

## ***Miracle 71 : an alternative?***

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### ***Foreword :***

#### ***Hope, Faith, Love***

Let us first give the summary text of each of the three parts of this documentary, as it was offered in May 2023 by VRT, the Flemish Radio and Television Broadcasting Company<sup>1</sup> . This documentary can also be viewed on vrt Max, apparently until 05/08/2025.

#### ***Part 1/3***

##### ***The beginning, Hope***

In the first episode, Nathalie prepares for her trip. She has to go for a check-up and under the scanner at the MS clinic in Pelt and presents her travel destination to her neurologist Dr. Popescu. Then she goes to burn a candle in the Lourdes grotto of Oostakker, where the eighth miracle of Lourdes took place.

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<sup>1</sup> <https://www.vrt.be/vrtmax/a-z/mirakel-n-71/>

She also has a conversation with theologian Hans Geybels who has his own “miracle museum” in Scherpenheuvel. Then she heads to the Dutch Brain Bank in Amsterdam where groundbreaking MS research is being done on donated brains. And she attends a lecture “Probability of a miracle” with philosopher of science Jean Paul Van Bendegem.

And then Nathalie says goodbye to her loved ones and leaves on a road-trip, along with her two traveling companions, photographer Lieve Blancquaert and nurse Gustave Dikumueni.

### ***Part 2/3***

#### ***The middle, faith***

Nathalie, Lieve and Gustave are now heading south in search of a miracle. They leave Belgium behind and cross France in a convertible. In the passenger seat, at the front of the car, no longer bound to her wheelchair, Nathalie feels free and able to take on the whole world. Until harsh reality strikes and she cannot avoid the confrontation with her illness and the wheelchair.

Fortunately, Lieve and Gustave are there to support her at all times. Nathalie follows a silent meditation at the Buddhist monastery in Huy and meets Sister Bernadette Moriau, to whom the seventieth and last recognized miracle of Lourdes occurred. She talks with neuroscientist Michiel van Elk about the effect of spiritual experiences in our brain and comes face to face with the intact body of Bernadette Soubirous, “the visionary of Lourdes.

Nathalie takes psychedelic truffles, goes skiing and covers 10 km of the pilgrimage to Santiago de Compostela in a special wheelchair.

### ***Part 3/3***

#### ***The end, love***

In the third and final episode, after visiting the Pic du Midi in the Pyrenees, Nathalie arrives in Lourdes. Seventy “official” miracles have been recorded here in the past, and Nathalie also hopes for a miraculous healing there.

To reach her goal, she gives herself completely to the story of the city and does what all pilgrims there do: visit the grotto of Mary, drink holy water and burn a candle. With the brand new Poet Laureate Mustafa Kör, who is also in a wheelchair, she talks about acceptance. She also meets professor Anne-Marie Korte, who collected and analyzed more than 2,000 contemporary miracle stories. And she goes into therapy with life coach Nathalie Willems to exchange her “old self” for a new one.

Nathalie wants to conclude her quest by the sea. Even before she began the road trip, she had resolved: If a miracle happened, I will call my children and jump into the sea. If there is no miracle, then I will look at the sea. But I hope so hard that I can go into the sea with my children.

**And this** : Blancquaert wins Prix Europa<sup>2</sup> “Mirakel n° 71,” the documentary in which Nathalie Basteyns and Lieve Blancquaert go on a road trip to Lourdes, won the Prix Europa in the *TV/Video Factual Series of the year* category last night (note : 27/10/23) in Berlin. There was also a special mention for the VRT Canvas podcast “Club angst.”

We typed out for ourselves the dialogues of the three broadcasts. Then it is striking how rich the themes in “Miracle n° 71” are. A lot of reflections are expressed very spontaneously, something that makes it particularly life-like. In each of the chapters that follow, we have taken what we consider to be a striking statement by one of the actors and delved further into it. Thirteen remarkable statements lead us through as many chapters.

### **1. Nathalie : “I am religious.”**

Let us begin with an observation. Whether one harbors a religion oneself or not, the brutal fact that religion exists, and especially that many religions have existed and continue to exist from the earliest humanity, is simply self-evident.

Nathalie puts it this way : “I am religious. Whether in God, Buddha or Allah, it doesn't matter”. Going into that statement. A number of people apparently have a need for religion. Others claim not to. Sometimes life difficulties, glaring setbacks or a serious illness make them think more. Then deep questions are sometimes asked. To the meaning of life and also to the reality value of religion. What brings people to religion? What is that right, religion? Do we go into this.

#### **1.1. What is that right, religion?**

All true religion is essentially grasping a problem and seeking a solution. Therefore, the most striking aspect of all true religions is praying, asking for help from “higher” beings. This can be done individually or collectively. What we see, touch, feel, experience with our senses is not full reality for the believer. If a person limits his or her existence exclusively to the sensory and

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<sup>2</sup> <https://www.vrt.be/vrtnws/nl/2023/10/28/prix-europa/>

the material, then it will be precisely the religious person who claims of such a person that he or she is then “credulous.

“How can you possibly claim that this world is everything, that there is nothing at all that transcends the material?” the believer will wonder in amazement. For him or her, there is indeed an overwhelming reality that greatly exceeds our sensory experiences. Thus religion situates itself in what is called the “metaphysics,” in the totality of all that exists “anyway. Religion transcends the earthly. If it were not, then it is certainly not worthy of attention. A true, dynamically conceived religion talks about that which is “holy,” about that which possesses power in a striking way, a power that can be harnessed. We want to clarify this further as we go along.

### **1.2. From where does religion come?**

Summarize what L. Chochod, *Huê la mystérieuse*<sup>3</sup> tells us about this. Sometimes an Anamanite, a villager near Hué, Vietnam, in a special place in nature feels something unusual, such as a peculiar and powerful charge. It also happens that he has a striking dream there. Feeling that there are invisible beings there who can help him in his struggle against life's many triads, he builds a small temple there. Such a thing does not go unnoticed by the other villagers. Some “sensitive” fellow villagers claim to feel this strange energy, e.g., as tingling in the palms of their hands, or even stronger, a few will, with a kind of intuition, with a clairvoyant look, claim to experience the presence of a nebulous “being. Thus the little temple gradually becomes an important place, a sanctuary where the whole community gathers at well-defined times and makes offerings to local spirits or deities. More is often not needed for a religious center to emerge. One can find many similar examples elsewhere, scattered around the globe. Think of the Greek, Roman or Scandinavian mythologies. Always it concerns a clairvoyant or clairaudient experience of a reality that reaches further and higher than the reality of everyday life.

Similarly, in the Bible, *Genesis 28: 10/22* we read how Jacob lived through a dream. He “saw” how a ladder reached into heaven and angels descended on it and ascended again. Immediately Yahweh stood before him and said, “I am Yahweh, the God of your ancestor Abraham and Isaac. The ground, on which you are sleeping, I give to you and your descendants. (...). I am with thee : I will protect thee wherever thou goest. Moreover I will bring thee back to this ground. Nay, forsaking thee I will not! For I will fulfill what

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<sup>3</sup> L. Chochod, *Huê la mystérieuse*, Paris, 1943, 295ss. Hué or Huê is the capital of central Vietnam (see on this website : Course 6.2.1. Introduction to Hiero-analysis, p. 20vv.).

I promise thee". A little later, Jacob woke up. He got up, took the stone, on which his head had rested, and erected it as a memorial stone. Also *Exodus 3:1 vv.* recounts how Moses saw a blackberry that was ablaze, but did not burn up. Then he heard the voice of Yahweh calling him and making himself known as "I am the One who is." Yahweh continued: "Do not come closer and take off your sandals, for the place where you are standing is holy ground."

So much for these two Bible texts. Apparently, the sacred can only be approached with great caution, and an overdose of holiness can harm human beings. Then, apparently, holiness must be something very powerful. We will come back to this in detail. And further, in *Ezekiel 22:26*. the same prophet complains that the priests do not distinguish between the holy and the profane, between the unclean and the clean.

The Swiss pedagogue Alfred Bertholet (1868/1951), clarified in his book *Die Religion des Alten testaments*<sup>4</sup> : "Heiligkeit bedeutet gesteigerte Kraftgeladenheit," "holiness means increased power-loadedness." Again we meet here that mysterious power. And Nathan Söderblom (1866/1931) archbishop and professor at Uppsala, writes in *Das Werden des Gottesglaubens*<sup>5</sup> that religiously, while belief in God may be important, the concept of "holy," as distinguished from "profane," is even more decisive.

Close this biblical list by referring to the day of Pentecost (*Acts 2:1-11*), where the power of the Holy Spirit descended upon the apostles like fiery tongues. Again and again it is about that remarkable power that emanates from the holy.

We also mention the existence of *Vierges Noires*<sup>6</sup> , of black Madonnas. The starting point is the fact that within the Catholic world, especially in France, a number of statues are venerated which represent a Virgin Mary with a child, but whose face and hands are black. Everything is reminiscent of an ancient religion of nature. Among other things, people implored the fertility of women, the earth and livestock. The pilgrimage site of Rocamadour (France, Dép. du Lot) is probably the best known today. The problem with these madonnas is their origin. Presumably, Ancient Greek businessmen who traded in southern France, among other places, also brought with them worship for their Greek goddesses. Believers claim that these pagan goddesses gave advice and caused

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<sup>4</sup> Bertholet A., *Die Religion des Alten Testaments*, Tübingen, Mohr, 1932, 7.

<sup>5</sup> Söderblom N., *Das Werden des Gottesglaubens* (Untersuchungen über die Anfänge der Religion), Leipzig, 1926-2.

<sup>6</sup> S. Cassagnes-Brouquet, *Vierges Noires* (Regard et fascination, Rodez, Fr., 1990-2.

healings. Once Christianized, they were depicted as an Our Lady, dark as the earth, and brimming with fire energy.

Sensitives who visit her image today, for example, in the side chapel of the church in Rocamadour, claim to effectively feel the healing energy emanating from it as many tingles, especially in their palms and in their crown chakra.

Looking far beyond our borders to the Australian continent. When Aboriginal women want to become pregnant, they go to their “sacred” caves where, according to them, the souls of their ancestors await incarnation. The mothers-to-be pray there for a child that will suit them. In their belief, conceiving a child is first and foremost a sacred event. It is their ancestors who then assign them a fitting soul. Only after this happens does sexual intercourse with a man follow. That soul will then descend into the fertilized embryo. If this does not happen, the embryo dies because it has too little energy. Aborigines will therefore hear with great surprise and disbelief some Western women claim that they want to be “masters of their own bellies”.

For so far a summary sample regarding an original religious sensibility. As mentioned, such notable events do not go unnoticed by other tribal or village peers. If healings and counseling continue to be repeated, then a certain religious tradition will develop with accompanying celebrations and rituals. Gradually, this religion can then take on an institutional character. However, should one find that no more power emanates from such places, that the life problems presented no longer receive a solution, then any worship also disappears.

We also notice that the initiative does not always come from man but from powerful pagan beings or from the Biblical God. In this way, religion, for those who really live it, is not the occasional celebration or holiday. It is, however, behind the life visible and tangible to all, the founding and sustaining power. Religion, in its hidden, occult core, seems far from simple. We will experience this to the full.

## **2. Dear : “A miracle? You're a silly chick to believe that”.**

Lieve immediately takes a clear position with her choice of words. She is joined in her conviction by the philosopher of science J.P. Van Bendegem. In the documentary, this prof shows us in a strictly mathematical way that miracles, although not to be completely excluded, are still quite unlikely. To be recognized as a true miracle, there are a number of strict criteria. For

example, such healings must neither be repeatable nor contradict some scientific theory.

### **2.1. An outline of science**

In his book “*Tot in der eendigheid (on science, New-Age and religion)*,”<sup>7</sup> , Van Bendegem provides an outline of science that is quite agreeable. Yet a number of believers have reservations about his view of religion, which he describes as “a set of beliefs.” For them, religion is much more than that. Anyone who delves even briefly into the many pagan religions, or reads the Bible, finds that the Biblical God and the many gods of a pagan pantheon, make themselves known through dreams, visions, inspirations and apparitions. This is far more “real” and profound for a believer than cherishing “a body of beliefs.

Van Bendegem describes himself as a spiritual atheist. Therefore, with his “metaphysical choice,” with his conception of the totality of reality, he is dismissive of such paranormal, religious phenomena. Considering that religion manifests itself primarily through such phenomena, his atheistic choice cannot be surprising in the religious world.

### **2.2 “What I do not experience does not exist.”**

Some believers will note that even if one does not believe, one cannot deny the physical results of, say, a remarkable healing or miraculous event. If one does so anyway, then one is not proceeding logically, and therefore not honestly. Logic has as axioms: 'What is, is, and what is so, is so'. This second 'is' is not superfluous repetition, but emphasizes that one affirms what exists, or what exists 'so'. Among other things, the liar sins against these axioms. Of that which “is” he says that it “is not,” or of that which “is not” he says that it “is. Similarly, he or she who reduces that which “really shows itself,” e.g., the physical result of a miraculous event, to “nothing,” does not do justice to what really “is” and is therefore not honest. One can see that religion, conscientiousness and logic are connected in a way. We will discuss this logical aspect in more detail (4.4.).

E. Renan, in his book *Vie de Jésus*<sup>8</sup> does not hide his disbelief in miracles. He writes : “The miracles recounted in the Gospels were never a reality. The Gospels were not written with the participation of deity. These two denials, in our case, are not the result of our Bible interpretation; on the contrary, they precede it.”

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<sup>7</sup> J.P. Van Bendegem, *Tot in der Eendigheid (On science, New Age and religion)*, 29/62 (The modern image of science and religion). Antwerp/ Baarn, 1997.

<sup>8</sup> E. Renan (1823/1892); *Vie de Jésus*<sup>8</sup> , Paris, 1863-1, 1879-16, vi

In all this, Renan is particularly honest : he states a-priori as an axiom that miracles do not exist. If you maintain beforehand that something does not exist, your conclusion can hardly be other than that it does not exist. More generally : because many do not have any religious experience themselves, they generalize that such a thing cannot exist. Strictly logically, this is a syllogism in which the preposition was omitted. Written out is this reasoning: "Anything that I myself do not experience does not exist. Well, I myself have no religious experience, so religious experiences do not exist." But the statement, "Anything I do not experience myself does not exist," as a preposition, is an unproven generalization. Therefore, the whole line of reasoning is merely an abduction, an assumption or hypothesis, but not a deductive conclusive proof. In that line of reasoning, someone could just as rightly claim that, e.g., Antarctica does not exist either because he or she has never been there.

Pay attention to the similar reasoning that goes one step further : What I do not experience sensually does not exist. I do not experience elves. So elves do not exist. Again, the preposition is an unproven generalization. The whole reasoning is just an assumption. Until proof has been provided that with our known senses all but all reality is grasped, the assertion that elves do not exist is merely an opinion among other opinions, including the opinion to the contrary which claims that elves do exist. Such assertions are simply outside the realm of sensory perception.

### **2.3. Science : method or ideology?**

Something receives scientific recognition when it meets the criteria, the premises of science. Among other things, science must be open to investigation by any qualified scientist. But that implies limiting oneself to sensory and material observation. Such an investigation should preferably be repeatable. A fact acquires scientific status if other researchers in similar circumstances arrive at analogous findings. These strict criteria make what has scientific recognition sound and firmly based. One can applaud the results of science. How poor our world would be without centuries of scientific research. But this also makes it clear that its field does not cover all of reality. It limits itself to that part of all that exists that corresponds to its presuppositions. And these are of a sensory and material nature. Whatever is beyond that does not belong to its field. In other words : its field is limited to a subset of total reality. In logical terms : science does not have an infinite, but a finite content and a finite scope.



If science nevertheless claims to encompass all of reality, but in doing so gives “only” - note that exclusive word “only” - existence to that which satisfies its axiomatics, then it must first prove that with its finite presuppositions it does indeed encompass all of reality. In other words, she must be able to prove that her scientific model is the only one that includes all reality. But how to prove such a thing? How to prove in a scientific way that science possesses the only valid form of knowing? Such a proof requires a viewpoint that transcends the vision of science. Otherwise one ends up in a circular reasoning, a reasoning that concludes what has actually already been postulated. Renan already did this by affirming his disbelief in miracles, without going into it. As long as science does not demonstrate that with its method, with its finite axioms, it still encompasses infinite reality, it cannot make comprehensive statements about it either. Therefore, assertions that fall outside its field are not exact knowledge, but merely opinions, in addition to other opinions.

A methodical form of science agrees that its domain does not refer to the whole of reality, but to the part that conforms to its premises. An ideological form of science believes that it covers the whole field of all existence. Whoever imposes material demands on reality in advance, naturally finds nothing that transcends this material. To him or her then, of course, religion in its deeper essence also eludes : its immaterial, sacred and paranormal aspect.

#### ***2.4. Nature, outer nature and super nature.***

Further in this text, we will divide the whole of reality into three distinct areas : successively, the part that refers to what we will call “nature” and is accessible to everyone, then the part that concerns “outer nature” or the paranormal and finally there is “super nature” which refers to everything related to the Biblical God.

So we begin with “nature” or the “here. So this refers to all that concerns this world, a world that can be perceived by everyone. It is that which the profane vision of reality shows and which has scientific bearing. For the profane man, only the realities of “this side” exist. Thus experiences that fall outside the realm of hard science, such as miracles, can never really be taken seriously. Ideas in themselves, as really existing and objective “being nesses” in another and higher world, are denied any reality value.

Already the ancient Greek thinker Protagoras (-480/-410) of Abdeira, Thrace held a profane view. From him the famous statement, “Man is the measure of all things.” Consistently profane man sees jurisprudence, morality

and religion as purely human and therefore subjective products. This was already initially illustrated by the claim of some women who claim to be “masters of their own bellies.

We will, as mentioned, further in this text relate “outer nature” to the world of the paranormal, and reserve “supernatural” for that which is specific to a Biblical Christianity.

### **3. Nathalie : There must be “something.**

Nathalie puts it in very general terms. Many will agree with her that there does have to be “something,” “something” that goes beyond the strict boundaries of hard science. For example, a child may be convinced that his parents like him, and that they love each other. But how do you go about proving such a thing scientifically? Many will agree that there is a lot more to the world than just that which can be scientifically proven. But what? Let's see if we can find some descriptions in the so vast literature that seem to contradict scientific theories and strike us as somewhat paranormal and highly surprising. That may lead us to “something,” to unusual and curious facts that may amply support Nathalie's opinion.

#### **3.1. Thought power and particulate energy**

##### **3.1.1. A frog, a compass, a ball, a geranium**

H. Gris & W. Dick, *Les nouveaux sorciers du Kremlin*<sup>9</sup> tells of a certain Nina Kulagina, a medium from Leningrad, now St. Petersburg, who on March 10, 1970, in scientifically controlled conditions, remotely stopped the heartbeat of a frog. Because of the very great effort she had to make in the process, her own heart rate rose to 180 beats per minute.

The book *Les phénomènes inexplicés*<sup>10</sup> , mentions of the same Nina Kulagina that with the force of her thought she also made the needle of a compass turn, made a ping-pong ball float in the air, and remotely moved a bread crumb and matches. All this gave her a heart crisis. Her husband spoke of “une victime de la science,” lamenting that she gave her best to pointless experiments to an incredulous science.

In his book *Magnetisers, Somnabules and faith healers*<sup>11</sup> , W. Tenhaeff (1894/1981) mentions W. Tenhaeff (1894/1981), professor of

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<sup>9</sup> Gris H., W. Dick W., *Les nouveaux sorciers du Kremlin*, 1978, Tcou, Fr. (In translation: *New parapsychological discoveries behind the iron curtain*, Haarlem, 1979).

<sup>10</sup> *Les phénomènes inexplicés*, The Reader's digest, Montreal, 1983, 253.

<sup>11</sup> Tenhaeff W., *Magnetizers, Somnabules and faith healers*, The Hague, Leopold, 1969, 49.

parapsychology at the University of Utrecht, mentions a similar testimony. An acquaintance of his was able, in a display window of a store of optical materials, to turn a compass designated by Tenhaeff himself at his request. Tenhaeff mentions that the wife of that acquaintance was not present at this because she had a great aversion to such experiments. The latter does not seem to us to be insignificant. Apparently, her husband also invested her energy with this. Wife and husband, as lovers, also have an occult, hidden connection because of this. We will come back to this.

The Latin term “occultus,” indeed means “hidden. The term “occult sciences” then refers to the hidden and yet mysterious nature of what is discussed in that “discipline,” which has no scientific status. The Welsh occultist Dion Fortune, pseudonym of Violet Mary Firth (1890/1946), mentions a certain Taverner in her book : *The Secrets of Dr. Taverner*<sup>12</sup> . The latter is in conversation with a certain Miss Halam and tells her that he does not transmit telegrams, but rather thoughts, because then he is sure that one is listening to them. Even if one is not aware of it. To reinforce his statement, he claims that he will let a lady walking a little further beside his flower garden pick a geranium. Fortune writes, “To that, Taverner concentrated his attention. When the lady reached the flowers, she half turned and picked one. “Hey ma'am!”, Taverner immediately called to her, “What are you doing there with our geraniums?” “Oh, sorry,” she cried startled, “I gave in to a sudden impulse I guess.”

Such experiments as stopping the heart of frog, turning a compass or influencing one's thoughts unconsciously clearly cross the realm of psychology. There are undeniable physical results. And that is, to put it in Nathalie's words, very definitely already “something. Search further.

### **3.1.2. Positive Thinking: Tagore , Life as a Task.**

Rabindranath Tagore, (1861/1941) a mythical poet, has left us a form of positive thinking. He puts it this way : “I slept and dreamed that life was joy. Awakening I saw that life is a task. I went to work and that task became joy”. In other words, the fact of our daily life, with all its woes, great and small, is interpreted as something good, something valuable. And in such a way that the task, the given and the requested, is really solved. Here the future is seen as if it is already known and known to have succeeded. This goes against every possible present negativism and nihilism, against every doom and

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<sup>12</sup> Fortune D., The secrets of Dr. Taverner, Gnosis, s.d., 98.

gloom. The term “Nihilism” implies that one radically doubts every ideal and higher value.

The German philosopher F.W. Foerster (1889/1966) asserted that “against earth only heaven can stand up.” He believed that in order to cope with life's problems, you must be able to lean on something that transcends the things of this world to a great extent and to which you can pull yourself up.

Mention that the opposite, a “negative thinking,” also exists. Everyone knows people who constantly complain about themselves. They constantly cite their own failures or hard days. It goes without saying that by constantly harboring negative thoughts, they keep a lot of ills alive and can make themselves sick. This too can lead to a lot more than just a mere subjective and psychological “something. We illustrate that.

### **3.1.3. Negative thinking: Hexe Petra remains “cool.**

*Hexe Petra*<sup>13</sup>, a 21-year-old Munich woman of the “punkish type,” was interviewed by the German monthly magazine *Cosmopolitan* in October 1985. The title of the text read : “And wholeheartedly wished all evil”. Petra says of herself that she is a black magicianess, meaning she can do evil and mischief to others. She takes advantage of her skill when someone disturbs her in her pursuits. Angelika von Hartig, who interviewed her, says that she and Petra had an extremely “careful” conversation. With such a witch, one must indeed be very cautious. After all, one never knows. Petra says that her type of witch is “being herself,” with all that that entails, if necessary making people sick, making them crash, even killing them. Which implies that 'conscience' in the ethical or in the Biblical sense, Petra leaves utterly cold, 'cool'. Her type is further to exercise “magical power. She continues: “Anyone can turn to me to see a problem 'solved.' However, I don't curse anyone I don't hate myself.” Behold the rule. Now, does anyone with that power want to establish good or evil, that is none of Petra's not concerned. She says, “Especially when someone 'does something to me,' I avenge myself! I concentrate intensely on the person in question. I visualize (note: I imagine) what I want to do to someone, for example, an accident, a fatal fall or something. This imagined but insanely strong willed occurrence, or call it “fate,” I hold uninterrupted before my eyes. Until the incident actually occurs.”

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<sup>13</sup> Hexe Petra, interviewed in the German monthly magazine *Cosmopolitan*, No. 10, October 1985.

“Three years ago in Berlin : a complete stranger laughed at me for my punk appearance. ‘I stayed ‘cool.’ I let him take a bunch of insults. Twenty minutes later I was to the point where I would have preferred to kill him. From there I followed the guy. He lived two blocks away. For fourteen days I snuck up after him, drilling my gaze into his back” (note: the so-called “magnetic gaze”). Finally, one afternoon he came out of the house. He wanted to cross the street. I concentrated like mad. And lo and behold: he waited until a car approached. He went straight into the car. Result : a concussion and a quadruple leg fracture to the thigh. I informed myself about it.”

That the latter can also be done very differently and that it is best to also “magically” make sure you look out before crossing a street, we read e.g. in James Hall, *Sangoma*<sup>14</sup> . A sangoma is a kind of African shaman, a psychic healer. Hall writes in reference to a particular situation : “The spirits would control the odds in his or her life. He or she would then go into the street at one point and not at another, and therefore not be hit by a car.” Notice the similarity. Both Petra and the sangoma are praying to their spirits for a desired outcome. And now the difference : Petra wants an accident as the outcome, the sangoma wants to avoid it. In both cases religion is involved, because there are subtle beings and forces involved. In the case of Petra it is called black magic, in the case of the sangoma it is white magic.

Back to Petra's story : “In London, I was followed by a detective in a department store because I had stolen something. I was furious with him. I followed him to his house. I concentrated. At night I stood under his window and ‘shot’ my hate energy at him. Three weeks later, the man fell down the stairs resulting in a broken neck.”

According to Petra it takes an average of two to three weeks for “a curse” to work. It goes without saying that our ‘enlightened’ jurisprudence has no grip on such black-magic practices. In the jurisprudence of quite a few archaic cultures, even today, they do pay attention to this. If sustained anger already leads to such frightening results, one can assume, as Tagore said, that with sustained positive thoughts one also achieves good results.

Petra is also an “herbalist. Plant knowledge is definitely a necessity for her. She composes the salve herself from herbs. She claims to strengthen her life force with this. She claims that she receives the prescriptions medially when she concentrates on a particular spirit “ein Geist, eine Frau” who is

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<sup>14</sup> James Hall, *Sangoma*, the true story of the first white man to be ordained a traditional African healer. W. A. Bruna publishers, Utrecht, 202, p.121 (Original title : James Hall, *Sangoma*, 1995)

near her. This one made herself known as a deceased lesbian who lived around 1500, and was condemned and hanged by the Inquisition as a 24-year-old. In addition to the three-week time span required for a great work, let us also note the need for strong concentration of the mind. If this activates a lot of evil forces, then the reverse, activating good forces, can also be beneficial in prayer. We will return to this (9.6).

About her sex life, Petra says what follows. "I started it very early: at the age of twelve I started my first 'relationship'. I skipped nothing in the following years: men, women, "everything comb dran". Today, however, I feel very old and mature. In my opinion, man is bisexual. Yet nothing in this area has given me lasting satisfaction. A good spiritual friendship means substantially more to me. I have become totally asexual. I live with my friend Jürgen. He is a year younger than me. "Unsere Beziehung ist eine rein Geistige," our relationship is purely spiritual. Real witches claim to experience their sexuality very differently from ordinary people. We will also explain this further.

"When someone 'does something to' me, I avenge myself, until it occurs". so says Petra. As already cited : in the case of such statements, cause and effect, both for good and for evil, are hardly or not verifiable scientifically. How to demonstrate in an undeniable way the connection between Petra's negative thinking and the accident, or the sangoma's positive thinking and the avoidance of an accident? That seems impracticable. Delve further into that mysterious power of thought.

### **3.2. Thought power and fine material beings**

#### **3.2.1. The revenge demon of D. Fortune<sup>15</sup>**

Someone had done Fortune, the Welsh occultist, a great injustice. Just before falling asleep, she let her thoughts go uncontrolled and wanted revenge. However, being a sensitive woman, she experienced that her revenge thoughts began to materialize delicately. She "saw" clear-perceiving, that from her body, at the level of her solar plexus, a fine material mist began to form, which to her great surprise gradually took on the form of a wolf. She says : "Finally, the animal was still connected to my body only with a thin umbilical cord, just as a newborn baby is still connected to its mother with an umbilical cord." Fortune feared that upon breaking it, the animal would grow into an independent and evil being. Then, she believed, evil in the world would have increased somewhat. For this she consulted her "master," a clairvoyant and

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<sup>15</sup> See on this website the book : The 'Homo Religiosus', 7.4.1. : A vengeance demon.

licensed magician. 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. This meant that she had to relive her anger and, above all, not lose control of herself in the process. She could accomplish this only with the utmost self-control.

Some people also have thoughts of revenge that they cannot or do not want to control all the time. A well-defined form of psychiatry<sup>16</sup>, unfamiliar with the finer things - 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 one wants to take revenge. This is indeed how they work out some of their aggression. They have then lost “it. But unconsciously, like Fortune, they can also bring fine-grained 'revenge demons' to life. Only, they may not know it. They have no insight into the occult side of what they are doing. One can apparently create evil without knowing it. The story also illustrates the importance of keeping one's own feelings under control.

### **3.2.2. Ms. Neel visualizes herself a monk.**

Reading *Magic and mystery in Tibet*<sup>17</sup> by Frenchwoman Alexandra David-Neel (1868/1969).. Mrs. Neel made it to “lama” in Tibet, which implies a kind of doctorate in magical practices. It is highly exceptional, indeed unprecedented, that in that culture such a title is granted to a Westerner, especially to a woman.

According to the Tibetans, through repeated and vigorous concentration of thought, one can bring to life a thought form called a tulpa, a fine material being. In her book, Ms. Neel recounts how she visualized a monk in this way. She writes : “I locked myself in a tent and performed the prescribed thought concentration and other rituals. A few months later, the monk had become lifelike (note : note again that surely long required time span). He became a guest of sorts, living with me in my abode. Some time later I broke away from my life in seclusion and began a journey, together with my servants. The monk counted himself among the company. Notwithstanding I lived in the open air and I traveled several miles daily with my horse, the thought form did not fade. I kept seeing the fat monk. The character I had imagined, as I built up the

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<sup>16</sup> On this website, see the book : The "Homo Religiosus," 7.4.1. : The Moral Taboos of Religions .

<sup>17</sup> David-Neel A., *Magic and mystery in Tibet*, London, Unwin paperbacks, 1939<sup>-1</sup>, 1965, 219 (//Mysticism and magic in Tibet, Amsterdam, Gnosis, 1941).

thought form, gradually underwent a change. The fat, stout friend walked more and more stooped and his face betrayed a vaguely mocking and angry look. He grew older and balder. In short, he escaped my control. One day while I was in my tent, a servant brought me some butter. He also saw the thought form and mistook him for a living llama. I thought to let the phenomenon run its course. But the presence of that unwanted companion gradually began to get on my nerves, so I decided to destroy the thought form again.” This meant that Mrs. Neel had to “absorb” this thought form back into herself, just as Fortune did with her wolf. She succeeded, but only after six months (!) of hard struggle.

Notice the gradual change in the monk's character. It was Madam Neel who brought her thought form to life, but she was not the only one working on this, according to connoisseurs, that is, people who can verify this in a clairvoyant way. Without adequate protection, other, fine-material beings also interfere in this process. And these are not always of impeccable behavior. This was already apparent when noting the low ethical level of the spirits that hexe Petra summoned. We will return to this in the chapter on “the harmony of opposites” (3.8.5.).

### **3.2.3. *The death-summoner of Endor***

The Bible, *1 Samuel 28: 3-25* tells us that this prophet had died. King Saul had driven the witches and all those who could summon and conjure up the dead, along with the seers and soothsayers, out of the land. Then Saul went to battle with his enemy, the Philistines. When the king saw the great army of the Philistines, however, terror struck him. Then he lamented that he had silenced the seers and prophets had been silenced. 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 secretly consulted a summoned 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. However, he insisted. Hesitantly, she acceded to his request. Then she saw through his ruse and anxiously exclaimed: “But you are Saul himself!” “Fear not,” commanded the king, “and summon Samuel.” She did.

Once the prophet Samuel was contacted, he 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 takes away your kingship and gives 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, along with his sons, perishes in the process. Notice that the death-caller belongs to a particularly gifted type. She “sees through” the king's true identity. She is even able to subject a deceased prophet to her summoning power and cause him to “rise from the earth. She is, as the Bible, *Genesis 3:5 and Psalm 8:6*, says, an “elohim,” a divine figure with great spirit power.

### **3.2.4. The subtle body and the underworld**

The Bible assumes that there is life after death and that in the process one also has a consciousness and even a body, although this body is fine material and 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 though this is Samuel, a prophet. According to Christianity, it is the situation of humanity before Jesus, after His death on the cross, “descended into hell”. Where Samuel ascends from the underworld, Jesus will descended into it after His death. It is an ancient experience that the ghosts of the dead, with sufficient “spirit,” or life force, can communicate truth and foretell the future. And this in unity with Yahweh or also even without Him. But to call up phantoms is, as Samuel himself says, to disturb their peace. Already in the Bible, the Old Testament, this practice is strongly discouraged.

Notice the following in connection with this text. The prophet Samuel clearly has a body and this is even clothed with 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 not subject to a number of limitations as our physical body is. We explain this in what follows.

## **3.3. Thought power and exits**

### **3.3.1. The Rochas : exits and their repercussions.**

Refer to the experiments of the French researcher A. De Rochas (1837/1914). He was director of the Ecole Polytechnique in Paris, but was dismissed from there because of his research into occult phenomena. Something not exactly of great openness and tolerance. He reports on his experiments in his book *l'extériorisation de la sensibilité* .<sup>18</sup>

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<sup>18</sup> de Rochas A., *l'extériorisation de la sensibilité*, Paris, Pygmalion, 1894, 81.

As may be known, man not only has a material body, but he or she is surrounded by an aura, a fine material body. In the Bible, the *First Epistle of the Corinthians*, 15, 44, the apostle Paul speaks of a natural body (soma psuchikon) and a spiritual body (soma pneumatikon). Hence the three division: the material body, the incorporeal soul, and as a link between the two, this fine material body. One may also know that this finely material body can leave the gross material. Both remain connected by an umbilical cord, called in the Bible, *Ecclesiastes 12: 6* “the silver cord. During sleep, the particulate body leaves the biological. One speaks of an out-of-body experience. It then finds itself about one meter above the biological body and can acquire cosmic, invigorating energies. For most people, this is an unconscious event. Some remember their out-of-body experience upon awakening. They remember what happened to them and who they met in that other world. Moreover, a number of people possess their full consciousness during this out-of-body experience and can be active in that other world as they see fit. If this cord breaks, then the subtle body no longer supplies the biological body with the required energy and the latter dies.

After this explanation, we return to an experiment by De Rochas. Here the subject lies on a bed and sleeps. The subtle body is out and is just above the biological. De Rochas, as a clairvoyant, came up with the idea of then pricking the thumb of the exited body with a needle. And remarkably : the physical thumb immediately began to bleed. Feldmann, *Occult Phenomena*<sup>19</sup>, describes a similar experiment in which a woman's fine material body was transferred to a glass of water via hypnosis. Pricking the water with a needle, the woman felt this as if one were pricking her physical body. Apparently a wound inflicted on the subtle body has repercussions on the physical body. One also speaks of a repercussion. Let us keep this in mind for what follows.

