

Course 10.4 : Introduction to New Age; preface and content.

Note : the original courses were written in Dutch. The webmaster apologizes for possible translation errors.

Preface

Recall that Christianity sees the totality of reality as threefold articulated. It includes *nature*, *outer nature* and *super-nature*.

Nature is perceptible to all through the ordinary senses and concerns everyday reality. Those who hold that all reality is exclusively material obviously find nothing beyond this material.

Others believe that a great deal of “reality” can be found beyond the senses. *Extra-nature* refers to that domain beyond material nature and refers to the paranormal aspects of reality. Those with the necessary sensitivity and/or a clear perceptive ability can attest to this. This ability was (and is) much more frequent in primitive cultures and civilizations than in our Western rationalist culture. Think of the many pantheons of e.g. Ancient Greek and Roman civilization. Yet those peoples themselves say of their gods that they are not always equally reliable ethically. These gods impose a code of conduct on mortals that they themselves do not always respect. For example, the Greek supreme god Zeus dictates laws to the Greeks, but he cheats on his wife Hera with female mortals and he rapes Leda, wife of the Spartan prince. Such gods bring both good fortune and adversity, salvation and ruin. Righteous in the ordinary sense of that word, they were not. The people were (and are) perfectly aware of this contradiction. The mortal underwent the intervention of the god as a fate, against which man is no match.

It is in this sphere that New Age situates itself. This streak once again actualizes the paranormal that has already been too much repressed in our Western technological culture. It is to New Age's credit that its vision of reality is not limited to the strictly material. Yet some warn against being too carelessly absorbed in New Age thought and practices, and they want to guard us against possible dangers. Besides “salvation,” there can also be a great deal of “mischief” associated with it.

After all, according to Christianity, *super-nature* has to do with everything related to the Holy Trinity and the power of the Father, Son and Holy Spirit. The incarnation of Jesus leads to the deification of creation. All that was, is and will be undergoes an “upgrading” with redemption. Since then, the cosmos and all life is bathed in a heavenly light. The fallen angels who turned against God from the Fall - making up and constituting the capricious gods of the many pantheons - come under oppression as a result. The apostle Paul speaks in this context of “the elements of the world” and “the harmony of opposites. In principle, the Christian man now possesses a counterforce and can arm himself more strongly against the possible

demonism, possibly against the satany of the many extraneous beings, and this through the power of the Trinity.

Also, since redemption, man has gained an extremely fine, luminous layer in his own aura. At least, so say seers who live in friendship with the Trinity. However, their number is frighteningly small. A well-understood Christianity means that man no longer needs to turn to the many fickle gods, to the many not always reliable intermediary beings, but can turn directly to God, the giver of all life, in prayers. And the God of the Bible does hold high ethics, but also expects believers to live ethically. As Genesis 6:3 states, He gives His life force to those who open themselves to Him.

The Bible assumes that evolution through *outer nature*, is a valid stage in the development of a people, of humanity, or of an individual person, but states that this does not finish that evolution. This stage must certainly not be destroyed, but must be accepted, purified and exalted with the high energies peculiar to Christianity. The changeable gods from the many pantheons and the many unaccountable intermediate beings will thereby become superfluous.

This “New Age” course aims to provide some information on the many aspects of this cultural attraction, and this in a number of small, separate chapters that remain “best digestible” for the reader. The many topics have been approached as objectively as possible.

Any human being can open himself to religion with his feelings, his will and his reasoning mind and contemplate it in peace. Ultimately, it is only Jesus who can make Himself known in the depths of every human soul.

Content.

10.4.1. Part I, from p. 1 to p. 98

10.4.2. Part II, from p. 99 to p. 151

10.4.1. Part I, from p. 1 to p. 98

01-02. Introduction to New Age (new age). Holistic phenomenon.--

03. Modern reason and holistic reason.

04. Bible and occultism, modern view.

05-09. Holism and religion.

