with God. Delve further into that background.

5. Clairvoyance and subtle matter

The seer Phoebe Payne, *Sluimerende vermogens in de mens*⁷ (*Dormant faculties in man*), writes with regard to 'seeing' the radiance of the hand: 'Many can catch a glimpse of it, by bringing the fingertips of both hands together in semi-darkness and then slowly pulling them apart. In doing so, one may then notice a nebulous emanation, flowing from one hand to the other. This is most easily seen against a dark background. This subtle body usually presents itself as a fine, hazy substance, which completely envelops the ordinary physical body and is usually silver-gray in color. The part of the aura, which just surrounds and partially penetrates the material

⁷ Payne Ph., *Dormant faculties in man*, 's Graveland, The Triangle, 1948, 42 and 146.

body, is usually called the double. This is perceived by many, who have barely more than normal eyesight, as a gray, flaky mass. It is especially visible around the head and hands. (...) When viewed in detail, **this aura** is very finely **and intricately composed** and divided into several layers with their own delicate colors and special characteristics.’ So much for this text by Payne. What she describes here is still a rather superficial seeing. **True religious seeing⁸ goes much deeper**, illuminating not only man’s present situation but also his past and the thread that connects the many events of his existence. The latter is much more difficult to fathom.



Apocalypticism

Clairvoyance, as revealing what has been given in a supernatural way, can also be considered a form of apocalypticism. As already mentioned, the Ancient Greek term ‘apo.kalupsis’, indeed means ‘blotting out’, **‘revealing’ what is hidden**. In this broader sense, then, the term refers not only to the ‘Apocalypse,’ to the last book of the Bible dealing with the end times and the final judgment, but to anything that, in connection with God, reveals truth anyway. In what follows, we want to further clarify the term ‘clairvoyance’ with some samples. We do not say ‘prove’ in one scientific sense or another, because those who are not open to it as human beings will not be convinced by any evidence and will always want to avoid the obvious. We already referred to the prophetic texts of Jeremiah and Isaiah and to 1 *Kings* 22 concerning the ‘lying spirit. We complement.

Lord, I see that you are a prophet.

Read *John* 4:16-19 where the evangelist depicts a conversation between Jesus and a Samaritan woman. **Jesus** told her that she had already known five men and that her current partner was not her husband, to which the woman replied, ‘Lord, I see that you are a prophet.’ The Samaritan’s response shows that for her, a ‘prophet’ is familiar with what we today call **‘clairvoyance’**. Looking at *Luke* 22: 8-13 where the evangelist mentions that Jesus had sent two apostles ahead to prepare the common Passover meal’. Jesus said, ‘Look, when you enter the city, you will come across a man carrying

⁸ See the book: The ‘Homo religiosus’ on this website 12.2.6. : The judgment of God can be read in the individual aura of man himself.

a pitcher of water. Follow him to the dwelling he enters. To the owner of the house you say, 'The master will let you say : 'Where is the hall where I, with my disciples, can hold the paschal meal?' This one will show you a large upper room. Bring everything in order there'. When they went there, they found everything just as He had said. They prepared the Passover meal. We also read *John 2:23*: While Jesus was in Jerusalem during the Passover feast, many believed in his name at the sight of the signs (miracles) he performed. But Jesus had no confidence in them because he saw through them and also because he did not need information about anyone because he himself knew what is at work in man.



So much for these Bible verses. **Jesus** shows his clairvoyance here. Mantically he **'sees'** on the one hand what will occur in an **immediate future** and on the other hand **he sees through his fellow man**.

The Witch of Endor.

Next, we turn to the existence of fine matter as the basis of force effects. The Bible, *1 Samuel 28: 3-25* tells us that the prophet Samuel had died. King Saul had driven the witches and all those who could conjure up the dead, along with the seers and soothsayers, out of the land. Then he went to battle with his enemy, the Philistines. When Saul saw the army of the Philistines, however, terror struck him. Then he lamented that he had silenced the seers and prophets. Secretly he sought them out again - yes, that is how it goes, even today - to learn what Yahweh 's will was. But Yahweh no longer answered through them. Thereupon he disguised himself as an ordinary man and consulted **a summoner of the dead**, the witch of Endor.

He requested her to summon the prophet Samuel, who had already died. The witch replied that such practices were forbidden by the king. He insisted. Hesitantly, she acceded to his request. Then she saw through his ruse and anxiously exclaimed: 'But you are Saul himself!' 'Fear not,' the king commanded, 'and summon Samuel.' She did. Once he was contacted, the prophet replied : 'Why consult me when Yahweh has turned away from you and become your enemy? Yahweh is now carrying out

what he predicted through my mediation. He is depriving you of the kingship and giving it to David, because you have not obeyed Yahweh. Moreover, Yahweh will together with you also deliver Israel to the Philistines. Tomorrow you and your sons will be with me (note: in the sheol, the hades or underworld; as *Numbers 16:30* describes it).’ The Bible records the outcome. King Saul indeed loses the battle and is killed in the process, along with his sons.

A subtle body

Notice that the woman who summons the dead belongs to a mantically particularly gifted type. She ‘sees’ the true identity of the king and is even able to subject a deceased prophet to her summoning power. She is an ‘elohim,’ a being of great spirit power as mentioned in *Genesis 3:5* and *Psalms 8:6*, among others. Furthermore, the prophet Samuel clearly has a body and this is even clothed in a prophet’s robe. Call this type of body by its traditional name: ‘*the subtle body*’. This is material, but of a much thinner substance than the substance that everyone perceives. The subtle body is much less subject, *if at all, to the limitations of time and space*, and this in contrast to the biological body. The text mentions that at that convocation the shadow of the prophet Samuel ascended from the depths of the earth. The Bible assumes that there is a life after death and that one also has a consciousness and even a body, although this body is made of a fine material and is nebulous like a phantom. Moreover, this phantom is not in higher or heavenly spheres, but in *a kind of underworld*, in the depths of the earth. Even if this concerns Samuel, a prophet.

And as an aside : that there is life after death, and people also possess a subtle body, does not seem to be obvious to everyone, especially in our time. In one of the popular radio broadcasts ‘te bed of niet te bed’, from Brt 2 Limburg, the Flemish radio and TV presenter Jos Ghysen interviewed an exorcist in the 1970s in response to the success of the film of the same name ‘the exorcist.’ The recording took place in a studio with a lot of audience present. The exorcist claimed that he regularly had to help people who had already passed on, but who did not realize it at all⁹ . They panicked at their new and unusual condition, refused to go their way, and in their ignorance preferred to cling to a survivor. For the latter, this can manifest itself in profound fatigue, unpleasant dreams concerning the deceased and even in ghostly phenomena. The deceased needs extra energy to ‘survive’ on the other side and steals it from the next of kin, with all the negative consequences that come with it. Hearing all this told, the audience lapsed into ... uncontrollable, prolonged and mocking laughter. With this it is clear, on the one hand, that for the time being ‘*the*

⁹ On this site, see the book : The ‘Homo Religiosus,’ 6.2.3. After dying; a testimony.

great masses' wish to live rather superficially and hardly ask themselves deep questions about their own occult situation, and about the purpose and meaning of life. Those questions may yet come, but more often than not only on their deathbed. And that's pretty late to address them seriously. On the other hand, those who can tell us more about the paranormal and supernatural will tend to avoid any public interest as much as possible.



'My kingdom is not of this world.'

Before Jesus descends into hell after his death on the cross to deliver the faithful from the grip of evil, the deceased reside in the underworld. It is the occult, hidden in the soul-depths, situation of humanity at the time of the Old Testament. The expression 'at the time of,' as already mentioned, refers to a well-defined period of time. It begins at the mythical Fall. 'In the beginning,' before that Fall took place, man lived on a higher plane of reality, but he, like some vain angels, neglected the distinction between 'good' and 'evil. He no longer conformed to God's commandments and acted selfishly and vainly. As a result, he lost that high life force, lowered his energetic level and expelled himself from the heavenly 'paradise. The book of Genesis, the first book of the Bible, mythically recounts this with the Fall of Adam and Eve. Biting the apple here is a model for deliberately ignoring God's precepts, thus falling into the grip of evil.

Note that *a myth*, in the religious and occult sense of the word, is *not a 'fantasized' story*, but a story that deals with energies and forces from 'the other world' and this to explain realities, customs and beliefs 'in this world. Here it concerns *a real event that deals with the occult situation of humanity* : the loss of that high, divine life force and the sanction that automatically follows it. Since then, man finds himself incarnated in a gross, biological body in 'this world,' a place in the whole of creation of which Jesus will later say that 'this world' does not really belong to his realm. Indeed, during Jesus' temptation in the desert (*Matthew 4: 9*), the devil said he was

willing to offer all the kingdoms of this world to Jesus if he, Jesus, would worship the devil in return. What is particularly striking in this Gospel text : **Jesus does not dispute the power of the devil and his evil influence in this world**. More generally speaking : on earth 'demonic and satanic rulers' apparently play a very large and negatively inspiring 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' - apparently Satan is meant here - will ultimately be cast out by the judgment of God.



A piece of salvation history

Return to the Fall. Immediately after man had expelled himself from paradise, thus putting himself in the grip of evil, God promised him a savior. A lot of prophets will continue to repeat that promise of God, and this in a world that is - to put it mildly - not always favorable to them. Many are simply not accepted and usually pay for their warnings with their lives. This again illustrates the power of evil. With the birth of Jesus, that promise of the coming of a savior was finally realized. But even there, the danger of demonic and satanic power is never far away. Think of King Herod and his order to murder the many newborn children. This in the hope of striking Jesus.



Notice further **how God, through 'dreams' and 'visions,' warns** and preserves the three wise men, the shepherds and St. Joseph from those dangers in a clear perceptive way. Jesus grew up, lived his public life for three years and finally was crucified. Shortly after his death on the cross and before resurrecting, he descended

with his particulate body into the depths of hell. There he delivered 'men of good will,' the faithful, from the satanic grip of the underworld, a grip in which they had been trapped for centuries. The Church's Creed expresses it with : 'I believe in Jesus Christ, (...) who descended into hell'. The Bible *1 Pet. 3:19*. puts it this way: 'In that spirit (note: endowed with divine life force) Jesus went and proclaimed the message even to the spirits in the dungeon, to those who at the time had refused to believe.' This definitively ends the Old Testament situation of humanity that began at the Fall. It is clear that **Jesus** descended into the underworld not with his biological body, but **with his his subtle body**.

The transformation of Jesus

Also during His earthly life, Jesus showed His subtle body to some apostles. In *Luke 9:28v* the evangelist describes that transformation : 'Jesus took the apostles Peter, John and Jacobus and climbed a mountain to pray there. While He was praying, He changed His appearance and showed His subtle body. It was radiant white.' In day-to-day life, His particulate body is hidden by the biological body. Although not physically or biologically noticeable in ordinary circumstances, such a body or aura is equally real according to testimonies of clairvoyants. With Jesus, his aura, his glorified body, as a divine person, must have been overwhelming.

Hylic pluralism

Notice the commonality in the previous testimonies. The Bible texts concerning the witch of Endor and the transformation of Jesus, as well as many other testimonies elsewhere, confirm the existence of more than one kind of matter. Besides the matter we all know, there are also **thinner, finer or more subtle kinds of matter**. The Ancient Greek term 'hulè' means 'substance' or 'matter,' and the word 'pluralism' includes 'a multiplicity. The term 'hylic pluralism' then stands for 'a multiplicity of kinds of substance.' This has nothing to do with Mendeleev's famous table, a table that shows the chemical elements known to us, neatly arranged according to their chemical properties. Nor does that fine dust have anything to do with nuclear energy.

Paraphrasing and complementing the English playwright, author and poet William Shakespeare (1564/1616), we could put it as follows. Among other things, it is the substance from which our dreams are made. It is also the substance by which apparitions manifest themselves, or the substance by which the gods of many cultures and many other fine material beings manifest themselves. It is the substance from which our deceased, our ancestors continue to live in 'the other world'. Sensitives claim that while praying they sense this substance as **tingling**, especially in their crown chakra and in their palms. Clairvoyants, even in our time, see this fine substance as a

stream of **myriads of luminous dots** that - informed - pursue a well-defined practical goal. Finally, God-friending magicians claim to be able to manipulate this fine substance, e.g., to heal people.

Because of the possible abuses, the latter, healing people in a paranormal way, is prohibited by law in our country (note : Belgium). The possible abuse means that proper use is not tolerated. And that is unfortunate. In a number of other cultures this is allowed, indeed sometimes highly desired, e.g. after healers have shown that they are skilled in this and can solve problems effectively. With us, for safety's sake, such healers will do their work quietly and far from any publicity.

A stream of luminous dots

About the flow of myriads of bright spots, E. Haich tells in her book *Initiation*¹⁰, which follows. She asked her husband to think intensely about something, and she would try to catch this thought intuitively, in a paranormal way. To her surprise, something very different happened. As she waited for that to occur in her imagination, she clearly felt - she simply 'saw' it - that a stream of myriads of tiny grains of mist, about ten centimeters in diameter, flowed out from his stomach region and snaked around her body like a lasso at the level of her solar plexus. Then this fine matter 'pulled' Haich up to the window, 'pushed' her arm up and 'brought' her hand up to the curtain. Finally, this matter 'forced' Haich to push it aside so that she could see through the window. At that same moment, that mass left her body and she could move freely again. And then it appeared that all this time and with all his thought-power, her husband wanted her to perform just that : that she would walk to the window, lift the curtain and look out. This testimony is a specific application of an energetic action in the 'extra-natural'. Nowhere do we find a reference to the Biblical God or a protective prayer in this experiment. Is that necessary here? That is a good question. Those who work with such energies inevitably summon beings. After all, they are the carriers of these energies. **No beings without there is energy; there is no energy without beings.** And that the latter do sometimes dare to act more wilfully, that was already apparent earlier.

Also mentioned in the book *The Homo Religiosus*¹¹ are two similar testimonies of such a stream of luminous dots. In the first case, an anonymous witness says that, during a paranormal experience, he saw the small dots descending from on high. A second witness saw them as an overwhelming and brilliant light, bursting open like

¹⁰ Haich E., *Initiation*, Deventer, Ankh Hermes, 1978 (// *Einweihung*, Thielle, Fankhauser, 1960), 94 ff.

¹¹ See: the book : the 'homo Religiosus,' 6.3. A Testimony A Jubilee 7.2.4. A free content of *consciousness*

fireworks. They also sounded a celestial music, such as he had never heard before. That created reality consists of tiny particles or so-called 'monads,' which combinatorically build up the entire fine material reality, is a basic insight that finds many proponents throughout history. Among others, the Ancient Greek thinker Pythagoras (-572/-500) and the German philosopher Leibniz (1646/1716) were defenders of this idea. It suggests that they too must have observed those energy cells clairvoyantly to arrive at such a theory.

High-subtle and low-subtle

This fine matter further has many gradations. It can be high-subtle, particularly fine, but also low-subtle. Then it still remains hidden from ordinary sight, but is closer in specific gravity to the matter we all know. In the latter case one sometimes speaks of **etheric matter**, in the former of **astral matter**. And finally, as already mentioned, and for those who can see it: our aura is also made up of fine matter and surrounds our body with a number of outwardly becoming thinner and thinner 'peels,' a bit like the various peels surround an onion. Where one peel of the onion simply succeeds another, the finer peels of the aura overlap the less fine ones and penetrate them. All cultures in all times and places are or were familiar with the existence of the aura. There is even a four-volume encyclopedia about this¹². This substance can manifest itself experientially in energetic force effects of all kinds. This shows itself, among other things, in dynamically conceived religions.

6. Man as a citizen of two worlds

Humanity evolves not only profane, in this world perceptible to all, in the 'natural' but at the same time also sacred, in the other world, in the 'extra-natural' or the 'super natural'. Each individual human being thus has, in addition to his profane history, a sacred history reaching far into the past. It may surprise, but it is usually totally unknown to him. It can be favorable or unfavorable. The result of that individual history of a person is called his or her **occult status**. That fine material situation **determines his or her present physical and psychological state**, his or her happiness and health. It can be read, for those who can perceive it, in the individual aura.

For this purpose sensitive people, can already sense a lot of this in their fellow man. Someone can appear particularly heavy and tiring, or pleasant and invigorating. Seers notice, among other things, how an illness can develop in a person's subtle body, even before it 'materializes' and becomes visible in the biological body.

¹² Poortman J.J., Ochêma, History and sense of hylic pluralism, Assen, Van Gorcum, 1954, (// History of Hylic Pluralism, Theosophical Society in the Netherlands). See also: Mead G.R.S. The subtle body in western tradition, London, Stuart and Watkins, 1967.

Magicians can then already intervene and prevent the disease from developing further and manifesting in the biological body. To *a seer a seer befriended with God - their number, however, is frighteningly small* - the life history of *each human being is like an open book*, and that book can be read with incredible accuracy and to the smallest details. It may seem like a contradiction, but viewed in this way, such seers know the intended human being a great deal better than he or she believes they know themselves.

The common thread through many earthly lives

It may further surprise many readers who are not familiar with the theme of 'reincarnation,' but such clairvoyants, upon close concentration, also notice the common thread that connects a person's many earthly lives. As mentioned, one speaks of his or her 'occult status'.

We can look over someone's present life as a whole and put into words the general impression we have about it. We say, for example, that he was a good man, always concerned for the welfare of his fellow man. However, we can leave out the whole of his present life, and highlight only one specific day. Perhaps something very important happened on that day, which had repercussions on the whole of the rest of his life. Think for example of the day of his marriage, or the birth of his child, or a day on which he possibly committed a crime. But we can just as easily take an ordinary day, a day that hardly differs in anything from the many similar days of that life.

If we just looked at the panorama of one life, we can do the same for the many successive lives. In some of them nothing special happens. For example, one takes care of one's family and fellow man unobtrusively, as is usual. But it can also be different, one can receive an important occult initiation in a particular life, be an important king, or even a feared criminal. Such lives have a much greater impact. If we imagine the succession of many lives as 'a red thread,' then some lives will be more decisive than others and even exert their influence on all subsequent incarnations.

It is that characteristic thread of a person that we have previously called his or her 'occult status'. The general impression of this may be that that person has lived his successive lives 'well,' that is, in an ethical, possibly Biblical way. The essence, the soul-depth of such a person, his 'radiance' or his 'aura' will appear pleasant and luminous. But it can also be different. Suppose he committed a murder in one particular life, then his 'red thread,' his occult status, will change and this will immediately affect all subsequent lives negatively. His aura will feel dark and heavy because of that one

act. His deeper soul will remain battered in his further evolution and this until that grave error is repaired.

The Ancient Greek term 'persona,' means mask. If we are talking about *the span of time understood between the birth and death* of a person, then we use the term 'personality. This term then refers to the character, to the set of personality traits in each new incarnation separately. The term '*individuality*' refers to the essence in the soul-depth of each person, his 'red thread,' or do we call it a kind of rather constant 'keynote,' *an inspiration acquired through many incarnations*.

Relate this to our theme of 'Godforsaken'. The religious man, *or whoever, who indulges a child* and steals the life force and happiness that God had provided for that young man, *thereby changes his keynote*. His aura, radiance or individuality also receives an imprint. And it does not disappear at the death of the present life. What such a person does is a horror to the victim. But although *the perpetrator* hardly realizes it, *he himself is far worse off*. As 1 John 5:16 says, he committed a sin that leads to death, an error that is not forgiven but must be expiated. One loses contact with the Biblical God and *in the 'supernatural' sense of the word is then 'dead*.

Reincarnation: a fact

The belief in reincarnation for every good seer, for every paranormal healer and for every magician is not just an assumption, it is simply a fact. Although the Church takes a dogmatic position on this and does not accept the belief in reincarnation, yet this belief does come up indirectly in the Bible. A lot in life becomes much clearer, more understandable and even more hopeful if we take this hypothesis seriously. We have dealt with the topic of reincarnation in a little more detail elsewhere¹³ and will limit ourselves here to the essentials. Seers, who live in communion with the Holy Trinity, notice e.g. in their 'patient' that *the cause of his present difficulties is rather easily located in a previous life* - and not necessarily the most recent one -¹⁴. By addressing that past situation in the present life, which still weighs on un- or subconsciously, they can thus solve current problems. Which is an indication of the veracity of the reincarnation hypothesis.

P. Van Eersel, *J'ai mal à mes ancêtres*¹⁵ (I'm aching for my ancestors), argues that ailments of ancestors can affect descendants. In her book, she has seven

¹³ See Text 40: 'Dis net die oortjies van die seekoei,' A testimony from Swaziland, p. 48: 'Is he Elias?'

¹⁴ See, among others, the book: The 'Homo Religiosus,' 5.2.2: Reincarnation

¹⁵ Van Eersel P., *J'ai mal à mes ancêtres*, (la psychogénéalogie aujourd'hui), Paris, Albin Michal, 2002.

specialists talk about this at length. Also J. Herbert, *La religion d'Okinawa*¹⁶ lets us feel what manism or ancestor worship can be. This religion has only wives as sacred intermediaries. *As healers, they work with and complement doctors.* Herbert says of these female healers : 'They discover *who is the ancestor who makes the descendant suffer* and teach the sick person how to bring that ancestor to peace. This is very common today (note: in 1975) among men or women who were killed during the many wars this world still knows. Their premature death means that they are still too much focused on this earth. They do not yet find their way in the other world and their attention remains too much focused on their next of kin. More than once they bring trouble to their progeny.

As a preamble to this sixth chapter, we defined *man as a citizen of two worlds*: a profane and a sacred. We spoke on the one hand of a man's '*personality*,' new in every incarnation, and on the other of his '*individuality*.' The latter concerns his 'keynote' or 'occult stature' that encompasses his entire developmental history over many lifetimes. For the seers friendly to God, a human being with his whole evolution is like an open book. Although most of us hardly realize it, yet there is *an incessant interaction* between the 'foreground,' the profane world and the 'background,' the sacred world. But equally, personality and individuality influence each other. This can be for better or worse. The life of each individual human being, taken in its totality, is influenced by an awful lot of factors, factors of which we are rarely, if ever, aware. Therefore, *life in its totality is quite complicated*. We illustrate the workings of subtle energies in Chapter 7.

7. Subtle matter as the basis of paranormal power operations.

Briefly summarize the biblical text *1. Kings 1:1-4*. 'When King David had grown very old, he could not warm himself, no matter how much one covered him with blankets. Thereupon his courtiers said to him, 'Let us seek for our lord and king *a young virgin woman* who will assist the prince and take care of him. She will sleep with him and that will provide warmth for our lord and king.' So after looking throughout the land of Israel for a beautiful girl, they found Abishag of Shunem and they brought her to the prince. This girl was exceptionally beautiful. She cared for the monarch and served him, but did not 'know' him.'