### **3.3.2. Father! Gibson cut Jane in the hand!**

I. Bertrand, *La sorcellerie*<sup>20</sup>, recounts. One day the neighbor Jane Brooks stroked her hands back and forth over little Richard's body several times. She gave him another apple as a farewell and left. When Richard began to eat the apple, he became ill. He was in pain. His condition worsened. A little later, severely ill, he had to stay in bed. His father and a certain Gibson were with him. Suddenly the child began to cry out in panic as he pointed to the wall. “Father! Jane is here! Right by the wall! I can touch them!” Neither the father nor Gibson saw the neighbor. Gibson fleetingly took a knife and

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<sup>19</sup> Feldmann J., *Occulte verschijnselen*, The Hague, 1949, 335.

<sup>20</sup> Bertrand I., *La sorcellerie*, Paris,, s.d. (around 1900), Librairie Bloud et Barral, 43-44.

stabbed with it at the spot the boy pointed out. “O! Father,” cried Richard, “Gibson cut into Jane's hand. It's all bloodied!”. Immediately Father and Gibson went to Jane's residence. The latter sat there on a tabouret, the hand wrapped in a towel. When both of them pulled away the towel, they saw that the hand was all bloodied. It showed a cut like the one little Richard had described.

And another thing : one may know that the high fever can lead to clairvoyance, to perceiving the fine material world. Perhaps that is why little Richard could see the neighbor mantically.

### **3.3.3. Father Diego kills the caiman**

We read further in *I. Bertrand, La sorcellerie*<sup>21</sup> about a curious history that took place in Mexico. The book is from 1900. So the story must date from earlier. It is about a certain Father Diëgo, a courageous man like many of the first missionaries yonder.

One day the Father punished an Indian who had committed a serious offense. That Indian was seeking revenge. He knew that Father Diego was on his way to a dying Indian to hear his confession. On the way, the Father, who was on horseback, had to ford a river. The punished Indian secretly hurried to that place and made the necessary preparations. A little later the Father, quietly breviating, arrived on his horse. Once in the water, the horse feels that it is stopped. The Father notices a caiman trying to pull the horse into the water. At this he gives the animal the reins and prays fiercely for God's assistance. His horse drags the caiman out of the river. A series of hoof and stick blows land on the animal's head. It is forced to release its grip and is left dizzy and badly injured. The priest travels on.

Arriving at his destination, he begins to recount the incident. Moments later, a messenger approaches him and says that the Indian who had been punished by the Father had been found severely injured on the riverbank. Shortly thereafter, he had died. Father Diego went to investigate. The caiman lay dead on the bank. The animal had similar injuries to those inflicted on the Indian. The latter had apparently died under the hoof and stick beatings of Father and his horse! The Indian had apparently mastered the technique of conscious stepping out and had entered the animal with his delicate body. One might say that the animal was “possessed” by him, or that he had “hypnotized” it as a result. From then on, he could impose his will on the

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<sup>21</sup> Bertrand I., *La sorcellerie*, Paris, s.d. (around 1900), Librairie Bloud et Barral, 18.

caiman : kill the missionary. However, the caning and the horse's hooves had decided otherwise. And that had its murderous effect on the Indian's physical body.

G.Welter<sup>22</sup> , notes in this connection : “The magician can detach a part of his soul and drive this soul matter into the body of a crocodile which will then devour e.g. a woman who is washing linen”. Or, we fill in for the situation described above : the revenge-hungry Indian can have part of his soul matter imbibed into the body of the caiman, who then attacks the priest”. This brings to mind a partial soul move.

That this penetrated soul matter need not be evil we read in the book of J. Lantier, *La cité magique*<sup>23</sup> He was once allowed to experience a rite in a “monastery” of initiated women in northern Dahomey, West Africa. Lantier recounts. A number of consecrated women, dressed in white, go to a large pond on a bend in the river. The villagers keep their distance. The village chief shouts a few unintelligible words and then throws a string of still-living chickens into the water. Numerous crocodiles throw themselves on the animals. An initiate then enters the pond singing, followed by the other initiates. The crocodiles - “I saw that fantastic miracle” says Lantier - clear the way. Thereupon the initiate addresses the crocodiles and in the name of the king she commands them to allow all the women of the village to draw water from the river throughout the year. “Here and there the huge maws of the crocodiles opened as if to acknowledge it,” Lantier writes. Then all the women returned from the water. Once on the bank, they took off their clothes and bathed in the water again, in the midst of the crocodiles. A few minutes later they came out of the pond again. Thereupon the village women, pitchers in hand, were allowed to draw water in the presence of the crocodiles. The animals seemed completely indifferent to their presence. So much for this testimony from Lantier. Apparently, primitives too have their “miracles” that substantiate the axioms of their religion.

### **3.4. Thought power : materialization and dematerialization.**

Staying with the theme of materialization and dematerialization for a moment, with two curious and well-documented samples.

#### **3.4.1. The late Mrs. Schwarz comes to visit.**

Swiss-American psychiatrist Elisabeth Kübler-Ross (1926/2004) became famous for her pioneering work on bereavement counseling. Among other

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<sup>22</sup> G.Welter, *Les croyances primitives et leurs survivances (Précis de paléopsychologie)*, Paris, 1960, p. 53.

<sup>23</sup> Lantier J., *La cité magique (Magie et sexualité en Afrique noire)*, Fayard, Paris, 1972, 67/77.

things, she wrote '*On death and dying*', published in Dutch as '*On death and dying*'<sup>24</sup>. She explains.

“One of our patients was a certain Mrs. Schwarz. She was the first person with us to talk about an out-of-body experience, that is, an out-of-body experience, which she herself had experienced. A short time later she died. As one of many among my patients, I would certainly have forgotten her again if she had not sought me out again. One day in the elevator I noticed a woman who did look familiar to me. Yet I could not immediately place her. Her figure was transparent, but not so transparent that you could see everything behind her. A little later I suddenly realized that this lady had already been buried a few months ago. And now she was standing there in front of me. She said she had come because she wanted to thank me for everything I had done for her. And also to tell me not to give up my work on death counseling. I was quite upset. Mrs. Schwarz remained where she stood and said stubbornly, but in a very sweet tone, “Doctor Ross, do you hear me? You have not finished your work”.

Finally, the science person in me got the upper hand. I turned to Mrs. Schwarz with something very sophisticated. I said : “Surely you know that the pastor now lives in Urbana? I am sure he will be very happy to receive a few words from you”. And I slid her a pen and a sheet of paper. You understand, of course, that I had no intention at all of sending those lines to my friend. But I needed a scientific piece of evidence, because it goes without saying that someone who is buried can no longer write letters. And that woman with her very sweet smile could read all my thoughts. Never before had I known so surely what mind-reading was. She took the sheet and wrote a few lines on it. We framed those, of course, behind glass. “Are you satisfied now?” she asked. I stared at her and thought to myself, 'What I am experiencing here, I will never be able to share with anyone, but that sheet of paper I am going to keep.’ And then, as she was preparing to retire, Mrs. Schwarz repeated : “Doctor Ross, you promise me, don't you? I understood that she meant the continuation of my work and replied, “Yes, I promise.” And at the same moment I said that, she disappeared. Doctor Ross concludes, “We still possess her self-written lines.”

### **3.4.2. *Alba-la-Romaine's ghost hitchhiker***

Give us a second example where a deceased person manages to

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<sup>24</sup> Kübler-Ross E., "On Death and Life Afterward"; Ambo, Amsterdam, 1985, 30.

materialize. Our source is D. Audinot, *Les lieux de l'au-delà*<sup>25</sup>. This well-documented work deals with ghosts, with so-called “white women” and “hitchhikers who suddenly disappear.” We dwell on a curious case of such a hitchhiker.

In spring, at the time of the red moon, at the beginning of May (note: the days of the so-called ice saints), motorists leaving the A6 motorway at Montélimar to cross the Ardèche via la Nationale 102 can sometimes have a very strange experience. And this is the encounter with the specter of a hitchhiker. Apparently the most tough of her kind, she appears not as a “white woman” but wearing the leather suit of a motorcyclist. The apparition occurs in the late afternoon just before sunset. She then rides along for a good thirty kilometers. The phenomenon has been observed dozens of times and follows an extremely strict schedule. Audinot reproduces the report of Mr. Regis F., resident in Lyon, who published it in *Science et magic*. Mr. Regis recounts.

“As a math teacher at a Lyceum in Lyon, I'm not exactly superstitious. But the following happened to me in the spring of 1996. Every weekend I drive with my wife along the A6 motorway, from Lyon to Montélimar. One Saturday evening we left the autoroute and crossed the Rhone. At a bend, a hitchhiker in a leather suit stood and timidly held up her hand. I stop. She asks me where we are going. I tell her. She seems to like that, whereupon I let them sit in the back. Seen from my rearview mirror, she is a beautiful young woman with a pale, almost white face. She is not very talkative. Night is falling. I turn on the lights and drive rather fast. At one point she asks : “Can you slow down a little, sir, I don't feel very well”. I slow down but I am a bit upset. It gets dark quickly and I don't like driving at night along those winding dark roads.

Ten minutes later, a little after Alba-la-Romaine, she is there again in a plaintive voice. Her countenance is almost white. “Sir, I beg you, drive slower!” “I slow down even more, while my wife, feeling that I am boiling inside, puts her hand on my knee to calm me down. At thirty per hour we drive through Villeneuve only to speed back up as we leave the town. But - I swear to you - I did not drive faster than fifty or sixty per hour since the road does not lend itself to faster driving. After fifteen minutes, my hitchhiker is there again, silently complaining, “For the love of God, sir, please do moderate your speed!” I feel really impassive! The hitchhiker adds,

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<sup>25</sup> Audinot D., *Les lieux de l'au-delà* (Guide des fantômes, dames blanches et auto-stoppeuses évanescences en France, Belgique et Suisse, Agnières, 1999, 59/63.

“Otherwise I'm going to be forced to get off!” “What a nag” I say to myself as I drop back to forty per hour.

Suddenly I hear something similar to a sigh, I look in my rearview mirror and don't see them anymore. I stop abruptly on the edge of the road and look back : the seat is empty! I look at my wife who is as surprised as I am. “It didn't jump through the door, did it? One would have heard something like that!” A bit frightened, I turn back and drive slowly until the beginning of Villeneuve-de-Berg. We encounter few cars. I carefully search the faces of the people in the cars, but apparently our unknown lady is not among them. She cannot be seen beside the road either! I turn right around and drive with full lights and no noise as far as Aubenas. I stop at the gendarmerie. Two men listened without much surprise to my strange, rambling story. When I finished describing the girl, they shook their heads, smiling : “ Ah “, said one of them in all seriousness “ You are the third this year to see “ la larve “. Since her fatal motorcycle accident three years ago on that same road, that girl shows herself every spring by red moon”.

Give us some explanations . This story, perfectly similar to countless others and many of which were recorded at the Aubenas gendarmerie, allows some interesting observations. The “shadowy hitchhiker” crashed three years ago and met a violent death on that road. She completely corresponds to what was called “ghostly apparitions” in earlier times. Briefly outlined: These are people who have died suddenly and regularly show themselves around the place where they died, while perfectly materializing and dematerializing again in the process. They are able to swallow without leaving any trace. The shadowy hitchhiker, once materialized, thus shows herself in flesh and bone. She does not seem to realize that she is dead. Often, upon approaching the scene of her fatal accident - in the case of Alba-la-Romaine it is so - she expresses an uneasiness that she cannot explain further. She seems - at least temporarily - “alive. She can open the doors of carriages. She appears either prolonged or briefly. The latter sometimes for several minutes and over several hundred meters. The hitchhiker from Alba-la-Romaine was totally materialized during the thirty-kilometer ride that requires about a twenty-minute duration. That duration - along with the frequency of her appearances on the same road - is very rare. Mr. Regis is so sure of his piece that he invites any reader or reader who wants to test his story to visit the road route indicated above. And this during the first days of May, on a Saturday, on the national road 102 from Montélimar to Alba to Villeneuve-de-Berg”.

### **3.4.3. The stolen ring appears.**

R. Menzel, *Scholars on an Adventure*<sup>26</sup>, describes a dematerialization and a materialization. He relates : “A completely incomprehensible fact, which, however, they could not control, was communicated to them by a lama in Cyantse. A Tibetan dignitary had lost a valuable ring. He had begged a magician to return this irreplaceable heirloom to him or tell him where it was located. The yogi stretched a thread between his hands, went into a trance and, by the utmost concentration of all his senses, discovered the stolen jewel in a robber's tent. At the cost of a great effort, which turned his face into a death mask and made him sweat over his body, he then dematerialized. He separated his spiritual self from his body. Freed from all earthly constraints and thus no longer bound by the laws of space and time, he sought the robber's abode and took the ring with him. When, having once again undergone such a life-threatening crisis, he returned to his physical form, the ring was wrapped around the thread between his hands. During those twenty minutes that had elapsed between the spiritualization and the “illumination” (note: dematerialization and materialization), the magician had lost a great deal of weight. He fell, as soon as he had completed his task, into a very deep sleep.” So much for this testimony from Menzel.

### **3.4.4. An encumbering document disappears.**

And this : some years ago, a magician told us that he was contacted by someone who was being blackmailed. Should the latter refuse to pay a large sum, an incriminating document would be made public. This document was kept in a lawyer's safe. The magician claimed that, thanks to an intense concentration of his thought, he managed to dematerialize this document. He afterwards advised the person to demand to see this document before paying anything. His demand was not met. He never paid either. He heard nothing more of the whole matter.

## **3.5. Delicate beings : gods, goddesses, nature spirits, elves**

Such particulate entities are the carriers of that peculiar power. Although mostly invisible to the ordinary eye, they sometimes reveal themselves to those who can perceive them. A sample.

### **3.5.1. A whole crowd of nature spirits**

Th. Zielinsky (1859/1944), prof at the University of Warsaw, in his *La religion de la Grèce antique*<sup>27</sup>, describes a number of fine material beings. We read : “In very close connection with the sea are the sea nymphs. Sometimes

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<sup>26</sup> Menzel R., *Scholars on adventure*, Bussem, Moussault, 1954, 150.

<sup>27</sup> Zielinsky Th., *la religion de la Grèce antique*, Warsaw, 1926.



dryly and foolishly called “the personification of the caressing waves of the sea.” Personification? Never will people, who speak of them thus, be worthy to behold them with their own eyes. Never will they see anything of these sea nymphs, with their silver feet, playing with the dolphins in fine weather, while their golden locks sparkle on the head of the waves. It is certainly not to them that Goethe's *Faust* would have addressed these words: “The world of nature spirits is not closed. It is your mind that is blind, it is your soul that is dead.”

“Usually we speak of 'living' nature, when we speak of the organic world of animals and plants. We call 'dead' nature, the domain of the inorganic world, of minerals. In this sense, dead nature is not meant here. For the Greek, dead nature did not exist. She was already life, already soul, already deity. And she was deified not only in her meadows and her forests, in her springs and rivers, but equally in the moving mirror of her seas and the motionless stillness of her rocky deserts. The Ancient Greek felt and saw the deity in the fields themselves, in the fragrant groves, in the abundance of a fertile garden. He saw himself and his life surrounded by a whole multitude of nature spirits, of fairies and of other fine material beings. They were either friendly or menacing, but always compassionate. And what is much more important, Ancient Greek man could come into contact with them, he saw and felt them.” So much for Zielinsky.

One notices that the writer means the perception of subtle material beings in a strictly realistic way. We emphasize it : whoever has an eye for it sees “a whole crowd of nature spirits, of fairies and of other subtle material beings” in the surrounding nature. Those who are not (totally) secularized still experience in their soul life something of this primitive and ancient religiosity. We will come back to this fine material underpinning of all that lives.

### **3.5.2. The root is black, the flower is white.**

Even in the works of the poet Homer, who lived in the 9<sup>de</sup> the century BC and authored the *Iliad* and *Odyssey*, one can hardly find a page in which there is no mention of the many gods and spirits. For example, in the *Odyssey*<sup>28</sup> VI, 403, that the hero Odysseus receives from the god Hermes the plant named “moly. Homer writes: “Black is the root, white as milk, the flower. The gods call this plant 'moly' “. With this plant, Homer continues, Odysseus can protect himself from the sexual magic of the sorceress Kirke (Lat. : Circe). The reader or reader who does not possess the 'giftedness' of this mantic perception only 'thinks' what Homer has penned about it. Those who also 'see' mantically in

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<sup>28</sup> Aafjes B., Homer.' *Odyssey* VI, 403, Meulenhof, Amsterdam, 1965, 103.

the process and hold Homer's text in consciousness immediately notice, within their own psyché, the image of a black root which, without a stem, blossoms open directly into a snow-white flower, something that refers to an ancient phallic symbol. Both perceptions, the normal and the paranormal, can then be further interpreted.

A certain tradition takes such paranormal sightings seriously and places them in an “other” world. The modern or “enlightened” interpretation - the views that have prevailed in the West since the 18th-century enlightenment - does not. It relegates such non-scientific observations to a the realm of “hallucinations” or fabrications, and believes that they are not worthy of further consideration.

It may be clear that Odysseus was a mantian seer. In his day, this was a requirement for a king - and Odysseus was monarch on the island of Ithaca. It allowed him to guard his people from impending dangers. We still know such a sacred conception of kingship in a few places in the world today. We will return to it (3.7.15. and 3.7.16.). The Westerner who sidesteps or denies this sacredness closes himself off to the culture, customs and local religion of such peoples. As long as he or she does not attempt to empathize with these, they will strike him or her as utterly nonsensical.

### **3.5.3. *The goddess Afrodite shows herself.***

The Ancient Greek felt and saw the deity, as both Ziëlinisky and Homer clarified. The Greek Aphrodite is the goddess of love, beauty and fertility. She was worshipped over just about the entire Greek world. Well, the contemporary Greek novelist Aris Fakinos, *Récit des temps perdus*<sup>29</sup> recounts the life of his grandparents, who were poor Greek peasants. He writes : “My grandfather could neither read nor write. Of mythology and history he knew nothing at all. He was just a simple Attic peasant. Well, how could he have described Afrodite with such telling details if he had never seen her?” It is clear that Fakinos here means the mantic, the clairvoyant perception of Afrodite.

### **3.5.4. *An elf (a fairy) saturates itself with sun and water.***

In his book *Les fées*<sup>30</sup> , New Zealander G. Hodson (1886/1983) testifies, about his mantic encounter with “a golden elf. He writes : “She is decidedly light in color, very frank and fearless in her expression. She is surrounded by a golden aura, in which one can trace the outline of her wings. Suddenly her attitude changes and she becomes serious. She stretches out her arms in their

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<sup>29</sup> Fakinos A., *Récit des temps perdus*, Seuil, 1982, Bulletin d'inform. des Edit. du Seuil, 241(1982:oct.).

<sup>30</sup> Hodson G., *Les fées*, Paris, Adyar, 1966, 77.

full length and concentrates. Her aura narrows as a result. The forces become focused on herself. Slowly the elf absorbs the “magnetism” of the sunlight and the flowing water. Once she has saturated herself with this, she releases the energy with which she has charged herself with a blinding flash of light and color. This now flows in all directions like streams of golden power, to every single stem and flower.”

During this magical moment, she experiences a rapture. The expression of her face and especially of her eyes is wonderful and almost indescribable. Her eyes in particular emit brilliantly dazzling 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.”

So much for Hodson. Notice : the elf saturates herself on the “magnetism” of the sun and of the waterfall, and releases the processed energy to every single stem and flower in its vicinity. Apparently, here again, as with Ziëlinisky, we encounter a fine material, invisible substructure of the nature that surrounds us.

### **3.5.5. The Gardens of Findhorn**

Findhorn is a small town on Scotland's east coast. On Wikipedia<sup>31</sup> we read : The place gained fame through the 'Findhorn Foundation', a New-Age living community, which settled there in 1962. They wanted to treat the land in a 'spiritual' and biologically responsible way. Working with nature spirits, they managed to transform the land into a very fertile garden that gave amazing results. Soon, all kinds of spiritually-based workshops were held. Today, aside from working in the garden, this is still the main activity. It should be mentioned that the term “New-Age” is an umbrella term for the renewed interest which has been alive since the 1960s and which brings the paranormal back up to date.

In the book of this community : *The Gardens of Findhorn*<sup>32</sup> , we read an account of some remarkable contacts between humans and the subtle beings who control parts of the plant kingdom there. People work there in consultation and cooperation with nature spirits. These are said to give advice in a mantic way on how best to grow the plants in question. The results are to their credit. Botanists are amazed that some plants and vegetables, which normally do not thrive at such high northern latitudes, grow into beautiful

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<sup>31</sup> <https://nl.wikipedia.org/wiki/Findhorn>

<sup>32</sup> The Gardens of Findhorn, Amsterdam, s.d., written by members of the Findhorn community.

specimens. The website of this community, [www.findhorn.org](http://www.findhorn.org) gives extensive info about all this. Here again we find a reference to the fine material, invisible substructure of the life that surrounds us. Our Western culture has virtually ceased to pay attention to this.

### **3.5.6. An exchange of soul substances**

Robert Ambelain, *Le vampirisme*<sup>33</sup>, expresses the essence. It involves a “passation d'âme,” an exchange of mutual soul bodies. Ambelain says that soul-swapping consists in one being's soul body - a human, a spirit, a deity - taking the place of another being's soul body. This is usually reciprocal.

De Rochas, *l'extériorisation de la sensibilité*<sup>34</sup> says that the hypnotist penetrates the hypnotized person with his soul matter, while the hypnotized person's soul matter exits, to make way for that of the hypnotist. The latter expands his aura so that the physical body of the hypnotized is completely permeated by it. In a way, it has become “his” body. This is precisely what enables the hypnotist to fulfill his suggestion. This is not an actual exchange, but rather a unilateral penetration. The hypnotized person's subtle body has at that moment stepped out.

People who handle animals a lot are well aware of such an exchange of soul matter. For example, animal tamers let the lion cub they want to train sleep with them. Thus animal and tamer bond through the mutual mixing of life forces. So do the cat and dog. When they sleep with their master, the life forces of both merge. In ancient China there was the pernicious custom of letting the oldest people sleep with the youngest babies. In this way, the elders could supply themselves with the babies' energy and these young children received less powerful energy, peculiar to aging.

### **3.5.7. Changed homes**

J. Grant, *Eyes of horus*<sup>35</sup>, also mentions a form of soul exchange. Her book is an autobiography of a previous embodiment in ancient Egypt. She also uses archaic and poetically very evocative language. Summarize. “When such an evil man dies, he steps to Chnoem, the potter, to have a new body put on the disk for him as soon as possible. Chnoem is very old, though, and perhaps his wheel will stop turning before it is your turn. But you don't have to wait that long. You don't have to be born again. No way, you can pick your own body and also the place. Do you want to be rich? Then find a man who has his

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<sup>33</sup> Ambelain R., *Le vampirisme*, Paris, Laffont, 1977, 233/234.

<sup>34</sup> De Rochas, *l'extériorisation de la sensibilité*, Pygmalion, 1894.

<sup>35</sup> Grant J., *Eyes of Horus*, Deventer, Ankh-Hermes, 1972, 108. (// *Eyes of Horus*, London, Methuen, 1942).

treasure chambers full of jars filled with gold dust. Take over his body and use it as your own. Give jous decrepit body to him. Then you can eat his rich food, taste his soft wines on your tongue and enjoy the hospitality of his concubines.” So much for J. Grant. Such an exchange of the soul body is apparently not limited to the black magics of ancient Egypt. This is evidenced by the following story, among others.

D. Fortune, *The Secrets of Dr. Taverner*<sup>36</sup>, recounts. She says that this story, like all the stories in her book, is based on fact. Dr. Taverner, her boss, is not only a medically and psychologically trained doctor, but also has a great deal of knowledge of magical practices. He finds some of his patients in psychiatric institutions. He claims that some of them can be better helped through magical means than merely medical. He then refers them to his private hospital. Fortune, herself a nurse, assists him in this endeavor. Fortune states in the introduction to her book that she does not dare to write down all her experiences because reality is sometimes much stronger than imagination. Summarize.

Near the “hospital” where Fortune works, lives an attractive woman and her husband, who is addicted to drugs. As may be known, drug use can lead to the opening of the aura and thus the “door” is open to those who wish to enter the aura. In the hospital lies a cancer patient. His days are numbered. However, he is a mage who knows how to exit. Moreover, he has a crush on the attractive woman. One night he leaves his body and finds the door, the entrance to the aura of the drug addict, opened. The addict himself is not “home,” he has stepped out. And the outgoing cancer patient gratefully takes advantage of that. He takes possession of the drug addict's body. And when the latter comes home afterwards from his intoxication, he finds “his home” rented out. The only unoccupied house in the neighborhood is the physical body of the cancer patient. Of necessity, that decrepit body now suddenly has a new “tenant”: the addict. His dwelling, however, does not last long. A few days later, the drug addict dies in the body of the cancer patient. And the latter enjoys all the pleasures of life in a much better biological body, as well as a new and attractive wife.

We have here two accounts of an exchange of souls. Each exchange involves the good being taken from a man A by an evil man B, while that evil man B makes the good man A pay for B's anger. Of course, until B's divine judgment puts an end to this. What we want to emphasize with these texts is

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<sup>36</sup> Fortune D., *The secrets of Dr. Taverner, Occult novellas*, Amsterdam, Gnosis, 127-147.

the fact that people can suffer without being at fault themselves. And conversely, that others can live a carefree life when they don't deserve it at all. So let us be extremely careful, when a person is suffering, to blame himself for his suffering. It may be so, but it may also not be so. Only seers empowered and inspired by God can see clearly here. And as mentioned, their number is frighteningly small.

### **3.6. Hylic pluralism**

With all that precedes, it may be clear that these many testimonies refer to the existence of both the power of thought, and of energies and of beings who are the carriers of such energies. There would be not a single, but many kinds of fine matter. About that what follows.

#### **3.6.1. A concealed reality**

In the course of history one finds a great deal of evidence for the belief in the existence of a fine substance invisible to jan modal. The Leiden professor J.J.Poortman (1896/1970), in his four-volume work *Ochêma, history and sense of hylic pluralism*<sup>37</sup>, discusses at length the concept of matter of the various cultures around the globe. The Ancient Greek word “hulè” means “substance,” “matter,” and “pluralism” refers to “a multiplicity. Just about all cultures, with the exception of Western contemporary civilization, were or are familiar with the theme of “fine dust. Yet, he complains, this theme has been and is repeatedly omitted in our culture, and this when there is often reason to mention this belief in a hylic pluralism. The English theosopher G.R.S. Mead (1863/1933), *The subtle body in western tradition*<sup>38</sup> says that belief in the existence of a fine substance is “one of the oldest persuasions of mankind.” Do we mention that “theosophy” is a kind of esoteric philosophy.

With this belief in the existence of a hylic pluralism, we are apparently in a solid millennial tradition. As in just about all religions, the idea of a fine, subtle and empowering substance is never far away. A sample.

#### **3.6.2. A look back in history**

Although subtlety is hardly ever discussed in Western philosophy today, it was one of the most important themes among the founders of our philosophy: the thinkers of ancient Greece. So too with the so-called presocratics, the philosophers who taught Socrates (-469/-399) just preceded. In the Far East, in China, “Chi kung” is a method by which,

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<sup>37</sup> Poortman J.J., *Ochêma, geschiedenis en zin van het hylisch pluralisme*, Assen, Van Gorcum, 1954, (// History of Hylic Pluralism, Theosophical Society in the Netherlands).

<sup>38</sup> Mead G.R.S. *The subtle body in western tradition*, London, Stuart and Watkins, 1967.

through “chi,” or subtle life force, one tries to have healing effects on the body. In the West, among others, it was spoken by Paracelcus (1493/1541) of a “fluid. The inhabitants of Melanesia called it “mana,” the Iroquois, a North American Indian tribe, spoke of “orenda” and the Dakota Indians spoke of “wakanda” The inhabitants of Malagasy the former Madagascar, spoke of “hasina. They are different names, apparently for the same and commonly perceived reality. We illustrate.

### **3.6.3. *My psychic child notices more .***

M. Van Gestel, '*My child sees more*'<sup>39</sup> , tells of her mantically gifted daughter, and of what this child 'clearly' perceives in terms of fine matter. Marieke says she 'sees' a kind of fine dust snake near the vertebrae in every person. The phenomenon is much better known in the East than here. As mentioned, one speaks of that snake as the 'kundalini' or the primal energy of man. By the size and color of that subtle 'animal' Marieke can tell how far someone has evolved and developed. In some people that snake runs from the tailbone all the way to the heart. Those are often nice people, Marieke continues. They are already more developed. In most people, the “snake” gets stuck below the heart. These are people who still have a lot to 'learn'.

### **3.6.4. *Haich : Myriads of tiny spray grains***

The Hungarian E. Haich (1897/1994) recounts in her book *Initiation*<sup>40</sup> , that she asked her husband to think intensely about something, and she would try to catch this thought intuitively, in a psychic way. To her surprise, something very different happened. As she waited for that to come into her imagination, she clearly felt - she simply 'saw' it - that from his stomach region a stream of myriads of tiny grains of mist, about ten centimeters in diameter, flowed out and snaked around her body like a lasso, and this also at the level of her solar plexus. Then this fine matter 'pulled' Haich up to the window, 'pushed' her arm up, '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 turned out that all this time and with all his thought power her husband wanted her to perform just that : would walk to the window, lift the curtain and look out. This story shows that her husband possesses “magical” powers that enable him to impose his will on his wife. On the other hand, it is

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<sup>39</sup> Van Gestel M, *Mijn kind ziet meer, Een moeder vertelt over haar paranormaal begaafd kind, (My child sees more, A mother tells of her psychic child)*, Ankh - Hermes, Deventer, 2000, 98.

<sup>40</sup> Haich E., *Inwijding (Initiation)*, Deventer, Ankh Hermes, 1978 (// *Einweihung*, Thielle, Fankhauser, 1960), 94 ff.

also clear that Haich possesses a degree of clairvoyance. She 'sees' and 'feels' this for Jan modaal invisible flow of fine material energy.

### **3.6.5. An anniversary : I saw a brilliant light.**

A witness tells. An association was celebrating an anniversary. As one of its members, I gave an occasional speech and tried to do so in a poetic manner. In verse form, I had outlined the laborious origins, along with the further history of the association, and humorously and in evocative language mentioned some pleasant anecdotes. The founder stood just beside me and was metaphorically, and afterwards literally honored. The hundred and fifty or so attendees were particularly enthralled and sympathized with every word and image of the verse. During the short pauses I put in my reading, everyone remained so captivated listening that one could hear a pin drop. Their concentrated attention, the increasing particulate energy was about to take a leap into a higher reality. But I knew next to nothing about that at the time.

Suddenly it was as if I was being pushed out of my body. I found myself about two meters behind my biological body, which fortunately continued to recite the verse on a kind of autopilot. My consciousness was, for the most part, in my particulate body. I “saw” myself continuing to recite the text in front of me, but I also “saw” the subtle cord that connected me to my biological body. To my utter amazement, I also noticed that from the stomach region of every person present there was a subtle material cord running to my stomach region. It was an extremely curious sight, an audience literally attached to me by wires. I knew that the climax of my text was yet to come. There, in images that moved me greatly, I articulated the high ideal of the association. And behold, all the threads of those present bundled together in my stomach region, and suddenly, just like that, the world burst open high above me. My crown chakra dilated and out of it came all the threads, but united, bundled into what seemed to me to be one strong and thick rope. The “rope” went straight up into the sky.

Still reading on autopilot, I “saw” high above me an overwhelming and brilliant light, like fireworks bursting open. A heavenly music sounded, such as I had never heard before. And behold, myriads of luminous dots descended and clustered together to form an even much thicker rope than the one that had gone up. This thicker rope came to me, went back through my crown chakra, and on through my subtle body to my stomach region. From there, to my surprise, it did not go back to the audience, but rather to the founder. The latter quite suddenly received the entire bundle of subtle energy in his stomach region. After that energy entered his aura, the whole image faded



away. I felt myself being pulled back to my biological body, and found myself back to my text a moment later, just in time to read the closing words. To prolonged applause, the founder was then placed in flowers. Many also came to tell me afterwards that they had found the whole event just wonderful.

So much for this experience that is still very clear in my mind many years later. For myself it has become clear by now: thoughts “work” in the subtle world. Especially if they are reinforced by the thoughts, feelings and will of many like-minded people. The like attracts the like. There is similarity, and therefore coherence. Similia similibus, so it sounds in Latin. In fact, I suspect that together these joined thoughts can build a fine material form, shooting up like a great energy field.

“Thoughts 'work' in the fine material world. Especially if they are reinforced by the thoughts, feelings and will of many like-minded people” so says the speaker. Refer here already to praying in community, e.g. for the healing of a sick person. Apparently, when praying with concentration and willpower in a like-minded group, strong thought forms are built up which can work something out in the fine substance, and possibly then also have an effect on the biological body.

### ***3.6.6. A long line of people passing by***

A contemporary recounts. “I lie in bed and come to awakening, to consciousness, but notice that I am in my particulate body. My biological body is asleep. I have apparently stepped out and arrived in a rather dark place, just next to a long line of passing people. Their drab figures barely stand out against the dark background. They step past without being, indeed mechanically, and it occurs to me that they do this constantly, that they are caught in a loop and do not have the strength of their own accord to get out. All have died: they are no longer part of the gross material world and it all has something to do with war. Their faces are frighteningly gray, absent and expressionless. They look like masks. Only their eyes, which are grimly dirty-yellow in color, indicate that they are not robots. I see that they notice me. The pupils of their eyes remain focused on me for a time while the people themselves pass by as absent. It is as if through their eyes I make contact with something deeper in these people, with their being trapped in those bodies. In a way, I “know” that what I am experiencing is somewhere “real.”

Despite their drab appearance, I overcome a certain aversion, indeed more and more I am overwhelmed by a fierce rising feeling of compassion and pity. They are like an “ich-nog-einmal” as the German thinker A.

Shopenhauer (1788/1860) put it in a strongly compassionate way. I very deliberately fold my hands and pray a Hail Mary, slowly, with faith and conviction. I pronounce each word with great emphasis, and in my mind I ask heaven to have mercy on these disembodied beings. And behold ... suddenly a handful of those closest to me burst, just like that, like soap bubbles. Nothing remains of them. Afterwards, it's as if they never existed.

At the same time, I notice myriads of tiny dots of light coming down from the sky. They remind me of a so-called “fairy wand” we light at Christmas, which then burns up brilliantly and with many tiny sparks. From the brightness of those many small luminous dots, falling down like flakes of snow in the night sky, I realize that it is still very dark in the place where I am. Still praying, I look up. Far above my head a sea of light glows, indescribably beautiful ... I long to go there. Immediately I hear a murmur, my whole body tingles and a heavenly music sounds, like nothing I have ever heard in my entire life. I feel my exited body rise upward, towards the light. At the same time, the sparks increase in intensity and number. It is like fireworks splashing open. It is such an overwhelming feeling that I think: it would be a pity if I were to wake up now. Immediately afterwards everything fades away and I gradually wake up in my biological body, disillusioned. I probably should not have thought the latter. Upon awakening, I feel myself descending very gently and gradually into my biological body. I notice how my particulate arms and legs merge more and more with my physical limbs. In the process I feel them gently tingling. When this ceases everything is over. I am wide awake in my gross body and can now move arms and legs again.”