10. Ethical holism.

11. The religious question (modern view).

12. A religious testimony of Max Planck (1858/1947).

13. The sufficient reason of religion(s).

14. Another name - not by Bochensky

15. The claims of a xix-th century rationalism.

16. Modernism (an immanentist religion),

17. Traditionalism (a type of supernaturalism).
18. Natural religion is not a “natural religion”.
19. What is a cult? What is a religion?
20. Kierkegaard’s catechesis.
21. The essence of all that is “holy”.
22. Religion is ‘apocalypse’ (apocalyptic).
23. Religion is aretalogical: it performs miracles.
24. Religion is prayer.
25. The magic prayer.-- worship
26. The h. Trinity in Christian prayer.
27. Religion as sacrifice.
28. Spanish Catholicism versus Protestantism.
29. Postmodern religions and theologies.
30. Pluralism on religions (“religious pluralism”).
- 31-32. Pluralistic definition of religion.
33. What the Bible emits concerning religion.
34. The threefold Pentecost.
35. The primitive - ancient concept of period (cycle).
36. The primitive - antique concept of “(sacred) totality”.
37. The divine - demonic deceiver.
38. The ‘contradiction’ in the sacred, resp. The divine.
39. Demonization: hatred, persecution.
40. God’s ‘spirit’ as main condition of happiness.
41. False happiness through reversal of God’s plans.
42. The sacred draws bare (reveals, unveils).
43. God: sympathizing or objectifying? Or the two?
44. “the best and cleanest people” (primitive ethnocentrism.)
45. Three aspects that make up religion.
46. Primitive religion according to W.-E. Hocking.
47. The causal agent(s).
- 48-49. A peculiar divine judgment (divine judgment, ordal(i)e).
50. Fetishism.
51. Logical structures of magic(s).
52. Do ut des” (“i give that ye may give”) as religion.
53. Fear. Religious fear.
54. Ancestor worship.
55. The pagan girl.
56. ‘Kumo’ (koemo) in papua - new guinea.
57. Out of body (guises: ‘doubles’).
58. Destiny throw committed by unscrupulous magic.
59. Nahualisms.
60. An initiation.
61. Rubbing Mwadana over and over again.
62. The python and the blind man.
63. Thereupon Twadekili turned around

64. "Princely sin" (capacocha, capac hucha).
65. The thoroughly - pagan formation.
66. Convocation song of the Ngil
67. Primitive morality.
- 68-69. Bantu philosophy on ethical evil.
70. Human death as a point of honor.
- 71-72. Sexual magic.
- 73-74. A pagan incantation.
75. "The green gioconda"
- 76-77. Genesis or generation religions.
- 78-79. Satan. Satania and satanism(s).
- 80-81. The paradox of the Eucharist.
82. Religion is paying attention to the sacred.
83. 'Sacred' (sacred) geography.
84. Food as 'sacred' food.
85. Primitive thinking : the myth.
86. Gaia. The primal mother.
87. Themis, the primal goddess of the Hellenes.
- 88-89. Odysseus's descent into hell (Homeros).
90. Incubation (healing rooms sleep., temple sleep).
91. Nocturnal demonization.
92. The ethical revolution of the Bible.
- 93-94. The black Madonna's.
95. Ancient theürgy.
96. (1) 'eiskrisis: incorporation.-- the theürg
97. Again : "primitive morality".
98. The predominance of western culture.

10.4.2. Part II, from p. 99 to p. 151

99. The new - age question.
100. Occultism (hermetism, esoterism).
101. The morning of the magicians.
102. A guru.
103. Castaneda. The "guru" of new age.
- 104-105 "No religion. But spirituality"(Paulo Coelho).
106. Alchemy (alchimia).
107. Bio-energy.
108. Soviet scientists and acting on animals and humans.
109. Transpersonal psychology.
- 110-111. The occult structure of the (soul) body.
112. Bone magic(s).
113. Holistic healing methods.
114. Feng shui (space - acupuncture).
115. What an object can 'tell' (reveal).
116. 'Channeling' (mediumship).

117. 'The small voice'.
118. Even a sacrament can be degraded to a high degree.
- 119-120. Shamanism.
121. The deity as masculine and feminine interpreted.
- 122-124. Astrology.
125. What card reading actually is.
126. 'positive' thinking; (visualizing).
127. The creation of a talisman.
128. The creation of a talisman.
- 129-131. Witches / witchcraft.
- 132-134. Tantrism.
- 135-136. Catherine Peyretone. The man-eater of Montpezat.
137. 'Noula' (Anneke).
138. Out-of-body experiences (journey into the astral, out-of-body projection'.
- 139-141. Vampirisms.
142. Lorelei.
143. Love magic.
144. Ethno psychology, resp. Ethno psychiatry.
145. "mind power".
146. "and all who touched him (Jesus) were healed".
147. Charismatic movement.
148. Miracle (definition).
149. The pope thereupon declared
150. The actual functioning of (scientific) reason.
151. "I did not want to see" (Torey Hayden).