Abishag of Shunem

This Biblical text can be understood as follows: the monarch, a man of distinction, was growing old, and could no longer warm himself. In his time, as in all archaic

¹⁶ Herbert J., *La religion d'Okinawa*, Paris, Dervy livres, 1980, 59.

cultures, kingship was still understood as sacred. To govern his realm, the king needed a great deal more fine material life force than the power usually available to an ordinary subject. King David's waning energy was therefore a threat to the performance of his administrative task, and so his entire kingdom could begin to suffer. His 'phantom,' the soul-body that governs his nervous system and his biological body, then drops in density of soul-matter for lack of life force. It becomes too rarefied and is locally deficient. Any biological aging is the sign of that occult - hidden - depletion of life-force. This shows itself, among other things, in what is sometimes called 'old-people cold'. This loss of bioenergy, as some would now say, makes itself felt by being constantly cold. The supply of particulate energy can be done in various ways, e.g. simply by a supply of heat, and in our time simply by turning up the thermostat of the central heating a little. This heat is carrier of soul-matter and 'feeds' the hungry soul-body. But *by far the strongest nourishment for the soul-body lies in the relationship of the sexes.* God created man as male and female. From that principle goes the counsel of the courtiers.

A young and exceptionally beautiful girl like *Abishag* possesses an *as good as pristine life force*. This manifests itself, for those who notice it, in a strong and benevolent aura. By sleeping 'in the lap' of King David, contact and thus *transmission of energy* occurs. She radiates them all around her in nature and in the people who dwell near her. The Bible continues that Abishag served and cared for the king. This is already a first form of contact. It is important to note that Abishag wanted to serve the monarch. It is with her permission thus. She had abundant energy that would otherwise be scattered around her unused. By assisting the king, she does not shortchange herself at all. Thus, the king does not rob her or cause her trouble. So this is not 'vampirism'. The text continues: But *David did not 'know' her*. In Biblical language, this means that *he did not have sexual intercourse with her*, although she slept with him. Having sexual intercourse with someone is a second and more intense form of contact. But that was not the case here. Not that the ancient monarch was so averse to eros. But in this testimony at least, a demonic-magical method for 'revitalization' is again employed, however within Biblical presuppositions. What is meant by this demonic-magical method will become clear in Chapter 12, which deals with the dynamic power operations in non-Biblical religions.

People sharing the bed with each other to get, exchange or steal particulate energies is not at all new. For example, in ancient China there was *the pernicious custom of putting the grandchildren to sleep with the grandparents*¹⁷. This was to

¹⁷ Ambelain R., *Le vampirisme (De la légende au réel)*, Paris, Laffont, 1977.

replenish the waning energy of the old ones at the expense of the young and vigorous energy of the grandchildren. It is a subtle form of **vampirism**. It may surprise, but even in our time this custom lives on. Refer to the Flemish television producer Tom Waes and his program 'Waes travels' (2012) where he visits unusual places. During his journey through China, we see him, among other things, in a school where, under the guidance of adults, young children **collect their urine**. Chicken eggs are then boiled in this urine, and these are very popular with a certain older audience. Popular opinion there says that such eggs are healthy and that they promote the vitality of those who consume them. What is concealed here, but which becomes clear in light of the foregoing, is that it comes at the expense of the occult life force of those children.

A colorful mandala

Let us illustrate such an energetic but opposite effect with the following testimony. It is opposite because in the following example no energy is stolen, but rather given. A farmer, owner of a large dairy farm in Normandy, France, knocks on the door of a priest magician. The farmer says he has a remarkably **high number of deaths** among his cows, something the veterinarian cannot explain. The farmer has made some inquiries through paranormal healers, and in 'the milieu' people have advised him to seek advice from the priest. It is believed that he can certainly do something about it. The priest replied that he wanted to help, but that perfection was not of this world. Animals may still die, but far fewer, the priest adds. He goes on to say that his method is rather unusual and that it is best for the farmer not to talk about it too much in his area. Besides, most people would not understand it, might even be scandalized and wrong and harmful interpretations might circulate. These could put him, the priest, in a bad light. The farmer gives his word. Thereupon the priest continues that the farmer's wife must add her morning urine to the water the cows are given to drink. He says there is a good reason for this, but that he wants to wait for the results first. The farmer thanks the priest and does as he suggests. Several weeks pass, until one fine day the farmer rings the bell again, thanks the priest profusely and says that the mortality of the animals has decreased remarkably. Then the farmer asks if he may know the reason that led to this striking improvement.

'That is very simple,' the priest explained, 'it was clear to me **that your wife has a very good and energetic aura**. When she sleeps, especially during the second part of the night, she, like everyone else by the way, leaves her body and through this she receives energy from the universe. Her sex chakra, for those who can perceive it clairvoyantly, then resembles a subtle sun that takes on a powerful and colorful radiance. Magicians who work in this way look at that increasing subtle energy, at that mandala that shows itself in very beautiful colors. They do not look like vulgar

peepers at her sexual organ, but they look at that subtle sun and at its power. Well, the urinary bladder is in the immediate vicinity of that mandala, and so undergoes its benign radiance. As a result, *your wife's urine is charged with that curious energy*. Occultly, a woman is also usually much stronger than a man, precisely because she can carry the unborn life in her belly and pass on life to her offspring. So her particulate energy is much more effective. If you add to that a daily Trinitarian prayer, it will only strengthen that energy. *Distribute that to your animals* and their life force will be reinforced with your wife's. She is in perfect health and can easily handle that. Should she herself be sick and therefore in need of energy, then obviously you should not do that, because then you would give to your animals her sickening energy and you will only make the problem worse. But now, with that extra energy it is obvious that you will have fewer deaths. It's as simple as that. But you have to know the axioms of that world. Otherwise, you interpret that all wrong'.

So much for this explanation from the priest. A number of people in his area did find out what the priest was proposing. *Some of them were terribly shocked* that what they considered to be a very high priest could stoop to such vulgar methods. Some turned their backs on him forever. Those who do not inform themselves about the axioms involved in such problem solving will come to such a negative judgment. And this notwithstanding, an evil was banished from the world.

Let us summarize this part : *all bodily fluids* of a human being, but also of an animal, *contain a part of its life force*. Through the part, occultly speaking, one has access to the whole. Through that youthful urine, one can magically make contact with and seize the whole life force of someone. This is an ancient belief that has its practical applications in many non-Biblical cultures. Think only of the many bloody sacrifices, where the blood is the carrier of that subtle, mysterious life force. Or do we think of the most sublime application in this area : the institution of *the Eucharist, where we share in the subtle life force of the body and blood of Jesus*. At least if the ritual still conforms to the original intention of Jesus. It should be clear that if you receive communion from a 'Godforsaken' priest - for us that is a priest who has forgotten that God exists - then by doing so you do not receive high life force at all. On the contrary. *His Eucharist is imbued with His harmful life force*. It is best to skip such communion. This will be further explained in detail.

Decide that youthful sexual organs are still brimming with pristine energy. So those who, as a 'godforsaken' man, have no scruples and are looking for life force, know where to find it. The same, of course, applies to similar crimes committed outside any church context. Whoever abuses his fellow man, *whoever 'rapes' others,*

especially juveniles, obviously steals their life force as well. What is too easily forgotten here is 'the judgment of God'. Such a person, as already cited in *Genesis 6:3*, commits *a vengeful sin*. And the consequences of this weigh, almost literally, murderously heavy. We will come back to this in detail.

Homer's Odyssey

Governing the country, in the view of those times, required a great deal of fine material life force, we understand from the story of King David. For this reason, in many cultures it was a requirement that the king not only had an exceptional life force and a large, benevolent aura, but was also familiar with the secrets of the 'extra-natural'. In other words, he had to possess solid paranormal gifts so that he could better protect his people and country from all the dangers that threatened his realm. In this connection, we refer to Homer's *Odyssey*¹⁸. We mention in passing that the poet *Homer* was known in his time as *'the blind seer'*. His eyes did not allow him to behold the light of this world, but his sixth sense, his clairvoyance, saw all the more. He has not been the only blind seer throughout history. Others too were blind, and yet clairvoyant. Return to his *Odyssey*. This unusually fascinating ancient Greek epic recounts the sea voyage of Odysseus, king of the island of Ithaca, after taking part in the conquest of Troy, on the Bosphorus. It had taken him twenty years with his boat and crew to get back home. To keep his boat seaworthy, during those many years at sea he was almost constantly engaged in a battle with the elements of nature. At times he was *active in this world*, in the 'natural,' but *then, in the 'extra-natural'*, he had to contend with subtle beings who may or may not have been favorable to him and who either favored or opposed his travel plans. Let us recall that all this took place many centuries before our time reckoning and that at that time there was no mention of Christ, his salvation or any 'supernatural'. The 'intentionality' of Odysseus, the focus of his attention, therefore constantly and almost naturally varied, from this world to the other, from the 'natural' to the 'extra-natural,' or from the 'foreground' to the 'background,' in order, with or without the help of subtle material beings, to cope with all those dangers.



The twenty-year journey of Odysseus

¹⁸ Aafjes B., *Homer's' Odyssey*, Amsterdam, Meulenhof, 1983, 113.

A sacred kingship

It may also be clear to the attentive reader with this that **Odysseus was also clairvoyant**, which, as mentioned, was required of a king in his time. Kingship was then a **sacred function**, supported by the whole people with special rites and customs. In this way Odysseus could guard his subjects from the impending dangers of the visible, but also and especially of the invisible world. As we shall see further, only in a few places in the world today do we know such a sacred conception of kingship. The secularized Westerner who dismisses or denies this sacredness in those cultures hardly understands anything about their religious and social practices. Much of such sacred culture therefore appears to the Westerner and his strongly materialistic presuppositions as utterly nonsensical. Only if one is willing and able to **decipher their rites and customs** in the totality of reality, is one sometimes more amazed by the great diversity and richness of such a community. Unfortunately, the Western mentality - very gently put - has not always shown the necessary tolerance for the axioms of other cultures. Nor has it made much effort to empathize with those civilizations. Rather, **Western input** was like **sulfuric acid**, which **totally destroyed many, all too many other cultures**.

A 'descent into hell'

And one more thing: mention in passing that this book of Homer also depicts a visit to the phantom realm, a 'descent into hell. This at the direction of the particularly beautiful, but dangerous witch, Circe. Odysseus wants to ask **the deceased seer Teiresias** whether Penelope, Odysseus' wife, has remained faithful to him all these years he has been at sea. After Odysseus' makes **him drink the blood of a slaughtered lamb** - again, that blood - Teiresias, thanks to the particulate energy present in it, steps out of his zombie-like existence, regains his memory and is able to **communicate 'true things'**. Odysseus thus learns that his wife Penelope, throughout his many years at sea, has still remained faithful to him¹⁹ .

Also, *Dante Alighieri*, (1265/1321) the great Italian poet, in his '*Divina commedia*,'²⁰ or 'divine comedy,' visits an underworld 'in a hundred songs'. So he also undertakes 'a descent into hell'. Afterwards, he describes what it is like on what he calls 'a mountain of purification,' and finally in a kind of 'paradise'. We compare this mountain of purification with biblical purgatory and this paradise with a heavenly place. By emphasizing this threefold division: **hell, purgatory and heaven, he summarizes the dominant ideas of scholastic philosophy in a work of poetry**. As you

¹⁹ See the book : The 'Homo Religiosus,' 6.3.; Odysseus in the underworld

²⁰ Dante A., *Divina commedia*, see <http://www.gutenberg.org/ebooks/8800>

may know, scholasticism is the medieval philosophy closely related to Christianity that was taught and developed in schools - hence the name : 'schola' - and universities from the 11^{de} to the 15^{de} century. It follows the patristic, the time of the 'patres', the church fathers. With this, Dante also harbored the Biblical view that reality is divided into the natural, extra-natural and super natural site of the reality. It was his great childhood sweetheart Beatrice who encouraged him to write his Divina Commedia. Beatrice had died at a young age. Dante foresaw in a vision her untimely death. She, as the deceased, accompanied him along into the other world. The late Roman poet Virgil (-70/+19) also accompanies him on his journey through purgatory and hell.

Quoting from Dante's famous '*canto 7*' his seventh chant, 'As I felt my heart break at that sight, I said, 'O master, explain to me what kind of people these are, and tell me whether these souls here on our left, whose crown is shaven, all belonged to the religious class.' Virgil replied, 'They are all people who were so blinded during their earthly lives that they did not know how to keep the right measure in dealing with their wealth. **These phantoms** here, whose heads are not covered with hair, **were clergymen and popes and cardinals**, in **whom greed was beyond all limits.**' (...) Virgil, the good master, spoke, 'My son, now you see the souls of those who allowed themselves to be overpowered by their temper and greed.'

The harmony of opposites

Let's stay with the theme of 'hell ascension'. **Every shaman and magically gifted clairvoyant also knows and practices subtle near death experiences** and 'descends into hell' in a conscious manner. Here the subtle body of the gifted person leaves the biological body and travels to the underworld, to other celestial spheres or wherever. He wants to make contact with those subtle beings who can help solve someone's problem. **The shaman** also works with magical energies, enters **into ecstasies** and causes healings. His magical power is partly his own, but he also receives it from the spirits of his family tree or from other beings with whom he has contact²¹ . However, the ecstasy of the shaman indicates **a loss of his self-possession**. He is then no longer, or only partially, master of himself and is controlled, or even more so, 'possessed' by spirits that are sometimes ambiguous in nature. **They can do good, but they can also do evil.** In this context, religious science speaks of '**the harmony of opposites**'.²² ' . Such beings do good when it suits them, but they do evil when it suits them better. They do not have a conscience as we know it.

²¹ See, among others, P. Vitebski, Les chamanes, Le grand voyage de l'âme, or The 'Homo Religiosus, 6.4. : shamanism.

²² See the book : The 'Homo Religiosus,' chapter 11.4. The Harmony of Opposites

The apostle Paul speaks somewhat analogously about the fickle '*elements of this world*' (Gal 3:19; Col 2:15, 2:18) that must be put first if we are to understand this (material) world as it is. Among those elements, as already mentioned, are the 'gods,' each of which controls a part of reality, but in doing so may be more demonic or satanic in the face of spiritual ideas and values. Paul emphasizes to make, as already mentioned, the '*distinction of spirits*', to ascertain whether or not such beings can be trusted. Unlike a shaman, *a seer who lives in friendship with God* does not undergo a ecstasy at all, suffers no loss of self-possession, but *remains constantly master of himself and the situation*. However, this requires an extraordinary amount of fine material life force, regular prayers, constant alertness and a great deal of common logical sense. That was the basic idea of this seventh chapter. The importance of having sufficient life force is also illustrated in what follows.

8. Prophets possess that power

Reading 2 Kings 4:8-37 about the *prophet Eliseus* (Elisha) and the rich lady in the city of Shunem. She gives birth to a son. Somewhat grown up, this child dies. Eliseus first sends Gehazi, his helper, down to the dead boy to lay Eliseus' power-laden staff on the boy. Gehazi laid the staff on the boy. However, no sign of life followed. Eliseus then went to the boy himself. He entered the room, closed the door and prayed to Yahweh. Thereupon he laid himself on the bed where the boy lay and stretched himself over the child. He stretched his mouth, eyes and hands over the boy's mouth, eyes and hands. Thus he continued to lie over him until his flesh became warm. Then he walked over and back into the house. Again he laid himself over the lad. And this up to seven times. Then the lad sneezed and opened his eyes. *The child came back to life.*

The child revived

Also 1 Kings 17:17/24 mentions a different but similar revival from the dead. *The prophet Elias* lived in the home of a woman. Her son developed an ailment that became so bad that the life went out of him. To which the woman said, 'What am I to think of thee now, man of God? Hast thou come to dwell here to expose my sins and immediately cause my son to die? Elias replied, 'Give me thy son.' He took the child from her arms, carried him to the room where he was staying and laid him on his bed. Thereupon he prayed to God for help: 'Yahweh, my God, do Thou even bring calamity upon the widow whose hospitality I enjoy, by letting her son die?'. Then he stretched himself out three times on the child, appealing to Yahweh's intervention : 'Yahweh, my God, I ask you, let the soul of this child come back into him'. Yahweh answered Elias' plea. *The soul of the child returned and the boy revived*'.

Are you bringing my sins to light?

And this more : 'Hast thou come to dwell here to expose my sins and immediately let my son die?', the woman asks. Attempt to explain this statement. Read *Luke 2: 22*, 'Jesus, as a child, is brought to the temple by Mary and Joseph for his mission, like all children. Simeon, under God's guidance, is brought to the temple, sees the child, takes him in his arms and inspired by God he says : Behold, **this child is destined for the fall and resurrection of many** and for a sign of contradiction.' Whoever is confronted with Jesus and his immense God-given life force is faced with a choice. This choice is not always conscious but can be prompted from one's own soul depths. It is related to the occult status of whoever is confronted with Jesus. If this status is dark, and thus the radiance of the conscious person is not good, he will oppose Jesus. In the other case, on the contrary, he will be attracted to Jesus. Of course, this is also related to the beings accompanying such a person Are they demonic, possibly satanic, or are they God-fearing and living in friendship with him?

The same is true in **an even fleeting encounter** between a person and a God-friended sensitive person. If that first person has a bad aura, then a certain exchange of soul-matter will take place at their meeting, somewhat analogous to what we know about communicating vessels. One vessel overflows into the other until they both have an equal level. The sensitive will thus incur a bad and heavy charge, which colors his aura somewhat darker. He will have to deal with that with some discomfort. Possibly he may even get a fever from it. The other person will receive a benign charge. But here it is also opposite to his bad aura, and he does not tolerate it either. If that charge is too great, that person will also be harmed by it. In bad cases it may even lead to illness and over time even to death. **The confrontation of the seer with the met person 'reveals' something of the negative aura and thus also the faults**, or sins, of the latter. This too is 'apocalypticism,' for it brings truth to light.

Now turn back to **the woman** and her son who dies. **She believes that dwelling with a prophet of God, blots out her sins**, and that the penalty for this is that her son is taken away from her. Hence her question to Elias : 'Hast thou come to dwell here to expose my sins and immediately cause my son to die?' By bringing her son back to life, the prophet proves that he did not move in with her to reveal her sins.

A transfer of life force

We see that in each case it is a transfer of life force. Abishag shared the bed with King David, but did not 'know' him. Elias and Eliseus go a step further and lie stretched out on a child, face to face. Both do this as men of God. Through prayer, **Elias** comes into intimate contact with God. Hereby this, **he shares in God's Holy**

Spirit and life force. This he, as a medial figure, **passes on to the child**, whose body becomes animate again. The woman then says to Elias, 'Now I know that thou art a man of God, and that the word of Yahweh in thy mouth is truth'.

In connection with the major theme of this text, 'God-forsaken,' this sprawling on someone, especially on a child, may evoke particularly grim memories for some. Yet again, we point out the immense difference. **Abishag, Elias and Eliseus** do not take lives, but **heal or save lives**. They do not steal life force, but God gives it abundantly to the victims through his mediators.

The apparent commonality with **Elias and Eliseus**, lying on top of a child on the one hand, and the God-forsaken **abuse** of young people on the other, clearly belongs to **two totally different, indeed opposite systems**. In both situations, one does lie on top of a child, but with very different intentions. Compare it to an insane person refusing to eat, and to Jesus' forty-day fast in the desert, in preparation for his public life and redemptive task. The seemingly similar fact of fasting, belongs to two totally different systems. So we compare such systems and structures with each other in their entirety, not in the individual parts. If not, we judge incorrectly.

Give or take energy?

Giving energy can be through **physical contact** as with Abishag and King David. But that is not really necessary. Each other's **proximity** is often more than sufficient here too. But even that is not necessary. It can also be done **from a distance**. That happens, for example, **when you pray for someone**. Stealing energy can also be done through direct contact, but that too is not necessary. So a black magician can cast a negative spell on someone from a distance. Depending on the strength of that magician's 'occult status,' this spell may eventually lead to illness and death of his victim. Needless to say, this magician thereby commits a vengeful sin.

But it can also be quite far-reaching in a favorable sense. Refer to **supernatural initiations**. We can compare them somewhat to receiving a sacrament. Those who are sufficiently sensitive experience the enormous power that is added to their own aura. This manifests itself, for example, in the feeling of tingling sensations that suddenly and powerfully permeate the whole body and in which the aura becomes considerably larger. It can even be so intense that a blissful warmth from the crown chakra to the toes fills the entire body. Not infrequently one begins to sweat from it.

That such an initiation, besides **its effect on the subtle body**, also has a healing effect on the biological body, is illustrated in the book *Homo Religiosus*. And this

through the anonymous testimony of Sofie²³, a teacher who had taught catechesis to high school students all her life. But just as she was retiring, she received such ordination completely unexpectedly and unprepared. For the first time in her existence, she experienced the intense power of a dynamically conceived biblical religion. And it gave her life quite suddenly a totally different and a much richer turn.

So much for this eighth chapter in which we wanted to emphasize that the prophets of the Old Testament, the time before the birth of Jesus, already shared in God's life force and achieved remarkably favorable results with it. And with this we are ready for the next step.

9. Jesus overwhelmingly possesses that power

It hardly needs any explanation that Jesus, as God the Son, possesses that power in an all-transcending and divine way. The New Testament recounts 32 miracles of Jesus, 15 of which are physical healings. These include the most diverse ailments, the 'eternal miseries' of men: cripples, the dumb, the deaf and someone with a withered hand. There are also incantations or exorcisms and resurrections from the dead. Lazarus is raised from the dead, as is the son of the widow of Naim, and the little daughter of Jairus. Of course, there is also Jesus' own resurrection. Finally, there are the miracles related to the control of nature: the transformation of water into wine, the miraculous catch of fish, twice a multiplication of loaves is mentioned, and finally we learn that Jesus walks on water and stills a storm.



Who touched me?

Go a little deeper into such a miracle. In *Luke 8:43*, Jesus says that someone touched Him, because He had felt a power emanating from Himself. Then it turns out that **a woman who had been suffering from hemorrhaging for years** had held the hem

²³ See the book : the 'Homo Religiosus, 12.2.2. an anonymous testimony

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 it. Then, she believed, she would be healed of her ailment. The Gospel text continues that she was indeed healed. Jesus further added that *her faith had saved her*. Luke 6:19 further mentions that a whole crowd wanted to touch Jesus because a power emanated from Him that healed all.

From this it is abundantly clear that Biblical religion is inseparable from that mysterious concept of 'life force,' and that sociological or psychological elements are rather secondary to it. The Gospel text does say that Jesus felt a power emanating from Himself, but does not mention that the woman, on receiving that power - it is precisely her faith that makes her able to receive it - noticed it in turn. This would have been possible, for example, if she had confirmed that she then felt tingling all over her body, or that she had 'seen' a stream of myriads of luminous dots flowing towards her. Had she mentioned this, she would have confirmed that she had a certain 'sensitivity'. To 'feel' and 'see' such power presupposes an empathic attitude, a certain 'sensitivity' or 'clear sense of touch' in the paranormal, supernatural sense of the word. With this it is also clear that not everyone possesses this ability to this degree. Although *every human being is 'sensitive' in at least a minimal way*, but, certainly in our Western culture, hardly ever pays attention to it and does not develop it. The Gospel text only mentions that the woman heals, but says nothing about the required energy flow from Jesus to her.