Notice the following. The murmurs and tingling throughout the body, according to experts, are the result of an influx of a higher and more powerful energy. Sensitives also claim to feel tingling in their palms and in their crown chakra while praying.

We have already mentioned so far a number of fine material beings and energies that are said to underlie all life. Apparently, the latest testimonies refer to an even finer, more original substance. This would consist of myriads of tiny luminous dots. Possibly we have here a tangent to the philosophy of the Ancient Greek thinker Pythagoras (-570/-500). He said that reality is composed of many points. The German philosopher and mathematician G.W. Leibniz (1645/1716), one of the greatest thinkers of the 17<sup>de</sup> century, spoke in this context of monads. He elaborated a Monadology in which he claimed that reality consists essentially of innumerable extremely small units. We will come back to this (9.8.).

And one more thing : “A heavenly music sounds,” the contemporary experiences. In this connection we refer to 'the music of the spheres' an expression which, according to the Flemish Capuchin M. Wildiers (1904/1996) in the book of the same name *The Music of the Spheres*<sup>41</sup> , we meet, among others, with Pythagoras, Plato and the Roman statesman Cicero (-106/-43). This music is said to be related with a mantic audible order, present in the heavenly bodies and which, according to testimonies, sounds like wonderful music. Similarly, our medieval cathedral builders made a model of the cathedral beforehand and “listened” to this model by clairaudience. If it sounded good, then the effective construction of the building began. If not, the model was adjusted until it sounded euphonious. With all this, a multitude of fine-material beings and fine-material matter may no longer seem so strange and we can move on to the next topic, the “pagan religions.

### **3.7. Pagan religions : some samples.**

The assumption that there must indeed be “something” that transcends the everyday is also further reinforced in subsequent samples. Among seventeen pagan religions or religious practices, we examine how life problems are resolved there. For they most certainly do: in their own way they meet man's eternal miseries. The question here, however, remains life-size: 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 or her eyebrows in astonishment. Whence each time the required energy comes from, it will also gradually become clear to him or her. As already mentioned, religion, not so much as a traditional folk religion, but a religion that pays attention to the occult, hidden workings of subtle forces and entities, can be quite complicated.

#### **3.7.1. She slept with her king, but did not “know” him.**

Summarize the Biblical text *1. Kon 1:1-4*<sup>42</sup> . “When King David had grown very old, he could not keep himself warm, no matter how he was covered with blankets. Thereupon his courtiers said to him, 'Let us seek for our lord and king a young virgin woman to 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.”

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<sup>41</sup> Wildiers M., *De muziek der sferen (The music of spheres)*, Antwerp, De Nederlandse boekhandel, 1983.

<sup>42</sup> See also on this website text 46 : 'Godforsaken', p. 31 ; Abishag of Shunem

This Biblical text can be understood as follows: the monarch, a man of distinction, became old, and could no longer warm himself. In his time, as in all archaic cultures, kingship was still understood as sacred. To govern his realm, the king needed a lot of delicate life force. A young and exceptionally beautiful girl like Abishag possesses an almost untouched life force. Her beauty here indicates a benevolent, large and luminous aura. By “sleeping in the lap” of King David sleeping, contact and thus transmission of energy occurs. But David did not “know” her. In Biblical language, such means that he did not have sexual intercourse with her. Eroticism plays a secondary role here. Although a 'delicately charged' creature like Abishag eroticizes, eroticism in itself is not central. Rather, it is as a channel of transmission of life force. Whoever sees 'sex' in this text, according to connoisseurs, completely misunderstands the original meaning.

Notwithstanding that it is a Biblical text, we mention it among the pagan religions because the “revitalization,” the obtaining of the required energies, is not done through Trinitarian prayers, but rather through an erotic-magical method. The latter method, as will be shown, is characteristic of many pagan religions.

### **3.7.2 “Come quickly! And call your evil manitoe on !”**

This expression is metonymic, indicating coherence, for the control of weather. The missionary is staying with the Indians in upper Canada and is speaking<sup>43</sup>. “At the end of winter, the tribe brought many furs to the banks of the river. There they were loaded into canoes to sail to their final destination. Some years, however, the river was still found to be quite frozen: ice six to eight feet thick. And that while people had been counting on the thaw. The commercial artery of the Indians was at a standstill. A critical and painful moment for our unfortunate “savages. (Note : in early modern times, “the civilized world” spoke of other, especially archaic cultures, in terms of “savages.”) But it became a day of triumph for the evil healer,” says the missionary. He continues: “In such circumstances, the tribe has to choose between behaving conscientiously or else solving the emergency by evil means. In the end, they turn to the black magician: “Come! Quickly! Get started! And summon your evil manitoe”. The average Indian knows that the black-magician prays to his spirit. “The man in whose heart is night immediately turned to his manitoe with a supplication. If he is heard, one immediately sees the storm rising as if from the depths of the sky. One hears a shuffling and bellowing. The ice breaks. The chunks of ice are swept away

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<sup>43</sup> I. Bertrand, *La sorcellerie*, Paris, s.d. (at the turn of the century), 12ss. See on this website : Course 9.5: Elements of Philosophy of Religion, 1994;1995, sample 7: The man in whose heart it is night.

with the current. They swell. The river is navigable". One sees : an evil, the frozen river making a trade impossible, is countered with a greater evil, the consulting of a black magician.

So much for this report. The missionary who, as a biblical believer, has been taught not to believe in magics of all kinds, describes what he sees. We mention this briefly to show that a Catholic missionary will not be so quick to take seriously the magics of the "savages. But, like so many missionaries, if they will and dare confess it, our missionary has experienced it himself. The magics of the "peoples," of the "pagans," perform in time things that scare them. So much for the dynamic side of this religion, for religion it is : there are indeed beings and subtle energies involved. We mention in passing that the Bible mentions that Jesus also stilled a storm. Also in Africa one finds testimonies of magicians who can influence the weather.

### **3.7.3. Santeria : I give you an offering, you give me energy .**

Reading Migene Gonzales-Wippler., *The santeria Experience*<sup>44</sup> . 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, the 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 as a pious, 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 a lazy god. Work is done in the santeria religion by the orishas, a kind of divine helpers. As lower deities, they

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<sup>44</sup> Gonzales- Wippler M., *The santeria Experience*, Minnesota, 1992-2.

control the universe and especially the fate of people. One could compare them somewhat 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 material 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.

People need 'ashé' to survive and to solve the various problems of life. '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 orishas, the gods. And where do the orishas get this energy? Simply from the sacrifices they demand from the faithful and are offered to them. These gods want to be favored first, which implies that they do not live as a matter of course in a good relationship with people. Those sacrifices can be, for example, field fruits, a chicken that is sacrificed, a goat, or even a human being because of the particulate energy, present in the blood. Once sacrificed to the gods, this food is no longer eaten by anyone.

It is this life force that the gods then appropriate through the sacrifice. By virtue of their magical abilities, they transform some of the particulate energy thus obtained into that kind of life force needed to solve the problem before them. For example, they are asked to heal a sick child, help an unemployed person get a job, clear up a troubled love affair, find affordable housing, make it rain during a persistent drought... One can see that in each case these are 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. Here applied: I, santeria believer, through an offering, provide you, orisha, with the required fine material energy present in that offering, so that you, orisha, transform some of that energy and use it for the solution of my problem.

#### **3.7.4. Macumba : The medium was ridden.**

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*<sup>45</sup>. Note that Bramley in the title of his book speaks of “les forces noires,” “black forces,” which sounds far

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<sup>45</sup> Bramley S., *Macumba, Forces noires du Brésil*, Paris, Seghers, 1975, 42, 35, 58.

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 beautiful, high-energy 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 a great deal of fine material powers. In this respect she is somewhat comparable to the summoner of the dead of Endor (3.2.3.).

According to the followers of macumba, the deity then “rides,” the French term being “chevauché,” 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 she 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 fine-material beings are as real as an ordinary fellow human being, only they have only a fine-material body which, moreover, is not sensed or perceived by everyone. It is clear that this lower deity takes a great deal more than he gives. He enjoys the violence on the medium, the energy present in the sacrifices he receives, the cigars he allows the medium to smoke while “owning” her. To maintain his status, he will return some of the energy he steals in the form of solving a problem presented to him. Should he radically stop doing this, the people will feel by the results, or rather by the lack of them, that there is no longer any point in offering him any more sacrifices. And such a lower being definitely wants to avoid that, because then he withers away.

Maria-José, la mère-des-dieux, talks, among other things, about how the gods of this religion are invoked. She explains to Bramley that each god has its own rhythm. Whoever serves the “agogo,” the “sacred” drum, beats a well-defined rhythmic pattern, which evokes that very deity. La mère des dieux, clarifies, “the essential thing is rhythm,” “our gods are particularly sensitive to rhythm, no god resists the call of the sacred drum.” The gods are driven by the search for life force, they are bent on robbing us of our life force and come at us like starving people.”

Some mantically gifted people tell us that things are no different at some of today's rock 'n roll concerts. It may be known that certain types of music

employ these originally African rhythms in their music. Thus, they summon from the other world a lot of lower gods and spirits, which would influence the audience present un- and subconsciously and steal some of their energy. The mainly profane-minded attendees themselves naturally find such claims laughable and nonsensical.

### **3.7.5. Vodoe : “you are the most beautiful, give yourself to him, he prefers you”.**

Reading W. Lederer<sup>46</sup> , *La peur des femmes ou gynophobia*. Vodoe or vaudou 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,” pronounced “lwa,” or spirit then takes possession of him or her. Here the medium loses all self-possession and is in a trance, in rapture, or shall we say simply : the medium is possessed. In what follows, we are dealing with a medium who is 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 such gods, unreliable. On the one hand, she knows an abundance of opulence and wealth but, on the other hand, she lacks all goods. She is infatuated with beautiful men, but at the same time she devours them and steals their energy mercilessly. 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 “rapture” and the “loa” or spirit leaves the young woman. This one is now merely latent, no longer patent possessed. But that can, according to the loa's whims, turn back around. The medium needs several days to recover from this exhausting possession. Still, 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 the goddess Erzulie, from the other world, has “charged” herself with the subtle energy of her medium, but also of all those present. Only then can she bestow favors. Most of the energy she has stolen she keeps for herself, to provide for her own

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<sup>46</sup> 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'.



livelihood. Just as this is the case with macumba and vodu. This is called “pagan sacrificial magic.

J. de Brivezac, in his book *Les sectes sexuelles sataniques*<sup>47</sup> describes again the atmosphere of a gathering. A medium seemed to lose herself in a dream. Naked, more beautiful than the other girls, she turned on her axis with regularity, her head rocking from side to side. Her gaze no longer seemed “of this world. The mère-des-dieux addressed her : “Thou art the most beautiful. Turn around! Turn round and round! Thy body, thy sex fall to the liking of thy beloved loa. Seest thou him?” “I do not see him but I feel him”. Is it not the loa of the spring of the forests? The one who makes his sperm available so that flowers, plants, rise again?” “Yes, he is.” The mère-des-dieux smiles and says gently to the girl : “Give thyself to him. Thou art the most beautiful. He prefers thee”. The girl's dance became a long and slow erotic caress of the invisible spirit”.

What recurs in these three religions, Santeria, macumba and vodu is the dynamism, the belief in that mysterious life force, but such that there is an exchange of life forces between the mediums and these gods of the underworld. Or rather, a stealing of the medium's energy by the lower deity. Let us note that people who have once thoroughly experienced - lived through - such a rite psychically acquire a mark : that initiation controls them and again and again they long to “experience it again. The German philosopher F. Schleiermacher (1768/1834) is known for referring to a well-defined form of religion as “schlechthinnige abhängigkeit,” as “unconditional dependence. If anywhere this definition of religion applies, then very definitely in the satanic sects. J. de Brivezac's book, *Les sectes sexuelles sataniques*,<sup>48</sup> mentions this submissiveness in passing. The gods of the underworld want, indeed demand only total submission.

This sample shows three aspects : sexuality, humiliation and torture. All three conform to Schleiermacher's religious unconditional dependence. Connoisseurs will argue that one encounters this behavior, this submissiveness, today in growing numbers, including at a number of erotic fairs. The deeper souls of people who feel affiliated with this would be subject to these gods of the underworld. Recall that the Viennese psychiatrist S. Freud (1856/1939), found in the unconscious and subconscious depths of the human soul eros and thanatos, sex and death drive, or a combination of both. To connoisseurs, it seems ready that the man who rapes a woman and then

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<sup>47</sup> J. de Brivezac, *Les sectes sexuelles sataniques*, Paris, Ed. Open, 1975, p. 101ss.

<sup>48</sup> J. de Brivezac, *Les sectes sexuelles sataniques*, Paris, Ed. Open, 1975,

murders her is under the spell, indeed possessed, of such beings. By his uninhibited intention he naturally evokes them, the already known “*similia similibus*”.

### **3.7.6. *The snake-charmer heals a blind man.***

Energies, fortunately, can also be found in a much less brutal way. And this in the world of plants and animals. Many medicines have a vegetable origin. Thus homeopathy works with vegetable dilutions. One does not treat the biological body, one treats the subtle material. If the latter is “healed”, this has repercussions on the biological body, which then heals as well. Instead of working with the energies of plants, one can also work with the 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 worshiped 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 public women copulating with goats. This too “in the background” has everything to do with fine material powers of these animals. The healer or healer must then be able to control the spirit or spirits that have the fine material powers of these animals as their field. Those who, as magicians, manage to make contact, for example, with the “spirit” of the individual snake or, even more so, with the subtle beings who control snakes, can also achieve amazing healings. We illustrate.

Attilio Gatti (1896/1969), Italian ethnologist and explorer commissioned by the Italian government, traversed sub-Saharan countries for many years 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. Accompany him on one of his journeys.

In the northern part of Natal (South Africa) among the Xosa Kaffirs, Gatti makes the acquaintance of Twadekili, the virgin python priestess. She has great fame as a healer and lives in her hut with her partner ... a giant python up to six meters long. This cohabitation involves a curious life partnership : when Twadekili dies, the snake dies with her. Both are then buried in the middle under the hut, with both their predecessors. The spirit of Twadekili's deceased predecessors and that of her python thus remain present, accompanying and inspiring her in her healings. In what follows Gatti testifies about the healing of a blind man.

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. 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, stroked his eyes with his hand and . yep, he opened them. A cry of deep fear followed. He slid down on 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 regained consciousness and left the hut. 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 Gatti sees and depicts is also only the foreground here. But in the background, the spirit of the healer, along with the spirit or spirits of her ancestors and of her serpent are at work. 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, limiting himself critically by calling it a "startling event." But it ignores what those who do it, Twadekili, Ramini, the snake, and the blind person undergoing it, say as those immediately involved themselves. In another of his books, *Sangoma*<sup>49</sup>, 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.

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<sup>49</sup> 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".

Note the following. Twadekili could not yet appeal to the Biblical God in her healings. Christianization had not penetrated so far into Africa at that time. She thus works with beings and energies that are strictly speaking pagan, and involve a peculiar sexuality : she lives with her partner, the serpent. Yet she has a strong ethical sense and invokes Umkulu-Mkulu, a supreme god. One could say with the apostle Paul that she, who does not know the law of the Biblical God, nevertheless lives according to it and thus becomes herself a law. We will come back to this (9.9.3.) This implies that she, in her way, lives in friendship with the Biblical God and thus greatly transcends the paganism of santeria, macumba and vodoe.

That pagan peoples can possess an ethical code of conduct is evidenced by, among other things, this. R. Van Caenghem, *To the Concept of God of the Baluba*<sup>50</sup> , gives the code of conduct of the Baluba, a Bantu people from Central Africa. Thus, one of their prayers reads, “Muidi Mokulu, exalted God, that all my goods may prosper. Thou knowest 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 casts the evil eye upon me that Thou, O Muidi Mokulu, exalted God, persecute him with Thy avenging eye.” In other words, what the Bible explicitly articulates is a structure peculiar to all peoples, setting man on a path of conscientious behavior. The wording may differ, but in essence it amounts to the same thing.

Gatti describes in his book *Tam-tams in the Night*<sup>51</sup> how Twadekili completely heals the paralyzed arm of a crippled Xosa, after that black had been terribly injured in a fight with a lion. Note here that while the medically trained doctors were able to take care of the wounds, there was nothing they could do about the paralyzed arm. Twadekili, however, succeeded miraculously. In his book *People and Animals in Africa*<sup>52</sup> he tells us how she healed a blind man. Briefly summarize this last testimony below. Gatti finds himself with Twadekili and the blind man who called himself “Milk. He tells.

### **3.7.7. The snake-charmer heals a cripple**

“At last Twadekili announced one morning that Milk, the crippled Xosa, was cured. We would finally see our good friend back after a week. There he came out of the hut rejoicing. “Oemkoeloe-mkoeloe has cured me, Moesoengoe,” he cried, walking toward us, and he began to jump around us

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<sup>50</sup> Van Caenghem R., *To the concept of god of the Baluba*, Institut royal colonial Belge 1956, 76.

<sup>51</sup> Attilio Gatti, *Tam-tams in the night*, De sikkel, Antwerp, 1944, 4, p. 102, 106, 122,

<sup>52</sup> Gatti A., *People and animals in Africa*, Antwerp, De Sikkel, 1953, 177. See also the book : *The 'Homo religiosus*, 4.2.1. 'Seeing' and 'hearing' in mantic fashion.

like a frisky young dog. We looked at each other supremely surprised. His left arm hung as lame as before, swinging back and forth like a dead thing at Milk's powerful leaps. But the snake-bearer regarded the scene gravely and contentedly, eyes fixed tightly on Milk, who did not know what to think of our puzzled faces. "Aren't you happy, Moesoengoe? Can't you see that I'm all right? See how I can lift my arm, how it is strong and powerful again, how I lift this stone and how I break this branch?" The stone lay untouched in its place, the branch was still undamaged, the arm still swinging lifelessly.

The sorceress stared at Milk with eyes in which she had concentrated all her physical and mental powers, and who knows what other magic powers. Impressed by her gaze, Milk suddenly ceased every movement, lost every trace of mirth and began to stride forward like a sleepwalker toward the large hut, stooping like an automaton to enter through the low opening. The sorceress followed him, beckoning us to come with her. She ordered us from being quiet. Twadekili was so impressive, so full of mysterious enchantment that almost against our will, we felt obliged to obey her commands. Gatti really wasn't out to face the python. She lay quietly in her nest, her head erect and her eyes following her every move. Milk stood stock-still against the pole that supported the hut, eyes wide. He stared into the thinness.

From that moment everything happened as in a singular dream, as if our senses had been weakened, and the sorceress had forced her will upon us. Twadekili took a strong rope and wound it tightly around Milk and the pole, until he was tied from the neck to the feet. Then she addressed me in a deep grave voice : "I see that Milk loves you baaba more than anyone else, and that you too love Milk. Stay there and whatever happens, do not move. And everyone keep silence," she spoke. "Twadekili will guard and protect you." Then she ordered the professor and Bomba to go to the other side of the hut, behind Milk. Through the sparsely lit room, I saw their pale, horrified faces as if floating in darkness. I followed, prepared to obey every command of the conjurer. I myself was very surprised at my far-reaching submission. When I later recall this event, it seems that all three of us, we three white men, Milk and the great python, were equally under Twadekili's influence, and that she could treat us at will like chess pieces, which she thoughtfully moved on the chess board.

The snake-charmer spoke unintelligible words, but her lips remained as immobile as those of a ventriloquist. Slowly the giant snake uncoiled itself and slithered through the toward me. Then she lifted her head and touched me. A shiver ran all over my body. Sweat beaded on my forehead. I was unable to make even one movement. Almost desperately, I tried to keep calm. Twadekili has everything under control, I consoled myself. Then the python began to

squirm around me, while the conjurer continued her monotonous chant. The animal wallowed more and more around my body. Its head came to level with my eyes. Stiffened with terror, I realized that one contraction of these mighty muscles could break me like an eggshell. Suddenly the song of the snake-bearer ceased. The snake, too, ceased all movement. Twadekili positioned herself behind Milk. Then she shouted loudly and hysterically : “Milk” wake up.... Save your Mosungu! He is in the power of the snake!” At the sound of this voice, life returned to Milk's eyes, who now stared sharply ahead. When he saw me in the serpent's coils, an expression of dismay slid across his face. “Moesoengoe!” he screamed like one possessed, “Moesoengoe!” We could hear his breathing. He struggled desperately to break the rope that kept him tied to the pole to rush to my aid. Twadekili held the snake in constant restraint with her gaze, forcing it to release me gradually. I looked again at Milk. His strong arms had already broken through several strands of the rope, and he tugged madly at the remaining fibers of the rope that still held him captive to the pole. His arms? Yes, even the left arm was moving, its muscles restored, strong and active. With a last few firm jerks, Milk freed himself and leaped toward me, while the python unloaded me and slid across the ground to its nest, obedient as a lapdog underneath. “Oemkoeloe-mkoeloe heard me!” cried this one suddenly, her right index finger stretched skyward. “Thanks Oemkoeloe-mkoeloe.” And she began to dance, in a small circle. Her movements seemed to break the spell that had held us all in her bond. So much for this curious testimony by Gatti.

### ***3.7.8. He pushed his tongue into my mouth.***

The well-known Indian guru Sai Baba (1926/2011) declared to be an incarnation of the pair of gods Shiva and Shakti. He has millions of followers in and outside India. However, he was repeatedly accused of sexual harassment with his followers. When typing the words: 'Sai Baba sex' in a search engine, 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. This one 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 and anus with it. His followers

informed me that it served to open the chakra, 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 pagan religions. Without taking energy from his followers, Saï Baba accomplishes nothing. Those who are informed know this. Those who do not suspect this beforehand are surprised by this and feel cheated and disappointed in that religion and in its divine leader.

Here we also refer to text 46, "Godforsaken" on this site. This text deals with the still current abuse of children by some religious people. The very fact that such "believers" have to steal their fine material energy from young people through sexuality points to their failing contact with the Biblical God. In anticipation of what follows, it can already be said that the Biblical God, in sharp contrast to the pagan gods, does not need sacrifices at all and no life force present in those sacrifices. On the contrary, He is the creator and giver of all life force. He does require a life, however, in accordance with His decalogue.

### **3.7.9. *He will cut himself open the belly.***

Summarize, what the missionary E.R. Huc<sup>53</sup> about his trip to Tartary, Tibet and China, in the years between 1844 and 1846, writes. "Yes, tomorrow is a great day. A lama-Pokto has prepared for days by fasting and prayer and will now show his power. He will kill himself, without, however, dying." We immediately understood what a terrible ceremony made all those Ordos Tatars gather. A lama 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 very common in the Tartar Lama monasteries." (...).

"At the moment of the event, the Pokto suddenly lays aside the cloth in which he was wrapped. Then he yanks off his belt, grabs the sacred knife

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<sup>53</sup> Huc E.R., *Souvenirs d'un voyage dans la Tartarie, le Thibet et la Chine pendant les années 1844, 1845 et In 1846.* translation: Huc E.R., *Dwars door Mongolia*, 1953, Nijmegen, De koepel, 202-203.

and cuts himself open the 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. Is the pious curiosity of the pilgrims satisfied, then other lamas begin to pray. The pokto catches the blood flowing from his wound with his right hand. 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 puts on his cloth again, prays very softly for a moment and then everything is over. The crowd disperses.” So much for this testimony.

For Westerners, it is definitely an alienating sight. Huc uses words such as “repulsive,” “hideous,” “horrifying,” “savage,” “devilish.... He, as a Western missionary, is not familiar with such practices and sees only what happens in the foreground. From the occult background, from the point of view of the Tibetans, it is an exceptionally high feat of magic, but also of exceptional courage and self-sacrifice. When the Pokto hurts himself in this way, he detaches himself from his biological body with his subtle body. Temporarily freed from the limitations of his physical body, of time and space, he becomes clairvoyant. In this state he is much better able to give counsel to the faithful. Thus he becomes somewhat like an ancient Greek “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 a present couple can be solved, how a disease among cattle can be fought.... In short, how to meet those eternal miseries of the people. Almost casually, Huc mentions the “sacred” knife. The use of the term “sacred” clearly indicates an increased fine material power.

Th. Achelis<sup>54</sup>, characterizes this temporary being out of one's own body as a form of Apocalypse, of “revelation. He phrases it as : “The miraculous 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. Achieving that consultative state of the pokto is preceded by a long preparation, a particularly detached way of life,

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<sup>54</sup> 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.



penetrating and vigorous prayers to obtain accompanying deities in this life-threatening experiment. And ... one must really like people to want to assist them in this particularly painful way in their so numerous 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.

### **3.7.10. The sheikh massaged the little heart .**

Summarize this text by Attilio Gatti from his book, *Mystical Africa*<sup>55</sup> . Four men were carrying a boy of about twelve years old on a bed. A terrible illness had left the child looking like only a skinny skeleton. They laid the boy on three wooden crates 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. An aide then pulled away the middle one of the three chests on which the boy lay. He remained lying stiff and motionless, head on the first crate, feet on the last. Then the Sheikh took out a large Berber knife. With a quick, 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. Yet 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 came to. 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 up to a veiled woman while calling “mother. Then he threw himself into her arms.

Gatti says he was moved. The scar, from the chest to the throat, was easy to see. Then the world revived. The music died away. The spectators sat like statues, exhausted, dusted and sweaty. They stared into space with absent

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<sup>55</sup> Gatti A., *Mystiek Afrika (Mystical Africa)*, Amsterdam, Meulenhof, 27.

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 coffins 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 particulate energy required to perform the operation here came from the beings contacted by the sheikh's prayer, from the sheikh himself, but overwhelmingly from all those present. Hence their far-reaching fatigue.

### **3.7.11. The unholy bite of a spider**

As an introduction beforehand the following : Ch. Keysser, *Aus dem Leben der Kaileute*<sup>56</sup> 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.

Going into this text. After death, a kind of soul-death may follow. Man may then decrease in level. This may depend on the way he has behaved. If he has been too much 'the beast' then it is obvious that he will lower his level. But it can also be different. Ultimately, after an ethical life he is meant to have reached a higher level than the one he had when he was born. Here we can also already refer to the phenomenon of "reincarnation," and to the so penetrating "judgment of God," two themes that will be discussed further (9).

The anger of a dead person is among the Kai one of the causes of fear of a deceased person residing in the underworld at a lower level, we read above. This claim may seem absurd, yet it is a widespread phenomenon. This is evidenced by, among others, Clara Gallini, *La danse de l'argia. Fête et guérison and Sardaigne* .<sup>57</sup>

Writer discusses an ancient, non-Biblical exorcism that still existed last century in Sardinia and was known around the entire Mediterranean as

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<sup>56</sup> Keysser Ch., *Aus dem Leben der Kaileute* (in Neuhaus, *Deutsch Neu Guinea*), 1911.

<sup>57</sup> Clara Gallini, *La danse de l'argia, Fête et guérison en Sardaigne*, Verdier, 1988, 225- 229 (// *Ballerina variopinta*, ed. Liguori)

'tarantism' or 'tarantulism.' At the root of it is the bite of a spider, the "latrodectus tredecimguttatus. This 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 it was more than a biological phenomenon, indeed that it involved an occult background. We clarify.

For the common folk man, the spider was inhabited, indeed possessed by an "argia" (plural: arge) by the soul of a human 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 entering into such spiders, controlling them and causing them to bite people. Through the wound and the blood, they then appropriate the life force of the one who was bitten, the life force they hardly find otherwise in their pitiful situation. That one drop of stolen blood then represents all the blood of that person. Whoever possesses the part also has power over the whole through coherence and likeness. That is the axiom.

The folk man knew how to get out of the grip of such evil beings. Simply by propitiating them, by giving them energy, and that energy was that evoked by sexuality. The villagers then held carnivalesque feasts, during which they heard a lot of sex talk and also performed sexually oriented and obscene scenes. Think here, for example, of the carnival celebrations in Rio de Janeiro, Brazil. Women, for example, held up their skirts. Sexuality generates energy. King David also experienced this when he shared his bed with the beautiful Abishag (3.7.1.). In the case of our sick, it somewhat calmed the angry souls. Once their hunger for energy was satisfied, they loosened their hold on him. He was relieved of his pain and recovered. The evil spirit showed its satisfaction by suddenly making the person who had been bitten laugh.

Man then remained healthy until when the evil soul needed another dose of extra energy. Then the disease reignited in that same man until new erotic dances followed. We speak of a "do ut des." This Latin expression means : "I give, that you may give". I, sick man, give you what you desire, which is the energy given off by erotic dances. But in return you release your energy-stealing bite. One recognizes in this low level and erratic behavior the unpredictability of such entities. The evil soul first causes the illness, but once satisfied, it releases its hold and is at the same time the remedy. The writer Gallini even says : "it is the only remedy." This statement applies in a

non-Biblical religion where a certain eroticism is the source of energy. In a Biblical perspective, this erotic dancing is replaced by a Trinitarian prayer, a prayer to the Holy Trinity.

By committing such sexual rites - sexuality fuses and strengthens energetic bonds - one does achieve a provisional healing but after a while the causers demand back some, or even the entire 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. According to connoisseurs, in the end - after his death he remains infected by the ailment in the other world for centuries if necessary - the sick person is worse off than at than the beginning. And even when he incarnates again (3.9.) he is not cured of his malady.

Connoisseurs further tell us that without an appeal to high Trinitarian energies, no definitive healing is possible here. This would be the reason why the Episcopate in Sardinia is so dismissive of this pagan form of "exorcism. Indeed, one can consider the healing as a flawed and temporary 'exorcism' because the possession in the sick person does not disappear permanently. Given the current profane mentality, this practice is hardly practiced today.

### **3.7.12. I sacrifice my child for the sins I am about to commit .**

Reading P. Tierney, *The Highest Altar (The Story of Human Sacrifice)*<sup>58</sup> . We are 1954, February, 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 feet 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 the farther Lake Titicaca.

At the time, two specialists, Grete Mostny and Alberto Medina, did not know how to interpret it and kept the mummy in a freezer. Later, in 1982 and under the direction of UNESCO, Canadian nekro-scientist Patrick Horne, as a paleo-pathologist, resumed the research. Soon it is revealed that the degree of preservation is unique, that it must be a human sacrifice and that the child was buried alive around 1470/1480. The little boy may have first been intoxicated with "chiché," an intoxicating drink. Such children were given a religious message. The sacrifice of their lives established well-being and prosperity for the entire Inca Empire.

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<sup>58</sup> Tierney P., *The highest altar (The story of human sacrifice)*, New York, Viking Press, 1989, 24/41 (The Inca child).

Until then, historians denied that the Incas sacrificed humans. Or they dismissed this as an admittedly regrettable but merely incidental aberration. Today, however, scholars believe that human sacrifice played a crucial role in the Inca empire. To this end, researchers have once again delved into long-forgotten Spanish accounts. In the XVI century, Cristobal Molina, an abbot in Cuzco, southern Peru, held talks with Inca shamans. These revealed that 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 counts as the outward sign of their benevolent overcoming aura. Such was the case with Abishag of Sunem (3.7.1.).

At the sacrificial ceremony, the children's heart was cut out of the body with surgical precision. It had to be offered, still beating, to the gods. The Inca princes tried to atone for their sins, as well as those of their families, by offering specially selected children. After their death, they were worshiped as deities. The princes and rulers, all that was “considerable,” was considered the visible presence of deities on earth. However, if they and their relatives made mistakes, disasters would strike the Inca Empire. Therefore, as a preventive measure, field fruits, animals, clothes, works of art and thus children were sacrificed. This as expiation for their royal sins: the “do ut des” known to us. I king, offer to you gods, the blood of these children, so that you gods will ward off the calamities we cause by our crimes. In these extra-Biblical religions, killing and sacrificing a child was not considered a crime, but a “sacred” matter.

The Bible knows the custom. *Deut. 18:10* mentions that one of the mantic practices was to sacrifice his child in a death by fire, to the deity Molek. And this with analogous intentions : to solve all kinds of life problems. In *Gen. 22:1/19*, Abraham was thus instructed to sacrifice his son Isaac, but learned just in time from “the angel of Yahweh” that this was “an abomination. And that Yahweh fundamentally disapproved.

### **3.7.13. Bapuka , the goddess of love saves.**

Attilio Gatti, in his book *Bapuka*<sup>59</sup> , recounts. We are in 1928. The ship the Kigoma is sailing up the Congo River. One day Gatti rescues the Negro boy, Sakaimunga, from the water. Gatti learns that he is a slave of a white trader. Gatti buys him over, and treats him with a respect rather unusual for the time. Skaimunga only remembers being taken as a small boy by white

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<sup>59</sup> Gatti A., *Bapuka*, Zurich (CH), Fussli, 1963. See on this website : text 42 : *Bapuka*, a summary.

men, having his mother killed before his eyes, and being sold to a trader. Gatti releases the boy, but the boy wants to stay with his rescuer. "You are not only my master, but you are my father, and on your head come all the blessings of Bapuka," he says. Who Bapuka is remains a mystery to Gatti. For months, Skaimunga accompanies Gatti and his team. With a number of cars - we are in 1928 - they travel further and further south across the African continent. Skaimunga proves himself a master at hunting and delivers fresh game to everyone. Gatti supposes that Skaimunga belongs near the Zambezi River and Victoria Falls. And they will soon reach that area. Gatti asks Skaimunga if he would rather leave the team and move on alone. Skaimunga replies that Bapuka tells him in dreams - and repeatedly - that they have yet to stay together.

After many and dangerous adventures, they reach the place where Bapuka leads them. There, after many years back, the boy meets his father, a priest of Bapuka, a goddess of love and life of a very gifted and high nature. The priest tells Gatti that Bapuka had inspired him long ago that his son would be saved by a white man and bring him back to his village. He shows Gatti and Skaimunga a three-meter-high carving depicting the goddess Bapuka. The boy immediately recognizes in it the goddess who spoke to him repeatedly in his dreams. Gatti was given a small wooden statue, a copy, 35 cm. high, when he left. It represents Bapuka. "Bapuka will also be a loving mother to you. When shackles bind you, Bapuka will set you free. If you are in mortal danger, Bapuka will save you. She commands me to give this to you," the priest concluded. After an emotional farewell to Skaimunga and his father, Gatti leaves.

Afterwards, in 1931, Gatti in New York meets Ellen, whom he marries. The statue of Bapuka gets a place of honor in their living room. Gatti writes down his experiences of this trip in a book entitled : Bapuka. The statue adorns the cover of his book. Gatti and his wife experience, over many years, that they receive exceptionally effective guidance and protection from Bapuka. The otherwise skeptical Gatti even writes: "It is my considered opinion and firm conviction that this ancient goddess statue has exerted a great influence on the whole of our lives and has repeatedly saved the lives of both of us." On September 24, 1962, at 0.05 Ellen dies, in Gatti's presence. Just at that moment, Gatti concludes his book, the statue suddenly toppled over and burst into pieces. So much for this curious testimony by Gatti.