Note further that the healing of the woman requires both her faith and the power of Jesus. *If there is only faith, but little or no power*, this does *not lead to healing*. In the words of the Gospel, 'then the salt has lost its power.' *If there is only power, but no faith*, then there is actually no more 'salt'. Then the directing of the power becomes very much more difficult, because those who do not believe, close their aura so that the power cannot penetrate the aura, or much more difficult. The energy then spreads, indeed loses itself in the environment *without leaving a tangible result*. This is why it was so difficult for Jesus to perform miracles in his own region; people did not believe in him. To put it another way, people did not open themselves - literally - to his power.

A miracle : a supply of energy

As mentioned, such miracles require a supply of unusually large amounts of particulate energy. But Jesus, as the Son of God, had ample supply of it. That such healings have *a processual character* can be inferred, for example, from this: in healing the blind man (*John 9:1-14*), Jesus performs well-defined magical, and thus power-laden actions. Constantly he prays to his Father. Obviously, praying, turning

to, and getting in touch with God, the giver of all life, results in obtaining high life force. As already mentioned, sensitives feel this through tingling in their crown chakra or in their palms, seers 'see' the flow of energy as myriads of luminous dots. In healing the man born blind, Jesus spat on the earth. As mentioned, saliva, like all bodily fluids, contains the life force of its owner par excellence. The resulting ooze Jesus rubbed on the blind man's eyes. Then Jesus instructed him to wash his eyes at the Pool of Siloé, upon which the blind man could see again.

Mark 7:33, in turn, relates that Jesus also touched the tongue of a man who was mute, with his saliva. Immediately the mute was able to speak again. We mention in passing that *lovers who kiss each other intimately exchange some of each other's life force*. The man gives the woman male energy, an energy she does not have. And she gives him the required feminine energy. It is a mutual exchange. Both feel enriched. It may be clear with this that when *a person forcibly forces another person to kiss* intimately he thereby *steals life force* from the latter. And, in connection with the major theme of this text, we recall that this is obviously *all the more true in the case of forced intimate sexual contact*.

A supply of life force through saliva also played a role in bringing the already dead child to life in *2 Kings 4:8-37vv*. The prophet Eliseus (Elisha) called upon Yahweh, stretched himself on the dead child, eye to eye, mouth to mouth, and hands to hands. The child's soul came back, it revived'. Throughout these magical acts, *life force passes from the healer to the person being treated each time*.

In *love play, married couples also exchange their energy to each other*. D. Fortune, (1890/1946) a Welsh occultist, writes in her book *Occultism*²⁴, that married people who love each other a great deal, build up a 'spiritual' bond, a kind of *marital aura*, and that it can gradually become very strong and *can endure very much*, such as disagreement, an escalating quarrel ... *except adultery*. Then, she writes, that aura suffers very strongly and needs to be rebuilt firmly. In her Book, *Psychic (occult) Self-Defense*²⁵, she mentions that at the moment of sexual union a whirlpool in very fine matter is formed, resembling a waterspout, a funnel-shaped spinning whirlpool, towering and reaching into the other world. It testifies once again that life has a 'foreground' perceptible to everyone, but at the same time a 'background' that is not immediately obvious, but nevertheless plays a decisive role.

²⁴ Fortune D., *Occultism*, Amsterdam, Gnosis, 1939, 83.

²⁵ Fortune D., *Psychic self-defense, a study in occult pathology and criminality*, Amsterdam, Gnosis, 1937, 113.

Another point of view

Return to the miracles of Jesus. When he heals someone, when he casts out devils, he starts from a different point of view than that of a doctor. It **is utterly wrong to regard the practice of paranormal healings and exorcisms as an inadequate knowledge of modern medicine.** Those who reason in this way do a considerable disservice to the intent of scripture and reduce, what here belongs to the 'extra-natural' or 'supernatural' exclusively to the 'natural'.

The belief in evil, and thus in the practice of exorcism, is rather easily viewed from a purely exact scientific standpoint. The existence of the devil and of the entire 'extra-natural' side is then rather denied, and possession is sometimes seen more as an exclusively psychological or psychiatric problem. 'The belief in demons and possession are relics of a dark past with which science has long since dealt²⁶ ', we read in a scientific journal. **Science**, as we shall explain further, **limits itself to a subset of reality**, and to that part that satisfies its presuppositions. But these are essentially material. **Whoever limits reality to its tangible part, obviously finds nothing that transcends this part.** If science does so anyway, it exceeds the methodical limits it has imposed on itself and impoverishes itself into an ideology, a 'method' that imagines itself to be the only valid one. We will come back to this.

When ethno-psychiatrists and psychiatrists familiar with the views and practices of other cultures, are confronted with psychological problems peculiar to traditional cultures, they find that Western psychiatry is hardly able to solve them. On the contrary, our **Western psychiatrists** are repeatedly **confronted with the limitations of modern rationality.** Here is what ethno-psychiatrists tell us²⁷ : 'Let us state the situation clearly: Western psychiatry has not been able to safeguard the mental health of the members of traditional societies, either in the home country or in the countries to which they have emigrated. This is an observation. But the inferences are extensive'. As it is now, more than eighty percent of the inhabitants of our planet resort to traditional therapeutic techniques, such as shamanism, for example, or the techniques, belonging to their religion. And that has to do with invoking the help of healing subtle beings and forces to neutralize evil. Every religion has its prayers and rituals for that. And that simply does not belong to the field of exact science. Let us illustrate this with the following testimony.

²⁶ Scientific American, November 2006, p.116.

²⁷ Tobie Nathan, *Psychanalyse païenne (Essais ethno psychanalytiques)*, Paris, 1988. And T. Nathan, *le sperme du diable*, Paris, 1988, 13. See also : Course 7.4. special issues in cultural philosophy p.24.

The creation of a vengeance demon

Westerners, having lived through the age of enlightenment, have little knowledge of magical practices. In fact, most know almost nothing about it. It may be difficult for them to empathize with this strange world. We begin this story anyway. Dynamic religions assume that, in the totality of reality, **there also exist all kinds of fine material beings**. But even “**the man in the street**,” ordinary people like you and me, **can**, in well-defined circumstances, **bring fine material beings to life** themselves. Also unconsciously. For this we refer to Dion Fortune and the creation of her revenge demon²⁸ .

Fortune wrote a number of works on magic. Briefly summarize her story. Someone had done her a great wrong. Just before falling asleep, she let her thoughts go uncontrolled and thought of taking revenge. But look, as a sensitive she experienced that her revenge thought began to materialize delicately. She ‘saw’ that a fine-material mist formed at the level of her solar plexus, and gradually took on **the form of a wolf**. Eventually, the animal was connected to her body with only a thin umbilical cord. Fortune feared that upon severing the umbilical cord, the animal would grow into an independent and evil creature. Then, she believed, **the evil in the world would have grown a little larger**. For this she consulted her ‘master,’ a clairvoyant and qualified person. He told her that she had to absorb the animal at all costs, a bit like sucking the lemonade out of a glass with a straw. She did so, however, with great difficulty and ‘bathed in sweat,’ while at the same time **she had to absorb back her revenge thought**. But that meant she had to live through this thought again, something she could accomplish only with the utmost self-control. So much for this condensed story.

Many people also have thoughts of revenge that, for whatever reasons, they cannot and do not want to control. They give these thoughts free rein. Even a certain form of psychiatry²⁹ , not at all familiar with the occult side of life - with the ‘background’ - advises such people to indulge their anger, possibly in thought, **possibly by working out their anger on an object**. One can then, for example, hit a bag of sand, imagining in the process that one is striking with force at the person on whom they wish to take revenge. Thus they indeed lose some of their aggression. But unconsciously, like Fortune, **they can also bring to life fine material beings, ‘revenge demons’**. Only, they neither know it nor have a view of the fine material side of their act. Apparently, one can also **do evil without being aware of it**. *Psalm 19 (18)* warns us to keep our thoughts

²⁸ See the book *The ‘Homo Religiosus,’* 7.4.1. : A vengeance demon.

²⁹ See the book: *The ‘Homo Religiosus,’* 7.4.1. A Vengeance Demon , *The Moral Taboos of Religions* .

under control : 'Who, Holy Trinity, is aware of all faults. Purify us in every case from unconscious evil'.

Then, when these 'demons' finally break free from their maker, the revenge-seeking human, the evil in the world has increased a bit more. *These beings then seek a like-minded, i.e. angry man*, and do find such a person. For here the like attracts the like, 'similia similibus,' as it sounds in Latin. They thus strengthen the evil already present in a like-minded, angry man. Who can then suddenly and completely unexpectedly exhibit *transgressive behavior*. And that angry person may then, after a misstep or outrage or whatever, justifiably and *astonished wonder what possessed him to behave in such an ugly way*.

If the demon controlling him is expelled by some exorcism, then, as the Gospel text *Matthew 8:28-34*³⁰ illustrates, *that evil spirit* may go in search of kindred spirits and *return to its victim, possibly reinforced* by seven like-minded people. Result: a latent and sometimes patent possession can take hold of that person. Here the most efficient method of treatment is to ensure that the evil spirit leaves the patient's body. Exorcists, at home in that realm, tell us *not to fight evil as the Church does*, with a traditional exorcism, which deprives those spirits of their home. Their 'home' is indeed the human being they have made possessed. Well *by assigning those tormenting spirits another dwelling place in creation*. After Jesus, in the Matthew text quoted above, healed two possessed people, meaning: removed the evil spirits from the possessed person, he gave these spirits a place elsewhere by assigning them to a troop of pigs.

It may be clear that the method cited here has to do with the extra-natural side of reality, the evil that shows itself, and also with the super-natural side, the way in which evil is fought. How can a science or even a psychiatry be of any use here, if it recognizes only the natural side of reality, and therefore does not and will not or cannot take cognizance of what happens in the paranormal field? Does that not rather seem like a mopping up with the tap running? *Patients* can be *'subdued' with narcotics or the straitjacket*. They are then no longer a danger to their surroundings. But whether a solution, *a real cure*, is in sight for the patient is *a completely different question*.

Miracles as historical events

Biblical religion is seen in both the Old and New Testaments as a fine-material force emanating from God, from Jesus or from the Holy Trinity, but in such a way that it has a healing repercussion on both the fine-material and the biological body. These

³⁰ See also, Luke 8: 26-39.

biblical testimonies show that *a religion so understood has a thoroughly dynamic character*. Its pre-eminent characteristic is the divine life force that is transmitted and *leads to striking and saving results*. Undeniably, Jesus is a unique figure. Undeniably, all the miracles of Jesus are real, historical events. Even unbelieving, Roman contemporaries of Jesus attest to that historicity.

Today, overly skeptical thinkers sometimes *question the authenticity of Jesus' miracles*. Their arguments to this end usually read as follows. 'These miracles are indeed not repeatable in a scientific way. Jesus must have been an impressive speaker in his time, and the people wanted to underline this by adding all kinds of miraculous acts. But these did not really take place.' *2 Peter, 1:16, however, strongly contradicts this nominalist view*: 'We did not rely on contrived stories but spoke as eyewitnesses.' If one were to continue on the nominalist path, one might as well argue that the god behind such miracles is equally powerless and equally unreal. Then one argues for a religion without that extra-natural aspect, possibly without an supernatural aspect, but certainly without dynamism, without power. Thus one reduces faith rather to what remains horizontally of folklore, psychology and sociology or whatever. But one thing all that is certainly not : dynamic religion.

In chapter seven we stated that the fine substance is the basis for numerous psychic power operations. In chapter eight, we illustrated that the prophets of the Old Testament harnessed that power for healings. And chapter nine showed that during His life Jesus overwhelmingly possessed and harnessed that power to remedy people's eternal miseries. With his promise in *Acts of the Apostles, 1:8*, to send a helper, the Holy Spirit, it is abundantly clear that he continues to make his life force available to those who want to make use of it. This leads us almost seamlessly to the next step.

10. Apostles and priests receive that power.



On earth, *Jesus* had no stone to lay His head on, but with the supernatural power given to Him by the Heavenly Father, He laid hands on, healed the sick and cast out

demons. Of **this power he said that it could be repeated and also passed it on to the apostles**. Quoting from the Bible :

In *Matthew* 18: 19-20, Jesus says to his disciples : ‘Go and make disciples of all nations, baptizing them in the name of the Father, the Son and the Holy Spirit and teaching them to observe all that I have commanded you. Know, I am with you all the days, until the consummation of the world.’

Mark 6:7 : ‘He called the twelve to himself and began to send them out two by two, and he gave them power over unclean spirits.’

Mark 16:18 : ‘The following signs will accompany those who have come to faith : in my name they will cast out demons, new languages they will speak, with their hands they will take up serpents, and if they drink deadly poison, it will not harm them. The sick shall they lay hands on, and these shall be restored to health.’

Acts of the Apostles, 28;5 indeed mentions the apostle Paul being bitten by a snake without suffering any harm from it.

Luke 9:1: ‘He called the twelve together and gave them power and authority over all demons and for the healing of diseases.’

And again *Matthew*, 16:18-19 in which Jesus says to Peter says : ‘You are Peter, and on this rock I will build my church. The gates of the underworld will not overwhelm her. I will give you the keys of the kingdom. What you bind on earth will be bound in the heavens, and what you dissolve on earth will also be dissolved in heaven.’ The Latin and also Greek term ‘petra,’ indeed means ‘rock.’



Loss of supernatural abilities?

Peter and the other apostles, in other words, possess unprecedented power. By extension, **the priests also possess this power. It is given to them at their ordination.** The priesthood is indeed one of the seven sacraments. Saint Augustine who died in 430, noted, however, that even in his time these supernatural gifts were only to be found sporadically. So has our Biblical religion indeed lost a lot of its inner strength during all these centuries? Did God perhaps have good reasons to deny his immense life force to some of his servants? For example, to his godforsaken servants? As mentioned, these are servants who have forsaken and forgotten him. And apparently their number is really not negligible. We cited it before, whoever, as **a servant of the**

Church, is not in order with the apostles, especially with Peter, whoever does not live conscientiously, *loses the desired contact* with 'the heavens'. *Something that can quite compromise the optimal administration of the sacraments*, the resolution of life's problems and the obtaining of favors for the faithful. Surely it cannot be that in the once fertile field of the priesthood there should be mainly chaff left, and hardly any wheat?



And yet ... even in our time!

A psychic healer tells. One day I get to visit my tailor. That was in the days when priests walked in those long priestly black robes. Coincidentally, he tells me that his wife has had sciatica, 'cyatic,' for fifteen years. And I knew through my contacts that he was a religious man, not a naive man, but a religious man. I say, 'look, you know what, you know *Our Lady of Flanders in Kortrijk* (Belgium).' 'Ah yes', he says, 'that's an annex of the Jesuit church in the center of Kortrijk'. That statue of Our Lady of Flanders has been there since the 1200s, and that place is still a real sanctuary for many people. A Flemish countess then went to visit the pope in Rome who gave her a small statue of Our Lady. The countess had it placed in a side chapel of the Jesuit church. To find a good betrothed, young people used to go on pilgrimages to Our Lady of Flanders. And if it's that, if there's a shrine where people in earlier centuries went for matrimonial affairs, then you may rest assured, there are powers there, very strong powers. Now, my tailor as a good West Fleming knew that shrine. I tell him : 'look, don't tell your wife anything, absolutely nothing, because otherwise you will start to be suggestive.' 'Yes but', he says, 'you shouldn't be afraid, she doesn't believe in anything anymore anyway. She has had sciatica for fifteen years. I have to get up first thing in the morning to make coffee because it takes her twenty minutes to get out of bed'.

I tell him : 'in the morning go to Kortrijk, to the Jesuit church in the side chapel, then in that sanctuary look for a chair, take your time, and if a chair attracts you, put yourself on it. Look at that statue, pray at most 'Our Father,' not the whole prayer but just 'Father' or 'Heavenly Father,' and suddenly you are going to feel a jolt in your body, as it were. Then go outside, and go into a restaurant as soon as possible. *Go drink a hot drink*, milk, coffee, it is anything to me, but it must be hot drink. Afterwards, tell me

the result. Why all this? From that statue, if you do it in faith, *a green energy comes that heals*, and it fixes itself in the pilgrim, in my tailor, in and around, and that forms a thick cloud.'

'Hence a number of Ancient Greek thinkers like Thales and others tell us that this thin, fine substance is airy. They rely on some kind of observation, not concoctions please. Those people knew what they were talking about. I say : now if you go out of the sanctuary, and then you keep faltering in front of a store and so forth, that energetic cloud is going to move into the display window and into the people passing by and into the trees that are there. And you are then going to have visited that shrine in vain. But go as quickly as you can to a restorative hot drink. Because in that hot drink that whole cloud draws, and then you'll have them in yourself because you're going to need them when you get home.'

The next day, because of course you're curious to know how that turned out, he again makes the coffee, as always. And his wife comes in. 'That's curious she says', *! have no more pain*. She couldn't believe it. Then he told everything. Now she wanted to contact me immediately. I say : 'no madam, at least two years you do not contact me. Because I have drawn the worst of your ailment into me. It is with that that in all those Ancient Greek shrines there is some kind of special being who can handle that.'

Note: meant are the sanctuaries of Olympia, Delphi, Eleusis, among others, where paranormal healings also took place and *where priests or priestesses could take over and process the patient's illness*. We find a remnant of this in healers who lay their hands on the sick or in so-called '*magnetizers*' who can pass on healing energies to sick people by means of specific strokes and capture the bad energies with their hands. Regularly you will see them pause and 'tap' their hands, like you 'tap' drops of water from your hands. They do this to cleanse themselves. Another way to get rid of those negative energies is to repeatedly hold their hands under running water. The negative energy then flows through the water to 'mother earth', which can process that 'evil'. After this brief explanation, let's give the word back to our healer.

I say : 'I have to process that, because if you come to me too soon, you're going to have it again. And maybe worse. And after two years and a half I was invited there one evening. I was received there like a king because that lady hadn't had any pain since then and she was infinitely grateful to me. But she did not understand why that had to take two years before she could contact me again, and that reason is not far to seek. *He who heals people like that, takes the whole responsibility and he draws into himself that sick fine substance and that sick energy of that ailment*. He is then

surrounded by black spots, for those who can see, and he then has to take that in and process it. Some people call that a miracle, yes and no, that is miraculous to the people who don't know that world, but to someone who is versed in that, *that is a matter of controlling those fine material processes*. I have had sciatica for three months in the worse degree, and I can assure you, you don't die and you are not sick but it hurts tremendously. In that severe stage it is terrible, the sweat drips off you.'

Remark. To this testimony we add the following. The statue of Our Lady stood for centuries in the chapel where pious pilgrims constantly came to pray. It represents the Virgin Mary. So it shares in her energy, the well-known 'similia similibus'; the equal attracts the equal. The statue was a gift from the pope. The pope, as Peter's deputy, and seated in the 'Holy Chair,' also has a good energetic aura. This is not to say that every individual pope radiates well. History has exceptions. But as a rule, through the prayers of pilgrims for centuries, the statue charged itself with fine energy and radiated better and better. The humble healer hides it here, *but his three-month pain was precisely the result of taking on that woman's ailment*.

And one more thing: Because of *fear of theft*, they recently put the *original statue* of Our Lady safely away and *replaced it with a copy*. This *copy obviously does not have the powerful aura of the original*, so it is no longer suitable for such magical purposes. Presumably the Jesuit community of Kortrijk is not aware of the magical power of the figurine as it was described here and their conception of religion may not be of the dynamic type. Those who inform themselves further and thoroughly learn that such healers can still be found today. Obviously not through official channels. But if you keep your ear to the ground and remain extremely discreet, you will find them. Sporadically.

In this tenth chapter, the question arose in a penetrating way as to whether our time still pays sufficient attention to the power of the supernatural side. We highlight a second aspect of this....

11. The sacraments

Sacraments are also among the power operations of Christianity. Priests are empowered by their ordination to administer sacraments. The Old Catechism teaches us that *a sacrament is an ordained act instituted by Jesus Himself*. We know of seven: baptism, confirmation, confession, the Eucharist, marriage, holy unction and priesthood. These rites have a specific course. They carry within them what the one who instituted them - here Jesus - put into them concerning life forces and corresponding subtle beings.

Even present-day clairvoyants say that sacraments are occult, supernatural phenomena and cause a subtle force effect that leaves its *mark not only on man's 'personality,'* but also and *especially on his 'individuality'.* The occult status of the human being in question thereby acquires a specific characteristic, in contemporary terms an 'upgrading,' something that cannot be erased.

In recent times and after all the commotion surrounding the topic of 'God-forsaken,' some people insist on being *de-baptized.* This is their right. Indeed, one can be removed from a baptismal register, but it is clear that this concerns only the 'natural side'. The supernatural side of the man who wants to be de-baptized, in other words, *his 'occult status,' obviously remains unchanged.* Much more than a symbolic act, therefore, it is not. You can say that you no longer wish to involve yourself with the extra-natural or the supernatural side and that you only wish to take account of the 'foreground' of life. But that is simply not within your power. It will not keep that 'background,' the extra-natural or supernatural side, from continuing to influence you. We can compare this attitude somewhat to man deciding to no longer allow himself to be manipulated un- or subconsciously. The question remains whether he can do that and whether it has any effect. It is a bit like a fish that dives a little deeper into the water when it rains so as not to get wet. That person's unconscious or subconscious is by definition not conscious. And reacting against something you are not aware of is a perilous undertaking. The unconscious tendencies in man continue to let their influence assert itself undisturbed. The Viennese psychiatrist Sigmund Freud demonstrated this abundantly.



A concentrated attention

The administration of a sacrament requires, as with all magic for that matter, that *the priest, concentrate his attention* on what he is doing. If he is absent-minded or distracted, he will not achieve the intended goal. Also, the priest must be a conscientious person and live *'in a state of grace,'* as the ancient theologians put it. Otherwise, a lot of deconstructive beings and energies can be summoned along when administering the sacrament.

Do we relate the latter to our theme 'Godforsaken'. What about **a priest who forces a human being, even more so a vulnerable child, into sexual contact**? Surely it goes without saying that such a person, by the insolence of his act, **cannot possibly live in friendship with God anymore**. The much-needed life force that he himself lacks, he steals from a weaker fellow human being in a particularly brazen manner. Needless to say, he thus comes under a demonic, or worse, a satanic influence. Does it need to be said? Such a person **is totally unfit for the priesthood**. This was already stated initially in chapter four, which dealt with God's covenant with man. Here God shared his life force with whoever maintains his Decalogue, but he withholds it from whoever does not want to know him, from whoever commits **a vengeful sin**. We will explain this further.

And soul without divine life force

Refer again to *1 John 5:16* 'If anyone sees his fellow man commit a sin that does not lead to death, he should pray for him, and God will keep him alive. That is, if his sin does not kill him. **For there is a sin that leads to death, and for this my exhortation to pray does not apply.**' Man is then, as *Psalm 88 (89) :11-13* suggests, only as a 'refaim', as a soul without divine spirit or life force, and in that sense, therefore, as 'dead'. Because of the heinous nature of his act, the Godforsaken priest who commits such evil, automatically cuts himself off from friendship with God. This, as already cited, is the outright application of *Genesis 6:3* where God says, 'That my Spirit, my divine life force, is not indefinitely responsible for man to the extent that he is unscrupulous.'