Connoisseurs do not call this disintegration a coincidence. They argue that the goddess Bapuka has invested so much power in her protective role that

she too has become completely exhausted and powerless. She can no longer give any further energy to Ellen, so both “die” at the same time. Seers further say that such very good nature spirits as Bapuka, completely exhaust themselves in their life force. Once disempowered, they fall into the hands of cynical-powered demons. Goddesses like Bapuka are, Biblically speaking, only safe within the protection of the Holy Trinity. Once outside this framework, therefore, they utterly exhaust their life force.

We also mention here the book by the actress Michaela Denis, *Un léopard sur les genoux*<sup>60</sup>. She and her husband traveled around Central Africa. One day, in Central Africa, she had herself initiated into a secret society of dancing black women. She and her husband subsequently experienced, for years, a beneficial, protective and uplifting influence of that initiation. Although the Catholic missionaries over there label the initiation as pagan, they immediately add that Michaela and her husband lived much better than many Catholics. But here again the same caveat applies : without a Godly framework, such a thing only lasts until the death of those involved.

#### **3.7.14. The snake comes to look at her daughter.**

In Zululand, Gatti met Matumbo, a man of modest means who had “only” three wives. The youngest, Tebeeni, the apple of his eye, was beautiful and so young that she could have been his daughter. She had given him a son a few days before but had died suddenly shortly after giving birth. The little son was lulled by Satulini, his late mother's 14-year-old and still virgin sister. But she was obviously unable to give him the much-desired milk. Her young breasts were not at all capable of that yet. Gatti suggested giving the little boy cow's milk then, but Father Matumbo immediately rejected that proposal. “My son should only be suckled by a member of the family, otherwise he would die,” the worried father stressed. The sangoma, the village sorcerer, nodded affirmatively. “But he will not die of hunger,” the sangoma continued, “He will become a great warrior and be a pride to his father and to the entire village.”

And the Sangma immediately went to take care of that. He called Satulini and the crying baby to him. She was told to bare her breasts and lie down on the ground. Father Matumbo was requested to gather glowing logs in the huts and bring them to the sangoma. The sorcerer arranged the wood together in a well-defined manner and added four stones in square form to warm them. Then he took a pre-prepared tissue of plants and mixed it with hot water so that it became a sticky mush. Then he began rubbing her shapely breasts with

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<sup>60</sup> Michaela Denis, *Un léopard sur les genoux*, presses de la cité, Paris, 1956

nettles. The girl did not express any complaint and remained motionless. A little later, the Sangoma put the nettles aside and rubbed the sticky mush on her breasts. Then he placed the heated stones on them. Meanwhile, he muttered a series of unintelligible words. This was definitely his form of prayer to the spirits guiding him in this work. After two hours, his prayer seemed to have ended. The stones were removed from Satulini's breasts, the gash was washed off. Satulini stood up. An older woman brought her the starving child. Satulini began suckling the child as if it were an almost everyday occurrence. The sangoma smiled. He received the thanks of the happy father and of the whole village, and also obtained his pay : Matumbo's best cow.

But this is not yet the whole story. The next day a loud rattle sounded. In the middle of the hut inhabited by Teebeni, the deceased mother, lay a large snake, a green mamba all coiled up. It was a dangerous, poisonous animal and so Gatti offered to Matumbo to shoot the snake immediately. Matumbo looked puzzled and asked if Gatti had now gone completely mad. "That is the spirit of my late young wife!" he cried indignantly. "She has come to see if everything is all right with her baby." And for that he needed the sangoma's help. So the sorcerer was called in. In front of Tebeeni's hut, the sangoma began to play a melody on his flute. That won't do anything, thought Gatti, snakes are deaf. They have no ears at all. But lo and behold, the snake began to move rhythmically with the melody and quietly moved toward the sangoma. The latter led the animal through the bead, continuing to play the melody. The snake followed. Then the journey went to Satulini who held the baby to her breast and let him drink from her milk. The animal was able to determine that everything was fine. Afterwards, the sangoma led the snake out of the corral. Moments later she slithered among the low bushes and disappeared into the wilderness. The sangoma received the thanks of all, and also received his pay : a goat and three chickens.

### **3.7.15. The monarch of Nepal rules thanks to a little girl.**

M.S. Boulanger, *Le regard de la Kumari*<sup>61</sup> brings us closer to the true and sexual nature of the goddess religions. 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 life force. She must not touch the ground for the same reason. 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,

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<sup>61</sup> M.S. Boulanger, *Le regard de la Kumari* (Le monde secret des enfants - dieux du Népal), Paris, 2001, 196.



and the reigning king. One really imagines it: a king in Nepal today does not rule except by virtue of a little girl presenting a Mother Goddess of high rank. Which implies that what we call “the sacred” nevertheless has aspects that are very difficult for our Western thinking to understand. This kumari remains in the royal palace until the day she first gets her period. Until then, she receives the female subtle life energy from the goddess and transmits it to the king. The monarch is thus provided with the required particulate powers to rule.

With this we can come to a conclusion and a question. What is it about woman, about her life force, about her typical influence, so that all over the globe - except in the Jewish, Christian or Islamic religions - people present woman, her energy and her influence as a kind of underpinning of typically male holiness? As already mentioned, “the sacred” remains a particularly difficult concept for our Western thinking. From feminist quarters, one likewise discovered that just about everywhere and in all times, the sacred has both female and male deities, that there is female and male shamanism, and that the ordained are both women and men, priestesses and priests.

Searching for the reasons that so minimize, indeed eradicate, femininity in our Western culture is not easy. The centuries-long destruction of cultures that worshiped goddesses would not be without significance in this regard. Indo-European tribes destroyed ancient cities between Greece and India before building their own male culture. Campbell, *Une mère universelle catholique*<sup>62</sup> spoke here of “the patriarchal reversal. According to L. Graham, *Déesses*<sup>63</sup> and many with him, the biblical tradition, from the Church Fathers onward, situates itself in the same sense. For example, in the Catholic Church today, women are still excluded from the priesthood.

Many pagan peoples were stunned when they learned that a woman had brought the savior into the world. To them it was clear : that woman must be the supreme goddess of the entire cosmos. Biblical testimonies such as those of Abishag (3.7.1), and King David, or of the witch of Endor (3.2.3.) further made it clear to them that Christianity had impressive and powerful women. Only to be told in disbelief that women in Christianity still have no right to exercise sacred functions.

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<sup>62</sup> D.Campbell, *Une mère universelle catholique* (Dorothy Day et le pouvoir des femmes dans l' Eglise), in : N. Auer Falk / R.Gross, *La religion par les femmes*, Geneva, 1993, 65/79.

<sup>63</sup> L. Graham, *Déesses*, ed. Abbeville, New York, Paris, London, 1997 (orig.: *Goddesses in art*, New York, 1997)

### **3.7.16. Emperor Akihito unites with the goddess.**

The older among us may remember that Japanese Emperor Hirohito (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. After 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 *'The People'*<sup>64</sup> 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: November 12, 1990) as 125<sup>ste</sup> 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, he is impregnated by the gods, upon which he is reborn as an immortal three hours before dawn. According to tradition, he thereby becomes a god himself. Today, this is completely contrary to the constitutionally mandated separation of religion and state. A government spokesman in Tokyo could only state in this regard 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

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<sup>64</sup> The People/DNG., 12/11/1990, 4.

form of sacred marriage, conceive “all being” and give or should give to the king or emperor the requisite intangible energy necessary for the performance of that administrative task.

### **3.7.17. The gypsy woman cheered : “It worked!”.**

M. Gillot, “*Les crimes de la pleine lune*”<sup>65</sup> , tells us how a lady in an inheritance matter, was cunningly wronged by her sister. A gypsy woman, friends with the aggrieved lady, found this out. The notary had said that any recourse to justice was impossible. The gypsy realized this bitter disappointment of the young woman and offered her services to rectify the injustice. She herself did not want to miss her reward for this either. The bargain is closed.

One agreed for the following week. The gypsy, was wearing a green wool cardigan that was tight around her full and protruding breasts. That sexuality can play a role in magic was already evident in such religions as santeria and macumba. Then the magic ritual began. Facing east, the gypsy mumbled a prayer in an unintelligible language. Thereupon, in a grave voice, she uttered three words: “mani padme om.” She took the egg, she drew on the shell with a pencil three times the first name of cousin, who was the target of the magical operation. She then murmured a few more words and concentrated. Then she folded the towel in half, placed the egg in the center and folded the cloth again. Immediately, in full fury, she crushed the egg between her hands. Then she unfolded the towel. Astonished, the young woman and I (note : M. Gillot) saw - in the yellow of the disintegrating egg - a chestnut-colored lock of hair. “It worked!” cheered the gypsy woman. “You saw that I crushed the egg in the towel you provided me. You can see for yourself that the niece's hair is in it. I will return in three weeks.” At that the gypsy went away.

Five days after this strange rite, the niece, the victim of this magic, called her relative. She said that she had been feeling unwell for several days and that, seeing that she was bedridden, she urged her to come to her. She did. To the young woman's great surprise, the cousin told her that she was ill and that she had had a strange dream the night before: devils, with a grin on their face, surrounded her and cried out: “Thief! Thief! Thou shalt not escape thy punishment. Henceforth thou art one of us”. She had therefore decided to right the wrong, ask her cousin's forgiveness and ask her to accept half of the inheritance. Once the young woman had accepted the proposal, the niece

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<sup>65</sup> Guillot R., *Les crimes de la pleine lune*, Paris, Editions Alain Lefevre, 1979, 19.

recovered.

The gypsy knows her spirits excellently and has subjected them to herself through sexual magic. As a result, her ritual magic is beneficial at first, only to turn into its opposite much later, possibly years later. Connoisseurs argue that those who practice sexual magic outside the precincts of Holy Trinity sooner or later become saturated - and possessed - by those lower beings. We will return to this at length when discussing the “harmony of opposites” (3.8.5.), peculiar to all pagan religions. The young woman, after that financial “benefaction,” can gradually expect a series of miscalculations. In her deeper soul, the healing is far from final. What the gypsy does is a form of ceremonial magic. Those who turn to the Holy Trinity need not follow that working with those eggs, and the further scenario we have left unmentioned here, wet at all. Trinitarian prayers make that unnecessary.

### ***3.8. The pagan religions : characteristics***

After this brief sample, we will look at what is characteristic of these extra-Biblical religions. Their adherents will tell you that they dissolve and thus have reality value. This was evident from the many testimonies above. These lower and changeable gods do indeed address some problems, the eternal miseries of human beings, and provide a solution. And this through the 'do ut des' familiar to us.

But that, according to mantic seers who live in friendship with the Biblical God, is not the full story. These clairvoyants do confirm the testimonies, just as they do for healings in the ancient Greek temples, for example, or as they do at Lourdes today. But, they say, these healings concern only the biological body, not the fine material. In this connection we shall deal in greater detail with the theme of reincarnation (3.9.). There we shall distinguish between what we shall call on the one hand the 'personality', the 'personality', as the unity of one incarnation, and on the other hand the 'individuality', the 'individuality', as the unity of a much wider evolution that spans many lifetimes.

This implies that believers who were helped by the gods of pagan religions are, at best, healed in their “personality,” but, and much more importantly, not in their “individuality. Seen from a much longer evolution encompassing many lifetimes, these healings are not final. They apply at best only to the present incarnation. If the person so healed dies, the same ailment will reappear. In the next incarnation he relapses. The condition or characteristics of the soul body, of the individuality' with its good or bad qualities, is a model

for the personality, for the new biological body to be formed. A healthy individuality leads to a healthy personality, but the reverse is not evident. If we were to reduce the evolution of many lives of a person to a single life, it is not the case that just one good day makes up for all the other days of that life. In other words, one good day does not make that whole life would succeed. Only in a well-understood dynamic Christianity are miseries finally healed. Therein lies the deeper meaning of Jesus' words every time he heals someone: "Go in peace, your sins are forgiven you. But with this we are already anticipating what is yet to come.

Such "connoisseurs," or should we rather speak of seers and magicians, obviously meet with much disbelief in our Western culture with their vision. But if one knows them effectively at work, it becomes a different story. In a number of cases they "see" the hidden or occult cause of the illness and, if necessary, can literally take it in. They are then usually sick with it themselves but know how to process this in a shorter or longer time, to expiate it. Their attention in healing here goes primarily to the fine material body, to the "individuality," rather than to the biological, physical body. But this, of course, also has its repercussion on the "personality," on the biological body. After all, an extra-Biblical healing only affects the external nature. Biblical healing refers to the supernatural. We illustrate this further on in the text (3.9.2., 4.11, 4.12 and 9.7).

In summary : In a biblical healing, man is healed in the deeper soul, and this makes that healing basically preserved in all subsequent incarnations. In occult language : once initiated, always initiated. We say "in principle" because in a subsequent life one can again cause great harm to one's own deeper soul through grossly unethical behavior, e.g., by consciously and willingly committing murder. According to connoisseurs, this "once initiated, always initiated," can then work in reverse. We illustrate this with the following text, where a thoroughgoing anger committed in one life mortgages the individuality, the deeper soul, for many subsequent lives.

### **3.8.1. *La formation chrétienne n'a sur eux aucune emprise***

Listening to what *Father Trilles* has to say about it. He was a missionary in West Africa from 1892, where he was the first white person to stay with the jungle pygmies. There he got to know the Fang, a people from Gabon, including the "ngil," the black-magician. This one, as a 'sorcier,' sorcerer or black-magician, is clearly distinguishable from the 'féticheur,' the 'holy man', literally the 'fetish man,' who here is a white-magician and is deeply honored by the people. The ngil, on the other hand, evokes deep contempt.

In his fascinating work *Chez les Fang*<sup>66</sup>, he gives an account of the inauguration of such 'ngil. Every ngil has the right and duty to choose and form his successor. He takes a ten-year-old boy and treats him as his adopted son. From then on he forms his apprentice magician. He teaches him the first secrets and, among other things, teaches him to speak in the ngil's grave voice. The child accompanies the magician on all his journeys and serves him as a noble boy. He goes before the magician, through mountain and valley, in village or jungle, ringing the bell. Such children constantly have bad examples before their eyes, live in the midst of the most hideous moral depravity, and in a short time are depraved to the marrow.

Father Trilles writes : “After all, they have seen 'everything' and know themselves at home in all the abysses into which human perversion descends. They are prepared for all crimes. Often such children ended up at the Catholic mission. Drawn along by a companion, enticed by the magic of the unknown. They stayed there - sometimes until baptism - deceiving their superiors with a hypocrisy active from the depths of their souls. Always they have left the mission even worse than they arrived there.”

Trilles concludes, “La formation chrétienne n'a sur eux aucune emprise,” “Christian formation has no influence on them at all.” Which indicates that ngil formation penetrates much deeper into the soul, into the unconscious and subconscious layers, than Christian formation does, for example. Christianity as a higher religion, here clearly touches its limits, set to it by the lower religion. For Fr. Trilles the story of this initiation shows how deep in the primal layer of them, but also of many people - here called Christians - paganism is stuck. It is as if evangelization and the administration of the sacraments just go over it without effect, almost like water over a duck. That is how tough that pagan primal layer seems in man. As Freud also clearly recognized, the unconscious and subconscious wanting and acting, the “individuality,” is much stronger than its conscious form. Well, when such a child reincarnates, it retains, and works out, that sunken anger. What follows also illustrates that evil persists.

### **3.8.2. Evil is only expelled.**

Quoting again (3.7.4.) Serge Bramley, *Macumba, Forces Noire du Brésil*<sup>67</sup>. And we examine what can be expected from this religion and whether and how it solves problems. Bramley narrates. A farmer comes to see the mère-

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<sup>66</sup> Trilles P., *Chez les Fang* (Quinze années de séjour au Congo français), DDB, Lille, 1912, 190-196.

<sup>67</sup> Bramley S., *Macumba, Forces Noire du Brésil*, Paris, Seghers, 1975, 144.

des-dieux and tells her that from one day to the next everything on his farm goes wrong. For example, the cows are no longer giving milk. There are deaths among the cattle for which the veterinarian has no explanation. Part of the stables collapse. Some of the animals died. Some workers resign.

After some divining search, the mère-des-dieux informs the peasant that a black fate has been cast upon him. Compare this e.g. with the method of Hexe Petra (3.1.3.). In this way, the peasant became “taboo,” “laden,” saturated in his aura with bad thoughts and curses from the villagers. Seers will say that his aura colored darker as a result. That thoughts are forces was already evident in the text 'an anniversary' (3.6.5.) where the speaker sensed that because of the concentrated attention of his like-minded listeners 'something' was going to happen. It led to an exit and had positive consequences. In Bramley's story, however, the farmer underwent the negative consequences. The villagers did not grant him his sudden success.

The mère-des-dieux says a rite, with an offering to the gods, is needed to put everything back in order. Bramley may attend this ritual of sacrifice, this magical act. During the ceremony, he feels the presence of “une présence invisible. Which shows that he is sensitive. Perhaps a thought form, an artificial elemental was formed by the villagers, fueled by anger and jealousy. Compare it a little with the vengeance demon, the wolf of Fortune (3.2.1.). During the ritual, the mère-des-dieux dispels this “présence,” which caused the nuisance. Notice this subtle, yet so important nuance: the mère-des-dieux does not absorb this elemental, as Fortune did with her wolf. No, the de mère-des-dieux “expels,” displaces the creature. But because of this, the evil remains. She appears to know this very well, by the way. She tells the writer Bramley that she constantly protected him during this ritual and surrounded him with a magical shield, so that the evil expelled from the peasant would not affect him.

This statement exposes the problem-solving ability - or lack thereof - of this extra-Biblical religion. For occultly speaking, the evil in the world has not diminished now, it has merely moved.

### **3.8.3. *I'm going to get seven other ghosts***

Consult the Bible in this connection, *Luke 11:24 v.* : “When an unclean spirit has left someone, he wanders around in barren places, looking for rest. Failing to find it, he says, “I am going back to my home, whence I came.”“ In Bramley's story, that “home” is the farmer himself, from whom the mère-des-dieux had driven evil. Upon his return, the expelled spirit, here the artificial

elemental, finds the “house” clean and completely tidy. Continuing the Bible, *Luke 11:24 vv.* : “Thereupon the unclean spirit goes and fetches seven other spirits even worse than himself; they go in and dwell there”. Such a person is ultimately worse off than before”. So much for this Bible text.

The moment the *mère-des-dieux* no longer puts energy into protecting the farmer, into the magical shield around Bramley, the evil spirit may return. Just as in Luke's Bible text : “I am going back to my house” says the unclean spirit. “His house” is the human being he “possesses,” whom he “possesses. Such spirits demand a place in creation. Recall that Jesus in the case of a possessed man, cast out a number of demons (*Matt. 8:28*) and gave them a place, a “home,” in creation, and did so in a herd of pigs that were nearby. Only then was evil definitively attenuated. Perhaps Jesus could also have absorbed evil into himself. Something which, even according to clairvoyant and qualified exorcists - their number is frighteningly small - is a common and safe course of action even today. For such exorcists to do their work properly and without danger, they must live in a far-reaching intimate friendship with God, and lead a life of prayer. The pains they themselves experience in incurring evil are really not minus. We will come back to this further.

#### **3.8.4. Pagan sacrificial magic : *Do ut des***

Let us note the mode of “healing” in the “medial” religions in the black-African and Afro-American milieus : the mediums, young women or men, are “ridden” (*chevauché*) by “spirits”, “deities” who suck out, only afterwards to release what they authoritatively want to communicate in terms of healing, counseling, clairvoyance; result : first they make their “mediums” “manic”, whipped up, only to leave them exhausted and thus “depressed”.

What is almost always forgotten, for example, is that the goddess *Erzulie*, a goddess of *Vodu* (3.7.5.), already mentioned, has charged herself, not only with the energy of her medium, of the girl or boy in whom she indulges and makes herself possessed, but also with the energy of all those present. Only then can she bestow favors. The bulk of the energy she has stolen she keeps for herself, to provide for herself. Just as is the case with *santeria* and *macumba*. This is called “pagan sacrificial magic. We already referred to the expression “do, ut des,” “I give, that you may give” (3.7.10). Applied here: I, *santeria*, *macumba* or *vodoe* believer, provide you, *orisha*, through sacrifice, with the required particulate energy, so that you, *orisha*, transform some of that energy and use it for the solution of my problem.



We find the same story with the argia (3.7.10). The spirit of the spider expressed its satisfaction by making the person who was bitten laugh. The latter was relieved of his pain, recovered and remained healthy until when the evil soul needed another dose of extra energy. Then the sickness reignited in the cured man until new erotic dances followed. The familiar “do ut des.” The testimony “A royal sin” (3.7.11) also fits into this framework. I king, sacrifice to you gods, the blood of these children, that you gods, may ward off the calamities I bring upon myself by my crimes. We know by now that in some of these extra-Biblical religions, killing and sacrificing a child was not considered a crime, quite the contrary.

### **3.8.5. The harmony of opposites**

We have already mentioned the play *Faust* by the German poet Wolfgang von Goethe (1749/1832) (3.5.1.). In C.S. Adama van Scheltern's translation, Mefistofeles' axiom reads as follows : “I am the spirit that always denies, and that with good reason. For everything that comes into being is worthy of destruction. So it is better that nothing came into being. Thus all that you know as sin, destruction, in short, evil, is my peculiar element.” The peculiar and demonic element lies in the fact that Mephistopheles says that that which arises may also perish. We clarify.

Depending on their disposition of the moment, at times the non-Biblical gods and goddesses do good to the humans who call upon them, at other times they create evil. Then again, they undo the good they have founded, or destroy the evil they themselves have caused. They act without rules of conduct and are ambiguous and untrustworthy. It is the believers of the many non-Biblical religions themselves who say this of their own gods. Worse, with a certain fatalism, these believers have always allowed this erratic behavior to be carried on as “the will of the gods. This volatile behavior is what Kristensen calls<sup>68</sup> “the harmony of opposites. He writes: “In deep humility, the great multitude has accepted this demonic reality. Enlightened writers like the Greek thinker Plutarchus (45/125) and his kindred spirits of all times have rejected this type of piety as an inferior religion.”

“The ancient Greek writers Homer and Hesiodos had already pointed out that muses proclaim both truth and falsehood: 'all “infamy,” theft, adultery, mutual deceit ... they ascribed to their gods and goddesses.' Even then, there were critical sounds about their behavior. Fundamentally, all non-Biblical higher beings are of precisely the same nature. But the myths sometimes

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<sup>68</sup> Kristensen W.B., Verzamelde bijdragen tot kennis der antieke godsdiensten (Collected contributions to knowledge of ancient religions), Amsterdam, 1947, N.V. Noord-Hollandsche Uitgevers Mij., 231/290.

hide it. Or a clergy, or black-magicians and witches who do not want to reveal the gruesome truth to the light of day. Or also people who are all too credulous and all too superficially accepting, or not accepting, the true nature of some of these fine material beings, who represent “the harmony of opposites. A number of religions have neither will nor ethics.’

“This is how S. Bramley, in his book 'Macumba, Forces noires du Brésil' to a mère-des-dieux, - a woman with a great deal of vitality so that she can exert some influence on the gods and spirits of this non-Biblical religion - “How do you explain that the god Exu is on the side of both good and evil?” to which she replies, “But my son, good and evil are human conventions. They are values created by man and disregarded by the gods. We ask the gods to work for good or evil. But the gods situate themselves completely above that. Our morality does not actually concern them.”

It is as if through her response we hear the thinker Friedrich Nietzsche (1844/1900), speaking. This German philosopher is known for his assertion, “Gott ist Tot, Wir haben Ihn getotet.” By this he meant to say that the high light world is dead, that the supernatural world is henceforth without power, and that nihilism - the school of thought that denies any higher value - is making its appearance in the world. In his book “*Jenseits von Gut und Böse*,” Nietzsche likewise states that there is no good or evil per se, but that such are merely creations of men, and thus nothing more than mere human interpretations of reality. Nietzsche expresses here what the ancient Greek thinker Protagoras proclaimed centuries before him : “Man is the measure of all things” (2.4.).

The spirits and gods to which pagan religions appeal operate autonomously, outside the realm of God. So whoever aligns himself with them also has to deal with “the harmony of opposites” or “the elements of this world. This amounts to the same thing; both expressions refer to the same fact.

One senses in all this the heavenly difference from the Biblical God. First, Yahweh has no need for sacrifices at all, for He is the creator of all that exists. He is also the giver of all energy and therefore has no need for believers to offer Him sacrifices. In return He does ask of man an ethical life.”

The apostle Paul speaks in this connection of “the elements of this world” (*Gal 3:19; Col 2:15, 2:18*) which must be put first if we are to understand this world with its numerous shortcomings. Among these elements, as mentioned above, are the non-Biblical “gods” who each control a part of reality, but in

doing so are sometimes more blind, demonic or satanic in the face of all spiritual ideas and values. In his *letter to the Ephesians (6:11-12)*, Paul warns us against the wiles of the devil. He states that our struggle is not against flesh and blood, but against the dominions, against the powers, against the world rulers of darkness and against the spirits of evil in the heavenly spaces. And these are all invisible beings to the common man.

At the temptation of Jesus in the desert (*Matt. 4: 8v.*), it is Satan who, as “prince of this world,” gives Jesus all the kingdoms on the condition that Jesus submits to him. *Luke 4:5* and *John 18:36* also state that all the kingdoms of the world are given into Satan's hands. Jesus does not dispute Satan's possession of this world, but says that the kingdom of God precisely is not of this world. Jesus with his suffering and death will indeed soon find out who is in control in this world.

### **3.8.6. Religion as unconditional dependence**

We already wrote (3.7.5.) that Schleiermacher interprets religion as “schlechthinnige abhängigkeit,” as “unconditional dependence. If anywhere this definition of religion applies, it is most certainly in the satanic “sects. J. de Brivezac's book, *Les sectes sexuelles sataniques*<sup>69</sup> hints at this submission as a basic axiom on almost every page. Gods of the underworld want only blind faith and total submission. Should some in Christianity also invoke blind faith, they claim something that is simply impossible. Those serious about religion emphasize the logical reasoning involved. An answer is sought to questions such as: what religious phenomena, what data do we have and what can we logically deduce from them? Then believing does not become a blind and sometimes dangerous leap, but rather an obviousness. Those who ask or demand blind faith give a free hand to the underworld. To believe blindly is to open oneself to Satan and the all demons, but not to God. We will return to this logical reasoning at length (4.3.).

### **3.8.7. ‘I’ was not in bed. That was just my body!**

It is striking again and again : sexuality plays an important role in all these pagan religions. We have encountered them in the testimony of Hexe Petra (3.1.3.), Santeria (3.7.3.), Macumba (3.7.4.), Vodoe (37.5.), Twadekili (3.7.6.), Sai Baba (3.7.8.), Argia (3.7.11.), Kumari (3.7.15.), and with Emperor Akihito (3.7.16.). Eroticism seems to be an important source of energy, and sometimes more so in its decadent form.

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<sup>69</sup> J. de Brivezac, *Les sectes sexuelles sataniques*, Paris, Ed. Open, 1975, p. 101ss.

Recall Hexe Petra's statement (3.1.3.) : "I live with my friend Jürgen, but "unsere Beziehung ist eine rein Geistige," our relationship is purely spiritual. Real witches, and their male colleagues the witches, have a very different type of sexuality. In fact, it is the case that they should not know much about an ordinary man, and if they do have intercourse with one, it usually does not last long. If one lets them speak freely about this, they say that in their sleep, in an out-of-body state, they travel to the underworld. Think of the popular depiction of the witch, flying on her broom. They say that there they experience a sexuality with demons, and they can offer them a lot more than what a man could give them. Clarify this with what follows.

*J. Teernstra, Sketches and stories from Africa*<sup>70</sup> mentions a contribution by *Father Trilles*, entitled: '*An outgoing magician*'. Trilles had had been a missionary in Gabon, West Africa. His story was about Ngema, a village magician. This one liked to come and talk to Trilles at nightfall. Ngema saw in the missionary a white magician and treated him as if he were a colleague also engaged in magic. Many times they had talked about Ngema's magic and spirit summoning. One evening, Father Trilles asked Ngema if he wanted to go fishing with him.

- "Too bad," said Ngema, "can't you put that off for a day?"
- "For what reason?" asked Trilles, "You can come with us, can't you?"
- "The 'master' has called us all, my colleagues and myself, together for tomorrow;" he said.
- "What do you say? Which master?"
- "Well, the master I say anyway, the one who can." Trilles understood.
- "Well done, and which colleagues are still coming?"
- "Well who live in the circumference, and also beyond. Some come from thirty days away".
- "And where is this meeting being held?" Ngema hesitates a moment.
- "On the table country of Yemvi, near the old abandoned mine, four day's journey from here."

Trilles is puzzled:

- "How can you still get to a place four day trips away from here tomorrow night? Never will you get there in time."

Distraught, Ngema looked at Trilles:

- "White fellow, can't magicians travel with you then?"
- "Yeah sure, but not like you."
- "No, certainly not like me. You know, you can come to dinner with me tomorrow. In the evening you will see how we black wizards travel."

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<sup>70</sup> Teernstra J., Een uittredend magiër, Schetsen en verhalen uit Afrika (A magician who had an out-of-body experience, *Sketches and stories from Africa*), Weert, Mission House, 1922, p.72/81.

That evening, Ngema became very solemn.

- "I am starting it. While I am busy, do not disturb me, if at least your life is dear to you. Both for me and for you every disturbance means certain death."

As a trial, Trilles asks him, when he does go to Yemvi, if he will pass by his friend Eseba in Nshong, three day's journey from here, but on the way to Yemvi, to ask him if he will urgently bring the box of bullets that Trilles had forgotten there, to bring. Ngema agrees. In the evening, Ngema begins some ritual preparations. He sets up idols and keeps a fire burning, containing fragrant plants and sharp, fragrant wood. Then he begins to hum a monotonous melody. This is his supplication in honor of the spirits who are to help him. He also rubs his whole body with a red liquid. Then he begins a slow dance around the fire, also spinning on his own axis, faster and faster. For hours. Then he stands still.

From the ceiling of the cabin, a sharp hiss suddenly sounds. Trilles looks up. A large snake wriggles down, keeps looking Trilles staring at him and moves its venomous tongue back and forth. Trilles understands that the snake is his "elangel" or "nahual," his helper spirit<sup>71</sup>. She wraps herself around Ngema's neck and rocks her head back and forth to the beat of his magic song. Afterwards, he puts himself into a deep sleep. The snake too goes to rest. All night long, Trilles stays with Ngema, whose body seems seemingly dead all the time. He is totally unresponsive. Trilles pulls open one of Ngema's eyelids. The eye is white and glassy. Trilles lifts an arm of Ngema, then a leg. They fall back down without any sign of life. A white foam shows at the corners of his mouth. Heart palpitations are barely perceptible. In the morning, Ngema awakens convulsively. It takes a while for him to regain full consciousness. Then he says, "There were many of us and we had a good time."

Trilles is skeptical, however: "Nay, you were here all night, in a deep sleep!".

Ngema: " 'I' was not lying on the bed. That was just my body. But what is my body? 'I' was on the plateau of Yemvi."

Three days later, Eseba arrives at the mission:

- "Padre here are the bullets you ordered through Ngema."

Trilles: "When has Ngema been with you?"

Eseba: "Three days ago, at 9 p.m."

Trilles is surprised: "Just when Ngema was asleep. Did you see him?"

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<sup>71</sup> See the book *Homoreligiosus*, 10.2, on this site.

Eseba: “No Father, you know that we are afraid of spirits that pass by at night. Ngema knocked on my door and that's how he conveyed the message. But I didn't really 'see' him.” For Trilles there was hardly any doubt left: Ngema had been to the celebration, a witches' Sabbath<sup>72</sup>. In a few moments, his 'I' had made a journey that normally takes several days. Moreover, his 'I' had acted, listened and spoken there.

### **3.8.8. *We are many and having a good time.***

This is how Ngema sums up his nightly experiences. One can imagine what a black magician, who has more than one murder on his conscience, means when he says he had a good time. More than one Trinitarian seer will tell you - anonymously and quietly - that no small number of people experience similar stories in their night dreams. Sometimes they retain some memories of them. This then without realizing the scope of their dream. In their sleep they step out and are drawn with their fine material body into that hell sphere. Thus already during their lifetime they visit the place where they will stay for a longer or shorter time after their death. Only the bondage of their particulate body to their biological body prevents that. But once deceased, once they are detached from their physical body, they automatically go to that place they were already attracted to during their lifetime.

Compare this to the operation of a submarine. As it takes on more water in its tanks, more ballast, it sinks deeper. If the ballast decreases, the boat rises again. It is the same with our subtle body. The more we load ourselves with heavy faults, our aura becomes heavier and darker. As we direct our attitude in life more and more toward the good, it becomes lighter in weight, but also in color. Once our aura is detached from the body by death, or by an out-of-body experience, it automatically goes to that place or sphere that corresponds to its “specific weight. In the case of Ngema, who has many murders on his conscience, this is the hell sphere.

And as already cited (3.7.5.), connoisseurs state that one finds a lot of such candidates rather easily among the visitors of erotic fairs, sex clubs and in associations that practice partner exchange. The deeper souls of people attracted to them are said to be subject to these gods of the underworld. Some show this submissiveness sometimes literally, literally keeping their partner on a leash at such fairs, just as if something animal is involved. One clearly sticks to a secular view of life. Here too, as Protagoras said, man is

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<sup>72</sup> On this site, see, among other things, text 44, Die oortjies van die seekoei.

the measure of all things (2.4.). And one does not account for the occult subtle side of the thoughts one cherishes and the deeds one performs. Such people undergo the atmosphere of the night dream, but in the full light of day. Connoisseurs claim that, occultly speaking, they are still living in an animal stage. With Ngema they can say : “We are many and enjoy ourselves well”.

Such seers further claim that it is precisely Jesus' descent into hell that comes to redeem the souls of men “of good will” from that demonic and satanic grip in which they have been trapped since the Fall. With his risen body, he literally descends into the depths of the earth. He did not descend to “hell” to liberate the damned, nor did He descend to demolish the hell of damnation. He went to literally free the righteous who resided there from the satanic grip in which they had been since the Fall.

### **3.8.9. Seeing the past.**

Repeatedly we have mentioned the term “clairvoyance. In Teernstra's book, already cited above, we find a curious testimony on this subject which we did not wish to withhold from the reader. It is also from Father Trilles<sup>73</sup> . Moreover, the book still has a so-called “Imprimatur,” a permission given by the Church authorities to print and publish it. Which meant that it contained nothing in its content that contradicted Church teaching. This time Trilles is visiting the village of Okala, where the chief, also a magician, predicts the future to him. Trilles is not very interested, yet the sorcerer has him called.

- “And you, white man, don't you want to know what awaits you soon?”

- “Dear friend,” I said, “I care little for the future: it belongs to God .. You can read into the future, you say, can you also see into the past?”

- “Sure.”

- “Will you check my past then?”

- “Yes, please.”

- “What did I do before I became a missionary?”

With a telling smile, the magician raked the fire a bit and blew over it three times in different directions. He again began to invoke his spirit with wisps that I have not been able to catch. (Note: that is his form of prayer). Then he held a mirror over the pot of water that was on the fire so that vapor formed on it. Then he pulled the mirror away and looked at the vapor on it, which again slowly disappeared. The vapor left a whimsically shaped pattern of intertwining squiggly lines. The magician watched them intently.

- “You carried weapons, you were a soldier.”

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<sup>73</sup> Teernstra J. Schetsen en verhalen uit Afrika (Sketches and stories from Africa), Missiehuis weert, NL, 1922, p. 168.

- “How long?”
- “As long as.”
- “And before I became a soldier?”

The same ceremonial was repeated.

- “You read many books, you wrote, you were with many children in the same house.”

- “Do you also see the house?”
- “I see it, it's very big.”
- “Do you see my bed?”
- “Yes, in that and that place;”
- “How many brothers and sisters do I have?”
- “So much.”
- “How many children do my sisters have?”
- “So much.”

All those answers were absolutely correct.

- “What is my mother doing right now?”
- “She weeps.”
- “And my father?”
- “Your father? He is in a big coffin under the ground. He is dead”.
- “Ho Ho, friend, this time you guessed wrong. Less than two weeks ago I received a letter from him”.
- “He's dead.”

I was leaving. I had had enough. And on top of that, I had an anxious premonition. When I arrived at my mission a week later, I found the sad news that my father had died.

### **3.8.9. Lord, I see that you are a prophet.**

In this connection, we refer to the term “apocalypticism. It is defined, according to the dictionary, as the set of thoughts and representations concerning the end of the world and the coming of the kingdom of God. The '*Apocalypse*' or '*Revelation of John*' is also the last book of the Bible and deals with the end times. However, the Greek term '*apo.kalupsis*' is much broader and refers not only to the revelations related to the end times but to any exposure or communication of what is mysterious and observed only by psychic mediums such as prophets. Therefore, to the ordinary, non-clairvoyant, such revelations are inaccessible. One can see that the Greek term has a much larger scope than the dictionary definition. A principal work on the subject is C. Kappler et al, *Apocalypses et voyages dans l'au-delà*<sup>74</sup>, especially for its broad definition of “revelation” and “revelation.

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<sup>74</sup> Kappler C., et al, *Apocalypses et voyages dans l'au-delà*, Les Editions du Cerf, 1987.



Apocalypticism reveals the sacred insofar as it belongs to “the other world,” and this, among other things, in descriptions of miraculous facts. According to Kappler, there is also a close connection between “apocalypticism” and “voyages dans l'au-delà,” or with “travels in the other world,” i.e., out-of-body experiences. We will come back to this in detail.

Now that we have broached the subject of clairvoyance, we will mention, somewhat in anticipation of what will still be discussed under “supernaturalism,” that Jesus, too, was clairvoyant. This is evident from the following Bible text. We read *John 4:16-19* where the evangelist depicts a conversation between Jesus and a Samaritan woman. 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 likewise at *Luke 22: 8-13* where the evangelist mentions that Jesus had sent two apostles sent ahead to prepare the common Passover meal”. Jesus said, “Look, when you enter the city, you will come across a man carrying 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 paschal meal.

We also read *John 2:23*: While Jesus was in Jerusalem during the Passover, many believed in his name at the sight of the signs (miracles) he was performing. 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.

Prophets also heard a voice and had “dream visions” in which Yahweh made his message known through an angel. Moses (*Numbers 11:29*) already sighed in his day, “If only everyone could be a prophet (note: a seer at that high level).” Understand: if only everyone could hear the voice of God. hear, then one could proceed on one's own religious experiences and then one would be convinced of its reality value.

Jesus says to constantly hear the inner voice of His Father and to always follow it. Thus, in the Bible, in the Old Testament, the prophets are important intermediaries between God and people. In the new testament, Jesus is the great mediator. But at the same time, God's mystery is revealed through intermediaries, mysterious beings who are “the sent ones of God” .

The mystic German abbess *Hildegard von Bingen*, canonized in 2012<sup>75</sup> (1098/1179) could, as she herself said, see and hear from her inner being, perceive what remained hidden from others. She repeatedly describes how she beheld miraculous visions and heard words, “not with the eyes and ears of the body, but with the eyes and ears of the inner man.” The visions she has, she receives, not in a dream state, not in sleep or in a state of mind, but wide awake, in full consciousness and with a clear mind.

### **3.8.10. Eroticism and “the harmony of opposites.”**

We have already mentioned that dynamism returns in these three religions, Santeria, macumba and vodu. And there is an exchange, or we better say a theft of life forces. The gods of the underworld exhaust their medium in a far-reaching way. Recall the words of the *mère-des-dieux* : “Give thyself to him. Thou art the most beautiful. He prefers thee” (3.7.5.).

At Saï Baba (3.7.8.), stealing sexual energy was also central. This was evident from the testimony of the boy who was abused. Similarly, the *argia* (3.7.11.) could only release her hold once she was satiated with the energy generated by erotic dancing. With the *kumari*, the sexual aspect is present, less obvious. The ritual surrounding the coronation of Emperor Akihito also mentions an erotic contact between the goddess and the emperor. (3.7.16.). Those with the necessary sensitivity also notice the presence of a fine material being.

Among these extra-Biblical religions, Twadekili (3.7.6.) and Bapuka (3.7.13.) are the great exception. There one is dealing with ethically higher religions. They do not make those they cure possessed, and do not steal their energy, but rather give it. Gatti reported to us, however, that on a later trip he learned that both Twadedekili and her successor Ramini had died and that there is no new python priestess. An ancient and intriguing wisdom is thus lost forever. The very good Bapuka, had utterly exhausted herself in her life force and was powerless against cynically powerful demons. Goddesses like

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<sup>75</sup> Rebcke L., *Hildegard von Bingen.*, Ankh-Hermes, Deventer, 1981, 29, 38 .

Bapuka are, Biblically speaking, but safe within the protection of the Holy Trinity.

Finally, in India, copulating couples are depicted in a number of temples. Many a Western European might argue in a spontaneous reaction here that these are nothing more than banal pornography. And yet the people on the spot would be shocked by this particularly disparaging judgment. For them, this is a sacred act: the glorification of the sacred life force. And that is concentrated in the reproductive organs. They are indeed passing on that so mysterious life. What seems like “sex” to a profane Westerner becomes a high religious act to the local believer: the veneration of the sanctity 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.

Apparently, pagan religions have a pejorative but also a meliorative use of sexuality. So that also in this eroticism the “harmony of opposites” already known to us shows itself.

### **3.8.11. Outer nature : the paranormal world**

As mentioned, this level refers to the paranormal, that which is beyond the “normal level. The paranormal was pretty much common in all past cultures and to a large extent still is in today's non-Western traditional societies. With few exceptions, religion and mantism could be said to be of all times and places. It is peculiar to the millennial history of mankind. The pagan religions cited above are, of course, situated in outer nature.

### **3.9. Reincarnation**

It was not very explicitly stated, but the idea of reincarnation has come up several times. For example, it was mentioned that the ancestors of Aborigines were waiting to be incarnated (1.2.). Saï Baba said of himself that you were an incarnation of the gods Shiva and Sakti (3.7.8.). Of the Kai, it was said that they believed that the soul after death, not only becomes subtle, incorporeal, but in addition can change form. She may become an animal soul, or an insect soul, and if necessary, even that level dies. Those who were bitten by the spider in Sardinia or elsewhere did not permanently heal. The ailment could flare up again in the other world and afterwards in a new incarnation (3.7.11.). In the story of the Sangoma, Attilio Gatti tells of a young mother who died but came in the body of a snake to see if her infant son was well, after which she disappeared back into the wilderness (3.7.14).

The Dalai Lama may be widely known to claim to be an incarnation of the previous Dalai Lama. And so on and so forth. A few years after his death, dignitaries then go in search of the child in which he is said to be reincarnated. They then take some objects that belonged to the deceased Dalai Lama. When the little boy recognizes those objects and claims them with great determination, the child is taken to the monastery and a further investigation begins.

Alexandra David Neel, *Mysticism and Magic in Tibet*<sup>76</sup>, writes about a certain Drukpa Kunle, a sexual-magician who lived in the XVth century. Even today people in Tibet, Bhutan and Nepal describe him in songs and stories. Thus it was told that a certain lama had spent his life doing nothing. Although he had excellent teachers and a large library. The lama came to die. Drukpa saw his spirit wandering in the Bardo (meaning the underworld) and facing an evil rebirth. Driven by charity, Drukpa wanted to give him a human body. But the unworthy life the llama had lived worked against that. In a nearby pasture, a donkey and the donkeyess had just mated. Drukpa “saw” that llama was going to be reborn in the body of a donkey foal”. Apparently, the idea of reincarnation lives in many places, in many times, and in many forms.

D. Fortune, *Esoteric Philosophy of love and marriage*<sup>77</sup>, makes a distinction in this connection between the 'personality' the 'personality' as the unit of an incarnation, and the 'individuality', the 'individuality', as the unit of a much wider evolution. What man experiences in a life, as 'personality,' is passed on to the 'individuality,' which thus constantly enriches itself with the newly acquired experiences. We could speak of a surface soul (the personality), and a deeper soul (the individuality). We are aware of many events in our present life, but we know virtually nothing of all that preceded it. And authorized seers claim that our past lives are as numerous as the days of our present life. That's not minus; that data is, for the few who can access it, in the so-called akasha, a kind of memory that contains all that ever happened to us. Apparently, a human being lives at the same time on two levels of reality, a profane and a sacred He seems like a citizen of two worlds.

Just as Charles Darwin (1809/1882) said that biological life evolves through natural selection, experts claim that we likewise live through an occult evolution. Ultimately, after each new earthly life, man is meant to reach a higher level ethically than the one he had when he was born. Competent

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76. David - Neel A., *Magic and mystery in Tibet*, London, Unwin paperbacks, 1939-1, 1965, (*Mysticism and magic in Tibet*, Amsterdam, Gnosis, 1941, 43).

<sup>77</sup> Fortune D., *Esoteric Philosophy of love and marriage*, Wellingborough, 1974, 24.

seers tell us that for most people, however, this is not the case. Worse still, a number of them leave this world worse still than the level they had when they were born. That not all babies are sweethearts tells us e.g. the clairvoyant J. Grant. In her book *More Than One Life*<sup>78</sup>, she relates that as a brand-new grandmother, she visited a maternity ward and clairvoyantly received a very unpleasant impression of a certain child who had just come into the world. She writes, “The next baby, born that very night, was an extremely evil man who lapped at me from an infant body, so full of anger that I felt I would be doing humanity a service by throwing him out the window.”

### **3.9.1. Reincarnation : commonplace in many cultures**

To a lot of people, the belief in reincarnation or reincarnation may seem strange or even absurd. Yet it is commonplace in many cultures and occult movements.

Do we check this in the Bible. Read *John, 1:19*, “The Jews had sent from Jerusalem priests and Levites to John the Baptist, asking, “Who are you?” Bluntly he came out in front of them: “I am not the Messiah.” “Who then? Are you Elias?” they asked. “Neither am I,” he replied. In other words, the Jews asked him if he was a rebirth of a prophet who had died long ago.

In *Mark 6:14* we read : King Herod heard about Jesus, for His name had become known, and it was said, “John the Baptist has been raised from the dead. Therefore those powers are at work in Him.” But others said, “It is Elias“, and still others, “It is a prophet like other prophets.” When Herod heard this, he said, “This John, whom I have had beheaded, has been raised from the dead.”

And *Matthew 16,14* records that Jesus asked his disciples, “Who do men say that the Son of Man is?” to which they replied : “Some say : John the Baptist, others, Elias; still others, Jeremias or one of the prophets”. But even these had already passed away.

The Bible apparently mentions reincarnation indirectly anyway, including in *John 9:6* where the healing of the blind man is discussed. The Jews ask Christ: “Rabbi, who has sinned? Him or his parents? So that he was born blind?” If this text is representative of the mentality of the time, it shows that the Jews at least believed in an existence that precedes the present life, and, moreover, can have repercussions in the present one. Jesus

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<sup>78</sup> Grant J., *More than one life*, Deventer, Ankh-Hermes, 1973, 142. (// *Many lifetimes*, Victor Gollancz Ltd., London, 1968).

replied that the man was born blind so that the works of God would be revealed in him. Followers of the doctrine of reincarnation conclude from this evasive answer of Jesus that he does not really reject the reincarnation doctrine. He had ample opportunity to do so. Possibly He did not want to bring up the topic publicly.

### **3.9.2. Reincarnation: a fact ?**

For every good seer, every psychic healer and every magician, the belief in reincarnation is not just an assumption, it is a fact. Although the official church takes a dogmatic position on this and does not accept the belief in reincarnation, yet in the Bible, as mentioned above, this belief does come up indirectly. A lot in life becomes much clearer, more understandable and even more hopeful if we take this hypothesis seriously. Seers, who live in communion with the Holy Trinity, notice for example in their “patient” that the cause of his or her present difficulties is rather easily located in a previous life, and not necessarily in the most recent<sup>79</sup> . By addressing that past situation in the present life, which is still weighing on un- or subconsciously, competent seers-magicians can thus resolve some current health problems. And that may be a clue to the veracity of the reincarnation hypothesis.

P. Van Eersel, *J'ai mal à mes ancêtres*<sup>80</sup> , argues that ailments of ancestors can affect descendants. In her book, she has seven specialists talk about this at length. Also J. Herbert, *La religion d'Okinawa*<sup>81</sup> lets us feel what manism or ancestor worship can be. This religion has only “holy” women as sacred intermediaries. As healers, they work with and complement doctors. Herbert says of these healeresses : “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) with men or women who have been 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.

We defined man as a citizen of two worlds : a profane and a sacred. We were talking, on the one hand, about the 'personality' of a human being, new in each incarnation, and, on the other hand, about his individuality. The latter concerns his “keynote” or “occult status” which encompasses his entire

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<sup>79</sup> See, among others, the book : The "Homo Religiosus," 5.2.2: Reincarnation

<sup>80</sup> Van Eersel P., *J'ai mal à mes ancêtres*, (la psychogénéalogie aujourd'hui), Paris, Albin Michal, 2002.

<sup>81</sup> Herbert J., *La religion d'Okinawa*, Paris, Dervy livres, 1980, 59.

developmental history over many lifetimes. For the seers who live in friendship with 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.

### **3.9.3. *Shanti Devi : the reincarnation of Lugdi Devi***

Shanti Devi<sup>82</sup> was born in Dezlhi, India. As a young girl, she began to claim in 1926 that she remembered details of a past life. According to these accounts, when she was about four years old, she told her parents that her real home was in Mathuira, where her husband lived, about 145 km from her home in Delhi.

The case was brought to the attention of Indian politician Mahatma Gandhi (1869/1948), who appointed a commission to investigate. The commission traveled with Shanti Devi to Mathura and arrived there on Nov. 15, 1935. There she recognized several family members, including Lugdi Devi's grandfather. She discovered that Kedar Nath had not fulfilled some of the promises he had made to Lugdi Devi on her deathbed. She then traveled home with her parents. The committee's report, published in 1936, concluded that Shanti Devi was indeed the reincarnation of Lugdi Devi.

### **3.9.4. *A prolonged and mocking laughter***

“Embittered because of their poor living conditions, such souls do not grant people on earth the happiness they themselves lack. So they avenge themselves.” So we read higher in this text (3.7.11.). That souls of deceased people do not always find their way may be evident from the following testimony. In one of the popular radio broadcasts “te bed of niet te bed”, (to bed or not to bed ), of Brt 2 Limburg, the Flemish radio and TV presenter Jos Ghysen interviewed interviewed an exorcist in the 1970s in response to the success of the film of the same name “The exorcist.” The recording of the radio broadcast took place in a studio with a large audience present. The exorcist claimed that he regularly had to help people who had already passed on, but who did not realize it at all. They panicked at their new and unusual condition, refused to go their way and, in their ignorance, preferred to cling

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<sup>82</sup> [https://en.wikipedia.org/wiki/Shanti\\_Devi](https://en.wikipedia.org/wiki/Shanti_Devi)

to a coexistence. This could manifest itself in the latter in profound fatigues, unpleasant dreams concerning deceased persons and even in ghostly phenomena. Hearing all this told, the audience lapsed into prolonged and mocking laughter.

With this, it is clear that people at home in the paranormal are more likely to avoid any public interest. And those who do not, are more likely to complain that, having been interviewed, they read things about themselves that they did not say at all or find their words twisted. Sometimes the reporter on duty even finds it necessary to smear the interviewee's views in order not to "lose the scientific status of his text" and "credibility with the reader or listener." It is apparently not always possible for the common man to hear such themes and other visions of reality with a calm mind.

### ***3.9.5. He looked at me hesitantly and disappeared into thin air.***

One person tells. It had been nine years since I had met E.. On the night of July 22-23, 2003, I was suddenly awakened by a man standing next to my bed. I was immediately wide awake, but realized a moment later that I was in an out-of-body state and that my physical body was asleep. Only then did it dawn on me that the man standing next to my bed was not there with his physical body either, but with his subtle body. I noticed now that it was E. When he saw me his mouth literally fell open in amazement, almost as if he only now realized that I was not the one he had always loved me for. He knew that I had a great interest in religion and the paranormal, and he always looked down on me somewhat pityingly with a decidedly materialistic outlook on life. But now, in his disengaged state, there was nothing left of his superior feeling, on the contrary. Not only was he infinitely surprised by "the full reality" with which he was now confronted and which was almost diametrically opposed to the image he had had of me all these years, but he was also in utter panic.

Only now did I notice a large bloodstain at the site of his solar plexus. The umbilical cord had broken. I immediately understood that he had died but that he did not yet realize his true condition at all. I tried to calm him down and make him realize his true situation. I reminded him of our earlier conversations, in which I argued that there was a lot more to the world than what was only physically demonstrable and that death does not have the last word. However, he always argued that dying was the very last thing that could happen to a human being.



I now argued that surely he recognized that there is life after death, for after all, there he was, “in the flesh,” but without a biological body. He replied that he was not dead at all “for surely you can see that I have my body and can still think,” he argued. I agreed that he had a body and consciousness, but that it was neither his physical body nor his earthly consciousness at all. I therefore suggested to him that he put his arm through the closet. It seemed to him such an absurd thought that he refused at first. I insisted. What could he lose? He finally moved his arm in the direction of the closet and, to his infinite surprise, noted that the hand disappeared completely inside it, through the wooden door. He stood nailed to the floor. I went on to tell him that he was indeed dead, but now had only a fine material body and that he could now see that his thoughts of death as the end of everything, were completely wrong. Gradually he seemed to see the reality of his true situation. I then tried to convince him that he must now go his own way, away from this world. Otherwise he would remain an earth-bound spirit, who could only continue to live by stealing the subtle life energies of other people still living in their biological bodies. Especially then his widow, his only daughter and all those who had been close to him in his life.

He seemed to gradually understand, continued to look at me hesitantly for a while, and a moment later disappeared into nothingness, almost like a mist slowly dissolving. I myself woke up in the morning and noted this “dream. A year and a half later, by chance, I learned the date of E's death. He had died on July 22, 2003. So much for this experience.

Such testimony is found repeatedly. Among others, J. Grant, *More Than One Life*<sup>83</sup>, mentions several from his own experience. Also R. Montandon, *Messages de l'au de-là*<sup>84</sup>, gives many examples and concludes, “Most of these deceased people do not know that they have died, nor do they want to believe it. They imagine that they are simply continuing their earthly life and their thoughts remain concentrated on this material world which they do not want to leave at all.”

### **3.10. Conclusion : miracles? They are possible.**

It seems to us that Nathalie's assumption or intuition that there must be “something” has become much more likely after all the testimonies that have been mentioned. And on the other hand, the statement that you are “a gullible chicken to believe that miracles exist,” as Lieve put it, seems to have

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<sup>83</sup> Grant J., Meer dan één leven, Deventer, Ankh-Hermes, 1973, 182.(// Many lifetimes, Victor Gollancz Ltd., London, 1968).

<sup>84</sup> Montandon R., Messages de l'au-delà, Victor Attinger, Neuchatel, 1943, 47.

lost a great deal of force. She may and can, of course, stand by her opinion. However, some will argue that in doing so she is taking an ideological position. A bit like Renan (2.2.) did at the beginning of this text. He assumed as an axiom that miracles simply do not exist. Those who think this way must, strictly logically, be able to prove that all the testimonies that have been mentioned about this, and that can still ever be mentioned, are false. But that seems impossible. Which in turn means that you cannot claim with certainty that they do not exist. The possibility that they can occur, therefore, must remain open. For example, if you want to prove that white swans exist, finding one specimen is enough. But to prove that black swans do not exist, you have to search just about everywhere.

#### **4. Nathalie : Do you believe in my miracle?**

##### **4.1. The supernature : an exalted world.**

Having dealt with the natural and extra-natural levels, we turn to the supernatural. This, according to Christianity, represents the highest form of reality. It brings us straight to holiness in its Biblical and highly ethical sense, as the most exalted ground of all existence.

According to the believer, the Holy Trinity is at the center of biblical life and is very close to him or her in all daily concerns. She is ready - even if the believer does not yet ask for anything at all - to intervene in solving problems. This is the conviction, peculiar to the following pages. In the Bible we repeatedly find the expression: "consulting God. consult". Indeed, life can be defined as a set of problems that require a solution. Yet we lack, sometimes in a striking way, the necessary and sufficient data. God the Father, the Son and the Holy Spirit, however, know our concerns. Thus we are never alone. Even if we were abandoned by all, we can contact Them directly. Therein lies the power of Christian prayer. And of course we will return to this (9.6.).

Even at the beginning of the first sentence in the Bible, the supernatural side is expressed: Read *Genesis 1:1*. "In the beginning God created the heavens and the earth." This means that God created but also continues to create the entire ordered reality. Those who turn in prayer to the Creator of all that exists can hardly have anything but this supreme being in mind. Even if the one addressing this being is not or not yet familiar with the Bible or with Christianity. Indeed, only one God can be the supreme being.

It is different with the gods who control part of reality. They are not the creator of all that exists, but they themselves are a part of creation. Consequence: everything that presents itself as "god" or is worshiped as such

reveals itself, in comparison with the God referred to in the Bible, as no more than yet another creature. The word “god” (without a capital letter) then means, “gifted with a powerful form of energy.”

#### **4.2. Life force.**

Placide Tempels (1906/1977), was a Flemish Franciscan missionary to the Bantu<sup>85</sup>, a group of peoples in central and southern Africa. He had an open eye for their axioms and deductions. By the way, in his 70-page book, the word “life force” is mentioned 156 times, which nevertheless shows that it is a basic concept. With this, the entire cultural conception of the Bantus clearly exudes a dynamic conception of life. Whoever has it in abundance is lucky in life. Those who have none or too little of it experience little happiness in life.

If the deceased ancestors are friends with god, they are a second source of life force. If not, they reside in the underworld. Then they rather easily envy the earthly and better life of their descendants and do not grant his happiness. Their jealousy causes them to steal the energy of their earthbound descendants (3.7.11.). Deities and nature spirits of all kinds also contribute to the success or failure of human life. Most vital are the deities and especially, unsurpassed, the Supreme Being - called God in the Bible. Our rather profane Western culture seems conspicuously bereft of that intricate vitality. Current professional science tends to secularize religion. Thus paranormal phenomena, which form the basis of any true religion, are rather easily denied. A secularized religion has obviously lost its true religious nature and its inner strength. G. van der Leeuw, *Phänomenologie der Religion*<sup>86</sup>, also puts the life force at the center of his book. And this as the essence of religion.

#### **4.3. Magnetizing**

R. Thetter: *Magnetismus, das Urheilmittel*<sup>87</sup> mentions on the cover of his book a quote from Goethe: “Magnetism is a universally acting force. Every human being possesses it, although there are individual differences. Its workings encompass everything and all cases. The magnetic force workings extend over all men, over animals and plants. Yes, man does not know what he is, but neither does he know what he possesses and what he is capable of. That is why he is so miserable, so impotent and so unfit.”

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<sup>85</sup> Tempels P., Bantu-filosofie, De Sikkel, Antwerp, 1946,

<sup>86</sup> G. van der Leeuw, *Phänomenologie der Religion*, Tübingen, 1956-2

<sup>87</sup> Thetter R., *Magnetismus, das Urheilmittel*, The Hague, Couvreur, s.d..

Among other things, the author refers to St. Louis, King of France in the 17<sup>de</sup> century, who also possessed the ability to heal people. The energy for this comes from God, but the healer transforms them. This allows the sick person to absorb them. “Le roi te touche, Dieu te guérit,” it sounded. Biblically, this “magnetic power” is one of the many forms of “Holy Spirit.” Animals can also be healed in this way. In this healing process, all the rules regarding the so-called “judgment of God” apply (9). Magnetizing, pendulum and divination are not an art that one simply learns like other techniques of a purely profane nature. Those who practice them without Trinitarian prayer situate themselves in outer nature with all the dangers inherent in it. Sacralists warn that one does not know what one is doing if one ventures outside the realm of God into mantics and magic.

F. Christin, *La guérison par les fluides*<sup>88</sup> warns in his book along the same lines. There is, he clarifies, first of all the method on the human plane. Here the magnetizer simply gives a part of his own life force, without appealing to higher powers. Outwardly this is done by a kind of caressing; by up and downward strokes on the diseased part of the body. There is a transfer of soul matter from the healer to the patient. The patient can indeed get better. Sick organs receive additional energy supply and the physical healing process is accelerated. However, the magnetizer himself can take over part of his patient's ailment and quickly become exhausted.

Because Christin sees healing primarily as a spiritual process, true healing occurs only when the healer appeals to higher energies and to fine material helpers. This is done through prayer. Because then the fluid is received in a higher and rarer form, it is purer and more powerful. Therefore, a spiritual healer must have something of this higher within him, in order to receive the fluid at that level. Here also, the equal, attracts the equal, the similia, similibus (3.6.5.). Such magnetizing, according to F. Christin likewise when not the person himself is present, but when the healer disposes of some object that is in close relation to that patient, for example, a photograph. Things which belong to the person, which he uses regularly and which are therefore imbued with his fine material aura, can also serve this purpose. Essentially, these are the same principles underlying black magic. Only now they are used in a positive sense.

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<sup>88</sup> Christin F., *La guérison par les fluides*, Paris, Editions Dangles, 1958, 9.

The magnetizer M.C. Pinsot, *La magic des campaigns*<sup>89</sup>, gives us numerous examples in which an ailment in man or animal is healed by a number of successive treatments. Some sick people are helped after only a few half-hour treatments, but in more serious cases it can take up to weeks and even months to overcome the ailment. The writer complains that magnetizing still has no legal basis and one is forced to work illegally. He writes : “Once again, there is only one solution : the creation of a special status for 'miracle doctors', just as many doctors are asking for, in order to put an end to this scandal : to be persecuted by the law because you cure those sick people that doctors are sometimes powerless to cure, and in any case because you alleviate the suffering of fellow men. This special status should then ensure that unauthorized people are kept out. In the present situation it seems as if a custom is banned for the sake of abuse. Nor do we prohibit the use of cars because of accidents.

#### **4.4. logical reasoning**

“That you may learn wisdom and avoid error” we read in *Leviticus 19: 2vv.* Similarly, *Ecclesiasticus (= Jesus Sirach) 37:16* says, “Every work begins with deliberation, and every act is preceded by a plan.” As a form of knowledge, religion is obviously also amenable to a logical approach. This is miles away from irrational behavior as is too often assumed. The statement, “Credo quia absurdum,” “I believe because it is absurd” by the church father Tertullian (160/230), can never be a healthy basis of religion for today's man. If religion does require belief in absurd things, it does not give certainties but rather deprives them. It shortchanges religious man's own powers of observation and reasoning. Thus religion can confuse its adherents. Refer to Schleiermacher and the “schlechthinnige abhängigheit” the “unconditional dependence” (3.7.5). Then she may well become a neurosis, an opium, an emotion, an obsolete stage or whatever. We will come back to that (6.2.). But then she is miles away from what religion essentially ought to be.

Much rather we emphasize the logical reasoning involved in faith. Logic leads to, among other things, bringing one's axioms, one's own presuppositions from which one lives, to a better realization, to fuller awareness. To then make the necessary inferences from there. Once the axiomata, the presuppositions of religion are set, deductions follow: one believes that the sacred does indeed reveal itself, and one thus arrives at a

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<sup>89</sup> Je le répète, une seule solution : l'établissement d'un statut spécial pour les 'faisers de miracles', demandé par de nombreux médecins eux-mêmes pour mettre fin à ce scandale : être mis hors de la loi parce qu'on guérit ce que les médecins ne peuvent parfois guérir et de toutes façons, parce qu'on soulage des êtres souffrants'. M.C. Pinsot, *La magic des campaigns*, La diffusion scientifique, Paris, s.d. p. 95.

believing world- and life-view. From the perceived and in faith assumed sacred flow logical propositions about this sacred, the world and life. This can lead to various forms of worship. Religions then become much less a matter of “faith” and much more a matter of “evidence. It makes little sense in that view, for example, to say, “I believe and I will be tortured for this belief if necessary. Much more fascinating, much more relevant are questions such as: How evident, how logically coherent and consistent is the religion someone wants to adhere to? What religious phenomena, what data do we have and what can we logically deduce from them? Then believing does not become a blind and sometimes dangerous conviction, but rather an obviousness.

After all, it occurs to us that a religion that cannot be logically justified, especially in our modern world, does not hold up. Indeed, it seems much safer to examine the various religions for their true roots. What are the data? What is being asked? What are the solutions? That will give us a firmer foundation and save us from many astray. Religions must prove their worth, not by imposing their authority. Those days are definitely over. Appealing to blind faith and blind trust is - a Russian roulette equal - asking for trouble.

#### **4.4.1. The Christmas Story**

Take the story of the birth of Jesus as an example of such a non-universally valid belief (*Matt 2:1/12*). We will notice that logic - not blind faith - is applied here. Give us first the text.

“When Jesus was born at Bethlehem, in the days of King Herod, there came Magi from the east to Jerusalem. They said, “Where is the prince of the Jews, who has just been born? For we have seen his star, in the East. We have therefore come to worship him.” When King Herod heard this, a shudder passed through him, which also passed through all Jerusalem. He therefore gathered together all the chief priests and scribes and asked them where exactly the Christ was to be born. These answered, “In Bethlehem of Judah! For by the prophet (Note : *Mikeas 5:1*) the following is written: And thou Bethlehem, land of Judah, thou art truly not the least among the chief towns of Judah! For out of you shall come forth a prince, who shall be the shepherd of Israel, my people.

Then Herod secretly summoned the magi, carefully informed himself of the exact time when the star had appeared to them. He sent them to Bethlehem, instructing them, “Go with care to inquire about the child. Once thou hast found it, report it to me for I will then worship it in my turn.” After

these statements from the monarch, they set out on their way. And behold, the star they had seen in the East went before them until they stopped at the place where the child was. At the sight of the star, they were beside themselves with joy. They entered the shelter and saw the child, with his mother Mary. They threw themselves down to earth to worship the child. Then they opened their chests and offered the child gold, frankincense and myrrh. After this, being warned in a dream not to seek Herod any more, they departed, by another road, back to their country.” So much for this Gospel text.

#### **4.4.2. Hypotheses and evidence**

“The magi came from the east” states the Bible text. This refers to the Medes, an ancient people in present-day Iran, around Ekbatana. Magi were considered wise. Wisdom in those archaic cultures means : gifted with a deeper insight and that based on psychic powers. *La Bible de Jérusalem*<sup>90</sup> , says that the star was “un astre miraculeux”, “a miraculous celestial body” for which it would be pointless to seek a scientific explanation. Try then to find a non-scientific explanation. For this we first read *Luc 9:28 vv*. This mentions the transformation of Jesus, in which his clothes became brilliant white. Jesus then showed his glorified body. Usually this is hidden by the biological body. Those who have the necessary sensitivity for it, when imagining in their minds Jesus" body, will sense a great luminous radiance and energy. This imagining, they say, differs from an “imagining. The latter represents a purely subjective process. The former is an opening to, and empathizing with, an objectively existing supernatural reality. Those who do so as sensitives or seers share, through similarity and coherence, in that high energy. Palms and crown chakra may then, because of that influx of a beneficial and warm feeling energy, begin to tingle.

Recall that the Bible sees reality as layered. One can imagine that “the light,” when at the birth of Jesus it 'descends' from heaven, that is, from the Biblical supernature, to 'nature,' the earth, it must be accompanied by an immense fine material brilliance and power. The “*incarnatio Dei, hominis deificatio,*” “the incarnation of God leading to the deification of man,' already takes its beginning here. The Byzantine liturgy states that from then on everything, men, animals, nature and the whole cosmos is bathed in an intense light. Still following that axiom, it does not seem impossible that the magi, as mantically gifted, as seers, clairvoyantly perceived something of that light at the birth of Jesus.

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<sup>90</sup> *La Bible de Jérusalem*, Paris, 1978, 1416.

One hears scientists claim that the appearance of the star of Bethlehem can be “explained” as a conjunction, a convergence of two planets. But then it had to be visible to everyone, something that was not the case. Astronomers in our day have searched for such a coincidence of two planets, which must have occurred around the beginning of our era, in order to determine the correct date of Jesus' birth figure out. The whole reasoning supposes that the magi, who were after all astronomers and were regarded as scholars in their time (*Isa. 47:13, Dan 2:2*), simply would not notice that two planets, considered from the earth, gradually come closer together, seemingly coincide, and afterwards separate again. Nor does this assumption seem so likely. We refer for example to Thales of Miletos who had predicted the solar eclipse of 28 May -585, almost six centuries before our era, and who had derived his astronomical knowledge from the then Babylonian science. Surely, then, astronomy at that time was not that ignorant. By the way, anyone who follows the movement of celestial bodies for even one night notices that all the stars in the northern hemisphere, due to the rotation of the earth, seem to revolve in circles around the pole star, while the planets follow very different orbits.

So with the star of Bethlehem, we stop at 'un astre miraculeux,' and return to the mantic experience. The magi “see” a star that appears. This eidetic experience, in the imagination, is also accompanied by an interpretation. The star is the sign that a prince of the Jews has been born, along with the instruction to go find him. Based on this experience, the three magi undertake a journey. And confirmation of their hypothesis does not fail. Thus, the prophetic writings of the Jews mention something like “the birth of a prince over Israel.” Also the eidetic experience, the seeing of the star, occurs a second time, to their joy.

*Mat 2:9* says that that star remained still above the place where the child was. Again, this shows that this is more than an ordinary experience. This star shows them the way. Suppose it were an ordinary, and not a “miraculous” star after all, to where in the world would you have to go to get e.g. just “under” a star? Real stars are far too big and infinitely far away from us for this. You cannot possibly say that in a certain place you would be 'under' that one star, and that e.g. 100 km further on you would no longer be under it. If you envision a particular star near the zenith, then in a very wide area you are always 'under' it as well.



Ultimately, the sensory finding of the stable, Mary and the child confirms what was first assumed to be extrasensory. The journey of the magi thus has the character of an experiment. On the basis of a first observation, the mantian seeing of the star, with its interpretation in their writings : the birth of a prince, the magi decide to venture the journey. And once that journey is accomplished, they encounter the confirmation of their assumption. Moreover, on their return, they were warned in a dream not to pass by Herod Herod so that he will not know where the child was born. Herod, the Bible tells us, will shortly thereafter have all children under the age of two killed in Bethlehem and its environs (*Mat 2:13*).