Only one conclusion urges itself : **such a person cannot possibly still fulfill his supernatural priestly office**. Outwardly he can continue to perform the religious acts, but on the paranormal and supernatural level they no longer share in God's life force. On the contrary. A church government may possibly decide otherwise according to the letter. But the meaning of *his office as a divine force operation remains de facto non-existent*. The energies and beings that grip such a person and control his deeper soul now come from an entirely different angle. The quality of his soul care is analogous to this. And therefore to be shunned. And one more thing: Legally such a crime may already be time-barred, from the individuality of the God-forsaken priest, however, it is quite another story. **It does not expire at all**. The occult status of such a person is quite damaged. We want to explain this further.

What not all clerics see.

Return to the first sacrament, baptism. In his time, and that is centuries ago, a certain Theodotus³¹ said : 'It is appropriate to approach baptism with joy. But, since often *unclean spirits descend with it and immediately acquire the sacramental mark as well* - something that makes such spirits uncontrollable in the sequel - our joy becomes mired in fear out of concern that unclean beings would also descend with it into the baptismal water.'

So much for the text that is very important to us. The writer expresses his concern about unclean spirits gaining access to the baptized along with him, and this if baptism is not administered with the best of care. The writer exposes something - apocalypticism - that much of today's clergy apparently do not 'see. *The older ritual* of baptism also included a prayer that had *an exorcizing, an evil-fighting effect*. However, a certain secularizing tendency in the Church today minimizes the existence of evil and the devil. *And so that exorcism formula was removed from baptism*. But if the devil does not exist, well-meaning believers ask, why are we still baptized, and from what or from whom did Jesus deliver us? Further, what is the meaning of his death on the cross, his ascension from hell and his resurrection? And by extension of all of Christianity? The texts of Peter and Paul concerning Jesus' reckoning with those dark powers from the cosmos then no longer have any meaning at all. All that will fall away. And what is left is only a kind of edifying morality: 'love one another', as horizontally as possible, nothing more. So we get a 'natural' religion, reduced to some psychological and sociological concepts, stripped of any supernatural, and so that, as powerless salt, becomes manipulable. That cannot be the intention. And neither can it be the intention to diminish or undo the power of the sacraments.

Penetrating Spirits

Please mention the following anonymous testimony that took place a few years ago in West Flanders. A couple, whose wife was a teacher and already had three children, had a fourth, a flower of a girl and a perfectly healthy child. At night it slept like a rose. After a time, the mother was even able to resume her teaching assignment. *Then came the day of baptism*. Her uncle, a priest, received the honor. From that day on, the child wept as soon as night set in, until the morning. The family doctor, later the child specialist come to the rescue: 'The child heard too much noise at the family christening party.' Medication follows, but no result. Until, in the end, *a seer was consulted*. This lady, somewhat suspicious because she sees a priest in the mix, then

³¹ See on this website, course : 9.5. Elements of philosophy of religion 1994/1995, Sample 56. Intrusion.

says what she 'feels'. She states, 'You must not believe me, but I radically maintain. I see, when I concentrate on the rite of pouring the baptismal water, *a number of unsavory spirits*, black forms, which, along with the baptismal water, *penetrate the child*. So have it worked on, '*conjured*' perhaps, by someone who can master such a thing. But, I emphasize, work it 'in that precise sense'. The couple fell upon a priest who performed a rite 'in that precise sense'. *From that day on, the girl slept normally again.*

Whoever from all this would decide not to have a child baptized then, is clearly making the wrong choice here. Baptism should not be abolished, but rather revalued. If it is to be effective against evil influences, it seems appropriate *to provide this ritual with an exorcizing formula.*

Possessions are still sporadic in our time, or so you hear, and some recommend that you should also consult a psychiatrist. That doesn't seem like bad advice. All help is welcome. Possessions do not have to manifest themselves in such spectacular ways as shown, for example, in the film 'The Exorcist'. Although that also exists in moments of crisis, possessions can also and even more abundantly *manifest themselves in relentless harassment of all kinds, or in the rape of children for years on end*. You cannot possibly say that such acts are inspired by the Holy Spirit. They are inspired by the underworld. And then the conclusion is clear. However, if you define possession as a striking and spectacular event, then they are indeed less numerous. Incidentally, even if one claims that possession is a rather marginal phenomenon today, a true exorcist friendly to God simply does not know where to start first. The claim by some that possession has practically ceased to occur was laughed off by a number of exorcists. Rather, it was a '*a weeping laughter*'. This term comes from the Ukrainian writer Nikolai Gogol (1809/1852). You laugh because of the ridiculous caricature that shows itself. But something in you grieves and weeps because all that remains of that high idea - e.g., exorcism - is a pitiful and rather powerless caricature. Similarly, you can have a weeping laughter for priests who have forgotten God. That is how immense is the influence of evil in this world. And the chances of this black occult background being noticed are rather small.

A Eucharist, clairvoyantly observed

Next, we mention how the visionary Gizella Weigl senses and depicts the sacrament of the Eucharist in a supernatural way. Her book, *Die entschleierte Aura*³² (The unveiled aura) contains, on the one hand, a painting of what she clairvoyantly

³² Weigl G., Wezel F., *Die entschleierte Aura*, Eching (DL), 1986⁻², 142 and 143.

observed during the consecration during the Pentecost service of the church of Prenzlau, a municipality in the German state of Brandenburg. And a second painting depicts the aura of an Eastern Orthodox church building during the singing of a song honoring the resurrection of Christ. In both paintings, *a luminous aura several tens of meters high, like a gigantic bubble, encloses the entire church building*. In it, in this aura, moreover, all kinds of subtle higher beings situate themselves, directing and amplifying the energies generated. Here, too, the equal, finds the equal. Prayers to the Trinity summon like-minded subtle beings. *Even today*, seers and visionaries who live in friendship with God tell us that, although sporadically, they still perceive such large and luminous auras around church buildings during worship services.

A secularizing direction?

Dion Fortune says in her book *Psychic Self-Defense*³³, that *the average cleric* is not very proficient in the techniques of occultism, and therefore *understands little or nothing about his religious operations*. To her, it remains an open question what influences the priest brings to the altar and what powers he spreads afterwards. She nevertheless expresses in this way a very serious criticism of the *rather secularizing direction the Church has taken in the course of its centuries-long history*. As a result, many questions can also be asked about the training and work of many clergy. Let us also point out that our Western culture passed through '*the Enlightenment*' in the 17^{de} century, a cultural movement that was rather hostile to all that was paranormal and religious and whose influence still lingers, especially through *the exact sciences*. We will come back to this further. Next, let's look at some power operations in other religions.

12. Dynamic power operations in non-Biblical religions.

The Bible states that *God* is the creator and giver of all life force. Therefore, He *does not require sacrifices* at all. He does ask believers *to keep his Decalogue*, his commandments. This was expressed in a positive way in *Genesis 6:3* : If man is conscientious, he shares abundantly in that life force.

In this chapter we will take *a sample* regarding the resolution of life's problems among a *dozen pagan religions or religious practices*. For they most certainly do: in their own way they meet man's eternal miseries. The question here, however, remains vital : what does man himself give in return. The reader who is not at all familiar with the following and rather unusual practices will raise his eyebrows in astonishment. Whence each time the required energy comes, it will also gradually

³³ Fortune D., *Psychic self-defense, a study in occult pathology and criminality*, Amsterdam, Gnosis, 1937, 102

become clear to him. As already mentioned, **religion**, not so much as traditional folk religion, but focusing on the workings of subtle forces and entities, **can be quite complicated**.

Santeria

Reading Migene Gonzales-Wippler., *The santeria Experience*³⁴. The book pretty much serves as a model for what is essentially a pagan religion. Santeria comes from West Africa (Nigeria, Benin) and is the religion of the Yoruba peoples. Many Yorubas were brought as slaves and slave women to Cuba, Puerto Rico, Haiti, Trinidad, and Brazil at that time. In Florida and New York, santeria also spread. In New York alone, this religion has 300,000 followers. Over one hundred million people worldwide are said to adhere to this religion in one way or another. The writer Migene Gonzales-Wippler was a white anthropologist and was raised as a child by a nanny who was a follower of santeria. Santeria is **a syncretic religion: a mixture of superficial Catholicism and West African paganism**. Notice the meaning of the word 'santeria,' 'holy'. Santeria means 'what is sacred'. As in Christianity, the sacred, as increased power, is the object of religion.

A '*deus otiosus*'. Thus, santeria religion has a supreme being called Olorun. This supreme being is not the Biblical Yahweh. For santeria believers, Olorun is the source of all life and life force. Santeria then is apparently a dynamite religion. After Olorun created this world, he considered his work finished and did not further care about the cosmos and humanity. He is still there, but in a distant background. With this, he is a kind of lazy god. In the history of religion, one speaks of a 'deus otiosus,' a god 'on vacation'. The Latin word 'otium' is opposite 'negotium' which means occupation, activity. He is thus an absent god. Work is done in the santeria religion by the orishas, a kind of divine helpers. As lower deities, they control the universe and especially the fate of people. One could compare them to the court council of Yahweh, mentioned in the Bible (*Job 1:6*). For the santeria believers, **Olorun and the orishas are objectively existing but finely subtle beings**. The orishas are also effectively contacted during rituals. Those who are sensitive, those who are mantically gifted, these believers claim, will feel their presence, possibly see them, possibly hear their words. So this religion is far from being nominalistic or rationalistic.

'*Do, ut des*': Gonzales Wippler writes that people need 'ashé' to survive and to solve various life problems. 'Ashé' is the santeria word for fine material life force. Now where does one get this 'ashé'? From those who possess them. These are the

³⁴ Gonzales- Wippler M., *The santeria Experience*, Minnesota, 1992-2.

orishas, the gods. And where do the orishas get this energy? Simply from the sacrifices they demand from the faithful, which are offered to them. The gods want to be favored first, which implies that they do not live in a good relationship with people as a matter of course. Those sacrifices can be, for example, field fruits, a chicken sacrificed, a goat... Once sacrificed to the gods, this food is no longer eaten by anyone.

In addition to their material substance, these offerings also possess a fine subtle energy, the carrier of life force. With fruits it is the aura of the fruit juice. With animals (and humans) it is mainly the blood that carries this subtle life force. It is this life force that the gods then appropriate through sacrifice. *By virtue of their magical abilities, the gods transform some of the subtle life force thus obtained into that kind of life force needed to solve the problem presented to them.* For example, they are asked to heal a sick child, help an unemployed person get a job, clear up a troubled love relationship, find affordable housing, make it rain during a persistent drought... One can see that in each case they are dealing with very practical life problems and that this religion is very close to the needs of ordinary people.

In Latin there is the expression *'do, ut des,' 'I give, that you may give.* Applied here: I, santeria believer, provide you, orisha, through an offering, with the required fine material energy, so that you, orisha, transform some of that energy and use it for the solution of my problem.

Macumba

Macumba is an 'archaic' religion, akin to santeria, which arrived in the Americas, including Brazil, via African slaves, beginning in the 16th century. This religion was enriched with some Christian influences. Delving into S. Bramley, *Macumba, Forces noires du Brésil*³⁵. Note that Bramley in the title of his book speaks of 'les forces noires,' 'black forces,' which sounds far from positive. He had many conversations with 'La mère Marie-Josée,' who is a *'Mère-des-dieux.'* This term is difficult to translate and is usually rendered untranslated. The term 'Mother of the gods,' for example, hardly covers the same content. Clarify the role of a mère-des-dieux. At a 'séance,' a medium, for example a young girl, goes into a trance. The deity - literally - takes possession of her. The medium is then no longer herself, she is possessed by her god. The mère-des-dieux *watches that the gods do not damage or mistreat their mediums too much.* If necessary, she can calm these gods down and call them to order. Thus one understands that a mère-des-dieux must possess very war fine

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

material powers. In this respect she is somewhat comparable to the summoner of the dead of Endor.

According to the followers of macumba, the deity then 'rides' (the French term is 'chevauché, the English term 'raped') the girl. It is considered quite an honor in that culture to be 'chosen' by a deity. *After the trance*, which can last several hours, *the medium is totally exhausted* and also *has no memory* of what occurred during this trance. The believers say : 'she was ridden'. In ordinary language : 'she was raped'. For the believers these subtle beings are as real as an ordinary fellow human being, only they have only a subtle body which, moreover, is not felt or perceived by everyone.

Voodoo

Reading W. Lederer³⁶ , *La peur des femmes ou gynophobia* (Fear of women or gynophobia). Vodoe or voodoo is a religion known especially in Haiti and bears some resemblance to santeria and macumba. Again, a young man or woman is the medium that lends itself to it. A 'loa' or spirit then takes possession of him or her. In the process, *the medium loses all self-possession and is in a trance*, in ecstasy, and is thus no longer him- or herself. *Actually, she is unconscious*. In what follows, we are dealing with a medium who is the ridden by a female loa, who calls herself Erzulie. *She, like all the gods of pagan religions, is demonic*. At times she does good, then evil. Then she undoes the good, or the evil she has caused. In short, one does not know what to make of her. She is, like most gods of outer nature, unreliable. She is characterized by a 'harmony of opposites'. On the one hand, she has an abundance of opulence and wealth but she lacks all goods on the other. She is infatuated with beautiful men but at the same time she devours them. She has an eye for flowers and dances very gracefully to the beat of her beloved songs. She eats the very exquisite food, especially cakes, and ingests the drinks. Repeatedly she laments herself. However wealth and opulence surround her, she misses just about everything and then bursts into tears. If she can finally relax a bit, she stops complaining. Her body seems radically exhausted. She wants to be supported by some strong men. They carry her to a small room and lay her gently on a bed. She falls asleep. Those present remain silent, at most they whisper the necessary words.

This ends the 'ecstasy' and the 'loa' or spirit leaves the young woman. This one is now only patent, no longer latently possessed. But that can, according to the loa's

³⁶ See : W. Lederer, *La peur des femmes ou gynophobia*, Paris, 1980, 276 / 281 (Erzulie, tragique maîtresse). See also on this site : Course 10.3. Philosophy of Religion. The eternal covenant. p.9. The rapture as 'revelation'.

whims, turn back around. The medium needs several days to recover from this tiresome possession. Nevertheless, a medium feels honored to be chosen by the deity. *The 'medium-deity' relationship is clearly that of a slave versus a ruler.* What is almost always forgotten is that Erzulie, from the other world, has 'charged' herself with *the subtle energy of her medium, but also of those present.* Only then can she bestow favors. Most of the energy she has stolen she keeps for herself, in order to provide for herself. This is called 'pagan sacrificial magic'.

Animal energies

Santeria, macumba and voodoo find *the energy required* to solve life problems, on the one hand, in the sacrifices offered to them and, on the other, and on the other hand *in stealing the energy of the mediums and the rest of those present.* Energies can fortunately also be found in a much less brutal way. And this in the world of *plants and animals.*

A lot of medicines have a herbal origin. Thus homeopathy works with vegetable dilutions. One does not treat the biological body, but the subtle body. When the latter is 'healed,' it affects the biological body, which then heals as well.

Instead of working with the energies of plants, this can be done with *energies of animals.* For older cultures, such a practice was the rule rather than the exception. Think of ancient Egypt, where crocodiles and cats were also worshipped for this purpose. Or we refer to the Ancient Greek writer *Herodotus*, who tells us in his *Histories* that in the Egyptian city of Mendes, in the market square, *he saw women copulating with goats*, in public. This, too, 'in the background,' has everything to do with whether or not the spirit or spirits controlling these animals have fine subtle powers. *The healer must then be able to control the spirits that rule over the subtle forces of these animals.* Whoever, as a magician, knows how to come into rapport with e.g. the 'spirit' of the individual snake or, even more so, with the subtle beings controlling the snakes, can also achieve amazing healings with it. We illustrate.

Twadekili

Attilio Gatti (1896/1969), Italian ethnologist and longtime explorer on behalf of the Italian government, traversed the countries south of the Sahara in the early part of last century. Many African cultures in his time were still authentic and not yet 'contaminated' by European civilization. His thirty books and articles, translated into many languages, along with his documentary films and his more than 40,000 photographs have become an invaluable scientific and anthropological resource.

In Natal among the Xosa Kaffirs, he meets *the virgin python priestess, Twadekili*. She has great fame as a healer and lives in her hut with *her partner -- a giant six-meter-long python*. Gatti, in his book *Tam-tams in the Night*³⁷, describes how she heals the paralyzed arm of a crippled Xosa, after the black had been terribly injured in a fight with a lion. In his book *People and Animals in Africa*³⁸ he tells us how *she heals a blind man*. Briefly summarize this last testimony below. Gatti finds himself with Twadekili and the blind man. He tells.

Twadekili got herself a white rooster, muttered a few magic words and then began to write intricate marks in the dust with the beak of the animal. In the process, it seemed as if the rooster became more and more hypnotized and completely under the power of the healer. Then she placed the animal on the blind man's head, where it sat motionless. While saying some magic words, she cut off the animal's head with a knife, dropping it to the ground. The cock's blood began to flow over the blind man's face.

Then Ramini, her helper and successor, brought a dish on which was a thick *herbal mash*. She smeared this *on the blind man's eyes*, which were soaked with *the cock's blood*. Then all entered her hut. The python approached them and raised its head so that it was level with the blind man's head. Then she took a bowl of water and began to address the blind man, first slowly, then with shrill cries. Then she threw the water in the blind man's face and shrieked, 'The python! The python is coming at you!'

The blind man gasped and shook his head, stroking his hand over his eyes and . yep, he opened them. A cry of deep fear followed. He slid to the ground unconscious. The priestess sighed contentedly. The python gently softened and was rewarded with a still-living white goat, which he immediately devoured. The man came out. Alone and dead straight. *His eyes seemed almost normal*; they sparkled and were filled with tears of happiness. 'Umkulu-Mkulu be believed!' said Twadekili. 'Umkulu-Mkulu be believed,' he repeated. And his shining brown eyes looked up at the blue sky, which he had rediscovered.' So much for this unusual testimony by Gatti.

It is as if what he sees and depicts is also *only the foreground* here. But in the background, *the spirit of the healer*, along with the *spirit of her serpent* are at work.

³⁷ Attilio Gatti, *Tam-tams in the night*, The Crescent, Antwerp, 1944, 4, pp. 102, 106, 122, and 177.

³⁸ Gatti A., *Humans and animals in Africa*, Antwerp, De Sikkel, 1953, 177. See also the book : *The 'Homo religiosus*, 4.2.1. 'Seeing' and 'hearing' on mantic .

And all *under the guidance of Umkulu-Mkulu, the supreme being* of the Xosa, the tribe to which Twadekili belongs. To Umkulu-Mkulu is ultimately attributed the healing.

Gatti, as a good ethnologist, *rejects the term 'miracle'*. 'It looks like it,' he says, and he limits himself critically by calling it a *'startling event.'* That is a *nominalistic interpretation*. But it ignores what those who do it, Twadekili, Ramini, the snake, and the blind person undergoing it, say as immediately involved themselves. In another of his books, *Sangoma*³⁹, which he later wrote, Gatti reports that both Twadekili and her successor are deceased and there is no new python priestess. Once again, an ancient and intriguing wisdom has been lost forever.

Note the following. *Twadekili* could not yet appeal to the Biblical God in her healings. Christianization had not yet penetrated that far at that time. So she works with beings and energies that strictly belong to outer nature. Yet it has a sense of a kind of supreme god. One could say with the apostle Paul that she, *who does not know God's law, nevertheless lives according to it and thus becomes herself a law*. This implies that *in her way she lives in friendship with God* and thus largely transcends the harmony of opposites. Here we refer to the text of the pagan goddess Bapuka, in which she and her followers, although not Christianized either, also live according to God's dialogue.

Sai Baba

This well-known Indian guru (1926/2011) claimed to be an incarnation of the pair of gods Shiva and Shakti and has millions of followers in and outside India. However, he was repeatedly accused *of sexual harassment with his followers*. When typing into google the words: 'Sai Baba sex' one gets a lot of 'items'. It overwhelmingly points to a connection between this religion and sexual magic. One finds quite a few accounts on the Internet of people testifying to their unwanted sexual experiences with this guru. Limit ourselves in what follows to one representative sample of a fifteen-year-old boy. He recounts.

Between 1991 and 1993, I went to India three times. From the first time, I was an ardent admirer of Sai Baba because I thought he was God. During my first two trips, I had about seven private interviews with him. During the first of those interviews, *he asked me to take off my pants and underpants*. Because I thought he was good, I did as he asked. He immediately had an oil ready and rubbed the area between my penis

³⁹ Attilio Gatti, *Sangoma*, F. Muller, London, 1962. p. 138: 'I Hate to be so disappointing, but Twadekili is dead. Her pupil (Ramina) died even before she did. What is worse, the whole profession has practically disappeared'.

and anus with it. His followers informed me that it served *to open a chakra*, which is a source of spiritual energy. But I'm not sure that's what Saï Baba was doing. In all my searching afterward, I did not find anything about such an initiation ceremony anywhere. And yet, in each subsequent interview Saï Baba again asked me to take off my pants, during which he then rubbed my penis. He kissed me with his tongue on my mouth. I opened my lips slightly, but kept my teeth clamped firmly together. Still, he pushed his tongue into my mouth. I confirm that what I have written here is consistent with the truth during my interviews with Saï Baba on September 20 and 23, 1999. So much for this testimony.

Of course there are *sexual intimacies* here too. That *is peculiar to a lot of pagan religions*. Without stealing energy from his followers, Saï Baba accomplishes nothing. Those who are informed know this. Those who do not suspect this beforehand and are surprised about this afterwards, naturally find these intimacies 'undesirable' and feel cheated and disillusioned in that religion and its divine leader.

The kumari religion

M.S. Boulanger, *Le regard de la Kumari*⁴⁰ (The gaze of Kumari), brings us closer to the true and sexual nature of this goddess religion. In Nepal, *the kumari is a beautiful, virginal and still very young girl*, usually between three and five years old. The kumari has several duties. She must never bleed. That would mean a loss of fine material life force. She must not touch the ground for the same reason. Her energy might be lost in the earth. On grand religious occasions, the kumari is carried around the capital Kathmandu in a palanquin. She must almost always stay in the protection of the palace. Before such a girl is elected as a kumari, she undergoes a series of magical rituals unknown to us. Once 'approved,' *she is a mediator, between the goddess Taleju Bhavani*, who represents the goddess Shiva, *and the reigning king*. One really imagines it : a king in Nepal today does not rule unless by virtue of a little girl presenting a non-Biblical Mother Goddess of high rank. Which means that what we call 'the sacred' nevertheless has aspects that are very difficult for our Western thinking to understand.