#### **4.4.3. An experimental structure**

We wanted to show with the story and its commentary that the three magi do proceed logically, but start from hypotheses other than those of hard science. For the rational man, the man who reasons logically, the text of Matthew is instructive; for it illustrates the experimental structure of an outgrown sacred experience. The magi allowed the data, albeit mantically experienced, to come into their own and sought reasons for them. Ideas are tested against self-constructed experiments. Religiously, it is a gradual process in which man, in all his insignificance, is gradually grasped and guided more by the Spirit of God. In logical language : from a fact, the appearing star, a hypothesis is formulated : a prince is born. From this, an experiment is derived : if the hypothesis is correct, proof must be found. One goes in search and verification follows : the wise men find the child. Deduction, abduction, and induction. Hard science works the same way. The difference : the fact, the appearing star, was here clairvoyantly observed. But not every man knows how to open himself to that divine guidance. About that some more follows.

#### **4.5. When the salt loses its strength.**

We summarize the text *Salz der Erde*<sup>91</sup> . It was written in 1931 by *Maria Trips*, a simple and religious house mother from Weingarten, Germany. Mrs. Trips said 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 only virtues to be thrown away and trampled by men.” Musing on this, it suddenly dawned

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<sup>91</sup> 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.

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 that this becomes the case when one neglects or even denies the supernatural altogether.

This neglect and denial was radically sanctioned by the Western European “Enlightenment,” which took hold from the 18th century onward and continually gained influence. We will come back to this (6.2.). In this, man and this world became much more central. Religions that focused on tenuous power operations and fine material beings were treated with rather contempt. Nevertheless, attention to mantics has continued throughout the centuries, though sometimes in a more covert manner. In our time, there is a renewed and open interest in all things paranormal. Look, among other things, at the success of the movement that calls itself “New-Age,” the “New Age,” and wants to actualize a lot of paranormal insights and magical practices of traditional cultures.

Note further that the Byzantine Church did not undergo a “century of enlightenment” like Western European culture. It did not have in its history such thinkers as a Descartes who, encapsulated in the bubble of his consciousness, wondered if there is an outside world. Nor a Kant who argued that God, soul and all paranormal phenomena are unknowable. This makes the dynamic vision and concept of life force still very much present in Byzantine religion. The Eastern church fathers and liturgies speak as if the incarnation of Jesus in Mary's womb deifies all of creation and does so with retroactive force from its primordial beginnings, across the present, into an endless future.

#### **4.5.1. 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 paranormal healings, and about God's intervention in this world. We hear these miracle stories read and explained in just about every celebration of Mass. And on the other hand, many proclaimers of this religion are themselves highly averse, if not very skeptical, when hearing the extra- or supernatural experiences of others. A certain caution is certainly in order here. But it sometimes seems more likely that such third-party testimonies are rejected on principle and already a priori. Are they then only credible inside the church building, and no longer of count outside it? This brings us back to Mrs. Trips' concerns. Life-sized

and poignant here once 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? It virtues only to be thrown away and trampled by men”. When does salt lose its strength? According to Ms. Trips, this is when religious people neglect or even deny the supernatural altogether. And isn't that precisely a striking feature of our time?

Is it not strange that explorers and missionaries testify that magical practices and miracles occur repeatedly in non-Biblical religions. Yet the supernatural, Biblical level, which claims to invoke higher energies, hardly has an 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?

#### **4.5.2. 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, highly energetic solution. As already mentioned, almost none of the known specialists in religious sciences have a psychic, clairvoyant gift. This mainly intellectual training of the modal clergyman contrasts sharply, for example, with the training of a shaman, marabout, 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 psychic 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*<sup>92</sup> 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.” D. Fortune, *Psychic Self-Defense*<sup>93</sup> , says: “The average cleric is not very proficient in the technique of occultism and therefore he understands little or nothing of his own religious operations. A statement by

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<sup>92</sup> David-Neel A., *Magic and mystery in Tibet*, London, Unwin paperbacks, 1939<sup>1</sup> , 1965, 356. (// *Mysticism and magic in Tibet*, Amsterdam, Gnosis, 1941).

<sup>93</sup> Fortune D., *Psychical self-defense*, Amsterdam, 1937, 102

which she shows herself to be highly critical of the rather secularizing direction the church has taken during its centuries-long history.

One can therefore ask many questions regarding the training and work of many clergy with us. As already cited, our Western culture passed through “the Enlightenment” in the 17<sup>de</sup> 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 outer and supernatural into more of a contemplative, contemplative sense. Here one closes oneself off somewhat from the world in order to meditatively “behold” God or whomever and seek to dwell in His presence. Surely this differs from the many non-Biblical religions that saw the miseries in the world very well and tried to remedy them with their magics. Even after missionization, many cultures returned to their pagan religions because they could better turn there for a solution to their daily problems (10.9.3.).

#### **4.6. A sacred or secular religion?**

We divided the religions into two groups, the pagan-archaic which is situated in outer nature, and the biblical religion which belongs to the realm of supernature. However, some believe that one can make a distinction even in the latter group. On the one hand, one can emphasize the sacred and sacred aspects, or on the other hand, one can interpret all this in a more secular direction. It was this latter view that Mrs. Tripps criticized with her text *Salz der Erde*. She believed, already in her time (1931), that the supernatural was neglected or even completely denied. One can then see in the Biblical-sacred form a further evolution of the pagan-sacred religions open to the paranormal. But then, of course, purged of the so-called “harmony of opposites” (3.8.5.), or, in the words of the apostle Paul, without “the elements of the world.” However, the biblical-sacred form does retain and emphasize much more strongly the dynamic force effect.

Indeed, the archaic nature of a religion stands or falls with its “sacred” or sacred aspect. Those who perceive intelligences, subtle beings and magical power directly, as experienced by the prophets in the past, and now by seers and seersons living in friendship with God, are 'archaic' regarding religion. The same applies to those who do not (yet?) sense it but take it seriously. Those who, however, see and take seriously only the earthly side, accessible to all, to the exclusion of the mantic side, profess a “secular religion. The latter

term seems like a contradiction. And yet, certainly in our time, a lot of people profess a religion in which the archaic data are all too little addressed or even exclusively secularized. Thus Jesus' miracles, his descent into hell, his resurrection and ascension are not seen as historical events, but are interpreted, reduced, indeed misinterpreted to what is scientifically demonstrable. And that is apparently as good as nothing. Therefore, the emphasis in this text is primarily on the sacred, on the "holy" side. W.E. Hocking<sup>94</sup> said as early as a century ago that secular religion seems bereft of its vitality. Professional science can secularize religion, try to bring it into conformity with a professional scientific axiom, but such a religion, according to many, has lost its true nature. It degenerates into a religion in which the salt has become powerless, into a religion without energy.

However, the Romanian historian of religion M. Eliade<sup>95</sup> (1907/1986), points in an interview to a "counter-culture," namely the more recent penchant for things like yoga, Zen, alchemy, myths, meditation, etc. that is showing itself within our "enlightened" society. In his *Méphistophélès et l'androgynie*<sup>96</sup>, he says that the discovery of archaic and exotic cultures, along with those of the unconscious and subconscious, is forcing traditional humanism in the West to undergo a profound revision : "It is not out of the question that our epoch may go down in history as the first to rediscover the various religious experiences, abolished by Christianity when it triumphed." Surely this seems a serious criticism of Christianity in its overly secularized form. That original Christianity did have religious experiences is illustrated by the text below.

The Bible text *Luke 8:43-48* (4.6.) deals with the woman who was suffering from hemorrhage. Christ experienced a power emanating from him when she touched his garment. Eliade's criticism above can perhaps also be expressed in our days as follows: one may today touch the garments of Jesus' substitutes as much as one wants, hardly any power comes out of them.

On earth, Jesus had laid hands on, healed the sick and cast out demons. This power he repeated and also passed on to the apostles. *Mark 16:18* says : "The following signs will accompany those who have come to faith. In my name they will cast out demons, they will speak new languages, with their hands they will take up serpents, and if they drink deadly poison, it will not harm

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<sup>94</sup> W.E. Hocking, Les principes de la méthode en philosophie religieuse, in : Revue de Métaphysique et de Morale (Paris),29 (1922): 4 (oct.-déc.), 431).

<sup>95</sup> M. Eliade, La poursuite de l'absolu, in l'Express (01.09.1979, pp. 64/ 70),

<sup>96</sup> M. Eliade, Méphistophélès et l'androgynie, Paris, 1962

them. The sick they will lay hands on, and these will be restored to health.” Peter and the other apostles, in other words, possess unprecedented power. By extension, the priests also have this power. It is given to them at their ordination. The priesthood is indeed one of the seven sacraments. Saint Augustinewho died in 430, noted, however, that even in his time these supernatural gifts were only to be found sporadically. Apparently, for centuries this field had been overly neglected.

#### **4.7. Who touched me**

Let's go a little deeper into one of those miracles. Let's take back the text *Luke 8:43-48* : “Now there was a woman who had been suffering from hemorrhage for twelve years and had spent all her fortune on physicians, but could not be cured by anyone. She stepped behind Jesus and touched the hem of His robe. Immediately her hemorrhage stopped. Jesus said, “Who touched me?” All denied it and Peter said, “Master, the crowd surrounds you and urges you!” But Jesus said, “Someone has touched me, for I know a power went out from me (Greek: egnon!)”

Then it turns out that a woman who had been suffering from hemorrhaging for years had held the hem of his garment behind his back. She believed that Jesus' garment also shared in his special life force, and that if she could touch his garment, she in turn would also share in 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 wanted to touch Jesus because a power emanated from Him that healed many.

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. 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 possessed a certain 'sensitivity'. To 'feel' and 'see' such a power presupposes an empathic attitude, a certain 'sensitivity' or 'clear feeling' in the paranormal, here even the supernatural sense of the word. This also makes it clear that not everyone possesses this ability to the same 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 strength, this does not lead to healing. In the words of the Gospel, “then in this case the salt has lost its power.” If there is only strength, but no faith, then there is actually no more “salt. Then the focusing 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 can penetrate it 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.

#### **4.8. Biblical miracles of Jesus**

Clairvoyance, perceiving is one aspect, but directing the fine substance, really working magically, that is one step further. The Bible also testifies to this. *Mark 6:56* establishes it as well: “Wherever Jesus wherever Jesus went, to villages or towns, the people laid the sick in the marketplace, and these asked Him to be allowed to touch at least the hem of His garment. And whoever touched Him was saved”. And further we read in *Luke 6:19*: “The whole crowd sought to touch Jesus to touch Him because a power, a 'dunamis', emanated from Him that healed all.” Give us an inventory of this.”

“The New Testament tells of 32 miracles, 15 of which are physical healings. They involve the most diverse ailments, the 'eternal miseries' of men : cripples going back, the dumb talking back, the deaf hearing back, someone being healed of a withered hand. Furthermore, there are devil exorcisms and resurrections of the dead. Lazarus is raised from the dead, also the son of the widow of Naim, and the daughter of Jairus, and of course there is 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, two multiples of bread, walking on water and the stilling of the storm. In *Acts 19:11/12* we read, “God worked, through the hands of Paul, remarkable miracles. So much so that it sufficed to lay the cloths and linen that had touched his body on the sick. The diseases drew out and the evil spirits went away.” A connection is repeatedly suggested between physical healing and evil spirits then leaving the

sick person. One can hardly read the Bible without passing by all these power effects. One also notices that Jesus starts from a very different point of view than medical science. Again, we will discuss this further (4.14.). He heals the fine body, frees it from unsavory beings. And this affects the biological body: it is healed. Medical science makes the biological body healthy as much as possible. But the particulate body remains virtually untouched.

Religion, understood as an experienceable force, is the actual founding and sustaining life force behind the visible and tangible world. The attention of the religious man reaches beyond the profane. He knows that the sacred reaches far beyond it. The believer assumes that there is such a thing as the sacred, and pursues what flows from it. Experiments and sampling in the realm of the religious and the sacred confirm some assumptions and refute others. Throughout a lot of sampling, religion, and immediately the sacred, becomes a given. How far we are from Freud who claims that God is merely an invention, a projection of man in need of a loving father.”

#### **4.9. Criteria for being recognized as a miracle.**

Recall the criteria that make a healing a miracle. Alessandro de Francis, Lourdes' control doctor had listed them. “First of all, the disease must be fixed. It must be a serious disease with a negative prognosis. The cure must occur without prior indication, it must be sudden and immediate. Moreover, the cure must be complete and permanent. And finally, there must also be no explanation for it”. Science philosopher J.P. Van Bendegem says a miracle is an exceptional, non-repeatable event that must contradict a scientific theory.

#### **4.10. Miracles as a magical process**

Some scholars claim that the miracles of Jesus are of a magical process nature. They illustrate this with, among other things, the healing of the blind man (*John 9/1-14*). Here Jesus does well-defined magical, and thus power-laden actions: pray to his Father, spit ooze on the earth, rub it on the blind man's eyes, order the blind man to wash his eyes at the Pool of Siloé. Note here that saliva, like all bodily fluids, contains the life force of its owner par excellence.

Also *Mark 7; 33* relates that Jesus touched the tongue of a man who was mute with his saliva, allowing him to speak back immediately afterwards. In *2 Kings 4:8/37vv*, the prophet Eliseus (Elisha) brought the deceased child back to life. “He prayed to Yahweh, stretched himself out on the dead child, eye to eye, mouth to mouth, hands to hands So he remained bent over him until the boy's flesh became warm. Then Eliseus walked over and over in the



dwelling. He bent over the boy again, up to seven times. The child's soul returned, the boy revived.” It may be clear that through these actions, life force passes from healer to victim each time.

*John 11:1/43*) reports that Lazarus is raised from the dead by Jesus. J. Marques Rivière, *Tantrik Yoga, Hindu and Tibetan*<sup>97</sup> talks about magical tantric practices and literally writes, “The resurrection of a dead man is quite a natural thing in China,” “the resurrection of a dead man is quite a natural thing in China.” He repeats such a magical act as well in his book *à l'Ombre des monastères Thibétains*<sup>98</sup> , where he writes: “I once saw my lama Ramot'ché raise a dead man.”

We read in *Mark 8/22-25*<sup>99</sup> about the healing of the man who was born blind. There, too, the experimental structure of healing is clearly shown. We quote. “They came into Bethsaida. They brought a blind man to Jesus and asked him to touch him. He took the blind man by the hand and brought him outside the village. He spit on his eyes, laid his hands on him and asked him : “Do you see anything yet?” He looked up and said : “I see people, yes, like trees I see them walking.” Then Jesus laid hands on his eyes once more. Then he opened his eyes, got better and could see everything sharply. Jesus sent him home with the words : “Do not go into the village”. Notice the text : “I see them walking”, and “Jesus laid hands on them once more”, and “he got better”. Here the process character, the phaseology in the transition from fine material sanctification is beautifully shown.

Let us also look at the wording of this text in the authoritative *Bible de Jérusalem*<sup>100</sup> . (24) “j'aperçois les gens, c'est comme si c'était des arbres que je les vois marcher” (25) Après cela, il mit de nouveau ses mains sur les yeux de l'aveugle, et celui-ci vit clair et fut rétabli, et il voyait tout nettement, de loin. We emphasize following terms : “je les vois marcher”, “il mit de nouveau ses mains”, “l'aveugle fut rétabli”. We do not at all get the impression from the description and choice of words that these healings “happen suddenly and immediately,” as Alessandro de Francis suggests to us (4.9.). It does seem, however, that a process is taking place whereby particulate energy is transmitted and this over a period of time. Granted, a short time, but Jesus was also an exceptional and unique figure, brimming with life force. Simply touching him or staying in his presence leads in itself to a transfer of life force.

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<sup>97</sup> Rivière J.M., *Tantrik Yoga, Hindu and Tibetan*, Wellingborough, Aquarian Press, 1973, 89.

<sup>98</sup> Rivière J.M., *A l'ombre des monastères Thibétains*, Paris, Attinger, 1930, 96, 205.

<sup>99</sup> Willibrord translation, completely revised edition, 1995).

<sup>100</sup> La Bible de Jérusalem, Les éditions du cerf, Paris, 1978.

This goes from the one who is most “charged,” Jesus, to the one who is less charged.

Jesus uses his saliva. As mentioned, every magician knows that bodily fluids are charged with life force. This applies in a particularly lavish way with Jesus. He makes, with his saliva and with earth, ooze and spreads it on the blind man's eyes. Every magician knows that “the earth” can take a lot of evil. Jesus tells some other healers to go wash in the pond. The cleansing function of water is well known to all magicians. But none of this is a “sudden and immediate event” either. The same is true of the healings by a number of prophets. For example, the prophet Eliseus explained (2 Kings 4:8/37vv.) laid himself on the dead child up to seven times, after which it revived. “Seven times” is not “suddenly and immediately. Does not all this then lead to the highly curious conclusion that the miracles of Jesus and of a number of prophets... would not be recognized by Alessandro de Franciscus, the controlling doctor of Lourdes (4:8), and therefore not by Rome? A great many laying on of hands, healings and exorcisms also today have a process nature. They are spread over a certain period of time. We will illustrate this further.

#### **4.11. Some remarkable healings**

E.M. Monahan, *The Miracle of Metaphysical Healing*<sup>101</sup> talks about herself. In an accident, she suffered a head injury. She became blind and had seizures from then on. Four years later, after another accident, her right arm was paralyzed. Blindness, seizures and epilepsy turned out not to be curable.

For Monahan, the term “metaphysical” stands for “alternative. After five years of running headfirst into the wall, her decision is firm: “I will once again become 'a completely independent individual.’” She continues : “Ever since my childhood I have heard stories of people who were saved by miraculous healings, where doctors had no hope. She then set to work and asked two friends to help her develop effective techniques. Ten days later, the results of the healing process already showed themselves: after one, blindness, epilepsy, and paralysis disappeared. She concludes, “I immediately had so many reasons to be grateful, and I also had a multitude of things to think about. I had discovered what I call 'metaphysical healing' and my mind was made up: I would make these secrets available to every man, woman and child on this planet.” She then earned a degree in psychology and sociology from University of Tennessee. She continues her will and shrugs off the impotence of both

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<sup>101</sup> E.M. Monahan, *The Miracle of Metaphysical Healing*, West Nyack (New York), 1978-2.

medicine and that school of thought that does not take into account her positive and healing thinking.

Reading C. Hirshberg et al : *Guérisons remarquables*<sup>102</sup> . The author relies on a certain Shapiro; This one begins by recalling Saint Peregrinus, the patron saint against cancer, who himself suffered from this disease and was cured of it. Then he talks about the famous healing of Sister Gertrudis. Who had been hospitalized in New Orleans in 1934. In recent months she had deteriorated rapidly and suffered greatly. Doctor J. Nix, examined her. His diagnosis : pancreatic cancer. The Sisters of the Congregation of Love addressed their prayers to Mother Seton, the foundress. They asked “to spare the life of Sr. Gertrudis so that she may continue to serve God.” Sister Gertrudis began to feel better, gradually recovered, left the clinic in 1935 and resumed work two months later. She died nervously in 1942. The autopsy showed that the cause of death was a massive pulmonary embolism. There was no trace of her pancreatic cancer. Was her healing caused by prayers, by her own positive thinking? By the two together? Or were there other factors?

Ann O'Neill was hospitalized at the age of four because of severe lymphoma. Then the disease was totally incurable. Today (1995) some 73%. One day her parents wrapped their child in a blanket and took her to Mother Seton's grave where monastic women were praying. A few days later, there was no trace of cancer. The Vatican investigated this remarkable healing and confirmed its miraculous nature. Mother Seton, as the first American woman, was canonized.

The following are listed as possible explanations for Ann O'Neill's healing. Her mother never doubted that her daughter would heal. What is now called, in New-Age, positive thinking, “positive” in the sense of “imagining an outcome favorably. Or again : when Ann was deathly ill, she contracted chickenpox and severe pneumonia. Doctors wonder whether these illnesses stimulated Ann's immune system so that a mysterious, healing energy could be released. Then again, they argue that this type of recovery never lasts. Anyway, Ann is now (1995) a hairdresser and mother, indeed grandmother at forty-six. Several times she attends Mass. She claims to feel electrified during the service and attributes this to “the Holy Spirit.” The latter seems to indicate that she is “sensitive. Others here would perhaps speak of “tingling.

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<sup>102</sup> C. Hirshberg/M. Barasch, *Guérisons remarquables*, Paris,1998, (// Remarkable Recovery, New York, 1995, Shapiro, in: *Eye, Ear, Nose, Throat*, 1967: oct.

#### **4.12. *Our Lady of Flanders, Kortrijk***

A psychic healer tells. One day I get to visit my tailor. That was back when priests walked in those long priestly 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.” “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 that's what it is, if there is a shrine where people in earlier centuries went for matrimonial affairs, you may rest assured, there are powers there, very strong powers. Now, my tailor as a good West Fleming knew that shrine. I say to him : “look, don't tell your wife anything, absolutely nothing, because otherwise you will begin to be suggestive.” “Yes,” he says, “but 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 answer 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 image, 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 image, 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”, I have no more pain. She couldn't believe it. Then he told everything. Now she wanted to contact me immediately and she called me. I say : “no ma'am, for at least two years do not call or come. Because I have drawn the worst of your malady into me”. It is with that that in all those Ancient Greek shrines there is some kind of special man or woman, an intermediary, who can handle that.”

Note: This refers to the sanctuaries of Olympia, Delphi and Eleusis in Greece, among others, where paranormal healings also took place and where priests or priestesses could take over and process the patient's illness. A remnant of this is found, for example, in healers who lay hands on the sick or in so-called “magnetizers” (4.3.) who can transmit 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 evil, 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 female had not 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. That reason is not far to seek. Those who heal people like that, they take on the whole responsibility and they draw into themselves 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 process that. 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 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 figurine was a gift from the pope. The pope, as Peter's deputy, and seated in the “Holy Chair,” is also fundamentally energetic. 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 also charges itself with fine material energy and radiates 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.

#### ***4.13. I see you suffer from diabetes.***

Do we also mention this remarkable healing. The speaker had just finished his weekly lecture. Theme : The Hylc Pluralism (3.6.). Together with Maria, an acquaintance of mine, I stayed to chat some more. Suddenly we saw that the man had come up to us. A little confused, we nodded goodbye. He nodded back and then looked at Maria's long black pants. “You have diabetes,” he said softly. “How on earth does he know that?” I wondered. “I can help you,” he continued. Maria and I looked at each other. We could barely suppress a smile. He kept looking at Maria and said, “Look, I want to help you and you are smiling with me.” Only then did we understand that he meant it. Somewhat annoyed, we apologized. “I do indeed have diabetes” she admitted, “and that's why I never wear a skirt”.

“May I see your legs?” he asked. Maria looked around for a moment. We were the only ones in the little room. Slowly she pulled up both pant legs, to just below her knees. Her legs showed several bloody wounds, covered with a thin sheet of skin. I didn't know it, but it appears to be peculiar to diabetic wounds. Subcutaneously, these have not healed. “Listen,” said the man “you are now going to think that this ailment is caused by 'an entity,' a being, very deep inside you. And you are going to make a very intense effort to pass it on

to me". He then unbuttoned his shirt and undershirt and turned a chair so that he could rest his hands on its seat. He put both palms on it and stood like that, bent over, feet on the floor, both hands flat on the chair. Then he said to Maria to put both her palms on his bare back. She hesitated. He insisted. She complied with his request. What an unusual situation : a small room with three more people : myself, a man leaning somewhat bent and bare-backed on a chair, and Maria pressing both palms firmly on his back.

The man continued in a somewhat commanding voice. "Now think very intensely that whatever is causing your ailment flows through your arms to your hands, and then down my back." Mary did at first hesitantly, then more intently what she was asked. As if feeling it with her, the man confirmed that she was doing it right. "Yes, you are on the right track, just hold on a little longer." A moment later a decided "yes, that's how it is," sounded, and then, as if by reflex, he involuntarily jumped up about twenty centimeters. His hands remained pressed on the chair for a moment longer. Perhaps to keep him from falling. He straightened up. Maria pulled her hands off his back. He arranged his shirt and undershirt. "You did that well" he decided. "Next week I want to see you back here." Somewhat surprised, we said goodbye, not quite knowing what to make of all this.

One week later. I saw Maria sitting a few rows in front of me. I had come in a little late and hadn't had a chance to greet her. After the lecture, I did. The room emptied out. The man approached, smiled briefly and pointed to her legs . "Ready?" he asked. Maria pulled both pant legs up to just below her knees. And look, the wounds were still there, but to my great surprise, they had shriveled to about one-third of what they were the week before. I could hardly believe my eyes. "I owe you a very big thank you," Maria said softly. "I am only an intermediate figure" sounded the modest reply. He pointed his index finger upward and continued, "it is Our Lord who takes care of that." He waited a moment and continued : "But don't say anything about this to your doctor. If he asks you about this then just tell him that it is because of his medicine and his good care." So much for this anonymous testimony.

#### ***4.14. The healings of Jesus : another point of view.***

Not ordinary people, but primarily those who were possessed, recognized Jesus' divine calling. Or, we say it more precisely : not the possessed themselves, but the spirits who controlled these people, used the voice of the possessed to call out what they, the spirits, experienced in their encounter with Jesus. Quoting the Bible :

*Matthew 8: 29*, The possessed ask Jesus : “What do you want, Son of God? Have You come to torment us prematurely?”

*Mark 3: 11*, Even the unclean spirits threw themselves down before Jesus and shrieked : “You are the son of God.”

*Mark 5: 6*, Healing of a possessed man : When the possessed man saw Jesus in the distance, he ran to him, fell on his knees before him and cried in a loud voice : “What do you want of me, Jesus, son of the most high God?”

*Luke, 4: 41*, With many people the demons also went away. They shrieked : “You are the son of God.” He chastised them and did not allow them to speak, because they knew he was the Messiah.

And finally *Luke 8: 28*, “What do you want of me, Jesus, son of the Most High?” Spirits, not having a physical body themselves, are apparently less bound by the limitations of time and space and more easily see things from the other side of reality. Here, for example, the impressive and brightly luminous aura of Jesus. The person who, for example, is in an out-of-body state also, at least in part, transcends these limitations and, from the level he or she is in, experiences the world around him or her clairvoyantly as well.

Pay attention to what follows as well.

*Matthew 9: 1-2*, Healing the paralytic : “Rest assured friend, your sins are forgiven you.”

*Mark 2: 3-5*, Healing the paralytic : Seeing their confidence, Jesus said to the paralytic, “Friend, your sins are forgiven you.”

*Luke 5: 20*, Healing of the paralytic. Jesus told him : “Your sins are forgiven you.”

*Luke 7 : 48*, To her Jesus said, “Your sins are forgiven you.”

“Go in peace; your sins are forgiven you,” we hear Jesus repeatedly saying. Apparently, his miracles go along with his teaching. Where they are no longer there, there simply his kingdom no longer begins and he is misunderstood in his works. When Christ addresses the evil spirit in a sick person, he starts from a different point of view than that of a doctor or a psychiatrist. He points to what lies behind the naturally observable. He recognizes through the physical and psychological torment, or as Paul puts it, through the wildness of “the elements of the world,” God's absence. This is what the evil one uses to strengthen its hold on man.

We can, with Renan (2.2.) and his thinkers, simply deny “this other view of Jesus” and say that miracles do not exist. For perhaps we have no direct experience of them either. But that means that we are simply denying all the



testimonies already mentioned in the many samples up to this point. How realistic and how honest is such a thing?

Rather, we should ask ourselves whether such a thing as “another point of view” is possible, and how it can work. Here we think, for example, of a certain occult tradition which also took a completely different standpoint from a strictly scientific one, and still takes this different standpoint today, but quietly.

Delving into E. Haich., *Initiation*<sup>103</sup> . She writes about the occult cause of diseases what follows. “The initiates in Veda philosophy also knew that myriads of invisible little creatures, we call them bacteria today, are causes of diseases. But they also knew that the bacteria are cells of the invisible body of a demonic spirit. The West, with the exception of a few initiates such as Paracelsus<sup>104</sup> , simply never investigated it. The evil spirit then takes possession of one or more people. It penetrates the human being with its (Note: fine material) body, and if this human being has the same vibrational frequency as the spirit, the human being becomes ill. However, there are always people, who do not respond to vibrations of the demon, and they do not get sick. Those are, as the West calls them, immune.”

“The sacred scriptures of the Indians describe all these evil spirits of disease. And also what they look like. One has colored pictures of them. They are terrifying figures. Each of them has a characteristic appearance and color. For example, the demon of the plague is a black monster. The plague is also called the “black death. The spirit of the “yellow fever” is a yellow demon. The spirit of leprosy has the head like that of a lion. It is known that lepers are recognized from a distance by the lion-like expression on their faces. Through the face of the leper one sees the lion-like face of the spirit. The leper is actually possessed by this spirit. Pneumonia is caused by a red giant demon. He looks like he is woven from fire and flames. And so on and so forth. Every disease comes from being possessed by all kinds of demons. Of course, the sick very often see these demons at the time of possession. Often also afterwards, during their illness, when they battle with the demon. When they speak of this, it is rather easy to say that they are delirious in their fever (3.3.2., the little Richard). It does not occur to them to regard these images as the real

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<sup>103</sup> Haich E., *Initiation*, Deventer, Ankh Hermes, 1978 (// *Einweihung*, Thielle, Fankhauser, 1960), 138.

<sup>104</sup>The name "Paracelsus" is the pseudonym of Theophrastus von Hohenheim 1493/1541), an alchemist, mantic seer and psychic healer.

appearance of the demons.” The magnetizer O Wirth,<sup>105</sup> , confirms that “the ancients” also saw illness as the intrusion of a hostile being.

E.R. Huc<sup>106</sup> and Gabet (3.7.9.), who belonged to the religious order of Lazarists and who penetrated into Tibet in the early 19<sup>de</sup> century, also mention in their travel descriptions that the Tatars attributed the disease to the influence of evil spirits. The Babylonian doctors also fought one demon with another. They forced the gods to cure the sick person by freeing him from his invisible enemy.

Madame, David-Neel, the Frenchwoman who visualized herself a monk (3.2.2.) confirms in her book *A Woman Travels Through Tibet*<sup>107</sup> , that Tibetans believe that all illnesses are caused by evil spirits, by malevolent demons or by nature spirits that one has enraged. She writes : “Tibetans do not see disease as resulting from natural causes; it is the work of invisible beings from the other world. These are driven by hunger rather than malice and roam around like a hunter in search of his prey. They do this to take possession of people's breath of life, with which they can feed. Summarized so simply, this folk belief just seems bizarre. But if you study the theories of which superstition is only a twisted infusion, you come across certain traditional teachings in central Asia that are all worthwhile.” So much for Ms. Neel.

The belief in evil, and therefore in the practice of exorcism, is rather easily, and mistakenly, viewed from a purely exact scientific standpoint. The existence of the devil and of the entire external nature 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 dealt<sup>108</sup> “, reads one authoritative scientific journal. Science, as explained elsewhere (2.3.), limits itself to that part of reality which conforms to its presuppositions. But these are essentially material. Those who limit reality to this material, of course, find nothing that transcends this material. If science exceeds its methodical limits, it becomes an ideology, a “method” that imagines itself to be the only valid one. This has already been explained (2.3.).

On the other hand, a religion can also transgress its limits, or rather we say so : it can impoverish its content and its scope. It does so when it “only” -

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<sup>105</sup> Wirth O., *Genezing door oplegging der handen*, (Healing by imposition of hands), Amsterdam,, Gnosis, 1924, 4.

<sup>106</sup> E.R. Huc, *Souvenirs d'un voyage dans la Tartarie, le Thibet et la Chine pendant les années 1844,1845 et 1846.*

<sup>107</sup> A.D. Neel, *A woman treks through tibet*, Sirius and Siderius, 1968, p. 166.

<sup>108</sup> *Scienific American*, November 2006, p.116.

note this exclusive word - seeks to justify itself in a scientific and therefore profane way. Then it degenerates into some folklore, psychology and sociology, but then it no longer bears witness to a sacred reality.

#### **4.15. A secularizing direction?**

Dion Fortune says in her book *Psychic Self-Defense*<sup>109</sup>, 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 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. We should also point out that in the 18<sup>de</sup> century our Western culture went through “the Enlightenment,” 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.

### **5. Nathalie : If God exists, why is he making me sick?**

#### **5.1. An incorrect deification**

As a faulty form of reasoning, the Godloochening of the Greek thinker Epicurus can also be mentioned (-341/-270) can be mentioned. He was an atheist and centered his philosophy on fine enjoyment.

One hears it more often: the excess of misery in the world testify to God's absence in creation. How can a God of whom it is claimed that He is omnipotent and good, allow so much evil? Some then suddenly conclude that God cannot exist then. Without going into this in a strictly logical way. So let's do that below. And we do so using the book “*On God*” by Prof. Dr. Etienne Vermeersch (1934/2019). He was a Belgian philosopher, teacher and vice-rector at Ghent University. Why I bought the book, I don't really know, but when I left the book fair in Antwerp, I had it, the third edition already in one month, in my book bag. Maybe I just wanted to empathize with his thinking. It is always good to consider the arguments of someone with a different point of view, I consoled myself.

Back home, I looked at the book and immediately read on the inside cover, “Christians believe that God is all-powerful and charitable. Yet there is suffering and evil in the world. Thus, the god of Christianity is neither

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<sup>109</sup> Fortune D., *Psychic self-defense, a study in occult pathology and criminality*, Amsterdam, Gnosis, 1937, 102

omnipotent nor infinitely good.” Surely the latter is a far-reaching conclusion, and such from two relatively simple premises. I want to be able to do that too. So let's try it out, using similar reasoning: “Many people believe that a lamp gives light and warmth. Yet there is darkness and cold. So a lamp gives neither light nor heat.”

Although my reasoning is analogously constructed, it makes no sense at all. Why is mine clearly wrong, and would Vermeersch's be valid? Or could it be that his is not exempt from any superficiality either? Could it even be a fallacy? On p. 35 of his book he elaborates on it, and this with a reasoning which, I read, has been known in the Western tradition for centuries. It reads as follows :

(a) A god who is infinitely good will (only) want to create a world in which there is no evil and no suffering.

(b) A god who is infinitely omnipotent and wise can (only) create a world in which there is no evil and no suffering.

(c) If the god of Christianity is omnipotent and infinitely good and wise, there will be no suffering and evil in the world.

(d) Well, there is undoubtedly evil in this world.

So God cannot exist.

So much for Vermeersch's reasoning.

For clarification, we ourselves have added the term “only” in both prepositions a and b above. Thus that which was concealed but implicitly understood is now explicitly expressed. History teaches us that it was the Greek Epicurus (-341 /-271), di first reasoned in this way. He founded Epicureanism, a kind of pleasure philosophy. At first glance, his reasoning seems conclusive. If the three prephrases are valid, then the one postphrase follows. But is it indeed conclusive? That God can only act in this way is hereby assumed, but not at all proven. Perhaps God, in His goodness, omnipotence and wisdom, has profound reasons to act differently after all, e.g., because He wants to respect man's autonomy. Perhaps He can prevent evil, but does not want to, precisely because He respects the freedom and autonomy of the creature.

## **5.2. God does not create automats.**

Indeed, the reasoning above suggests that God creates only unfree beings, beings who are not capable of independent decision making. In such a creation, human beings have no free will, no sense of norms, cannot reason independently and therefore know no inner growth. They are then merely robots and automatons. In such a creation the entire responsibility for evil

then indeed lies exclusively with God, not with the creature.

However, God does not create automatons, but rather people with free will. At the same time, He gives them a norm or rule of conduct. In the Bible, these are the Ten Commandments, and the possibility to deviate from that norm. Man who disregards the rule of conduct is tolerated for the time being out of respect for his freedom. But in the event of transgressive behavior, sooner or later he or she faces what the Bible calls “the judgment of God. In biblical terms, what one sows, one will reap. For believers, these rules of behavior have something absolute and thus transcend the worldly frame of reference with its all too changeable character. Indeed, history and current events teach us that there are places and times, and even quite a few, in which norms do dare to change and in which “evil” is not always disapproved of with equal social severity. Or do we compare, for example, the way people viewed religion half a century ago with the rather negative mentality of today. Apparently, times also have their fashions.

### **5.3. *Our human limitation***

Now in order to make logical sense of such a disappointing fact as the existence of evil, one must ultimately - note : ultimately - situate it in the totality of reality. All too often our human limitations do not find sufficient reason for this. Then the fact seems absurd, for it shows no clear reason but nevertheless causes terrible pain. The term “righteousness” insofar as it lives in man is out of the absolute requirement here to find a sensible explanation. But for this the cause of evil, cause which is itself evil, is usually situated too much in the mysterious depths of earthly existence. Indeed, so much tragic remains that cannot be made intelligible, or can be made intelligible only with extreme difficulty. That we do not gain sufficient insight into this, however, does not prevent the fact that there is objectively a sensible structure at work in evil and suffering. Put in Godly terms, God has his reasons which our even believing reason does not easily grasp.

### **5.4. *An 'argumentum ad hominem'***

Return to Vermeersch's reasoning. It is also an “argumentum ad hominem,” an argument that can be used against whoever asserts it. If God indeed does not exist, then He cannot be the cause of evil. Then, if evil does exist, it cannot possibly come from a non-existent God. Thus, for the atheist, the sufficient reason for evil certainly does not lie in God. Rather, it lies in the finite, free world and what deviations are present in it. The latter is precisely the Christian view on this.

In this view, then, it is totally false to say that the problem of evil remains the most powerful argument against an all-good beneficent God, as Dirk Verhofstadt in his *Atheism as a Basis for Morality*<sup>110</sup>, claims, citing Victor Stenger. And further (o.c. 92) Verhofstadt quotes the moral philosopher Etienne Vermeersch who writes in the same sentence, “A God who by definition must be infinitely good and who does not find it necessary to condemn slavery, but moreover allows and approves of these heinous practices, cannot exist.” One can see it: although this denial of God is logically wrong, yet rhetorically it remains apparently powerful and is still abused in more than one liberal and atheist textbook of logic. Logical reasoning, especially in religious matters, saves us from a great deal of wandering.

Vermeersch concludes, “Although the argument (note: of Epicurus) is very old, no one has ever presented a conclusive counter-argument.” However, we ourselves come to a very different conclusion and find the arguments presented here against his argument - they are, in our opinion, not new, he himself could have mentioned them - conclusive.

### **5.5. Theodicy : can God exist if evil exists?**

G. Leibniz spoke of “theodicy. This seeks an explanation for the apparent paradox between the existence of God and the existence of evil. The term is composed of the Greek words “theos,” “God,” and “dikè,” “right, justification. Theodicy also seeks to examine how, within the autonomy of creation, physical and ethical evil can be combated or diminished, and how humans can restore the evil they themselves have caused.

Evil that is felt to be unjust easily leads to highly charged emotions, and those who undergo it are initially unmoved by the message that one must situate the matter in a broader context. Anyone facing a painful situation in life requires more than understanding. After incurring a very painful disappointment, man usually loses his inner peace and it takes a great deal of time before the emotional shock and hurt subside and one regains peaceful self-possession. Every person with minimal experience of evil and the suffering and anguish caused by it, knows that this very strong, out of ordinary balance shocking phase does not last. But then the logical-metaphysical sense does set in and the moment of reflection and “reasoning” has arrived. Even though emotion is so fast, sense makes up for it. Out of the world of grief one re-enters the ordinary world of every day.

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<sup>110</sup> Verhofstadt D., *Atheïsme als basis voor de moraal (Atheism as a basis for morality, Houtekiet, Antwerp / Utrecht, 77.*

### **5.6. *The evil mood : processing an evil.***

However, it happens that, instead of becoming amenable to reason, people following a shocking evil and suffering are left with a hurt called bitterness. The everyday form of this is called “bad temper.” Not without reason, the ancient Romans called that soul state - actually that designation of what opposes and disappoints - “*iniqua mens*,” unjust soul state.

It is repeatedly observed: someone who is in a bad mood is similar to one who is beginning to process a thorough evil. Such a person does listen, but he represses or suppresses in himself the pure - rational - insight that he is wrong with his emotionality. He no longer believes, no longer hopes and is unloving. Until when - for sometimes unfathomable reasons - he finally thaws out and becomes receptive again to reason and fellow men.

The embittered one is essentially and seriously ill-favored in such a way that he threatens to distort everything that shows itself to him into its caricature. Anyone who lives day in and day out with such an embittered person experiences the description above as painfully accurate. Charity and compassion pass him by. To the extent even that the embittered person becomes a “saw” for those around him. He may even gradually become lonely, if he does not become amenable to reason and does not - the term is the correct one - repent. The embittered one revolts against “the iniquity” built into the world that he experiences. It seems as if he must persevere in his own strength and even against God. Thus reasons the embittered one who entrenches himself in bitterness and confuses data like God with its caricature. One can counter this irresponsible emotionality by trying to escape from it, by fighting it, and by trying, in spite of everything, to make sense of it. This third attitude becomes a great challenge as both of the previous ones fail.

To make logical sense of a fact, “to deduce,” Hegel would say, one must ultimately - note: ultimately - situate it in the totality of reality. But all too often our human limitation does not find a sufficient reason for this. Then the fact seems “absurd,” for it shows no clear reason but nevertheless causes terrible pain. The term “justice” insofar as it lives in man is out of the absolute requirement to find a sensible explanation. But for this, the cause of evil, cause which is itself evil, is often situated too much in the mysterious depths of earthly existence. Indeed, there remains so much tragic that cannot be made intelligible, or only with extreme difficulty. Our cognitive inability to gain sufficient insight, however, does not prevent the fact that there is

objectively a sensible structure at work in evil and suffering. Put in Godly terms, God has his reasons that our even believing reason does not simply grasp clearly. We will return to this point (6.3.3.).

## **6. Nathalie : Trading in the old 'I' for a new 'I'.**

Nathalie goes to therapy with a life coach to trade in her “old self” for a new one. Goes over whether and how Nathalie; and people like everyone else, need to change something in their being. Something 'new' can be better, but it doesn't always have to be. A certain tradition can also be valuable. Do we renew, but in doing so preserve what was already good.

### **6.1. Our contemporary mindset**

Modernity also holds it to a redemption, a liberation from many life difficulties, but within the domain of this earthly world. And this only with earthly means, with sciences. We called it an orientation not toward outer or super-nature. But within “nature,” within “natural data. We pointed out earlier that in the 18<sup>de</sup> century our culture went through “the enlightenment,” or “die Aufklärung,” a cultural movement that was rather hostile to the paranormal and religious and whose influence still lingers. Quite a few “enlightened minds” designed a religion- and faith-less reason, which still breaks down traditional philosophical and religious values. Sacrificially, this makes the century of enlightenment the century that started the winding down of religion.

In his book “Was ist Aufklärung?”<sup>111</sup> , I. Kant (1724/1804) says : ““Enlightenment is man's escape from his self-induced immaturity and lack of determination. Man should have the courage to think independently, without the guidance of another. He refers to Roman poet Horace and his maxim “Sapere aude,” “dare to think. It has pretty much become the motto of the Enlightenment. One can applaud the call to independent thought. But in the spirit of the 18<sup>de</sup> -century Enlightenment, things can turn, can turn into the opposite. Critical reason recognizes only the brute facts, and excludes all that exceeds those brute facts. So also all paranormal perceptions. In this sense, the enlightenment in the religious field is rather a retrogression, and in those two hundred years since then it has led to the opposite of what it intended. It seems that here too “the elements of the world” and the “harmony of opposites”

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<sup>111</sup> Aufklärung ist der Ausgang des Menschen aus seiner selbst verschuldeten Unmündigkeit. Unmündigkeit ist das Unvermögen, sich seines Verstandes ohne Leitung eines anderen zu bedienen. Selbstverschuldet ist diese Unmündigkeit, wenn die Ursache derselben nicht am Mangel des Verstandes sondern der Entschlieszung und des Mutes liegt, sich seiner ohne Leitung eines anderen zu bedienen. "Sapere aude ! Habe Mut dich deines eigenen Verstandes zu bedienen!" ist also der Wahlspruch der Aufklärung".



(3.8.5.) have exerted their influence. Go on to check this for several more of her protagonists.

## **6.2. Leuba, Comte, Marx, Nietzsche, Freud**

We already referred to E. Renan, who in his book *Vie de Jésus*,(2.2.) stated a-priori that miracles did not exist. H. Pinard de la Boullaye, *L'étude comparée des religions*<sup>112</sup>, cites a certain Leuba who likewise stated that the “faces,” the “visions” and “words” that mantically gifted people perceive are merely facial or auditory hallucinations and therefore deceptive perceptions.

Auguste Comte (1798/1857), French philosopher, claimed that science can answer all questions. According to him, man successively passes through a religious, a philosophical and a scientific stage. People who are only “religious” are not yet ready to use their thinking philosophically or scientifically. They explain a lot of reality with unauthorized “divine” interventions. Those who think and philosophize about this, according to Comte, are already a step further than those who still only believe. Other than natural explanations are excluded and, if possible, replaced by a more acceptable clarification. For Comte, the crowning glory is found in science, which finds, or will find, a solid and well-founded explanation for everything. Against Comte however, it can be argued that these three stages do not follow each other diachronically but can occur synchronously and overlap. Me, can be a progressive scientific researcher, and yet at the same time cherish philosophical and religious interests. Similarly, a religious person can equally engage in scientific and philosophical research.

It is obvious that K. Marx (1818/1883), communist thinker, will involve religion in a kind of class struggle and pay particular attention to its economic context. In his *Zur Kritik der Hegelschen Rechtsphilosophie*<sup>113</sup> he writes that religion is opium of the people and that it stands in the way of man's true happiness.

The German pessimistic philosopher Friedrich Nietzsche (1844/1900), is known for his assertion, “Gott ist Tot, Wir haben Ihn getotet.” By this he meant to say that the high light world is dead, that the transcendental world is henceforth without power, and that nihilism - the denial of any high value - is making its appearance in the world. Nietzsche wrote this slogan down in 1882 in his *Fröhliche Wissenschaft*. Give us an excerpt: “Have you not heard of that insane man who lit a lantern during the day, walked into the

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<sup>112</sup> Pinard de la Boullaye H., *L'étude comparée des religions*, Paris, Gabriel Beauchesne, 1925, 419-420.

<sup>113</sup> Marx K., *Zur Kritik der Hegelschen Rechtsphilosophie*, Einleitung.

marketplace and shouted without ceasing: 'God is dead, we have killed him. Do we not wander now as through an endless nothingness? Hasn't it gotten colder? Isn't the night darker than before? How shall we comfort ourselves, we the murderers among the murderers? The holiest and the most powerful, that the world, hitherto possessed, has bled to death under our knives.' For Nietzsche, there are no higher ethical values in themselves. The drive for life designs the values. Whoever has the strongest life drive, whoever is the strongest, determines the values self-possessedly and authoritatively. Everything comes down to the will to power. The power man rules over others. For him, the ideal man is a kind of "Übermensch. He became the philosopher of Nazism. At their meeting at Brenner Pass in 1938, Hitler gave the complete works of Nietzsche to Mussolini.

In *Die Zukunft einer Illusion*<sup>114</sup>, the Viennese psychiatrist Sigmund Freud describes (1856/1939) describes religion as a neurosis. According to him, faith is a relic from an infantile phase. He believes that the believer is like a child longing for a loving father. The believer projects these feelings into an imaginary being outside himself, and then calls this his 'God'. Freud elaborates on this view in his *Das Unbehagen in der Kultur*<sup>115</sup>. He believes that religion is an illusion to which there is no reality outside man.

Leuba, Comte, Marx, Nietzsche and Freud, each explain religion from their axiomata, from their own premises. They all agree that there is such a thing as religion per se, simply does not exist. If believing man would think so then, they argue, he is profoundly mistaken. One could, somewhat accommodating to their criticisms, also put it this way: if religion is nothing more than a deceptive perception, a first stage, opium of the people, a power drive or an illusion, then the above criticisms contain a solid ground of truth. Then we are indeed far from what religion essentially is.

## **6.2. Our limited assumptions**

J. Sterley, a specialist in ethnomedicine and author of the book *Kumo, Hexer und hexen in Neu-Guinea*<sup>116</sup>, puts it this way, "Our presuppositions surround us like a shield behind which we perceive only what we can explain with our 'vernunft,' with our modern, Western reason." In other words, our axiomata, our presuppositions of what is 'real' to us, limit our perception to what these axiomata, these presuppositions, can handle. Everything else falls

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<sup>114</sup> Freud S., *Die Zukunft einer Illusion*, Wien, Internationaler Psychoanalytischer Verlag, 1928.

<sup>115</sup> Freud S., *Das Unbehagen in der Kultur*, Wien, Internationaler Psychoanalytischer Verlag, 1930.

<sup>116</sup> "Unsere Vorstellungen umgeben uns wie ein Schild, hinter dem wir nur das wahrnehmen, was wir mit unseren Vernunft erklären können". Sterley J., *Kumo, Hexer und hexen in Neu-Guinea*, Munich, 1987, 183.

outside them. To put it another way: there is nothing so misleading as a preconception, because then one is all too easily tempted to adapt the facts to it, whereas it should be the other way around: to adapt the opinion to the facts. But then it is also no longer a “prejudice,” but a well-founded “judgment. Sterley spent five years surveying a section of New Guinea for plants and for witchcraft. His conclusion: “Meanwhile, I know that 'our reality' is a limited area and that we have no sense of what is happening beyond our limitations.” This statement, by the way, typifies his entire book.

### **6.3. Science and reality.**

A witticism. The “scientifically” educated man adapts the facts to his university axioms. The popular man adapts axioms to the facts forced upon him by the necessities of life. This is, of course, an ideological form of science that is taken to task because it does not want to acknowledge its limits. It reduces, reduces what is e.g. extra- or supernatural to the domain of nature. Illustrate this with the following.

#### **6.3.1. The standards of scientific work**

Read the newspaper *The Standard*<sup>117</sup> of Nov. 5, 2012. Following a dispute with one of its employees, the Catholic University of Leuven 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. We explained this earlier.

#### **6.3.2. 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

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<sup>117</sup> See [http://www.standaard.be/artikel/detail.aspx?artikelid=DMF20121104\\_00357623](http://www.standaard.be/artikel/detail.aspx?artikelid=DMF20121104_00357623)

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 axiomatics. Science does not judge whether or not a fact exists in the totality of reality.

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?

The apostle Paul refuted this nominalist view and said that he spoke as an eyewitness. Many a believer will say that then what remains of “religion” is no more than a horizontal psychological, sociological and folkloric event, without any contact whatsoever 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.

### **6.3.3. 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 an 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, but 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.

#### **6.3.4. Science and fairy tales**

A story is the theory concerning an event and requires at least two successive events. For example: “I got 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 happens purely by chance. Now when world-renowned biologists explain life and the various stages of evolution as an accidental event, it 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 stages 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.

One can conclude from this that when rationalism excludes in the story of the evolution of life, e.g., God, this rationalism condemns itself to telling a fairy tale.

### **6.3.5. *Western psychiatry or Ethno-psychiatry***

When ethno-psychiatrists, 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 themselves tell us<sup>118</sup> : “Let us state the situation clearly: Western psychiatry has been unable to safeguard the mental health of the members of traditional societies, both in the home country and in the countries to which they have migrated. This is an observation. But the inferences are extensive”. As it is, 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.

With all this, we wanted to emphasize that science and religion each have their own terrain. A form of science that makes religious statements exceeds its field and condemns itself to an ideology. A religion that reduces, reduces itself to science, does likewise.

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<sup>118</sup> Tobie Nathan, *Psychanalyse paienne (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.

### **6.3.6. Science and the human aura**

The Bible records that Jesus was glorified on Mount Thabor. During his earthly life, he showed his finely sculpted body to some apostles. In *Luke 9:28v* the evangelist describes that transformation : “Jesus took the apostles Peter, John and Jacob and climbed a mountain to pray there. While He was praying, He changed His appearance and showed His fine body. It was radiant white.”

In everyday life, this 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 testimony from clairvoyants. With Jesus, his aura, his glorified body, as a divine person, must have been overwhelming.

The term “aura” has been mentioned several times in this text by now. In the Hylic pluralist view (3.6.), man's biological body is surrounded by a series of outwardly thinner and thinner fine material layers that together make up the aura. As mentioned, some claim that this aura can be sensed and even “seen” in a clairvoyant way. Many can already catch a glimpse of it in soft light and on a single-color background. A well-defined form of aura photography claims to be able to capture its colors. Also known is the so-called Kirlian photography.

Jean Lerède; *Qu'est-ce que c'est la suggestologie*<sup>119</sup> ? writes regarding this form of photography: “Since 1949 and thanks to the apparatus perfected by the Russian S. Kirlian (1898/1978), the Soviets have succeeded in capturing the aura and its surprising changes in photographs, first in black and white, then in color. In May 1975, we had the privilege of attending the West's first International Congress of Parapsychology and Suggestionology in Los Angeles. Doctor Thelma Moss from the University of California showed us about a hundred amazing color photographs of auras. We were also shown a color film made at the University of California Neuropsychiatric Institute. This film poignantly showed the uninterrupted flow of energy emanating from every object, from every plant, from every animal and from every human body. It was also clear from the documents shown at the congress and the explanations given to them that the color, shape and coherence of the aura are in direct correspondence with consciousness. Fear, anxiety, joy, calmness, anger, hatred, the benevolent and love, all these feelings can henceforth be photographed.”

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<sup>119</sup> J. Lerède, *Qu'est-ce que c'est la suggestologie?* Toulouse, 1980, 42.

In order to observe something of that aura in a strictly scientific way, we ourselves have experimented with interference of light. Let us summarize briefly. If one throws a stone into still water, a number of expanding concentric circles will form. If one throws two stones into the water at the same time, then two sets of concentric circles will penetrate each other more and more. Where a wave crest of one series meets a wave crest of another series, the wave is twice as high. Where a wave valley of one series meets a wave valley of another series, the wave is twice as low. Where a wave crest of one series meets a wave valley of another series, or conversely, a valley meets a crest, they cancel each other out and the water remains at its original level.

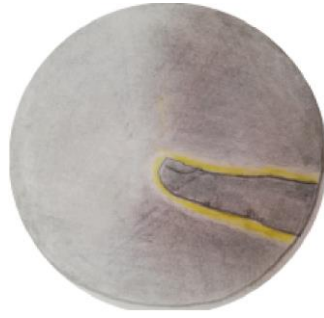
A similar phenomenon occurs when using “sound cancelling” headphones. In these, the sound wave is doubled into two partial waves. The second wave is then delayed by half a wavelength, after which the two partial waves are reunited. Each peak then coincides with each valley, so that both waves cancel each other out and the result is silence.

We have employed the same principle with light waves. As you may know, there are two thousand waves in one millimeter, which requires extreme precision in such an arrangement. If one performs this experiment accurately, one obtains the remarkable result that light added to light gives darkness. In such a well-adjusted setup, one sees ... nothing. However, this interplay of the two partial waves, the darkness, is extremely subtle and very quickly disturbed. If, for example, you place a finger in the light path, the image remains mostly dark, but a thin band of light appears just around the finger. If one then moves the finger gently back and forth, this band remains a little bit behind, just as one moves a flame on a match gently back and forth. Apparently, then, it is not a diffraction phenomenon and the light, as it passes through the first and least tenuous layer around the finger, is slightly retarded. As a result, the destructive interference cancels itself at that location and a yellow band reveals itself. So the yellow color around the finger is not an auric color, but the color of the chosen light source. Here that is yellow. We assume that with this method a paranormal phenomenon, a first layer of the aura, which consists of many increasingly rarefied layers, leads to a result physically perceptible to everyone<sup>120</sup>. Perhaps these experiments can be further extended on a professional level.

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<sup>120</sup> On this website, see the viewer tab (2).





#### **6.4. From then and now : our 'sacred history'**

Some may remember the teaching of “sacred history” that we were taught in our youth. From the wooden school desks, we listened intently to the many and impressive stories of 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 flooded the land, something that almost destroyed all life on earth. Only Noë and his people survived this disaster in their floating ark. We also learned how even 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 came out miraculously 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 in return. We also remembered that the 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 might 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 pitiful material world. 'Metaphysics' is what it is called. And to that, too, this text wants to bear witness.

O. Willmann (1839/1920), *Geschichte des Idealismus*<sup>121</sup> , outlines the essence of Christianity. He mentions the great moments of “sacred history,” as it was called. There is sacred history that precedes the coming of Jesus precedes and prepares it, there is the entry of “salvation” into time with the public life of Jesus, and there is the perpetuation of that same 'salvation' in the temporal sphere”. There is also a “historical,” an occurring in time, earthly or secular side.

Salvation history is first and foremost parenting history. God raises up with a view to the future. Then, however, it is clear that beyond the profane history we all know, there is also a sacred or consecrated history. Two forms of history and therefore evolution run into each other : a visible and an invisible one. Both have points of contact. Thus when Yahweh in concrete historical situations through his prophets addresses the word to the people. “Thus speaks Yahweh” then reads the explanation. Thus Yahweh makes salvation history and leads it. He creates all of reality, including man, and gives him far-reaching autonomy. Through wrong choices, man distances himself from God and from his life force, upon which God sends a helper: His son Jesus, born of the virgin Mary. The Bible relates that Jesus suffered, was crucified and buried. Immediately thereafter, He “descended into hell” and rose after three days. Later He ascended into heaven. On Pentecost, God sends us the Holy Spirit. Finally, Jesus will return in glory at the end of time to judge the world. Behold the great points of contact between sacred and profane history.

As a person lives his earthly life, he simultaneously evolves in a sacred way. This can be constructive or destructive, depending on the ethical qualities he realizes or neglects in life. We have a view of our profane way of life, but little or no view of our sacred evolution. This is why it is so curious that mantically gifted people do have a view of their client's sacred level. It seems like a contradiction, but considered this way, they know us better than we know ourselves.

## **7. Hans : “From today you are in my prayer intentions “.**

### **7.1. Eating a paper**

Nathalie is visiting Hans, a theologian, at the miracle museum. He shows her some prayer cards attached to each other, just as some stamps are perforated to each other. All the prayer cards are alike and show an image of

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<sup>121</sup> Willmann O., *Geschichte des Idealismus*, 3 Bde, Braunschweig, 1907-2, II, 9.

Mary with the baby Jesus. Hand says that in the past, if a believer had a medical problem, for example, he would tear off one every day and then eat it as if it were a pill. It was believed that it helped. “Yes that's the way it was. Now that use is gone” he concludes. To which Nathalie replied : “I would eat the whole book if only I could step.”

## **7.2. The drug ... or the prescription**

For the archaic mindset, the above usage is not so surprising. It is a variant of the “similia, similibus. Whatever is similar to something else shares in that life force. There is resemblance, therefore coherence. The radiance of Mary and Jesus, for those who can sense and see it, are overwhelming. So is their image. Hence, among other things, the good radiance of the icon of the Trinity (13.3.), painted by Rublov. Hence also the fundamentally good appearance of religious statues and objects, or of ancient churches and chapels.

The following story illustrates that similarity and consistency in magical thinking. J. Gabet et E. Huc, *Souvenirs d'un voyage dans la Tartarie, Le Thibet et la Chine pendant les années 1844, 1845 et 1846*<sup>122</sup> tell of the healing practices, practiced there at that time. We quote. “The lama is at once doctor and pharmacist. Mineral chemistry does not come into play in the composition of the medicines he uses. The medicines consist of finely rubbed plant constituents or herbs. One soaks these in water and then kneads them into pills. If the supply of pills he brought with him runs out, the llama doctor knows what to do. He writes the name of the medicine in Tibetan letters on a scrap of paper, moistening it with saliva and rolling it into a ball. The sick person swallows these little balls with as much confidence as if they were real pills. Either swallowing the medicine or its name on a piece of paper amounts to the same thing, the Tatars say.” So much for this excerpt.

In the Tatar view, both the pills and the name refer to the same reality: the in this case healing energy that is contacted through them. One notices through the similarity of the name, the connection. The name represents the healing energies and also evokes them. It reminds us somewhat of the Platonic theory of ideas. For Plato, an idea is a reality objectively existing in the other world. So are gods, spirits and even concentrated thoughts. We have already met that in abundance. But here is more.

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<sup>122</sup> J. Gabet et E. Huc, *Souvenirs d'un voyage dans la Tartarie, le Thibet et la Chine pendant les années 1844, 1845 et 1846*. translation: Huc E.R., *Crossing Mongolia*, 1953, Nijmegen, The Dome.

The shred of paper, rolled up into a ball, contains not only the name of the healing herb, but also the saliva of the llama. The medicine, therefore, carries a double occult energy: on the one hand, the energy present in the herb itself and, on the other, that of the doctor himself. Through his saliva, he invests part of his own subtle life force. Should now the aura, the aura of the llama be very bad, then the medicine loses of its power. The same, according to experts, also applies in our time when the aura of the pharmacist is not good. The effect of the medicine is then less powerful. Jesus also used saliva, as a carrier of His energy, in healing the blind man. We will return to this in a moment (7.3.2.).

This custom is known among the Bedouins, among others. We refer to Bertold Stokvis, *Psychology of suggestion and autosuggestion*<sup>123</sup> . Stokvis says that when a classically trained physician prescribes a drug, the suggestive element cannot be avoided. With the prescription or prescription, the patient(s) is given something that comes from that doctor and is “actualized” in the form of a drug. Thus, the patient(e) swallows something of the purely chemical constituents of the drug. Yet, psychologically speaking, he or she is ingesting something that embodies the doctor's personal knowledge and spiritual abilities. Besides the biochemical and biological action of the medicine, essentially the same process takes place as in the case of the Bedouin who once swallowed the paper on which the prescription of a European doctor was written and got better as a result. By this the Bedouin merely repeated what the magician who conjured the demons had taught him. This magical attitude, still found in some natural peoples, can also be found here. One speaks, in addition to the pharmacodynamic effect, of a psychodynamic effect of the medicine.

One noted: the Bedouin, who habitually when he visits the marabou (note: the magician or medicine man in North Africa), ritually swallows the prescription, eats the doctor's text, the magic word. One can speak here of “fetishism” (7.4.). First, in the ordinary psychological sense: the patient(s) experiences in the medicine or in the prescription something of the doctor and “worships” it. Just as a lover 'worships' a gift from his beloved, because it contains something of the beloved.

But likewise the term “fetishism” can be used here in the religious historical sense: the “fetish” contains occult life force and is thus “power-bearing. Thus, the charged object can radiate a healing life force and can be

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<sup>123</sup> Stockfish B, *Psychology of suggestion and autosuggestion*, Lochem, De tijdstroom, 1947, 33.

worn, for example, as an 'amulet' that repels evil and gives good luck. So the physician's aura is not unimportant. If he radiates well then he enhances the biochemical and biological action of the medicine, otherwise he actually works against healing.

### **7.3. On quantity and quality**

#### **7.3.1. A quantitative increase, and a qualitative jump**

We wrote that magic has to do with manipulating the fine substance. Are we going to go deeper into this. Begin with the following statement, "Every quantitative increase or decrease leads to a qualitative jump."

Illuminate them with a few examples. Consider a scale as shown below. One can keep adding weight to one side, e.g. in the left scale. That is the quantitative multiplication. Seemingly nothing happens for quite a while. But a moment later the scale suddenly tips over. That is the qualitative jump.



Or still: a block of ice still remains ice with increasing temperature, until the 0°C limit is reached. Then it begins to melt. Then we heat the melting water to 100°C then, and only then, does the water begin to boil. One notices the gradual (quantitative) increase in temperature, and the (qualitative) jump that follows: the ice becomes water, water becomes vapor.

#### **7.3.2. Quantity and quality in magical work**

When a thought, more accurately, a consciousness content, is sustained long enough (quantity), the bundle of energy cells thus obtained acquires its own independence (quality) and can then leave the aura as a constructed thought and move freely through space. There it then wanders around looking for vibrations of the same kind (*similia similibus*). Now when another person harbors similar thoughts, his aura opens and he absorbs these wandering thoughts into his own aura. This is almost always an unconscious process. Man believes that it is his own thought that inspires him and he does not realize that it comes from outside him. Recall Dr. Tavernier who made a woman unconsciously, as if it were her final inspiration, pick a geranium (3.1.1.).

This may again emphasize the importance of keeping our thinking and our thoughts in good order. For example, whoever dwells too much on sadness and misfortune will attract it in the long run. Those who cherish cheerful and joyful thoughts will unconsciously reinforce them almost constantly and even radiate them. It seems to be a kind of God-ordination (10) or a so-called Matthew effect. Indeed, we read in the Bible (*Mt. 13: 12*): “He who has, to him will be given and he will have abundance. But he who does not have, to him will still be taken away what he possesses”. We will come back to this. That sustained thoughts can even gradually create a form of life is illustrated in the following two stories.

At the healing of the blind man (*Mark 8/22-25*) Jesus does well-defined magical acts charged with power (3.4.). Mark writes: “Jesus took the blind man by the hand and took him outside the village. He put some saliva on his eyes, put his hands on them and asked, “Do you see anything?” The blind man began to see again and said, “I see people; they are like trees, but they are walking around.” Then Jesus His hands again on the blind man's eyes. The latter opened his eyes and was healed; he now saw everything very clearly.”

Notice: when the blind man in his healing process sees people “like trees,” Jesus knows that (the qualitative leap) the healing has not yet been fully achieved, and so He continues the healing process (the quantitative increase). He adds even more particulate energy by laying hands on the blind man, and this until he says he now sees “everything very clearly.”

As an illustration of such a magical process, we also refer to *2 Kings 4:32/37*. (3.4.) where the prophet Eliseus (Elisha) brings the deceased child back to life. “He prayed to Yahweh, stretched out on the dead child, eye to eye, mouth to mouth, hands on the boy's hands. Thus he remained bent over him until his flesh grew warm. Then he walked over and back into the house. Curved over the boy again, up to seven times. The child's soul returned, it revived”. It may be clear that through these acts, each time, fine material life force, “holiness,” passes from “healer” to “victim. In this Biblical passus even up to seven times.

In this connection, we mention what follows. A. de Rochas, *l'extériorisation de la sensibilité*<sup>124</sup> tells the following story of a certain Grubelius: A woman who gives birth to a child for the first time falls into a

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<sup>124</sup> De Rochas A., *l'extériorisation de la sensibilité*, Paris, Pygmalion, 1977.

deep swoon. She is considered to have died. Her devoted helper comes running quickly, lays herself on her and blows into her mouth until she recovers. The doctor, seeing this, asks her whence she obtained this remarkable method. She replies, "I saw them used in Altenburg. I know that midwives often use the same method to revive newborn babies who pass as dead." One thus sees the analogy with the two previous texts: the qualitative increase of life force, of "holiness," to the qualitative leap: saving the life of the mother. Those without the necessary fine material energy obviously do not achieve results. This is not an exclusively mechanical event. For example, a respirator can possibly add oxygen, but not that typical particulate energy. The "occult status" of the dedicated helper must have been such that she did have sufficient energy. And that is certainly not the case with every helper or midwife.

De Rochas, o.c., 13/33 recounts that a certain Dr. Gilbert suffered from a nervous disease and was afflicted every day at well-defined hours by very painful attacks. One of his friends, remembering Eliseus' appearance, laid on him, with the result that each time the sick person passed from a very painful state to an unspeakable well-being.

## **7.4. A fetish**

### **7.4.1. Creating a fetish.**

W.H. Gmelig Meijling / Wim Gijsen, *The aura, radiance of man, animal, plant and stone*<sup>125</sup> tells us what follows. "It is indeed also possible to charge an object, for example an amulet or talisman, but also a geographical place, a well or a grave or something similar by a holy person deliberately influencing such a place or object with his positive energy. That energy remains in situ and can be experienced by others as a positive acting force. What the faithful do not know is that they themselves, through their faith and their positive attitude, reinforce that influence by which that force acquires permanence for as long as that worship lasts." Rewrite the term "holy man" by "and power-laden man" and then we have a more neutral meaning that can be used for both good and evil. We have already met that procedure on several occasions.

Religionists do not usually dwell on the method of making a fetish. Let's let Julia Pancrazi, *La voyance en héritage*<sup>126</sup> have a say. See here, how she tells it as a seer fetish maker. The fetishes, or talismans were made in secret

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<sup>125</sup> W.H. Gmelig Meijling / Wim Gijsen, *The aura, radiance of man, animal, plant and stone*. Ankh-Hermes, Deventer, 1975, p 32.

<sup>126</sup> Pancrazi J., *La voyance en héritage*, Paris, Filipacchi, 1992, 90, 164.

in our home. When I was little, the door was slammed hard in front of us. For hours, in deep silence, my mother and her sister would draw their fluids (note: life force) into the objects that were then supposed to serve to bring good luck or ward off evil. Once, as a child, I was able to see these mysterious objects. I believe I was about ten years old at the time. One afternoon I dared to open the drawer. I saw only a few gray pebbles with white veins in them. To me that didn't seem like much. Later I learned that these stones came from Saudi Arabia and Yemen. The women of my family always found a filière (note: a “way”) through the sailors in the port (note: from Marseilles). My mother or my aunts gave a fetish or talisman to every man who left for the war, whether a relative or an acquaintance. Of course, all of them mocked it. However, none of them left their stone at home. All returned.

In 1914 Raphael (note: her father) was drafted with the mobilization. My mother made fetishes and talismans for him. These are little bags full of stones and powders. He sewed them into his jacket. My mother only saw him again in December 1918, a month after the armistice. Every letter she sent him, she showered it with kisses and wore it on her heart for an entire night, charging it with her fluids. In this way, she renewed the fetish. This did not leave him for a moment during those four years. My father was hurt only once and then slightly on the right foot.

That writer saw the pebbles as a child is wrong. By what? Because fetish material should not be seen except by those who make fetishes and by those who wear them. However, the child was also herself gifted as a later seer-fetish maker: that saves the careless view. As an aside, the more one shows such a “treasure” to others, the more a talisman loses its life force, of course.