As this was the case with the story of Odysseus in chapter 7, we know another *sacred conception of kingship*. This kumari remains in the royal palace until the day she first has her period. Until then, the goddess takes possession of the girl and gives this child a portion of her divine energy. That energy, in turn, she passes on to the king. How this works is secret, but it is clear that *this transmission has a sexual*

⁴⁰ M.S. Boulanger, *Le regard de la Kumari* (Le monde secret des enfants - dieux du Népal), Paris, 2001, 196.

aspect. The monarch is thus provided with the required 'extra-natural' powers to rule. One can compare this somewhat to the previously cited relationship between Abishag and King David. Abishag gave part of her abundant subtle energy to the king without, however, depriving herself of it. Abishag and the king always remain themselves. There is no question of any possession at all. It is different with the kumari. The young girl remains 'in the service,' that is, 'in the grip of' the goddess until her first period.

Emperor Akihito and the sun goddess.

It will be remembered that Japanese Emperor Hirohito⁴¹ (1901/1989) enjoyed divine status in his country. After World War II, however, he was forced to renounce this by the Americans. He was then no longer a 'god on earth,' but a mere mortal who had to comply with the new constitution. This stipulated that his position would still be only symbolic. After a one-year mourning period following his death, his son Akihito ascended the throne in 1990. This ceremony included an ancient ritual, the 'Daijosai,' or the great sacrifice of rice. The newspaper *Het volk*⁴² reported on this event what follows.

Senior guests from 158 countries, including the Belgian royal couple, will witness Crown Prince Akihito ascend the chrysanthemum throne in Tokyo today (note: Nov. 12, 1990) as 125^{ste} Japanese emperor. (...) It is the first time a Japanese emperor has come to power under the dictates of the modern constitution promulgated in 1946. According to the Daijosai, the new emperor will spend the night alone with the sun goddess Amaterasu. Akihito will take a bath at the start of the ritual, don special robes and make his way to a temple in the garden of the imperial palace. In complete seclusion, he will offer rice wine to the eight hundred shinto gods. Thereupon **'the new emperor unites spiritually with the sun goddess'** according to a cautious formulation by shinto experts. The less reverent New York Times calls a spade a spade, stating that the new emperor is simulating **'sexual relations'** with the gods.

However, the secret event may not be that simple either. In fact, the mystery surrounding the 1,200-year-old ceremony makes it impossible for anyone to figure out exactly how it works. During the vigil, the heir to the throne undergoes **a metamorphosis from male to female**. During this phase, at that stage, **he is fertilized by the gods**, upon which he is reborn as an immortal, three hours before dawn. According to tradition, he thereby becomes a god himself. This completely violates the constitutionally mandated separation of religion and state. A government

⁴¹ See also on this website, the book: The 'Homo religiosus,' 11.3.2. The gods demand sex.

⁴² *Het volk/Dng.*, 12/11/1990, 4.

spokesman could only state in this regard in Tokyo that the government 'has no right to comment on whether the emperor thereby acquires divine nature or not.' So much for the newspaper.

This religion, like the kumari, involves the fine material force generated by **an erotic ritual**. This can be performed in thought, but also physically if necessary. All real mythologies refer to a primordial couple who, through a form of sacred marriage, conceive 'all being' and give or should give to the king or emperor the requisite intangible energy needed to fulfill that administrative task. Point out the similarity between the kumari ritual and the Japanese 'Daijosai. Since the primal pairing involving the kumari and Emperor Akihito is situated **in the 'extra-natural', the demonic caveat remains** valid here. With such gods, one never knows....

'Capacocha' : The 'royal sins'

We already established that pagan gods demand energies from their believers through various sacrifices, or directly from the mediums who then leave them totally exhausted. But it can be much worse. **Central American Incas sacrificed unimaginably many children to their gods**. In this process, the heart was cut out of the body very quickly and with surgical precision. It had to be offered, still beating, to the gods. Patrick Tierney, *The highest altar*⁴³ (*The story of human sacrifice*) relates how the Inca princes believed that they sought to atone for their sins, and those of their families, through the sacrifice of specially chosen children. They spoke of a 'capacocha,' **a sacrifice of an Indian child to atone for the princely sins**. We recognize in this the 'do ut des'. I, king, offer these children to the gods, so that the gods will neutralize all the calamities that I bring upon myself by my crimes, and give me a prosperous life.

We are February 1954, on the snowy, icy summit of Mount Plomo, a mountain in the Andes, Chile. Two mountaineers discover at 17,716 feet, more than six thousand meters high, an entombed child, with all the regalia of the Incas. Given the child's beauty, they thought it was a girl. Later it became clear that it is a boy, 8 to 9 years old, a colla Indian from around Lake Titicaca a little further away. The children were given a religious message. **The sacrifice of their lives established well-being and prosperity for the entire Inca Empire**. The little boy may have first been inebriated with 'chiché,' an intoxicating drink.

⁴³ Tierney P., *The highest altar (The story of human sacrifice)*, New York, Viking Press, 1989, 24/41 (The Inca child). See also the book : *The 'Homo Religiosus,'* 8.2.3. Soul matter take .

In the XVI century, Cristobal Molina, an abbot in Cuzco, southern Peru, had conversations with Inca shamans. According to the content of these conversations, the Incas sacrificed large numbers of carefully selected children. They were at most about ten years old, of nobility, in good health and *exceptionally beautiful*, like the plomo boy found. This beauty is considered *the outward sign of their energetic and benevolent aura*. Such was the case with Abishag of Shunem. We know by now that in these pagan religions, killing and sacrificing a child was not considered a crime, quite the contrary. Biblically, of course, it remains a very different story.

A 'pokto' shows its power.

Summarize, what the missionary E.R. Huc⁴⁴ writes about his journey to Tartary, Tibet and China, between 1844 and 1846.

'Yes, tomorrow is a great day. *A lama-Pokto* has spent days preparing for this through fasting and prayer and will now show his power. *He will kill himself, without, however, dying.*' We immediately understood what a repulsive ceremony made all those Ordos Tatars gather. A llama would cut open his belly, take out his intestines, lay them down before him and then put them back in place and 'heal' himself. He would become back as before. Such a horrible spectacle is something quite common in the Tartar Lama monasteries. (...)

On the spur of the moment, the Pokto suddenly lays aside the cloth in which he was wrapped. Then he yanks off his belt, grabs the sacred knife *and slices open his abdomen, top to bottom*. Blood splashes to all sides. At this gruesome spectacle, the crowd throws itself to the ground. *Questions are asked* the savage, about the most hidden things, about future events, about the fate of some people. The pokto answers all these questions, and his words are accepted by all *as speeches of God*.

Once the pilgrims' pious curiosity is satisfied, other lamas begin to pray. With his right hand, the pokto catches the blood that flows from his wound. He brings it to his mouth, blows on it three times and then throws it into the air with a loud cry. Then he strokes his belly with his hand and everything *returns to the way it was before*. Nothing of that devilish operation can be seen anymore. He is, however, fatally tired. He folds his cloth again, prays very softly for a moment and then everything is over. The crowd disperses. So much for this testimony.

⁴⁴ Huc E.R., Souvenirs d'un voyage dans la Tartarie, le Thibet et la Chine pendant les années 1844,1845 and In. 1846 translation: Huc E.R., Dwars door Mongolia, 1953, Nijmegen, De koepel, 202-203.

For Westerners, it is an alienating sight. Huc uses words like 'repulsive,' 'hideous,' 'horrific,' 'savage,' 'devilish'.... He, as a Western missionary, is not familiar with such practices and sees only the foreground. From the occult background, from the point of view of the Tibetans, it is an exceptional feat of magic, *but also of exceptional courage and self-sacrifice*. By hurting himself in this way, the pokto detaches from his body, and he leaves the. Temporarily freed from the limitations of his physical body, of time and space, *he becomes clairvoyant*. In that state he is much better able to give counsel to the faithful. Thus he becomes *a kind of oracle*. He gives a mother a precise answer to her question of how to cure her sick child, or what a crippled man must do to be able to walk again, how marital problems of an attending couple can be solved, how a disease among cattle can be fought.... In short, *how to meet those eternal miseries of the people*.

Th. Achelis⁴⁵, characterizes this temporary stepping out of one's own body as a form of Apocalypse, of 'revelation. He phrases it as : 'That wonderful state of being outside oneself, in which the mortal man becomes a vessel of divine powers, so that he or she can, for example, see into the future or cure diseases.' For those who are familiar with the phenomenon of 'out of body experiences,' it should be clear that not every out of body person thereby becomes 'a vessel of divine powers'. *A very long preparation*, a particularly detached way of life, penetrating and vigorous prayers to obtain accompanying deities in this life-threatening experiment precede the attainment of that consultative state, and ... *one has to like people very much*, after all, to want to assist them in this particularly painful way in their so many life problems. As unusual as all this may be for a Westerner, one cannot possibly call it 'diabolical'. For Tibetans, such an event, in which a lama will kill himself, without, however, dying, is indeed a great day.

A terrible disease

Summarize this text by Attilio Gatti, *Mystical Africa*⁴⁶. Four men carried on a bed *a boy about twelve years old*. A ravenous illness had left the child looking like only a *skinny skeleton*. They laid him on three boxes placed back to back, just next to Sheikh Abd-el-Khadek's prayer rug. Meanwhile, an insanely loud drumming sounded. The sheikh made some hypnotic movements over the boy's head and recited a prayer. This apparently had a hypnotic effect on the boy. An aide of the Sheikh then pulled the middle box out from under the boy. He remained lying stiff and motionless, head on the first box, feet on the last. *Then the Sheikh took a large Berber knife. With a quick,*

⁴⁵ Th. Achelis, *Die Religionen der Naturvölker im Umriss*, Leipzig, 1909, 36ff. See also on this website : course 10.3. Philosophy of Religion. The eternal covenant. p.7., The soul journey of an Indian.

⁴⁶ Gatti A., *Mystical Africa*, Amsterdam, Meulenhof, 27.

pinpoint cut, from the belly to the throat, he opened the boy's body. It gave a sound like a piece of cloth being torn in half. Blood gushed from the body. Then the Sheikh's hands disappeared into the opening of the body. I heard a scream next to me, full of agony. But I could not tear my eyes away from the Sheikh and from that motionless, bleeding body on the coffins. *The sheikh's narrow, brown hands* emerged from the wound. *They cupped something reddish*, which was still attached to the body with some purple 'cords'. The drums were silent. It became frighteningly quiet.

The Sheikh now prayed aloud, his face facing the sky. Meanwhile, he caressed *and massaged the little heart*. How long it lasted, I do not know. Finally, those hands with their precious contents put *the heart back in place* and moved imploringly over the wound a few more times. The bleeding stopped. *The cut closed*. The drums again made a deafening noise. *The boy woke up*. He looked with wondering eyes, without fear or pain, rubbed them and then looked at the Sheikh. A warm, grateful smile crossed his countenance. He stood up, looked around, and walked toward a veiled woman while calling out 'mother'. Then he threw himself into her arms.

Gatti was moved. The scar was easy to see, from the chest to the throat. Then the world revived. The music died away. The spectators sat like statues, exhausted, dusted and sweaty. They stared into space with absent eyes. *Gatti felt a deadly fatigue*. He moved his limbs. They hurt him, as if his blood had stood still for hours, days, years, or centuries. *A bursting headache* thudded behind his eyes. Under the boxes was a pool of blood. And on the prayer rug beside it sat a kneeling, *exhausted to death, Sheikh Abd-el-Khadek*, thanking the sky god. So much for this abbreviated story. The fine subtle energy required to perform the operation required to perform the operation here came *from the beings contacted by the sheikh's prayer, but also clearly from all those present*.

The argia spell in Sardinia

Ch. Keysser, *Aus dem Leben der Kaileute*⁴⁷ (From the life of the Kaileute), writes about his stay with the Kai. These are pygmy Melanesians, small in stature, who live on the northeast coast of New Guinea. *The soul*, according to the Kai, after death, apart from *its subtlety*, has a second characteristic. *It can change shape*. After the death of the biological body, another kind of soul-death follows. Man's soul lowers in level. She becomes an animal soul, then insect soul, and if need be, even that level dies. *That rank or level lowering makes the soul disappointed*. And also enraged. For the Kai, the anger of a dead person is one of the causes of fear of a deceased person.

⁴⁷ Keysser Ch., *Aus dem Leben der Kaileute* (in Neuhaus, Deutsch Neu Guinea), 1911.

This claim may seem absurd, yet it is about a diffused phenomenon. This is evidenced by, among others, Clara Gallini, *La danse de l'argia. Fête et guérison en Sardaigne*⁴⁸ (The argia dance. Celebration and healing in Sardinia). Writer discusses an ancient, non-Biblical exorcism that still existed in Sardinia until last century and was known around the entire Mediterranean as 'tarantism' or 'tarantulism. At its root is **the bite of a spider**, the 'latrodectus tredecimguttatus, which causes painful poisoning in humans and is also difficult or impossible to cure. One can attempt to treat the bite and subsequent inflammation medically, but this proves to be largely insufficient. For the ancient Mediterranean cultures it was clear that this was more than a biological phenomenon, indeed that it had an occult background. We will clarify.



For popular man, **the spider was inhabited, indeed possessed** by an 'argia' (plural: arge) by **the soul of a human being** who had lived badly and was therefore relegated **to the underworld** after earthly life. Embittered because of their poor living conditions, such souls do not grant people on earth the happiness they themselves lack. **So they avenge themselves by animating such spiders and inducing them to bite humans.** Through this wound, they then appropriate the life force of the one who was bitten, the life force they hardly find otherwise in their miserable situation.

The folk man knew: **how to get out of the grip of such evil beings**? By making them **favorable**, by giving them energy, and that **energy was that evoked by sexuality.** The villagers then held carnival-like feasts, during which they uttered a lot of sex talk and, moreover, displayed rather sexual and obscene scenes. Think, for example, of the carnival celebrations in Rio de Janeiro, Brazil. Women, for example, held up their skirts. This somewhat calmed the evil souls and once they were satisfied, they partially and temporarily loosened their grip on the sick person, who then seemingly recovered. And this until the evil soul found that it needed another dose of extra

⁴⁸ Clara Gallini, *La danse de l'argia, Fête et guérison en Sardaigne*, Verdier, 1988, 225-229 (// *Ballerina variopinta*, ed. Liguori)

energy and inspired the spider to bite someone again and make them sick. But the disease could also re-emerge without the spider having to bite. The by now so familiar 'do ut des'. One recognizes in this low level and erratic behavior the unpredictability of the entities of the extra-natural level. The evil soul first causes the illness, but once satisfied, it loosens its grip and is at the same time the remedy. The writer Gallini even says : 'it is the only remedy'.

By committing such sexual rites - sexuality fuses and strengthens energetic bonds - one does *achieve a provisional healing* but after a while the causers claim part (if not all) of the life force of the people who conjure them, in order to sustain themselves energetically. For every act - especially of that nature - demands the necessary and sufficient life force. Thus in the end - after his death, if necessary, he remains infected by the ailment for centuries - the sick person is worse off than in than the beginning. Without an appeal to high Trinitarian energies, no final healing is possible here. This is the reason why the Episcopate in Sardinia is so dismissive of such pagan 'exorcisms'.

Sexuality as source of occult life force

A constant with a *lot of pagan religions* appears to be the harnessing of *sexual energies*. For these religions, this has nothing to do with pornography; it has to do with life force. In India, for example, copulating couples are depicted in a number of temples. Many a Western European might state in a spontaneous reaction that this is nothing more than banal pornography. And yet the people on the ground would be shocked by this particularly disparaging judgment. For them, it is about a sacred act : the glorification of the sacred life force. And this is concentrated pre-eminently in the reproductive organs. They indeed transmit that life which is so mysterious. *What seems like 'sex' to a profane Westerner becomes a high religious act to the local believer* : the veneration of the sacrality of life. Indeed, one must share their religious presuppositions - not ours - if one is to understand what they - not we - mean by those depictions. If one does not, one condemns oneself to misinterpretation. It is indeed a use of sexual energy, not an abuse of it.

'By their fruits ye shall know them'

The questions that apply in all the examples given are of the following nature: Who exactly, what entity, spirit or deity is presenting itself, and of what nature are the energies these beings represent. *Are they healing or not?* That distinction of forces, the nature of the intangible energies, is decisive. 'By their fruits ye shall know them' the Bible emphasizes. If a religious experience, e.g., a healing, increases the misery in creation, it may be as splendid as that, it is ultimately negative. If, however, it reduces

the 'evil' in the world, then it has a good chance of being not only extra-natural, but rather supernatural, that is, strictly divine, and emanating from the biblical supreme being himself, the Holy Trinity.

With the this twelfth chapter we wanted to show that *the magics of nations*, to the extent that they have not yet been supplanted by Western civilization, are still *highly actual and effective*. Yet what makes our civilization conspicuously distance itself from them and rarely take the religions of other peoples seriously? We search for an answer.

13. Science and subtle matter.

We read the newspaper *The Standard*⁴⁹ of Nov. 5, 2012. Following a dispute with one of its employees, the Catholic University of Leuven, Belgium, states, 'Whoever works at a university must subscribe to the standards of scientific work. *Anyone who runs a website stating that you can be cured of a congenital heart defect by the laying on of hands does not belong at a scientific institution.*'

Going into this. Something becomes scientific if it meets a number of scientific criteria. For example, an experiment must be repeatable and verifiable by other scientists. Which means that one is limited to sensory data or, by extension, to all kinds of instruments that can make a given thing sensory perceptible anyway. *Data that exceeds this sense are then outside the domain of science*. But this implies that science does not encompass the entire domain of reality, but only that part which conforms to its axioms, and that part which can be studied sensually. In other words, it is a partial science.

Science does not encompass all of reality

The presuppositions of science indeed do not allow, for example, a causal connection between the laying on of hands and a subsequent healing. *The real question is whether this means that the healing must be denied. If science would do that, then it must provide conclusive scientific proof that such is impossible even outside its domain*. And as long as that proof has not been provided, its statements on the subject are *merely opinions* among other opinions, nothing more. So the possibility that factors other than scientific ones are at work is not excluded a priori. Science judges whether something is scientific or not, whether it satisfies its axiomatic. Science does not judge whether or not a fact exists in the totality of reality.

⁴⁹ See http://www.standaard.be/artikel/detail.aspx?artikelid=DMF20121104_00357623

An ideology?

Does science, with its limited axioms, nevertheless make an **ontological judgment**, it makes an **unreal leap** and falls into an **ideology**, into 'a method' that falsely imagines itself as the only valid one. In short: science is extremely precise but limited. It does **not encompass all of reality but only a part**, its part. Were we to continue to reason in its ideological form, this would mean that all the paranormal, all the religious workings of force, all the laying on of hands and all the magic would simply be denied the right to exist. What remains of Jesus' miracles, his suffering and death, his descent into hell, his resurrection and ascension remain if the standards of scientific work are to be subscribed to here as well?

As mentioned earlier, Paul refuted this nominalistic view and said that he spoke as an eyewitness. What then remains of the many testimonies of the magics of nations? Many a believer will say that then what is left of 'religion' is nothing more than a horizontal psychological, sociological and folkloric event without the slightest force, without any contact with a reality that transcends man.

For a number of employees at the University of Leuven, the laying on of hands is apparently out of the question. Perhaps, then, this also applies to all paranormal force effects emanating from a dynamic religion. But then one could just as well go ahead and say that the god behind this is equally powerless and unreal. Then, however, it seems that **that traditional Catholic university has evolved into an institution of unbelief.**

Science and chance

That chance would play a profound role in life is accepted by a number of people, but strongly refuted by another number. Let us address this for a moment. Let's start with an example. **A train** travelling at an average of 100 km per hour will, if it runs normally and after one hour of running, be 100 km away from the place of departure. **This is predictable and therefore not a coincidence** at all. Broaden this simple example with a second one. Imagine a **block of ice** breaking off from a glacier at the North Pole and starting to drift into the ocean. Now, if we have all the necessary and sufficient data, *we could calculate its trajectory* from the breaking off of the glacier until it is completely melted. We think about its weight, the direction of the wind, the salinity of the water, the temperature of the ice, the water, the air, the wave current, the earth's rotation, the position of the moon, etc.

Let us, together with the iceberg, likewise have a ship depart, say in Southampton, on April 15, 1912, and call that ship **the Titanic**. We can also **calculate**

the route of this ocean giant if we again know all possible factors: the power of the engine, the wave currents, the weather conditions, the position of the rudder, the course to be taken from departure to final destination, and so on. We can call the collision of the ship with the iceberg a coincidence. We do so then because from *our limited point of view* it really seems to be *a coincidence*. Indeed, we do not have all of the required data.

Objectively, beyond our knowledge, all of these do play a role. Those who would have all this information at their disposal, but that is rarely given to a human being, notice *that the collision had to happen*. Therefore, in the totality of reality, it is not a coincidence that it ended disastrously, but a necessity. Just as the train in the first example had to arrive on time. However, we call the collision a coincidence because, from our very limited point of view, we do not know all the necessary and sufficient conditions that led to the collision. Thus, a coincidence appears to be an interpretation of ours, to reflect a concurrence of circumstances unknown to us, but *is essentially a determined process*. Objectively, ontologically, viewed in the totality of reality, coincidence therefore does not exist. Practically speaking, however, there are so many, so incredibly many elements, known and unknown, that act upon us and have an influence on our way of being and on our actions.

Science and fairy tales

A story is the theory concerning an event and requires at least two successive events. Thus: I went there and saw her. Thus, fairy tales are one well-defined type of story. In them I can tell, for example, that *a fairy transformed the pumpkin into a carriage*, and turned some mice into horses, which could pull the carriage. Finally, the clog girl was also transformed into a princess. If we look at this *rationally*, there is *no element that explains* how all this can happen. It all happens purely by *chance*. Now when world-renowned biologists explain life and the various stages of evolution as an accidental event, that is analogous to the 'explanations' of the events in our fairy tale.

An inorganic nature has within it no factor that can lead to the emergence of life. Those who explain the various phases of life as coincidence are telling us a story with a fairy tale nature. From an inorganic nature it is impossible to explain life. From what is lower does not naturally come the higher. If one sticks to one-sided knowledge, or in the case of the Titanic, to a single course and disregards all the others, then one can say that there is chance. This then has to do with the limitedness of our knowledge. But in the totality of reality, metaphysically, as integral knowledge, there is no pure coincidence anywhere. *Everything has its objective reason* anyway. Yet

given the enormous complexity of life, we rarely know that reason. We simply have too little information for this.

Reducing what is more to what is less.

When science with its limited axiomatic 'explains' religious facts, it reduces what is higher to what is lower, or what is more to what is less. E. Wilson, *The Foundation*⁵⁰, gives us an extreme example of such a reduction from 'more' to 'less.' Basis of all reality for him is the hard natural science. From this he derives chemistry. From chemistry he derives biology. From biology he then derives the humanities. And this includes philosophy, art, culture and... religion.

From the point of view of traditional philosophy, this extreme form of nominalism is rather the world upside down. In such a reductive view, the higher is merely the result of exclusively lower and material processes. But that then has the characteristics of a fairy tale. *In that view one can 'explain' humanity, love, religion ... as mere movements of cells, neurons and atoms.* If one can still call this an 'explanation'. Compare it a little with someone who claims to know everything about love because he has mastered the techniques of sexual positions, but hardly has any inkling of what it means to really love someone.

Those who swear by such supreme natural science find no place for the religious, understood as experienceable force effects. If *hard science today becomes the standard* for determining what is real and what is not, *then the paranormal and the supernatural are labeled as irresponsible*, and believers are rather ridiculed as someone who is not quite with the times.

A lot of patristic and scholastic thinkers will talk about a betrayal and a contradiction with such a development: they will greatly regret *that it is precisely a Catholic university that seriously invalidates Christian thinking.* And perhaps traditional thinkers will much rather refer to *Matthew 7:15-20* where, as already mentioned, the evangelist talks about the only principle of logic that Jesus recommended: 'By their fruits you will know them.'

Hypothesis, experiment, verification or falsification

Let us, those who claim to be able to lay hands on people to heal them, do their work quietly, and judge afterwards and according to the results obtained. Do we stick to a hypothesis, an experiment, and finally a verification or falsification of that

⁵⁰ Wilson E., *The foundation, On the unity of knowledge and culture*, Amsterdam, Contact, 1998.

hypothesis. This does not seem so illogical to us. With a worldview that leaves room for the existence of a subtle matter and a dynamic conception of religion, the limits of hard science are greatly exceeded. *For our Western enlightened culture, however, questioning its overly materialistic assumptions remains a difficult task.* Precisely because of this, it denies itself the empathic attitude required to enter the realm of religion as a force.

What seems less is more.

And yet, a number of thinkers claim that there is something in the sciences that nevertheless transcends the material level of reality. They point here to *the objective existence of physical laws.* For example, the pendulum had long obeyed a law when G. Galilei (1564/1642) discovered the relationship between the pendulum's motion, its length and its fall acceleration, and recorded it in the pendulum formula. He did not invent the formula, he discovered it. Similarly, the planets had been moving for an eternity according to the laws established by J. Kepler (1571/1630) described in 1609. Similarly, apples have been falling from trees since time immemorial according to the laws of gravitation described by I. Newton (1642/1727) and which A. Einstein (1879/1955) completed in 1915 with his general theory of relativity. Indeed, the curious thing about laws is that, once formulated in unison, they formulate correlations of laws that exist objectively, entirely outside the subjective minds of men. In other words, even without a Galilei, a Kepler, a Newton or Einstein, indeed without even humans existing, the attraction between objects will show itself in accordance with the formulas they discovered and described. *Laws are valid,* somewhere in the totality of reality they exist anyway, *and this independent of the fact whether anyone knows about them or not,* thus completely outside the subjective consciousness of man. According to some thinkers, this shows that science too has points of contact with what transcends material nature and what can be counted as belonging to the domain of the extra-natural. In this respect, one can say that what appears to be less is actually more.

With this thirteenth chapter, we wanted to emphasize *that science and religion each have their own terrain.* A form of science that makes religious statements oversteps its territory and condemns itself to an ideology.

14. God's judgment.

Religion has its own method of testing its validity, and that is by checking the result of its actions. For centuries the method has been called the 'judgment of god.' We write the term 'god' here with a lower case because it does not refer only to the

Biblical God, but also refers to the gods of pagan religions. We have already referred to that expression several times. **God has given his creation a far-reaching autonomy.** But **also a code of conduct, the Decalogue** or the Ten Commandments. Man is free to live by it or not. It is a freedom of ability, but not of permission. If he misbehaves, and if he succeeds in escaping worldly sanctions, then perhaps he can benefit from it throughout his life. But, as already cited, life has a foreground and a background. The foreground may show him, by his own standards, a successful life. The background hidden from him, however, reveals a very different story. In the depths of his soul, a **'judgment of God'** gradually, yet ever more powerfully, intrudes. And at a certain moment, when the limit has been crossed for God, the roles are suddenly reversed. Then God asserts his judgment in all its severity and man is presented with the bill for his wrong behavior. This may already be the case **in the course of earthly life,** but outwardly it definitely comes **at the individual judgment** of that man, immediately after death.

As we mentioned at the beginning of this text, such a god-judgment is not an exclusivity of Christianity. Just about all religions around the globe are familiar with it. Those who commit gross errors will have to answer for it. The Bible, *Book of Wisdom 4:19* puts it this way : 'When the judgment of their unscrupulousness begins, they will appear full of terror, and their crimes will expose them as guilty. And this in the face of those whom they oppressed'.

The sick person does not heal...

Let's take a contemporary seer who lives in friendship with God. At that high level of clairvoyance, such a person is confronted directly with the sphere of God's judgment. It is immediately a form of revelation, of Apocalypticism. Take, for example, someone who is gravely ill.

The physician or specialist examines the sick person according to his experience and according to the relevant scientific knowledge, and tries to cure his patient. Usually with success.

But look, this sick person is not healing as it should by the book. Perhaps the cause is not directly medical, but the illness is a result of a deeper, psychological problem. So **psychological possibly psychiatric treatment follows.** And this can be successful. For example, there is a case where a young woman developed paralysis in the legs, and no cause could be medically established. After psychoanalysis, it turned out that the woman was forced into a marriage against her will with someone she did not love at all. Something, some kind of logic, hidden deep in her unconscious

soul-life had made it impossible for her to 'step to the altar' to bless the marriage. Once that truth had penetrated her consciousness, the engagement was broken and she healed quite quickly. Not every psychoanalysis is so successful.

And psychoanalysis does not cure our sick either. So he turns to **someone who can work with a pendulum**. As may be known, the pendulum, like any dowsing practice, is a kind of unconscious amplifier of that which the sensitive person, intuitively senses. According to his knowledge and experience, the man refers to some herbs that usually lead to healing. But see, our sick person does not heal from these either. So there must be more to it. Let us add the following: magnetizing, the use of the pendulum and divination are not an art that one simply learns like other techniques of a purely profane nature. This is not mentioned in almost all the manuals. Those who practice them without Trinitarian prayer situate themselves in the extra-natural with all its dangers. Sacred-minded people warn that one does not know what one is doing when one ventures outside the realm of God into mantics and magic.

A form of original sin?

What has not been brought up so far among these three methods, the medical, the psychological and the divining, is what is called '**the judgment of God**' and what has been called, especially since St. Paul, 'a form of original sin'. Why the specification 'a form of original sin'? Because it is an individual guilt, not a collective one. It is sometimes suggested that the sin of the first human couple, Adam and Eve, weighed 'collectively' on all human beings. And that is not what we mean here. Our sickness may involve a personal transgression.

A recovery from error.

We continued his story. A qualified seer confronted with this problem might suddenly get an image, **an association** where he 'sees' that that sick person committed **a murder** in a previous earthly existence. That past transgression still works in a subtle way into the present existence and expresses a lack of God's life force as *Genesis 6:3* puts it. Our sick person has too little energy, too little subtle life force to maintain his health even at his still young age.

At the onset of new incarnation, baptism does remove the principle of guilt, but, according to older theology, not its consequences. Indeed, **those consequences must first be seen and repaired before our sick person can be healed**. The fault will someday have to be paid for with a similar punishment. If this does not happen as described above, all possible healers will find that, for some mysterious reason, the therapy fails

where, in other cases, it usually succeeds. Indeed, God-friended seers tell us that with the expiation of evil even the final healing is not yet complete. The forgiveness does not succeed as long as the victim does not also forgive the offender his wrongdoing. Only then, for the Trinity, the giver of all life, is the transgression definitively forgiven and the offender can live again in friendship with God.

The 'association' established in a clairvoyant manner provides *the key to the correct diagnosis here*. However, one can either simply not 'see' them or one can 'see' them yet not as the solution of God's judgment. Indeed, one must be empowered by God to do so. That is the 'charism,' God's life force that this seer may possess. This is thanks to an excess of goodness from God at the service of a suffering fellow human being.

A great injustice

Refer here to Chapter 9 and Dion Fortune's revenge demon. They had helped someone at the cost of considerable financial sacrifice. This one did her a great injustice afterwards. *Her revenge demon led to the creation of what is called in magic an 'artificial elemental*. A subtle wolf thus came to life. Fortune was sensitive enough to see the subtle result of her revenge thought come into being. She was filled with horror for what she had done. If she wanted *to undo this evil*, she must, on the one hand, *let go of her resentment and anger, and truly repent*. And on the other hand, she must gradually absorb the beast back into herself. Once the umbilical cord between herself and the wolf is broken, this is no longer possible and the animal has become an independent being. This means she must act quickly. In this sucking up, she relives all thoughts of revenge, but in doing so, she must control that anger. She must be stronger than the animal. It succeeded. She concludes: 'Finally, I was myself again, only bathed in sweat. As far as I know, this was the end of this history'..

We also note that Fortune operates only in an extra-natural way. *Of any appeal to the Biblical supreme being one finds hardly a trace*. If one knows that in a distant background, some form of demonism is always possible, then her method raises questions. She must therefore have realized that *that whole history was perhaps not quite at an end*. And in searching for the deeper, occult cause, hiëro-analysis⁵¹, it is called, this indeed proved to be the case. She thought she had been wronged greatly by someone whom she had helped greatly financially at the cost of great sacrifice. *But clairvoyantly it turns out that she herself, in a former earthly life, had done this person a great injustice*. That very detail was hidden from her otherwise sharp

⁵¹ On this website, tab: courses, see course 5.5. and course 6.2. : Introduction to hiëro-analysis.

analytical mentality, by her having to right this injustice. Surely this whole story shows that it is incredibly important to keep our thoughts under control at all times.

We see that the deeper cause of the problem, both in the sick person who does not heal and in Fortune, lies with them. However, it is abundantly clear that one can also suffer in this world without having any fault of one's own. Anyone who informs himself even in a minimal way about the methods of 'black magic' knows that one can burden one's fellow man with a heavy spell. Yes, one can even do it to someone unknowingly. This was expressed, among other things, in *Psalm 19 (18)*: 'Who, Holy Trinity, is aware of all faults. Purify us in every case from unconscious evil'. **People can be sick because of their own mistakes, but equally because of the mistakes of others.** So refrain from overly frivolous judgments. And leave such deeper apocalyptic insights only to those who are biblically inspired about it. The more one goes into a person's life history, the less inclined one is to condemn, because then you see how hard the struggle of humanity is.

Purge us of unconscious evil.

The relationship between personality and individuality shows that a person can appear very heavy in his occult stature, but can be quite a pleasant person in the present incarnation. Thus, committed with the best of intentions, he nevertheless continues to **unconsciously steal energy** from his fellow man and even cause mischief around him. Seen from the present incarnation, this is **tragic**. Viewed from the red thread that connects many incarnations, **it is judgment working itself out**. But it can also be reversed. A person can possess an almost flawless individuality, yet commit a significant misstep in the present life. Given a long and almost faultless past history, he will still retain a predominantly good appearance. Think of the good murderer who was crucified along with Jesus. He expressed his regret to Jesus and told the third crucified man that although they were both criminals, Jesus could not be blamed for any evil at all. To which Jesus answered him that after his death he would be with Jesus in paradise. Or do we think of Paul, who first persecuted Christians and then became an apostle. What reasons are at play here is really beyond us human beings.



Pedophile practices

Back to our big theme, 'Godforsaken'. It seems like a lot of pedophile practices, inside and outside the church, are also related to **stealing the occult life force**. Juveniles are occultly very vulnerable; their subtle energy is still untouched. Which makes them ideal victims. People who stoop to such degrading practices, even if they have a religious status, show by their act that **they are lusting after energies that they themselves apparently do not find in their religion**. If this happens within the church, **it speaks volumes about the failing prayer** life of these so-called 'mediators,' about their 'occult status' and about their insufficient contact with the Biblical God, the giver of all life force.

As mentioned earlier, such a person **cannot possibly still fulfill his supernatural priestly office**. Refer again to 1 Jn 5:16 and the infamous sin against the Holy Spirit. This is not forgiven, either in this world or in the other. But it must be expiated by the offender himself. **Theologians** hardly dwell on this because they **sometimes have more merely an abstract understanding of God's Spirit or life force**. When St. John says he does not pray for the sinner who steals his fellow man's life force in a cross-border manner, he must have had a profound reason for doing so. Jesus himself said that a sin against the Holy Spirit always has something to do with cynicism, with the cold-blooded sacrifice of the happiness of others and this in favor of the life force and happiness of that sinner himself. It is abundantly clear that with this the meaning of ministry as a supernatural force obviously ceases to exist. The forces and subtle beings that take hold of such a person and control his deeper soul now come from a very different, indeed satanic, quarter.

The same is true of a clerical government that would tolerate all that or worse, **try to cover it up**, that would do violence to the truth and have congratulations to spare for those who shared its vision in this. This **would go directly against what Jesus says in 1 Jn 5:16**. Blind faith, and blind obedience, something so often praised as an ideal in a lot of religious communities, is simply impossible for true Christianity. **Believing nothing at all, or believing everything blindly**, are the two equivalent solutions that absolve us from having to think for ourselves. Whoever proposes or desires this, requires **the intervention of Satan and all demons**, but very definitely not of the Triune God. *Psalm 12 (11): 9*, talks about a mostly unconscious soul-depth in man and mentions that some people are 'like vermin sucking out the blood of fellow men.' *Psalm 53 (52): 5* puts it much more sharply, 'Thou, Holy Trinity speaks, Do they not realize it, all these evildoers? To us, the Holy Trinity they make no appeal. Consequence: they eat out my people. That is the bread they eat. But look, with dismay they will be struck down

without realizing the cause of it'. One could well imagine that this also refers to the priests who have forgotten that God exists.

Dare to think.

We refer to the French Revolution (1789/1799). It caused an upheaval at the end of the 18th century, the century of 'enlightenment'. Kingship in France was abolished. The power of nobility and clergy was reduced. It was replaced by the principles of liberty, equality and fraternity. However, this revolution was very hostile to Christianity. In the name of so-called 'tolerance,' many priests were then simply murdered. **Immanuel Kant** (1724/1804) the top figure of German rationalism said that the **enlightenment is 'the redemption of man from the immaturity** he has caused in himself, an immaturity which in turn is the inability to make use of one's own mind, **without the guidance of others.'**

But even the ideas of Kant and of the Enlightenment can turn into their opposite. The reason and cognition of the average man are limited. Especially as far as the realm of the beyond-natural and supernatural side is concerned. With its urge to 'unmask' and to 'desecrate,' the Enlightenment denies virtually every dynamic religion its right to exist. But as for the redemption of man from his immaturity, there she very definitely has a point. A number of people are more under the impression that it was only with the Second Vatican Council (1962/1965) that personal thinking finally began to penetrate the Church. This is a thinking that was already evident with the century of enlightenment in the Latin slogan : 'Sapere aude', **'dare to think personally'**. That there is still a way to go in this, may be seen, among others, from the following anonymous testimony.

I am a man of age and wanted to attend **midnight Mass** in the cathedral of a metropolis for Easter. With a full church, motivated believers, large orchestra and choir, this is particularly atmospheric and festive. However, I wanted to be sure of a seat, so I entered the church building an hour before the service began. Good thing I had done it, because by midnight all the seats were taken. A number of later churchgoers no longer had seats. The service began. The acolyte took the floor and said that since this was the **Feast of 'Resurrection'**, in Dutch 'opstanding', **we would all 'stand'**, in Dutch 'opstaan', **for the duration of the service**. To my surprise, everyone immediately stood. I didn't. I remained seated. You must first explain to me the connection between the resurrection of Jesus and a bodily posture of the faithful. Is it an accidental play on words between the terms 'opstanding' (resurrection) and 'opstaan' (stand up)? Then in the French language you have 'se lever' and 'la résurrection,' and then you clearly see the lack of any similarity in word sound. Surely you should attend a service where

everyone around you stands up all the time and you are the only one sitting down among all those people. Nice isn't it. I thought for a moment to put my chair in the middle of the aisle, to get a little more involved in the service. But you don't want to stand out and provoke. So I attended the entire service, a bit hidden between the people in front, beside and behind me. Not to be repeated. A little naughty of me, but I was still thinking, if that acolyte now asks you to stand on one leg the whole time, are you going to try that too? Or will you then - only then! - understand the nonsensicality of that standing up? Can you now imagine yourself in a theater, movie or concert hall suddenly being asked not to sit down? And do you really think those people would take this lightly? Apparently such a thing still works in a church. A late remnant of an overly rigid church hierarchical structure? 'Monsignor, with all due respect, don't you think you are driving people out of your church this way?'

15. A mediator tells.

Because of that *enormous and centuries-long neglect of that paranormal terrain* in the West, *that problem-solving aspect of biblical religion has largely been lost*. A number of African authentic religions have felt that way from their earliest missionary days. Those *local religions* are *much closer to the people* because they are concerned with solving the actual problems of their people. For example, I hear from missionaries who worked in Africa that blacks always told them that whites exude an odor of rotten flesh. I knew another Father who did missionary work over there. I asked him what he thought of such assertions. He shrugged his shoulders. Even in many other, non-Western cultures, people still feel the paranormal very well.

A shaman in her family tree.

It was in the time when the great predecessor Mao was still leading his people. A beautiful and *young Chinese girl* fell in love with a Normandy who was staying there temporarily. Both came to live in our country. Her parents were intellectuals and taught at a university in Beijing. But such people were not in immediate need of Mao for his red revolution. And so they were forced to leave their teaching positions. They were forced into other work. A thousand kilometers from Beijing, they had to work on a kind of collective farm. Their daughter was entrusted to the grandmother, who remained in Beijing. This grandmother's ancestors were from Mongolia. The girl was forced to adopt a new name, more in line with the progressive mentality of the communist regime. Poetic first names such as 'sundew,' morning glow, or 'spring herb,' which were common in Chinese and very sonorous in that language, were banned. They had to be replaced by progressive new names like 'good prosperity,' 'the way forward,' and other names that better emphasized the country's innovation. This is also how our young girl got her new Chinese name. Translated into French, it meant 'Nouvelle

usine', 'New factory'. Needless to say, she was not at all happy about it. But the Chinese government of the time was not amenable to reason. And so she lived in Normandy with that name. Fortunately, few French could understand the Chinese language, and 'Nouvelle usine' was not to be too embarrassed by it here.

Her husband worked in the catering industry and that was pretty hard work. He did come home one more very tired at night. That caught the attention of a clairvoyant priest. He wondered if the young Chinese woman could assist her husband and relieve his fatigue somewhat. But the contact between the priest and the girl with that other culture did not go so smoothly. One day the Chinese asked what our priest did professionally. The answer was 'exorcist. In church circles, that is an obvious answer. But how to explain such a thing to someone from another culture? When our priest focused his attention on her, he 'saw' that *she had shamans in her family tree*. She herself did not know. But inquiring with her grandmother gave an affirmative answer. And from her culture, she did understand what shamans did. That common aspect opened doors between them. It resulted in *the priest providing her with an initiation* to deal with the spirits of plants and to sense with which herbs she could help her husband.

The priest clarified afterward: 'Here such an initiation easily takes weeks. The sensitivity required for such an initiation has been suppressed and almost completely destroyed in the West since the age of enlightenment. That is the result of our physical rationality. But *in those cultures*, and in her case moreover with shamans in her lineage, *that subtle infrastructure is still present*. That makes her initiation only a half hour at most. This allowed our Chinese to make contact with the souls of plants. *She intuitively felt with which plants she could treat her husband's fatigue*. Moreover, with all this, she felt more integrated with her Normand family. Relations became much more relaxed and conversational. In those cultures, such initiations go a lot easier. Also the African, Chinese, and Indian cultures are not at all 'rationalized' like ours. And that, of course, makes a big difference.



Identify with animals.

A number of ethnologists find it ridiculous that some tribes worship animals. Think of the python priestess Twadekili and her way of healing people. The attitude of those ethnologists clearly indicates a lack of empathy with the axioms of those non-Western cultures. Many of their customs must then seem strange and incomprehensible. For a scientist, such an attitude is actually not serious at all.

A priest-seer recounts. 'Years ago *a black lady from an African country* contacted me. She had a health problem and had learned that I was concerned with the miseries of the people. *A persistent and sometimes stabbing headache* complicated her life. A number of medical tests revealed nothing. That made the doctors decide it was just imagination. Needless to say, she was not satisfied with this. 'When I have pain, I have pain,' she affirmed. The priest agreed, 'It may well be that the doctors' methods reveal nothing. But that does not give them the right to speak of imagination. Possibly their methods are just not perfected enough to determine the cause.'

So he asked if she could tell a little more about herself. She had been expelled by the president of her country, for whom she had worked for many years. And this without any compensation or livelihood. After some wandering, she had ended up in Flanders, living on minimal benefits in a small apartment. So one day she knocked on the door of the priest-seer. He asked her what she thought of the way her environment had treated her. She replied that *she believed such was the will of God.* 'If you really mean that,' the priest replied, 'then I really can't help you.' I agree with you that *God* allows that, but not that he formally wants that. He *tolerates it* because he wants to respect to some extent the autonomy of creation. He does not make humans into robots, but leaves them a free choice. But he demands accountability afterwards. Yes, after some thought, the woman actually thought so too.

Then the priest asked her if she had been a Catholic for a long time.

'I am the third Catholic generation,' she said. 'My grandmother was the first in our family to convert to Christianity.'

'That's not long enough,' mused the priest. '*To heal you, I must return to the religion of your ancestors.* And you may know that they worshipped animals and worked with animal energies in their healings.' The woman agreed.

'That ancient ancestor religion still hangs in you' he said. 'Look around you in your imagination and tell me if you see souls of lions.'

The woman stared ahead for a moment and confirmed : 'They are males.'

'Good,' it sounded, 'pull that into you and identify your ovaries with that lion's testicles.' The woman did that.

'Hey, my pain is lessening,' she suddenly remarked.

'Very well, we will continue' continued the priest. 'Do you see souls of tigers now?'

'Yes, and they are male again' confirmed the woman. 'And my pain diminishes even more.'

'Good, we continue. Now tell me if you see souls of snakes'.

'They are male again, but my pain is gone.'

'Look,' says the priest, 'you're off the hook.'

Then she explained that *the magicians in their region can do things that Western people should not even dream of*. 'Illness, marital problems, unemployment ... such problems they can solve. And it's unfortunate, but the West understands virtually nothing about that. The missionaries tell us it comes from the devil. Some of my people believe that and abandon our traditions. Some ethnologists think our animal worship is ridiculous. But they never address it seriously. The animal world, viewed occultly, possesses healing and saving powers. But *you must know the method and approach that world with reverence*'. So much for this testimony.



Father John 's story

A clairvoyant priest is speaking. I am now going to say my prayer. 'Father, Son, Holy Spirit, Holy Trinity, Father, allow me to tell you this because, after all, this is instructive. Therefore be entitled to eternal gratitude, Father'.

Several decades ago, I was visited by a lady from a small congregation. She asked me if I knew Father John. I replied that I had heard of this Father, but had never met him myself. I told her that I did know that he had been a missionary in Zaire, and that he was now in Flanders filling his old age in a small parish with a clean old church and an old rectory. *Daily, at 7:30 p.m. he did his evening Mass there*. His rectory was always filled with women who wanted to assist him in his duties. And that lady says

to me, look she says, Father John is a very good and distinguished man, but when I'm there, *I always have strong erotic thoughts*. And I don't understand that. I don't know what that is, but I have the impression that something dark emanates from him. Is that possible? I say, yes ma'am, it is possible. A person's surface soul can sometimes contradict his deeper soul. I advised that little person, and referred her to some protective prayers. But look, a little later I was visited by another lady. with the same story about Father John. And both ladies did not know each other. I tell that lady the same thing. A person's deeper soul can be in contradiction with his conscious behavior. And again a little later I hear largely the same story, this time from a couple who go to church there every Sunday. And both say to me : that's curious, isn't it, *when we go to his high mass and communicate, we are not well for the whole day*. Why is that? I tell again the story of foreground and background and refer to some prayers.

A missionary in Zaire.

But when my visitors are gone I decide to call from that Father Jan. I tell him that I still want to have a conversation with him. I tell of the three, four people who have come to me with their problems. I tell him that they don't dare speak to him about that, and that I don't want to do that behind his back either. So I suggest that I come in their place. And he agreed. And I went there, on a clean sunny afternoon and I tell him. 'Look, he says, I was a missionary in Zaire for 28 years and those black ladies from my parish over yonder told me the same thing.' 'So it's not all here?' I asked. 'No', he said, *yonder they said that about me too*. I asked him what he did about it, because something like that is pretty annoying. *He was not interested and shrugged*. 'There were even blacks,' he continued, 'who he knew went to their wizards or sorceresses if they had been in contact with me, for example at a baptism or I don't know what, to neutralize that imagined negative of mine.'

I asked what his *clerical superiors* thought about that. He replied that they see it on account of *black nervousness and remnants of primitivism and so on*. I heard him tell that personally, and unequivocally he said it was the same here in Flanders. He posed no problem. How could a missionary be so careless? He could have questioned those blacks. But he did nothing about it. To him it was all primitive superstition. And he knew they went to their wizards to do something about it. Because their sorcerers saw just that: *in his deeper soul, Father John was someone who appropriated the energy of his believers*. Apocalyptically, he did nothing but suck out the women of his parish, both in Africa and in Belgium. And therefore, in his presence, in his Eucharist and communion, they felt they were being robbed of their energy. Then I said, 'Now I understand why those missionaries have no grasp of that

population; they never address what those people say. You have among the blacks many sensitives who feel very strongly that vampirism, that stealing of energy.'

The tragedy is that someone who steals energy from others, may have the best intentions, but still remains 'pernicious,' still continues to cause mischief around them. This too has its reasons. Then we will explain further.

In the depths of hell

Father Trilles was a missionary in West Africa beginning in 1892, where he was the first white man to stay with the jungle pygmies, among others. He did seek contact with the black sorcerers and with the people. And he came to a good understanding. He got to know the Fang, a people from Gabon, and wrote a book⁵² about them. Another missionary, Father Tempels stayed thirteen years in the Belgian Congo. In his book *Bantu philosophy*⁵³, he writes: 'All of us, missionaries, judges, rulers, all those who are, or should be, leaders of the Bantu, **we had not penetrated to the 'soul' of the black**, at least not as far as we would have liked. Not even the specialists'.

But for all that, **Father John had no interest**. In all these years he made no effort to question the people and magicians about the cause of his bad appearance. I told him that **if he wants, I can help him get rid of this**. **But he categorically refused... and that has been his death**. My 'voice' says that God wants to help him through an excess of mercy. God shouldn't do it, but he does it anyway. My voice says it is not serious that Father John does not want my help. But imagine, so twenty-eight years of not responding to what the faithful over yonder were saying. How do you want to live on good terms with those people if you don't take them seriously? Then how do you want them to accept the Bible message? **But if you suspect that in your deeper being you are actually robbing people of their energy, then perhaps you are afraid of the truth**. And indeed, he remained haughty. And my voice says he is now in the depths of hell, he did not want to 'repent' himself.

Note: 'If he wants, I can help him get rid of this' says the narrator. This is an improbably great service that he offers Father John here, guided by his voice, a very great saint of the early Middle Ages. It means that **this priest**, as a true 'Ebed Yahweh' (*Jeashah 40:66*), **as a suffering servant**, wants to **take upon himself the evil of one or more of Father John's past lives, and expiate it - vicariously**. The Father's refusal, and otherwise continue to steal undisturbed the energy, the divine life force of the faithful,

⁵² Trilles P., *Chez les Fang (Quinze années de séjour au Congo français)*, DDB, Lille, 1912, 190-196.

⁵³ Tempels P., *Bantu philosophy*, Antwerp, De Sikkel, 1946, 17.

that heaven cannot tolerate. And therefore His God's judgment follows. A person can be superficially animated with the best of intentions yet be 'pernicious' in his or her unconscious and deeper soul, as occultists say. He or she then radiates mischief around him or her. The appearance, the 'foreground,' seems good, but the hidden and fundamental depth, the 'background,' is essentially not. In French, one says of someone who brings mischief that he or she is a 'porte-poisse,' someone who carries poison within him and radiates it as well. Elsewhere⁵⁴ people call them 'evoe' (Trilles), 'kumo' (Sterley), or a 'Lorelei' (German Romantics). The names differ in the many cultures, but they concern the same phenomenon.

The text : 'Dis net die oortjies van die seekoei'⁵⁵ illustrates the story of a mother superior of a convent and also headmistress of a small school in Eswatini, who also appropriated the energy of her fellow sisters and pupils. By the way, this is not the first time that, in the course of human destiny, something like 'an evil ability' has been established. Was it not said in Rome of one of the Popes of the 19^{de} century, that he possessed 'malocchio' (the evil eye) through which he caused mischief?

A lorelei

One might ask *how it was that Father John eroticized his faithful*. Possibly we can find some resemblance to the phenomenon of *'lorelei'*⁵⁶. The term 'Lorelei' comes from mythology and is composed of the German word 'Lure', a female nature spirit, an elf, and from the word 'Lei', meaning 'rock'. Thus, a 'Lorelei' can refer to a delicate female being who may or may not be attached to a rock. The Lorelei is also the name of a 232-meter-high rock along the right bank of the Rhine near Sankt Goarshausen, Germany. The river is very narrow and deep and has a dangerous current there that has already surprised many boaters. Popular tradition has it that there is *an elf on that rock*, whose *enticing beauty distracts the boaters*. Dazzled as they are, they sail their ship onto the cliffs. *Her beauty blinds them and leads to death*. Behold the theme. It is somewhat similar to the Sirens from Homer's Odyssey. The term "death" here represents the loss of fine material life force in favor of the lorelei. This affects the biological body, which dies some time later for lack of energy.

In everyday life, to say of a lady that she is a "lorelei" refers to her seductive beauty, a beauty she employs *to lure men*, also with the intention of *robbing them of their life force*. Indeed, the manipulability of life energy is the preeminent premise of magic or "witchcraft. Sensitives and seers tell us that *our fashion and film worlds and*

⁵⁴ See the book : The 'Homo religiosus,' 7.5. A life force that causes mischief

⁵⁵ See text 40 on this site : 'Dis net die oortjies van die seekoei', A testimony from Swaziland.

⁵⁶ Zie op deze site het boek : De 'Homo Religiosus', 8.1.2. : de lorelei.

the many pornographic magazines, among others, are saturated with such “beauties. Their seduction, their “sex appeal,” is of a deceptive nature and serves to appeal to others erotically. Something that literally opens their aura, facilitating this stealing of energy. The tragedy is that stealing that life force usually *remains an un- or subconscious process*, both for the 'vamp' - note the choice of word in reference to her vampirism - and for the victim.

The circle is complete.

It is obvious to assume that something dark emanated from Father John, causing his deeper soul, his “occult statute,” to target the life force of his parishioners. This is of course extremely tragic, and seen exclusively from his present life, incomprehensible. Yet it has a reason. Those who are versed in *hiëro-analysis* “see” that *he committed vengeful sins in more than one life*. Thus he came more and more under the influence of dark beings, who also steal his energy. Thus Father John becomes particularly energy needy towards his parishioners. These, in turn, are robbed of some of their energy. Thus the circle is complete. Father John had the opportunity to break this circle. But he refused. Which eventually leads to a judgment of God : the underworld.

A need for exorcisms

This refusal is clear evidence that Father John has come under the influence of evil to the point where *his logical judgment is profoundly impaired*. Any normal and right-thinking person would have accepted this offer with great thanks. He didn't. By his wrong choice, he proves that he is no longer a free man. Well, *That is clearly a state of being possessed..* And so defined, among others, the priests who have forsaken God are also possessed by evil. Then the solution lies in exorcising the beings who not only control Father John, but also the priests who have forgotten that God exists, priests who have done such ugly things to children. *Church authorities may maintain that possessions hardly ever occur anymore. Science may claim to have dealt with the existence of devils long ago and definitively. The facts, however, overwhelmingly prove otherwise.* More than ever, evil is consolidating. More than ever our world has a need for exorcists with a clear, even a clairvoyant knowledge of matters. More than ever, as Mary Trips suggested, we need to pray for our priests so that they may become the salt of supernatural faith again. More than ever, the priests themselves must raise their breviary from oblivion and also fold their hands with the prayer : “lead us not into temptation. The systematic and years-long neglect of Trinitarian prayers is precisely what makes Satan gain strength in our time and enable him to hold his realm, this world, more firmly in his grasp than ever.

In this connection we also refer to the text: 'Dis net die oortjies van die seekoei' . This illustrates the story of a *mother superior of a convent and also headmistress of a small school* in Eswatini, who *also appropriated the energy of her fellow sisters and pupils*. By the way, this is not the first time that, in the course of human history, something like “an evil ability” has been established. In Rome in the 19th century, was it not said of one of the Popes that he possessed “malocchio” (the evil eye), causing mischief?

Fixing errors

A sensitive believer recounts. I had gotten into a conversation with a confessor and told him that there is a lot of fascinating literature on the subject of *reincarnation*. However, he looked at me sternly, told me that I was wandering and that the Church's position on this is very clear : 'reincarnation does not exist.' I replied that the Church's position was indeed known to me, but that, as a result of *some personal and penetrating paranormal experiences*, I now thought very differently about it. Displeased, even somewhat malicious, he looked at me and said ruefully, '*You are lucky the Inquisition no longer exists*.' I was completely unprepared for this rejoinder. How dare this man make such a claim? Surely the Church Inquisition was a piece of Church history not to be proud of at all? But at the same time, images came through to me. I 'saw' a scene from several hundred years ago with a court, a judge and a condemned person. It looked to me like a trial from the time of the Inquisition. I looked more closely at that judge, *and recognized in that judge of that time the confessor I now had before me*. I am indeed lucky that those things no longer exist, I thought, because if you still had that power, you would be only too happy to subject me to your 'investigation,' your inquisition.

Those unfamiliar with the belief in reincarnation may find such stories difficult. Nevertheless, several authors mention that they know people *in the present life whom they also met in a previous life*. Usually these are people with whom they have an affective bond, a partner, a family member, a parent-child relationship, someone they loved.... But also people whom they did not like very much, who had wronged them, or toward whom they themselves had acted unfairly. That too creates a bond of feeling. One can suppose that they meet again in the present life *to strengthen the good between them, or to try to undo an evil done*, possibly even to turn it around for the better. For example, the book of D. Fortune, *The Secrets of Dr. Tavernier*⁵⁷ , contains occult stories, which the author says are based on fact. In them, Dr. Tavernier, a clairvoyant with a great deal of knowledge of magical practices, solves

⁵⁷ Fortune D., The secrets of Dr. Tavernier, Occult novellas, Amsterdam, Gnosis.

life problems of his patients, which have their origins in past lives.

God's boundless love

Reading Pierre Mariel, *Magiciens et sorciers*⁵⁸ (Magicians and wizard), a certain Nicolas Rémi, was an **ecclesiastical inquisitor** in Toulouse, France in the 16^{de} century. His job as a judge was to seek out alleged black magicians and witches and torture them until they finally 'confessed' to their satanic practices. **His methods were so gruesome that the accused would much rather commit suicide than be 'interrogated' by him.** For fifteen years he performed this profession 'with great love'. Having thus killed several hundred people, some sources speak of 800, others of 1,200, he confessed that in doing so he was inspired by a devil and that many of his victims were not black magicians or witches at all. **Torture was an ideal means for him to simply liquidate people he could not stand.** He himself, after his confession, was subjected to an inquisition and convicted. He died at the stake.



But look, the story is not finished at all. Return to our time. A priest, also a skilled Biblical seer, read the testimony of Nicolas Rémi in the book cited above and immediately felt quite uneasy about it. When he concentrated further on this to find the cause of his strikingly bad feeling, **he saw that this inquisitor of that time had been reincarnated.** Although he had thus acquired a different personality, his terrible misdeeds were printed in his 'individuality,' in his dark and evil aura. **The seer** concentrated further and 'saw' to his greatest surprise that he himself **had also been a victim** of Nicolas Rémi at the time. So he immediately protected himself with a Trinitarian prayer against that man's bad aura. Yes, even in the reading of the story, that evil is somewhat recalled.

A paranormally dictated text

And lo and behold, there followed a powerful reaction from supernature that prompted our seer to write **a medially inspired text.** This means that not he, **but a**

⁵⁸ Pierre Mariel, *Magiciens et sorciers*. Les dessous sataniques de l'histoire ; Le plus accompli des inquisiteurs, Paris, Dangles, 1978, pp. 35/46.

higher power controlled the pen in his hand. Yet the seer remains constantly aware of what is happening. He is therefore not in a trance, like the mediums from the santeria, the macumba or the vodou, for example. All this was written down in Mariel's own book, on the first blank page following Nicolas Rémi's story. Quasi automatically, words and sentences begin to form. The book was written in French. The medial response was also in French. We give below the translation.

'I assure you, my dear, that you will soon die because you have so often embarrassed this priest, tortured him and subjected him to an inquisition. Before the Most Holy Trinity in person, by your deed you are forever bound to Satan. A sin against the Holy Spirit is not forgiven either here or hereafter. Well, killing and torturing psychic men and women under the direction of the Roman Catholic Church is a sin against the Holy Spirit, and this due to a total lack of shame. But because you help this priest, after your imminent death you will have the opportunity to make up for these misdeeds, this out of an excess of love from God and from the Virgin Mary.'

And another thing: 'Because you embarrassed this priest 'so many times'' we read in the text above. One may wonder *if it is not the first time that this priest and Nicolas Rémi met in an earthly life* and then the priest was tortured more than once. 'Because you help this priest' we also read. Apparently that man must have done something in the present life to benefit this priest, *so that he might have another chance to escape eternal hellfire.* If so, we find in this an indication that even after death we can do something about our occult situation for the better. Even though we are in some kind of underworld. This apparently by the boundless mercy of God. That gross errors must first be paid off and only then can they be forgiven is perhaps not so strange. Suppose you have robbed someone, it is not enough to express regret about this. You also have to return the stolen goods. Ultimately, it is about the perpetrator fully restoring the victim's life force.

In this regard, we can learn a lot from other, non-Biblical cultures. P. Schebesta, *Origin of Religion*⁵⁹ says that *a black person who is robbed or insulted* does not demand material compensation from the perpetrator, nor punishment. He does, however, *want restoration of vitality.* After all, the stolen object contained part of his occult life force. He has now lost it and that is much worse for him than the loss of the material object in itself. On this also rests the entire economic-legal order of sacred

⁵⁹ P. Schebesta, *Origin of religion (Results of ethnographic and prehistoric research)*, Tiel/The Hague, 1962, 59.

communities. This also explains why in **intact cultures**, where the uprooting of modern civilization has not yet taken place, **theft is so rare**. The one who steals knows that he can expect a sanction, possibly an occult were-bot.

'They're going to believe me, but not you.'

After this shocking story of Nicolas Rémi, let's return to our theme, the 'priests who have forgotten that God exists' and who have done such ugly things to young people. In one of the broadcasts about this, you can hear a victim say : **'That priest advised me not to bring out the assaults**, because he told me : 'I am a priest and they are going to believe me, but not you' '. If this statement is consistent with reality, should we really still ask ourselves whether we can say that such people are thoroughly evil? No, not at all, because then they say it blatantly and explicitly of themselves. It is as if we are here quoting the German thinker F. Nietzsche (1844/1900). He is known for his assertion, 'Gott ist Tot, Wir haben Ihn getotet,' In his *Jenseits von Gut und Böse* he argues that there is no good or evil in itself, but only human interpretations. Of unscrupulous people he even writes, **'They possess the courage that all strong minds possess, namely, to be aware of their immorality.'** Doesn't this seem to apply perfectly to such priest-perpetrators? They know they are lying, and use it as a tool of power too.

Indeed, a girl, one of the victims, testified that when the priest was raping her yet again, he grabbed her by the throat and partially forced it down. This brings us to the Viennese psychiatrist Sigmund Freud. He found in the depths of man 'eros and thanatos,' **'sex and killing urges'**. Apparently, we see that combination here as well.



In his book *l' Avenir d'une illusion*⁶⁰ , (The future of an illusion), Freud wrote that civilization exerts a pressure on our instincts, forcing us into mortifications. 'If it were not there then,' he wrote, 'one could take possession of every woman, of every possession, and also kill every rival.' He concludes, **'How beautiful that would be,**

⁶⁰ Freud S., *l' Avenir d'une illusion*, Paris, 1976, 4. (// Die Zukunft einer Illusion, London, 1948)

and what range of satisfactions 'life' would then offer us.' It seems as if something in Freud is cheering it out. As if he is all too spontaneously revealing something of his deeper soul uncensored. Something not at all to his credit. Paraphrasing him, some priests might say : 'If there were no God, if there were no commandments, and if I could hide my brutal crimes from the world, *I could make myself master of every child. How beautiful that would be and what range of satisfactions life would then offer me*'. Could one better portray the atmosphere of Satanism that shows itself here? Do we not then come very close to the mentality of the so infamous man who kidnapped children, locked them in his basement and violated them almost daily for months? Satan, too, will exult here. *The un- and subconscious grip of evil on the priesthood and on priestly vocations does seem to be becoming a success story.* The French poet Ch. Baudelaire (1821/1867) told us that the devil's greatest victory lies in making us believe that he does not exist. His influence is thus guaranteed, but then not even recognized. And apparently this is also a view that finds a lot of adherents in our time.

A protective clock

That, as stated above, *we can improve our situation even after death* is also *evident from the testimony of Joseph*. Joseph was a man in his forties with a great interest in religion and the paranormal. He was particularly sensitive and told people he trusted that he repeatedly received memories of past lives. For example, he was able to tell that *in ancient Egypt he had once been a priest of the powerful, pagan goddess Isis*. This meant that in his deeper soul he was still under her influence. However, he read a lot in the Bible, and it became clear to him that this non-Biblical goddess was hostile to the Trinity. So he was in *a dilemma*. However, because the life force of the Trinity felt much more pleasant and powerful than that of the Egyptian goddess, he gradually came more under the influence of the Holy Trinity.

One day *his car was hit by a truck*. He was left injured in his car. It was totally destroyed. The people from the emergency services did not understand that, given the force of the collision and the great material damage, he still suffered relatively minor injuries. He later related that as he lay in his car waiting for the emergency services, he had a very pleasant paranormal experience. *A large luminous bell came down from on high* and settled over his car and over his body *and protected him*. In the top of the bell jar, he 'saw' *the Virgin Mary* who apparently continued to watch over him all that time. Joseph recovered, afterwards told this remarkable experience to a Biblical seer and asked him about the meaning and occult background of it all.

The answer was surprising. The seer said *the accident was caused by the goddess Isis*, who no longer wanted Joseph to grow more and more toward a Biblical

religion. She wanted his current life to end prematurely by causing him to perish. That way *he would come back under her influence*. However, the Trinity did not want that to happen and protected and saved him through the clock.

A few years later, *Joseph nevertheless became seriously ill and died*. A friend of his did not understand this and asked the seer what the occult background could be here. The seer replied that the illness was caused by Joseph's constant battle with the powerful Egyptian goddess, and that his biological body eventually could no longer cope and he lost his life. When the friend asked *if Joseph had then definitively lost the battle in favor of the goddess*, the answer came that this was not the case at all. His earthly life had indeed ended prematurely. However, in the meantime he had become sufficiently familiar with the Biblical religion and its immense power. *The seer 'saw' that in the other world it will only be a matter of time before Joseph will have completely detached himself from that Egyptian influence* and he will find a thorough and definitive connection with the Trinity. It is a hopeful thought that one can also evolve for the better in the interval between two lives. The downside remains that this may also be for the worse.

16. Does the salt still have power?

The two previous chapters contain a lot of testimonies of a biblical religion, understood as supernatural power operations, and related to this, the judgment of God. They show us the interconnectedness, the coexistence of the foreground with the background, of cause and effect, of this side of reality with the other. Although it often remains hidden from the man in the street, yet the importance of religious forces seems to be of decisive significance.



In a great many non-Biblical cultures, such sensitivity or clairvoyance and its accompanying praxis *is the rule rather than the exception*. We wanted to illustrate this at length in the twelfth chapter. In our time, such conscious magical power operations are quite rare. Our culture views them with a great deal of skepticism and does not

know how to encourage such gifts, and rarely for the right reasons.

The Bible, Old and New Testament, is one religion among many previous and contemporary religions and yet, in its own interpretation, it is the judgment of God, of Yahweh, or the Holy Trinity on those religions. More than that, it is the continuation and a restoration of the eternal covenant. This is evident in, among other places, *I Jesaia. 24:5; Rom. 2:14v.; Acts, 2:5; 19:5v.; especially 10:34v.; 10:44v.; and 15:7-9*, where the universal scope of Christianity is repeatedly affirmed. The Bible's main mission, indeed, actually the only mission, *is to make the spirit of the Holy Trinity permeate the 'flesh'*. The latter term is a model for *creation alienated from God*, as *Gen. 6:3* insinuates. The barren presences all manner of demonic beings is the sanction that exhibits the mess of a 'carnal,' a culture robbed of 'God's spirit' or life force. In other words, those who turn away from God run the risk of falling more easily under the influence of subtle unsavory beings.

A curious contradiction

The simultaneous existence of the 'foreground' and the 'background' sometimes leads to a curious contradiction, according to some. On the one hand, *the Bible is bursting with testimonies about psychic healings*, and about God's intervention in this world. We hear them read and explained in just about every church service. On the other hand, *many proclaimers of this religion are themselves highly averse, if not highly skeptical, when hearing the extra- or supernatural experiences of others*. A certain caution is in order here. But it sometimes seems more likely that such third-party testimonies are rejected as a matter of principle and already a priori. Are they then only valid inside the church building, and no longer of count outside it? This brings us back to Mrs. Trips' objections, objections that we explained at the beginning of this text. Life-sized and poignant here again poses the question from *Matthew 5:13* : 'You, priests, are the salt of the earth. But if the salt loses its power, with what will you salt? Its virtues only to be thrown away and trampled by men'. When does salt lose its strength? According to Ms. Tripps, this is when religious people neglect or even deny the supernatural altogether. And isn't that *precisely a striking feature of our time?*

Isn't it strange that explorers and missionaries testify *that magical practices and miracles occur repeatedly in the non-biblical religions*, but that the supernatural, *Biblical level*, which claims to invoke higher energies, *has little answer to this*. Could it be that Western man no longer has a real understanding of what religion once was and in some non-Western cultures still is. Could contact with the very essence of religion itself, with its own supernatural force effect, have been seriously

compromised?

An intellectual education?

A lot of ministers of the Christian religion rarely possess psychic gifts. Their training is essentially intellectual. They are, so to speak, civil servants. They would be very surprised if people came to them with a life problem and asked for a psychic solution. As already mentioned, almost none of the known specialists in religious sciences are paranormally gifted. *This mainly intellectual training of the average cleric contrasts sharply, for example, with the training of a shaman, marabou, medicine man, magician, or lama,* or with the years of intense training of an apprentice magician in non-Christian religions. The latter do require and develop paranormal gifts and, in that magical field, attempt to find a practical solution to a concrete life problem. Our sample from a number of non-Biblical religions showed us all this. There, one was or is magically active, and tries to provide healing for the many woes of the faithful.

Alexandra David-Neel, *Magic and mystery in Tibet*⁶¹ speaks of her training as a lama not so much as an intellectual study, but as a significant occult initiation. She writes : 'Among the Tibetans, these initiations do *not consist of the communication of a doctrine, but of a transmission of an ability to control occult forces.* The Tibetan expression 'angkoer dei' literally means 'to transfer a power.' Recall as well the statement of Dion Fortune who said that the average cleric is not very proficient in the technique of occultism, and understands little or nothing about his own religious operations. A statement by which it is highly critical of the rather secularizing direction that the Church has taken during its centuries-long history.

One can therefore ask many questions regarding the training and work of many clergy in our culture. Our Western culture passed through '*the Enlightenment*' in the 17^{de} century, a cultural movement that was rather hostile to the paranormal and the religious, *and whose influence still lingers, especially through the exact sciences.* The manner in which clergy perform their religious function, for example, also contrasts sharply with the actions of Jesus. He laid hands on and healed the sick. Similarly, it seems that a certain religious tradition has turned direct contact with the supernatural into more of a contemplative sense. Here one closes oneself off somewhat from the world in order to meditatively 'behold' God or whomever and try to dwell in His face. Surely this differs from the many archaic religions that saw the misery in the world

⁶¹ David-Neel A., *Magic and mystery in Tibet*, London, Unwin paperbacks, 1939¹, 1965, 356. (// *Mysticism and magic in Tibet*, Amsterdam, Gnosis, 1941).

very well and tried to remedy it with their magics.

A great defender of the victims, in the TV series 'Godforsaken,' lamented the failure of the Belgian clerical authorities to react strongly against these malpractices. Somewhat disappointed, he said of these authorities : '**They have learned nothing. The gospel does not begin with preaching. It begins with service**'. Apparently the many non-Biblical religions have understood this much better than our church authorities. The energetic basis of these religions relied on the use of sexual power and bloody sacrifices. Christianity fortunately does not have to go down that road and can rely on much higher and more powerful Trinitarian energies.



'Ouk estin ouden euchè̄s dunatoteron, ouden ison,' 'nothing has more power than prayer, nothing is equal to it,' said the Eastern Church Father John Chrusostomos (344/407). F. Heiler, in his book *Das Gebet*⁶², mentions that saying. Notice the term 'dunatoteron' which includes 'dunamis,' 'life force. **With Trinitarian prayer goes a new healing power that is saving to both soul and body.** Prayer should never replace medical treatment. Medical science has convincingly proven its importance and necessity. Trinitarian prayer can best offer an extra support, an extra energy to healing at that higher level of reality.

If we desire that the Holy Trinity answers a prayer, it is evident that this prayer must **be said by a conscientious person.** Even if this conscientiousness is never perfect, which Our Lord knows very well. Nevertheless, the honest will to fulfill the Ten Commandments is a necessity. And even if one is in order with the Decalogue, one can only ask what is justified in conscience.

⁶² F. Heiler, *Das Gebet. Eine Religionsgeschichtliche und Religionspsychologische Untersuchung*, 4. Aufl., Munich, Reinhardt, 1921, 495 and 109/131.

Where the clergy rarely stir.

A priest, versed in the problems of non-Biblical religions tells what follows. Missionaries preach the Gospel and hand out sacraments, but when people have a problem that doesn't get solved, they turn to one of those alternatives. Why? Because **most priests are not attuned to that**. And when the missions became active in those regions, they eliminated that pagan religion as much as possible. But the ability of those religions to solve the problems of the people, they have not replaced that. As a result, **those populations accepted Christianity** as a very distinguished and high-minded religion, **but for their practical problems** they continued to build on their **ancient tradition**. One finds that everywhere there is missionary presence, and certainly in Central and South America. You can't get that out of there. Why? If you say to a priest here, 'Look, my husband can't find work,' that priest will possibly address a factory manager of his parish or he will recommend to the unemployed person of praying. But in the Santeria, Macumba or voodoo, for example, people react much more intensely. There you have women and men who first become enraptured, who summon the spirits and who then deal with those problems.

In other words, those ancient religions are much closer to the problem and life of those people. That is why it is so particularly tough and why after five hundred years the clergy still cannot get it out. Those people are left with problems that the clergy rarely, if at all, touches on with us. The clergy give a very exalted view of God and morality, but neglect those practical problems. The non-Biblical religions do address those, and as a result they also have a firm grip on the population. You don't fight problems with sermons, or even with sacraments. **You fight that by being active in that field yourself**. But if you have neglected that for centuries, you cannot replace it overnight. Hence those Latin American people go to Mass on Sunday morning - if they still go - but in the evening they go to one of those many ancient religions to have something done about their practical life problems. That is the power of those religions, and that is also the power of New Age.

The coherence of all existence.

A lot of people say that walking in nature relaxes them and gives them energy. But also living in nature, in meadows, fields and forests has occult underpinnings. Through the systematic destruction of nature, this subtle underpinning of life is being affected and in some places even destroyed. Pollution of groundwater, rivers and oceans also affects this subtle world. Plants and forests are disappearing, a number of birds, land animals and fish are threatened with extinction. Such pollution is, for a lot of non-Biblical religions, not only a biological, but equally, or more so, a religious problem.

Even the particulate creatures that participate in the construction of nature are driven out or killed. However, they are a **necessary particulate link** in the construction of that material nature. And when that occult base is destroyed, it is not without consequences. It leads to a predation of all forms of life. Our distant ancestors lived much more in harmony with nature than we do. They managed to keep the landscape pristine for thousands of years. Today, more than one voice says that modern man is destroying the original landscape in a serious and irreversible way. With this, the sources of healthy occultism have also been affected. Illustrate this much-needed connection of the invisible with the visible with the following testimony.

Let's turn to the seer G. Hodson. He describes what he 'sees' in a quiet place in nature. In his book *Les fées*⁶³, he talks about this. For example, he has an encounter with a delicate creature, **an elf**. Her beloved abode is the waterfall. Maximum she enjoys the magnetic (note: occult) power of the falling water. (...). Slowly **she absorbs this 'magnetism' of the sunlight and the flowing water.** Once it is saturated with this, it **releases the energy** with a blinding flash of light and color. During this magical moment, she experiences an ecstasy. The expression of her face and eyes is wonderful and almost indescribable. Especially her eyes emit brilliant blinding rays. Immediately afterwards, she experiences a dreamlike joy. Her form becomes temporarily vague and indistinct. After the event is processed, she reappears and the whole process repeats. This absorption of energy, its transformation and release proves again and again to be a basic element in all that lives and grows in nature. The elves **receive the particulate energy of sun and water and transform it so that it can be absorbed by the plant world.** So much for his description.



⁶³ Hodson G., *Les fées*, Paris, Adyar, 1966, 77.

Hodson's testimony illustrates that this occult world is a necessary link for maintaining nature as we know it. Similarly, A. Danielou, *Shiva et Dionysos*⁶⁴ emphasizes that profound connection of all that exists. He writes, '*The mineral plant-animal and human world, together with the subtle world of spirits and gods exist, one through the other, one for the other.*' There is no true approach to the divine, no search for the divine, no science, no religion, no mysticism possible, which does not take into account this profound unity of the created.' As said, in the totality of reality, religion, thought through in all its occult aspects, is quite complicated.

17. A life without religion?

'Aren't we better off without religion then?' One hears this reflection more often than not. The answer to this, after all the above, is not so difficult. Without religion, *we merely adhere to 'nature' and pretend that there is no extra- and supernatural.* This does remove them from our conscious thinking, but that *does not remotely touch their objective existence.* Even our unconscious and subconscious then still have to deal with them. Demonic and satanic beings are going to continue to affect us but, as already touched upon, they will no longer be recognized as such. For St. Augustine, all history is sacred history. He argues that human doings are virtually meaningless if they do not engage in sacred history. In logical language we could also put it this way: *a life lived exclusively profane,* without analysis, without ever reflecting on its deeper meaning, without even addressing the many important questions of life that our existence always encompasses, implies no elucidation. *One is then as far with regard to the great questions of life at the end of life as at its beginning.* Therefore, the absence of that inductive testing leads man nowhere except to an eternal restart. That very thing is a form, and a very tragic one, of the harmony of opposites.

As it was in the days of Noë.

Read *Luke 17:26*: 'As it was in the days of Noah, so shall it be in the days of the Son of Man (Jesus): one ate and drank, one married and married out until the day that the flood came and swallowed up all.' In short, *one leads a profane life, without considering its sacred dimension.* Secularly, one may then know a successful life and have realized many worldly goals. But if it does not serve the sacred evolution, for Augustine it has been a life as good as meaningless. And then we are not at all better without religion. On the contrary. Vladimir Soloviev (1853/1900), Russian Christian Orthodox philosopher, argued that the ultimate goal of life should lead to the deification of man. In that respect, a Biblical religion can greatly accelerate that evolution, and it is abundantly clear that a life with religion and with Trinitarian energies strengthens us

⁶⁴ Danielou A., *Shiva et Dionysos*, Paris, Fayard, 1979, 15.

against a great many dangers that bespeak and threaten us from nature and outer nature.

In the text of Luke quoted above, the biblical writer makes a connection between, on the one hand, *a life that emphasizes the 'flesh' too exclusively, without enriching it with 'spirit' and*, on the other hand, and as a consequence, the occurrence of natural disasters that affect man, as in past years the weather forecast knows them too. According to the evangelist, a return but such degeneration may be among the possibilities. Also in *Matt. 24:12*, we read that with the increase of injustice, the love of many will cool. Other texts also point in this direction, including *Dan. 12:4* and *2 Tim. 3:1/9*.

The ordained writer does not describe the process so much as a physicist: he interprets it from an experience of God. In it, God is experienced as order-founding, and disorder punishing deity. The Bible does not mix natural phenomenon and divine intervention and has no natural science pretensions. It does, however, interpret natural-scientific explainable processes from a non-natural standpoint. So that 'science' and 'faith' although not separated are distinguished! Biblical man today does not 'prove' his opinion by means of mere natural scientific models: he has them himself!

The big void?

A type of Western man experiences increasing unbelief as a great emptiness, blind as he is to the sacred world and to all that he causes with his thinking and actions, delicately. In its place comes, what the French thinker Pascal (1623/1662) calls 'the frightening eternal silence of boundless spaces.' *With every consciousness there is also an unconscious and a subconscious aspect associated with it as well as a subtle structure.* We have tried to demonstrate this extensively through many samples. Biblical history also has a profane and a sacred side. The books depicting the history of the people of Israel and those in which the prophets sought to keep the people on the right path describe to us the conscious events. Only the wisdom books (*Proverbs, Job, Ecclesiasticus*) and apocalyptic texts (*Daniel, Apocalypse*) deal with the mostly unconscious, but so important destiny-determining processes of the soul. Jesus defines, e.g. in *Mark 6:35* and *8:35/37*, his task as salvation of the soul. 'To what does it serve to gain the whole world, if one damages one's own soul? What will man give in exchange for his soul?' Indeed, the soul is bathed in the subtlety inherent in that other world.



Many of the testimonies we have mentioned in this text testify to this fundamental sacred structure. If Western man or the churches feel impotent in the face of ‘the magics of nations,’ it is mainly because, due to enlightened rationalism, **they hardly ever experience the other-worldly with the subtle processes.** In that case one sometimes has ‘religion’ as an inner-cult with worldly flight. With ‘secularization,’ in the form of adaptation to this world, one does tie in with the secular situation. But what exactly do these secularizations mean in the other world? This question is hardly ever asked because it is precisely this that our profane culture has consciously repressed or unconsciously suppressed.

They run well, but off the racetrack.

Unbelieving man thinks that there is no extra- or supernatural nature, and thus, according to religious man, he denies an important part of reality. Even if he does not believe in the existence of this extra- or supernatural nature, this does not prevent him from **being influenced by it un- and subconsciously.** This ignorance then makes one fail to protect oneself from a lot of evil influences, and one misses the real purpose of life. In the words of St. Augustine, ‘Bene currunt sed extra viam’; ‘they run well, but beside the racecourse.’

A life without religion, or a religion under the care of the beings of the extra-nature then has every appearance of not definitively solving the problems of life. A religion guided from the supernature sees things differently and can not only deliver man from the grip of evil, **but guides him or her and furthermore accelerates the path to his or her deification.** In this sense, super nature contains ‘eternal truth,’ which overwhelmingly transcends the unreal, inadequate, temporal and insidious of what nature and outer nature show. Jesus aptly articulated this in *John 14:6*: ‘I am the way, the truth and the life.’

A biblical religion remains vital. *Jesus clearly wanted a church. With all its flaws, it is one of the few institutions that still proclaims a metaphysics, a belief in a supernatural.* Were we to do away with the church, what mystical factor would remain? Although the gates of the underworld have clearly not even diminished in strength since Jesus' appearance, yet the church will continue to defy the ages. This is clear from *Matt. 16:18* where Jesus says, 'You are Peter, and on this rock I will build my church, and the gates of hell shall not overpower it.' Or do we refer to John's Gospel, *16;11* and *33*, where Jesus announces that Satan, the prince of this world, was finally overcome and judged. Also in *Luke 10: 17*, we hear Jesus say: 'I saw Satan fall from heaven like lightning'. As long as he can he will control the world, but he knows that in the end evil will be the big loser.

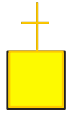
Love for all creation.

As mentioned, the gospel does not begin with preaching but with service, *and demands empathy from the church government and the whole society for all 'God-forsaken'* people who were seriously wronged. Vladimir Soloviev (1853/1900), Russian Christian Orthodox philosopher, in his *La justification du bien*⁶⁵ (Justifying the good), gives a beautiful example of such an empathetic attitude, which he himself derives from Isaak the Syrian: 'The heart of man overflows with love for all creation, for all that lives: for men, for birds, for animals, for daimones. If man's attentive gaze turns to creation, he is moved to tears, and an all-embracing and deeply felt endearment takes possession of him. A keen sympathy with the suffering of that creation penetrates deep into man's heart. Therefore, he cannot see or endure that a creature should endure even the slightest evil, even the slightest sorrow. That is precisely why he prays, moved to tears, even for the wordless creatures, for the enemies of truth, for those who harm him. Praying, he asks that God sustain them and grant them forgiveness. Even for the creeping animals he prays, with all-encompassing tenderness.'

Wouldn't that be *a wonderful attitude for facing people who are suffering, especially those who are suffering because some priests have forgotten that God exists?* When we look around us, the question sometimes arises, "Jesus, isn't it high time for you to return once more?" We can weep, for your work of redemption is coming to a deep crisis. Surely it cannot threaten to fail. We offer the following prayer

⁶⁵ Soloviev V., *la justification du bien* (essai de phil. mor.), Moscow, 1898-1; Paris, 1939, 72.

Luke 17:26 'As it was in the days of Noah, so it will be in the days of the Son of Man (Jesus): they ate and drank, they married and married out until the day the flood came and swallowed up all.'



Jesus, you spoke of your return at the end of time: you predict that except for a portion, mankind will then continue its doings as before the Flood, including the unscrupulous, not realizing that it is at the last judgment. Please open our eyes so that we will not be surprised. Give thanks for that great mercy

You are worth more than a bunch of sparrows.

Shall we then very humbly fold our hands and, as Mary Tripps suggested at the beginning of this text, pray again for our priests. That they might once again become aware of their supernatural power. That they may place themselves entirely under God's guidance, and only under his guidance, at the service of a humanity that is suffering. That clerics be constantly reminded that they belong to be the salt of the earth, salt that must urgently re-evaluate its power. Priests who offend people, especially children, must not escape judgment. Nay, none of the victims desire vengeance. However, all do count on God's educating leniency. That the perpetrators, having undergone their just punishment, remain very keenly aware in their soul-depths that they will very definitely studiously avoid 'those things' in the future. The testimony we have summarized in the sub section 'God's' boundless love' shows that for such grave and repulsive sins there is still a God who can show himself boundless mercy.

That for those who endured so much injustice it would not remain merely a consolation, but become an ever-growing conviction that God cannot possibly forget his own creatures, as *Luke 12:16* so convincingly puts it below. We would like to conclude this text with a prayer that strongly emphasizes that thought.





Are not five sparrows sold for two pennies, and none of them forgotten by God? Well, of you even the head hairs have already been counted! So do not fear : you are worth more than a bunch of sparrows. This is how Jesus makes God's far-reaching concern for creatures feel.



Father, Son, Holy Spirit, we imprint Jesus' statement in our deeper souls and hear it instilled in us : 'You are worth more than a bunch of sparrows. God never forgets you.'

'Godforsaken?'

**Godforsaken? Nay! Impossible! God does not forsake his creatures!
Godforsaken? Yes, most certainly! Some priests have forsaken God.**

Contents

1. Introduction.	2
<i>The red thread</i>	2
<i>Given, requested, solution.</i>	3
2. <i>When the salt loses its strength.</i>	8
3. <i>The 'natural', the 'extra-natural', and the 'supernatural'.</i>	10
4. <i>God makes a covenant with man.</i>	11
<i>It involves all peoples.</i>	12
<i>Get to know Yahweh.</i>	13
<i>A lying spirit</i>	15
<i>God's life force.</i>	17
<i>A sin that leads to death.</i>	18
<i>No straitjacket.</i>	19
<i>Mediators</i>	19

5. Clairvoyance and subtle matter.	20
<i>Apocalypticism.</i>	21
<i>Lord, I see that Thou art a prophet.</i>	21
<i>The Witch of Endor.</i>	22
<i>A subtle body.</i>	23
<i>'My kingdom is not of this world.'</i>	24
<i>A piece of salvation history.</i>	25
<i>The transformation of Jesus.</i>	26
<i>Hylic pluralism.</i>	26
<i>A stream of luminous dots.</i>	27
<i>High-subtle and low-subtle.</i>	28
6. Man as a citizen of two worlds.	28
<i>The common thread through many earthly lives.</i>	29
<i>Reincarnation: a fact.</i>	30
7. Subtle matter as the basis of paranormal power operations.	31
<i>Abishag of Shunem.</i>	32
<i>A colorful mandala.</i>	33
<i>Homer' Odyssey.</i>	35
<i>A sacred kingship.</i>	36
<i>A 'descent into hell'.</i>	36
<i>The harmony of opposites.</i>	37
8. Prophets possess that power.	38
<i>The child revived.</i>	38
<i>Are you bringing my sins to light?</i>	39
<i>A transfer of life force.</i>	39
<i>Give or take energy?</i>	40
9. Jesus overwhelmingly possesses that power.	41
<i>Who touched me?</i>	41
<i>A miracle : a supply of energy.</i>	42
<i>Another point of view.</i>	44
<i>The creation of a vengeance demon.</i>	45
<i>Miracles as historical events.</i>	46
10. Apostles and priests receive that power.	47
<i>Loss of supernatural abilities?</i>	48
<i>And yet ... even in our time!</i>	49
11. The sacraments.	51
<i>A concentrated attention.</i>	52
<i>A soul without divine life force.</i>	53
<i>What not all clerics see.</i>	54

<i>Intrusive Spirits</i>	54
<i>A Eucharist, clairvoyantly observed.</i>	55
<i>A secularizing direction?</i>	56
12. <i>Dynamic power operations in non-Biblical religions.</i>	56
<i>Santeria.</i>	57
<i>Macumba.</i>	58
<i>Voodoo.</i>	59
<i>Animal energies.</i>	60
<i>Twadekili.</i>	60
<i>Sai Baba.</i>	62
<i>The kumari religion.</i>	63
<i>Emperor Akihito and the sun goddess.</i>	64
<i>'Capacocha' : The 'royal sins'.</i>	65
<i>A 'pokto' shows his power.</i>	66
<i>A terrible disease.</i>	67
<i>The argia spell in Sardinia.</i>	68
<i>Sexuality as source of occult life force</i>	70
<i>'By their fruits ye shall know them.</i>	70
13. <i>Science and subtle matter.</i>	71
<i>Science does not encompass all of reality.</i>	71
<i>An ideology?</i>	72
<i>Science and chance.</i>	72
<i>Science and fairy tales.</i>	73
<i>Reducing what is more to what is less.</i>	74
<i>Hypothesis, experiment, verification or falsification</i>	74
<i>What seems less is more.</i>	75
14. <i>God's judgment.</i>	75
<i>The sick person does not heal.</i>	76
<i>A form of original sin?</i>	77
<i>A recovery from error.</i>	77
<i>A great injustice.</i>	78
<i>Purge us of unconscious evil.</i>	79
<i>Pedophile practices.</i>	80
<i>Dare to think.</i>	81
15. <i>A mediator tells .</i>	82
<i>A shaman in her family tree.</i>	82
<i>Identify with animals.</i>	84
<i>Father John's story.</i>	85
<i>A missionary in Zaire.</i>	86

<i>In the depths of hell.</i>	87
<i>A lorelei</i>	88
<i>The circle is complete.</i>	89
<i>A need for exorcisms</i>	89
<i>Fixing errors.</i>	90
<i>God's boundless love.</i>	91
<i>A paranormally dictated text</i>	91
<i>'Me they are going to believe, but not you.'</i>	93
<i>A protective clock.</i>	94
16. <i>Does the salt still have power?</i>	95
<i>A curious contradiction.</i>	96
<i>And intellectual education?</i>	97
<i>Where the clergy rarely stir.</i>	99
<i>The coherence of all existence .</i>	99
17. <i>A life without religion?</i>	101
<i>As it was in the days of Noë.</i>	101
<i>The great void?</i>	102
<i>They run well, but off the racetrack</i>	103
<i>Love for all creation</i>	104
<i>You are worth more than a bunch of sparrows.</i>	105