#### **7.4.2. In silent concentration**

Notice the silence in which the mother and her sister allow their fluids to soak into the objects. That form of concentration or “mania” is a prerequisite. The one who makes a fetish for someone must first mantically 'see' where and when, for example, life is in danger. It is a form of “preview. Only then does the magical work begin: subtly acting on the premonition and adding energy to the materials until the course is changed in a favorable direction. Thus modified life forces penetrate that seen danger and neutralize it. It is a magical form of intensive positive thinking. The one who creates a fetish must unconditionally possess very much life force, dunamis, virtus, “holiness. An exhausted seer sees nothing and then cannot charge an object as long as her fatigue lasts. If she behaves unethically then her power also weakens. For



example, if she has a little dog that she regularly tears down, then her seer ability will decrease.

Charging a fetish so that it works well is extremely difficult. If a soldier is going to take it with him to the front, then at some point, mantically, the maker or maker will see the soldier facing death, for example. Then the stone requires extra energy from the charger or chargers to ward off this calamity. This averting of evil can take hours, yes days. Just as the reverse process, wanting to cause evil, can take days or even weeks. This is what the testimony of “hexe Petra taught us.“. Notice also the two-faced reaction of men: their honor prevents them from confessing that they, in their innermost being, believe in it somewhere. No one has left his fetish at home. We still find this ambivalent behavior in our days.

There is no subtle energy without subtle beings, who are precisely the carriers or bearers of it. This implies that such gifted women (and men) possess the ability to contain spirits in those objects. In this, a magical fetish differs from what is called “fetishism” in psychology. The latter involves a purely profane worship of an object. For example, a man in love may venerate his beloved's photograph, because of its likeness, or lovingly cherish an object that belongs to her, because of its connection to his beloved.

#### **7.4.3. *Doing the mischief***

Pay attention that seer “sees” what is going to happen. Pancrazi continues. “I knew that Bastien (note: her husband) would return from the war. To begin with, he joined his army unit in Corsica. Afterwards, I heard nothing from him. Before his departure, I had made my first fetish for him. I took two of those little stones for it. My mother always had them in stock. I didn't know the name of those pebbles. I added some grains of salt and pieces of oak leaves. Things known for their beneficial effects. I then remembered my mother's advice: “Julia, sew all this in a bag, very small. But especially do not use nylon or colored fabric, because they prevent the 'waves' (note: the life force) from coming through”. So I chose the simplest, a small piece of white cotton and entrusted the whole thing to Bastien, so that he would work it into his jacket with care.

At first he scoffed at it. He did not believe in seers and visionaries and the so-called occult sciences. Going to war with a talisman was for him “sorcellerie,” witchcraft. I had to fight to get him to accept the talisman. But the facts were there. Much later he informed me that he had never unloaded the talisman. All those long years when he fought at the front, that fetish

became an obsession for him. Without ceasing, he would grope the lapels of his collar to make sure the talisman was still there. One day, just once, he did not immediately find it. He turned his entire tank upside down, from the floor to the tower, through the canister storage area. His comrades laughed at him. Then he turned his vest to sniff the reverse side of his collar. In fact, the fetish was still there. But he could only get hold of it a few hours later at the clinic. Because during the few minutes that he had taken off his “treillis” (note: a garment in camouflage colors), several German shells had fallen. One of them struck his tank. Inside the tank, pieces of steel plate flew in all directions. One of them hurt him on the right foot, just like my father's thirty years before.”

So much for the story. Let us note the title of Pancrazi's book: “*La voyance en héritage*,” “inherited seership. There is a connection through the family tree in the female line. But her husband Bastien is slightly injured in the foot “just like his father thirty years before.” This also points to a curious heredity through the male line. Something that again reminds us of Szondi and his “Schicksalsanalyse” (2.5.).

### **7.5. A daily prayer**

M. Van Gestel, *Mijn kind ziet meer*<sup>127</sup>, quotes her daughter. “Mama, here on earth is so much sadness, if I could give it a color the earth is brown-black. This other world is yellow, white-yellow. Yes, I understand. And now it is about bringing some of the yellow of the other world here on earth. Passing on the yellow to the people”.

- “Doesn't it ever run out?”

- “Nay, there is infinite yellow and you may always receive it again.”

Thus the six-year-old psychic Marieke articulated, on her childlike level, something of the Platonic world of ideas she experienced.

It may have become clear by now that for the believing person, prayer is especially important. He or she constantly wants to protect himself or herself from the many dangers that evil beings or jealous people want to inflict on him or her. Or, if he or she is at a loss for conscience, they invoke evil beings to achieve in life what they want to achieve. Give below some prayers that involve the supernatural realm and synchronize salvation history. Connoisseurs tell us that they are powerful prayers, meaning that they do not miss their effect in the fine material world, and they advise us to memorize them. During many “lost” moments in life, they are then always

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<sup>127</sup> Van Gestel M., *Mijn kind ziet meer* (My child sees more). A mother tells about her psychic child, Deventer, Ankh-Hermes, 2000, 60.

available, or can be run over in silence just before falling asleep. Give them below.

**Morning Prayer** --Thou Lord Father, Son, Spirit art the creator of daylight. Thou alone, in thy eternal wisdom, through the sun, the moon and the other heavenly bodies, hast established order in the darkness of the universe. With great reason, therefore, we praise thy great glory.

**Jesus' conception** -- A high angel was sent from heaven. He reported the glad tidings to Mary. When he saw how, in her virgin body, God was forming the son, he fell silent with amazement, whereupon he suddenly exclaimed, "To thee be salvation. Because of you, joy will break out everywhere. The curse that has weighed on us since the Fall in the earthly paradise will be eliminated by your divine motherhood. Rightly do we say daily with emphasis : Glory to the Father, the Son and the Holy Spirit, as it was in the beginning, now and always and in all ages".

**Jesus' birth** -- Bright and ready rises on Christmas the light of your son, eternal Father : for his coming to our earth brings joy and gladness. Thanks to Him we become children of His eternal luminous glory. - To Him be all our thanks.

**A first resurrection** -- With his sisters ye sympathized, who mourned for their deceased brother Lazarus, whom ye referred to as your friend. Therefore thou commandest to roll away the tombstone. Loudly thou callest to him : "Come forth." Thereupon the bars of death burst. He who has been buried for four days rises from the dead. Thus thou didst establish faith in thy and our resurrection. To thy miracle power be all honor.

**Bread and wine.** -- At table with thine own. Suddenly you reveal the full secret of your Incarnation : Eat the bread that establishes eternal life, Drink the wine that holds divine life. This bread is my body and this wine is my blood. Do this over, but do not forget my humiliation and my glorification '. To You be all the glory.

**Hell's ascension** -- In divine fashion thou, Jesus, descends into the underworld. Immediately the subterranean realms are flooded with Thy resurrection light. Dense darkness dissolves. People, dead since primeval times, are set free. All cry out : Praised thou, Jesus, our savior.

**Easter** -- Jesus has risen from the dead. Through His dying, death is left behind. Through His resurrection He establishes our coming resurrection. Brimming with joy, the spaces of heaven rejoice. With reason. The earth, abundantly it rejoices, with reason. The subterranean realms celebrate a light. With reason. The whole universe, the visible and the invisible celebrates. For Thou Christ, art risen from the dead. To thee be our thanks Lord, for by thy resurrection thou art our true life of all.

**Ascension** -- On the Mount of Olives. Something unusual is happening to the inhabitants of heaven. The invisible rulers tremble around the earth. Shocked is the whole underworld. After all, Jesus is speaking to His own, but suddenly, in a cloud, a throne forms and the heavens open up in all their brilliance. Look Yet. Carried by a cloud, the risen Lord rises gently. Immediately it is abundantly clear : above all universe powers, even the highest, he is the glorified one. - “Surely who is this man?” the rulers and ruled ask. He is more than mere man. The God-man is he, judge of all that lives and all that dies. Glory be to Thee, the glorified.

**Pentecost** -- Listen to this. Those apostles over there. They do not know any foreign language and yet ij hear them recounting God's miracles in a language that is ours. But, they did not know that, Jesus had promised them : a lake of fire had come down and spread out as if tongues of fire were in it. Your light, O Holy Spirit, has been illuminating the whole globe ever since.

**Evening Prayer** -- Soon we will be in bed, Father. Shield us from all that the night brings fear. Against every scheme that becomes possible in the darkness. Against every satanic prompting and operation in our deep night dream. Stay close to us Father, even in our deepest sleep. - To you be all honor Father, and all possible thanks.

So much for these prayers. We will return to Christian prayer further on in the text (9.6.2.).

## **8. Nathalie : Have I been such a bad person in my past lives?**

### **8.1. An incessant interaction**

We defined man as a citizen of two worlds : a profane and a sacred. We were talking with Fortune about a man's “personality,” new in each incarnation, on the one hand, and his individuality on the other (3.9.). The latter refers to his “keynote” or “occult status” which includes his entire developmental history over many lifetimes. For the seers who live in friendship with 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.

## **8.2. You bring to mind my sins.**

*1 Kon. 17vv.* recounts the history of the prophet Elias. He was living with a widow. Her son became so seriously ill that he died. Whereupon the woman said to him, “What am I to think of thee now, man of God? If I have it right, thou hast come to move in here to reveal my sins and immediately cause my son to die.”

Surely the woman's presuppositions are curious. She apparently sees a connection between the prophet's indwelling and her son's death as a revelation of her sins. In a way, “something” in her knows there is evil upon her. What evil, that is not immediately clear to her. Perhaps it has to do with her karma, evils committed before her birth. She is also aware that a man of God, here the prophet Elias, exposes the evil in her in an accelerated manner and causes it to work out. As a sign of this, her son comes to die. A “man of God” apparently reveals already by simply being present somewhere.

Suppose two people unknown to each other cross paths on the street, or in a restaurant not too far apart. Assume that one lives in friendship with God and has a large and beautiful aura. The other is e.g. a criminal with a predominantly dark brown aura. When they are near each other, their respective auras behave like communicating vessels. They partly mix. The man with the light aura incurs dark spots, the man with the dark aura incurs light spots. Both continue on their way but both bear the consequences. The man with the luminous aura will feel this incurred evil at the bottom of the back as a tiring pain and will have to deal with it. This may well be accompanied by fever in extreme cases and take several hours or even days. The man with the dark aura will, again in an extreme case, receive so much “light” that his occult infrastructure is not prepared for this. As a backlash, his biological body may become ill from this. This can even happen in a life-threatening way. Of course, things do not always have to go this fast.

After this explanation, we return to the prophet Elias and the widow. Elias reveals, unconsciously if necessary, the woman's evil and draws it into

himself. The woman, in turn, inculcates too high a form of holiness emanating from the prophet. Something in her deeper soul knows that this “charge” is too great for her and therefore dangerous. An occult taboo was crossed as a result and will work itself out. And this not only for her but also for her child. It will be taken away from her. Both are undergoing judgment. Therefore her question : “Man of God, hast thou come to dwell here to expose my sins and immediately let my son die?”. Elias prays fervently to God that she will not be punished after all because she offered him hospitality. Something God responded to and provides the prophet with the energy required to revive the child.

*La Bible de Jérusalem*<sup>128</sup> addresses this Bible text, saying that the indwelling of Elias, is interpreted by the woman as an “apokalupsis,” a revelation. His presence in the house allows her unconscious sins to be exposed and the taboo works itself out. Therefore, the woman interpreted her child's death as a revelation of her sins. This Bible story can also illustrate the importance of prayer. Would the widow pray to God regularly, her aura would lighten, and then the contrast between her “charge” and that of the prophet became smaller and smaller. Eventually it could become so minute that an energy exchange between the two charges could be without too severe consequences and be limited, for example, to a brief illness or even a vague feeling of uneasiness. Here we recall, for example, the harm that can be done by staying too long in a tourist center and the repercussions that can be felt (11.1.).

### **8.3. Your sins are forgiven you.**

Briefly summarize the story of Elias and the widow briefly. The prophet prayed to God for help. This gave him extra life force. He laid himself - in a magical ritual - sprawled on the child three times, which allowed him, as a mediator, to transmit God's life force to the child. The child's soul returned and it revived”. Whereupon the woman said to Elias, “Now I know that thou art a man of God, and therefore the word of Yahweh in thy mouth is truth”. Thanks to prayer, the magical intervention of Elias, the child's fine material body, which was leaving the biological body, can be called back into this body. This is a kind of “resurrection” from imminent death. Even today ethnologists or missionaries can hear such phenomena recounted in non-Western countries (4.10.).

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<sup>128</sup> La bible de Jérusalem, Paris, Les éditions du cerf, 1978, 397.

Occultly, and essentially much more importantly, the sins of the widow and her son were forgiven. Both of their encumbered occult status was accepted, purified and raised to a higher level. The old Malines catechism called this higher level “the state of sanctifying grace.” Elias' method recalls the healings that Christ performed, in which He also said afterwards each time, “Go in peace, your sins are forgiven you.” With this, Jesus also establishes a connection between the ethical evil done and its repercussions, in a miserable form, on the biological body. But on the other hand, this also clarifies that along with biological healing, Christ also drew occult evil into himself. Actually, it should be said in the reverse order. Because Jesus has drawn the occult evil into himself, he restores harmony in the higher, finer vehicles of the sick (or evil “possessed” ) man, which has an effect on the biological body, which is healed, healed.

Christ could also, of course, be limited to the healing of the biological body. But then the higher vehicles remained 'unhealed'. And healing remained limited to the natural level of reality. That was not His calling. Ethically, then, man remained unchanged. Later or in a subsequent incarnation the ailment then shows itself again. The purification does not reach the so important supernatural level. But then there is no 'conversion' either. The old “I” is then not exchanged for a new “I.

Modern and perhaps even more so postmodern man does not like to hear talk of “sin. Virtue, since Nietzsche, with all other ethical values, has been devalued, deprived of its value. And yet: where sin is the moral evil, there e.g. a disease or an emergency and everything that deviates from God's ideas is the physical evil that, according to the Bible, ultimately springs from sin.

Both forms of evil, the moral and the physical, in their hidden, occult background, are inseparable. This is why, for example, the Byzantine liturgy begs forgiveness of a moral evil where healings of a physical evil are at stake. After all, sin with its aftermath of physical evils amounts to a weakening of our natural, extra-natural and especially supernatural life force.

From these premises one can also consider, for example, medical interventions. If a person does not thereby come to a deeper reflection on life, and the healing process, as is usually the case, is limited exclusively to the biological level, then essentially nothing has improved in the soul depths of that person. Then the ailment may assert itself again later, possibly in a subsequent incarnation, or in the time between incarnations. Then, some argue, medical science does make an important, even sometimes life-saving

physical contribution, but it can be a brake to getting to the heart of the problem: the healing of the soul. If healing is only the result of finding the best doctor and the most perfected method of treatment, then illness and healing, viewed purely nominalistically, are the result of chance. Then there is no need at all for reflection on possible causes, because there is simply no such thing as “the essential, spiritual core of the problem.”

So considered, that yet so wonderful and impressive medical science does not really lead to a person's further ethical growth. Similarly, after a miraculous surgical procedure, patients are never told by their doctors, “you are healed, go in peace, your sins are forgiven you.” In our nominalistic world, the connection between the two, sin and illness, or forgiveness and healing, is simply non-existent.

#### **8.4. *Devouring evil for good.***

With Jesus it was not so. “Go in peace; your sins are forgiven you,” he did say that to the people he had healed (4.14.). This course of action also contrasts with the evil that the *mère-des-dieux* drove out of someone, but did not absorb it into herself. She simply displaced the evil. Fortune did better. She absorbed back into herself the evil she created by creating her vengeance demon (3.2.1.). And she did so with great difficulty and “bathing in sweat.”

H. Gris / W. Dick, *Les nouveaux sorciers du Kremlin*<sup>129</sup>, recounts how the Russian Varvara Ivanova, had become a healer: I did want to “heal” fellow human beings somewhere. I prepared myself for that task, by informing myself about it, by diet and by meditation. Yet even after years, I did not have the courage to heal anyone. Sometimes I lived through the ailment of those who were near me, within myself. This is called “the reverberation.” My friends told me that this helps in diagnosing a sick person. It allows you to answer the doctor's questions when the sick person cannot. I followed this advice and began a career as a healer.

Like many a healer, I discovered by chance that my hands possessed a healing power. One day I had a splitting headache at the same time as one of my students. I asked him where exactly he was hurting. I put my hand on his head, right at the place where I felt a severe pain in myself. He replied, “Yes, right there and there!” Suddenly he cried, “Oh, the pain is gone, I don't feel anything anymore!”. However, thereupon I had an even worse headache. I had absorbed the pain. Fortunately that pain disappeared a little later. Then I

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<sup>129</sup> Gris H., W. Dick W., *Les nouveaux sorciers du Kremlin*, 1978, Tcou, Fr., 123, (In translation: *Nieuwe parapsychologische ontdekkingen achter het ijzeren gordijn*, Haarlem, 1979).



began to heal people. In the beginning my body absorbed the pains of the patients. That made me sick. But now it is rare for me to experience any pain in my work.

Fortune, Ivanova and Christin (4.3.) absorb evil. Such a procedure can be considered a form of exorcism. Christ also drew evil into himself. Some exorcists claim that the rituals of the Catholic Church, which are employed for an exorcism, do so rather by exorcism, which, as mentioned, only displaces evil. These exorcists therefore prefer an exorcism, not by exorcism, but by absorption and processing of the evil. This method has the great advantage, at least if the conjurer is stronger than the evil, that the werobots are absorbed by him. Conjuring possessed people is not just a matter of “speaking formulas.” Without the necessary and sufficient God-given life force, it is extremely dangerous. This is illustrated, for example, in the film *The Exorcist*.

It may be clear that the method cited here has to do with outer nature, the evil that shows itself, and also with super-nature, the way in which evil is fought. How can any science or even psychiatry be of any use here, if it recognizes only the natural side of reality? Some will say that such is like mopping with an open tap. Patients can be made “small” in this way, possibly with narcotics or with the straitjacket. They are then no longer a danger to their surroundings. But whether a solution, a real cure, is in sight is a completely different question.

Today, some people rather easily believe that the existence of an exorcism is based on a superstition from the distant past, when people hardly knew anything about psychology and psychiatry. However, connoisseurs argue that psychological and psychiatric problems are only one side of the problem. The other side is of a subtle, occult nature. Thus defined, the content and scope of “possession” are much broader, and there is still hands full of work for true exorcists. We wanted to explain this in section 4.14, where we clarified the healings of Jesus from a very different and occult point of view.

### **8.5. Utter despair, utter distrust**

In 1974, the weekly magazine *The Post*<sup>130</sup> contained a text about devil exorcists, and this on the occasion of the then success of the movie “The exorcist.” That text also features some devil-worshippers who talk about the great difficulties they may face. For example, one exorcist writes: “I have had personal experiences with demonism. Mostly in the form of psychic states. I

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<sup>130</sup> The Post, No. 1334, 29 09 1974, p. 7.

was immersed in utter despair, in utter despair toward fellow men, in utter pessimism, in utter distrust of God and his saints. These moods came on unexpectedly and disappeared just as suddenly. It was even so that afterwards, laughing and whistling, I would say, "There, I've got rid of that." I always felt so intensely that this was the grip of another evil and deceitful spirit. And I knew and felt that a human being cannot master that temptation with his ordinary psychic resistance. I felt it, it shot through me: that condition is not from me. I simply could not respond out of psychic powerlessness. I felt seized. If that grasp now takes over, then you speak of possession. That is why I think bondage is so important, which is often much more obscure and less visible, because possession is an acute and recognizable case. I am firmly convinced, precisely also through my personal experiences, that only Jesus Christ is able to overcome that infirmity

*Reading Luke 2: 22*, "Jesus is brought as an infant by Mary and Joseph to the temple 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 do they live in friendship with God?

### **9. Hans : *The miracle ultimately comes from God.***

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.

God's judgment, for example, consists in God blinding the seers who do not want to know him. Only for those who serve him faithfully does God correctly interpret the future. *Isaiah:44: 25/26* gives us an example of the shuffling that God does in his judgment: "It is I who foil the 'signs' (miracle

signs) of seers (magicians) (who make them ineffective). It is I who makes the prophets (soothsayers) work like madmen, makes the 'wise' (those who mantically 'know') recoil by making their 'science' incomprehensible.” This is the true distinction of 'spirits' to which John (*1 John 4:1*) warns us against: “Beloved, believe not every 'spirit,' but inquire whether the 'spirits' are of God; for many false prophets have gone out into the world.”

Man is free to live according to his Decalogue, his commandments, or not. It is a freedom of ability, but not of permission. If he misbehaves, and (consciously) represses or (unconsciously) represses a serious transgression, and if, moreover, 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, either at the individual judgment of that man, immediately after death, or in a subsequent life.

As we mentioned at the beginning of this text, such 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 crimes begins, they will appear full of terror, and their crimes they will expose as guilty. And this in the face of those whom they oppressed”. Delve into the possible aspects of a path to healing.

### **9.1. The sick man does not heal**

Let's take a contemporary seer who is friends 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. He tries to cure his patient according to his experience and according to the relevant scientific findings. Usually with success.

But look, this sick person is not healing as it might be expected. 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 that may be successful.

For example, there is a case where a young woman suffered paralysis of the legs, and no cause could be medically proven. 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 have the marriage blessed. Once that truth had penetrated her consciousness, the engagement was broken and she healed quite quickly. Not every psychoanalysis is so successful, however.

Nor does psychoanalysis cure our sick person. So he turns to a qualified dowser. As may be known, the pendulum, like any dowsing practice, is a kind of unconscious amplifier of that which the previously sensitive person intuitively senses. The pendulum does not go back and forth by itself. It is the unconscious and minimal muscle movements of person dowsing themselves that cause the pendulum to oscillate. We always avoid the term “commuter” and use the longer expression “the person who commutes,” because in the other languages of this website it is often translated as “someone who travels back and forth. And we want to avoid that. Continuing back our text. According to his knowledge and experience, the man who commutes finds which herbs can cure his patient. But see, our sick person does not heal from this either. So there must be more to it.

Let's add the following: magnetizing, the use of the pendulum and divination are not arts 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 outer nature with its own harmony of opposites (3.8.5.). Sacralists warn that one does not know what one is doing if one ventures outside the realm of God into mantics and magic. Compare it somewhat to someone who ventures onto the Internet with his computer without the use of a virus scanner.

## **9.2. A form of original sin?**

What has not been addressed 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. People sometimes put it Biblically that the sin of the first human couple, Adam and Eve, weighed “collectively” on all people. And that is not what we mean here. Our sickness is not a collective fact, but possibly an individual fault.

### **9.3. A recovery from error.**

Continuing our story. A qualified seer confronted with this problem might suddenly get an image, an association, in which he “sees” that that sick person committed a murder in a previous earthly existence, for example. This past transgression has apparently not yet been corrected, processed and forgiven, and is still weighing on the present existence in a subtle way. This manifests itself in a lack of God's life force, as *Genesis 6:3* puts it: “If You Yahweh, withdraw Thy Spirit (life force), all that lives dies. But if You bestow Your Spirit (life force), You create life.” Clearly, God's Spirit, which creates life, is synonymous with the term “life force. Our sick person has a murder on his conscience, leaving him with less or no part of Yahweh's life force. As a result, he has too little particulate energy to maintain his health.

At the beginning of a new incarnation, baptism does remove the principle of guilt, but, according to older theology, not its consequences. Indeed, experts tell us that these “consequences” must first be seen and repaired before our sick person can be healed. The error will have to be atoned for at some point, if necessary with a similar punishment. If not, all possible healers will find that, for some 'mysterious' reason, the therapy fails where, in other cases, it usually does. Indeed, seers friendly to God tell us that even with the expiation of evil, 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, is the transgression definitively forgiven and the offender can live again in friendship with God. A murder committed knowingly and willingly is clearly a grave sin against the life force of 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 but 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. According to them, this happens thanks to an excess of goodness from God, and this at the service of a suffering fellow-man.

### **9.4. A great injustice**

We refer here to Dion Fortune's revenge demon (3.2.1.). They had helped someone at the cost of considerable financial sacrifice. This one did her a

great injustice afterwards. Her thought of revenge led to the creation of what is called in magic an “artificial elemental. If she wants to undo this evil, she must, on the one hand, abandon her resentment and anger, and truly repent. And on the other hand, she must gradually absorb the beast back into herself. Something she also did, bathed in sweat. Fortune concludes : “As far as I know, this was the end of this history.”.

We also note that Fortune works here only in an extra-natural way. Of any appeal to the Biblical supreme being one finds no trace. If one knows that in a distant background, some form of demonism is always possible, then her method raises questions. Possibly something in her sensed that this whole history was not quite at an end. A thorough hiero-analysis<sup>131</sup> , when looking for the deeper, occult cause, shows that this was indeed the case. She thought she was the victim of a great injustice. 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 analytical thinking, and this because she had to rectify this injustice.

We see that here the deeper cause of the problem, both with the sick person who does not heal and with 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. This already became abundantly clear in Hexe Petra's curses (3.1.3.).

Anyone who even minimally informs himself about the practices of “black magic” knows that one can burden one's fellow man with a heavy fate. Yes, one can even unknowingly do it to someone. *Psalm 19 (18)* already expresses this : “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 making overly frivolous judgments. And leave such apocalyptic insights only to those who are biblically inspired about them. The more one goes into people's life histories, the less inclined one is to condemn. Only then does one see more clearly how heavy the struggle of humanity is.

### **9.5. Purge us of unconscious evil.**

The relationship between personality and individuality shows that a person can appear very heavy due to his or her occult situation, but can be quite a pleasant person in the present incarnation. Committed with the best

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<sup>131</sup> On this website, tab: courses, see course 5.5. and course 6.2. : Introduction to hierro-analysis.

of intentions, he thus still 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 may possess an almost flawless individuality, yet commit a significant slip 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 anything evil at all. To which Jesus answered him that after his death he, the good murderer, would be with Jesus in paradise. Or do we think of Saint Paul, who first persecuted Christians and then became an apostle. Whatever reasons are at play here, it is really impossible for us humans to make out.

## **9.6. Trinitarian prayers**

Delve further into some Trinitarian prayers and their occult structure.

### **9.6.1. Christian prayer.**

All religions center on prayer. One prays first and foremost to God as the source and giver of all life force. This communication is not cerebral but vital. While praying, one draws life force from God.

“Ouk estin ouden euchès dunatoteron, ouden ison,” “nothing has more power than prayer, nothing is equal to it,” said the Eastern church father John Chrysostomos (344/407). F. Heiler, in his book *Das Gebet*<sup>132</sup>, 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. But Trinitarian prayer, as already mentioned, works on that supernatural level of reality, where medical science limits itself to the natural level.

Give and practical model of a prayer. Thinking of the real situation of the whole animistic system, with its demonic, Biblically speaking, satanic structure, it is not surprising that Jesus says “one must always pray and never cease.”

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<sup>132</sup> F. Heiler, *Das Gebet. Eine Religionsgeschichtliche und Religionspsychologische Untersuchung*, 4. Aufl., Munich, Reinhardt, 1921, 495 and 109/131.

Behold a model.  
 + (all problems).  
 Father, Son, Holy Spirit, Holy Trinity, Father.  
 + (all problems).  
 Intervene directly with your life force that is Trinitarian,  
 which relies on the ten commandments (Decalogue),  
 who believes in redemption and salvation history (we die and rise with you,  
 Jesus; we are overshadowed with you, Mary, by the Holy Spirit),  
 Who gives share to your understanding of all that was, is, will be,  
 which gives share to your mastery of all that is immaterial, fine and coarse  
 material.  
 comes between so that + (all problems) are solved by you - and only by  
 you,  
 For which, in the absolute certainty that we have already been heard in  
 your spirit, we are eternally indebted to you.  
 Father”.

This formula is overloaded. Because it exposes the structure of magically active prayer. We now explain that structure in more detail. Thus, keeping in mind the same axiomata (expressed in the above formula), one can safely simplify the wording without violating the structure.

The “+” at the top of the prayer is reminiscent of Jesus' death on the cross. But in such a way that we think we are also at the cross. We focus on the problem we want to present. Without a clear given and requested, prayer, occultly speaking, floats in a vacuum. Indeed, by concentrating on the requested thing, one evokes both the data and all possible beings related to that requested thing. And this before the greatest master, before the judgment seat of God. By mentioning the names Father, Son, Holy Spirit, one summons them. In the presence of the Holy Trinity, the requested comes to be exposed before the many nature spirits and some higher gods who participate in this. We will return to this aspect of prayer further. (9.9.1.)

Once one has reached that point, one can initiate supplication. “Comes directly between (...)” -- why “directly? Because, while one is praying, evil beings from the unseen try to enter and want to break down the prayer. They pray, subliminally, below the threshold of our consciousness, along but in a satanic sense, to work the reversal to the contrary. That is why the prayer always ends with “Father. He has the last word, that His will, all His will and only His will may be done.



Name-calling. One sees the repetitions. Especially the first person is mentioned repeatedly. Why? Because profound occult experience proves that although the Father is the person who controls the sacred, the occult, with the Son and the Spirit, he still acts as the leading figure within and outside the Holy Trinity.

Jesus prayed, prayed much, and prayed continuously. He lived one with his heavenly Father, and from that oneness he performed his work. Jesus faced the eternal miseries of men : diseases and possessions. 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, something that Our Lord knows very well,. Nevertheless, the honest will to fulfill the Ten Commandments is a necessity. Even more so : when God allows man who prays to share in His high life force, He intervenes in the kundalini structure (3.6.3.). This succeeds only when the man who prays learns to control the wild energies present in the kundalini stream. One thus understands the difference between meditating and praying. To meditate is to open the aura to all who wish to enter, including the elements of the world and outer nature. Christian prayer is to open oneself only to that which belongs to super-nature.

### **9.6.2. For some I pray not**

1 *Jn* 5:16 states the following text. “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, for this my exhortation to pray does not apply.” Such sins always have something to do with a form of cynicism, with coolly sacrificing the happiness of others for the sake of one's own happiness. So these errors, the Bible says, are not forgiven but must be “paid off in the flesh.” In no uncertain terms, the apostle says here that there are some people for whom he does not pray. And these are those people in whom sin has killed them. The term “dead” does not refer to biological life, but rather to the lack of contact with the biblical God and his life force. This leads to an existence in the other world as a kind of zombie, from whom the life force has disappeared. Man is then, as *Psalm* 88 (89) 11/13 suggests, only as a refaim, as a soul without divine spirit.

### **9.7. Sofie's testimonial**

All her life, Ms. Sofie had taught religion to high school children. Or rather, not religion, but catechesis. Catechesis is rhetoric, conveying a message to an audience. Not an easy task in a world increasingly alienated from religion. And yet, at the end of her career, she was left with a lot of deep questions. Just

what is the essence of religion? How to talk about religion when students no longer know even the essentials of the Bible? Is the soul of man indeed a separate reality? Is there a relationship between religion and the paranormal? Is there fine dust? How “real” are the miracles of Christ? Many other questions occupied her, but she found hardly anything about them in the manuals accompanying her classes.

### **9.7.1. A occult initiation**

Now that she was retired, she had more time to learn about and reflect on this, and when she had the opportunity to attend an evening at a private gathering where religion was the theme, she did not hesitate for a moment. And there she sat, on that particular evening, as a newcomer a little uncomfortably in the middle of a company of people who already knew each other. She had expected that a robust discussion would follow, or that she would be given a lot of rational insights. But it all turned out quite differently.

The man in charge introduced himself as a magician. That magicians existed in archaic cultures, she knew. But to meet someone in our time who claimed that of himself, surely that was highly surprising. With a fair dose of skepticism, Ms. Sofie wondered what bizarre world she had now entered. The magician took the floor and said he was going to give everyone some sort of occult initiation. After all had gathered in a large circle, he claimed to pass particulate energy through those present. He added that this energy did not come from himself, but from the Holy Trinity. He regarded himself only as a mediator, a medial man. And lo and behold, a short time later some experienced gentle tingling throughout their bodies. Others also confirmed it and also said that they felt a blissful warmth rising from their kundalini.

With growing amazement, Sofie heard so many statements that were completely unfamiliar to her. And no matter how she paid attention to what others were saying, or how she concentrated on her own body to check whether she might also be sensing something, she felt nothing, nothing at all. Surprised, she looked around again and again, wondering what she should think of all this. Then the mage turned his gaze to her, or rather, just beside her, and said that the particulate energy came to hang around her, but did not really penetrate her aura. He stood up, came up to close to her and brought both his hands to just above her head. “I put my hands on you,” he said, “and I give you extra energy that way so that that fine substance also penetrates into your aura.” And a moment later he claimed that it had indeed succeeded. Sofie didn't understand a thing. She didn't feel anything either. What was she supposed to pay attention to? What was she supposed to feel?

What was going on here? Also stressing her mind was the thought that she had possibly been caught up in a dangerous experiment. If that was religion, surely it was extremely far removed from what she had understood it to be all her life. And for a moment she wondered if she shouldn't get up and flee this bizarre ceremony. But she stayed. Somewhat confused and concerned, she followed the entire evening. When she went home around midnight, she actually had a lot more questions than when she had come.

### ***9.7.2. She doubled her prayers.***

For three weeks she didn't let me hear from her. But afterwards she called. She had so much to tell anyway, she said, and she asked if she could come and tell her story. And a few hours later she stood there. She told me she had been sick, very sick. She had thought she had fallen into the hands of a black-magic that particular night. She also could not understand how that man had trapped everyone and how no one had seen through that at the time. She feared that he had charged her and everyone present with some serious mischief. So she wanted to nullify its effect. She had begun to pray, the Bible on her lap and a cross in her hands. For hours, nay, for days ... and she felt herself getting worse and worse, until, becoming quite ill, she had to keep the bed all the time. That, she believed, was the direct result of that particular night and, moreover, the outright proof that something bad had indeed happened to her. So she doubled her prayers, day and night, for days. Until finally, after about two weeks, she gradually began to feel better. She believed that through her persistent prayer she had undone that magical intervention more and more. But it had still cost her so much fear, sweat and tears. She said she had never in her entire life prayed as much as she had those last two weeks. And that for a teacher of religion.

### ***9.7.3. What happened to you?***

However, that was far from all. She was in the habit of consulting a commuter every year who checked her health and provided her with some healing herbs if necessary. As a result of that particular evening, she had brought her appointment forward. And once she got there, she hushed the whole thing up. She curiously followed every movement of the pendulum and anxiously awaited the commuter's diagnosis. The latter, as usual, was quietly doing his work. But then he seemed to hesitate. His face betrayed some surprise. He took longer than usual. Then he looked at Mrs. Sofie with a questioning look and did all the commuting all over again. Sofie felt her heart beating up to her throat. Every second took her far too long. Finally, the man put down his pendulum, looked at her piercingly and said, "I don't understand. What has happened to you? All your bloodstreams have never

been so open. Your health is much better than it ever was. I don't have to give you any more herbs at all. Such a progress and in such a short time, I have never experienced that”.

Sofie could cheer it out. What a relief. So the mage had indeed helped her. She had totally misjudged him. She needed a brief pause to hide her boundless relief, her joy and her emotion. “I don't think that man will believe my story,” she thought silently. And so she simply told him that she had recently retired and that life had now become a whole lot quieter for her. And that therein perhaps the explanation of her improved health was to be sought. The man shook his head. “And yet I don't understand” he repeated. With barely contained joy, Sofie thanked her commuter.

Then all at once she had gone to the magician and expressed to him her great thanks and told him her whole story. The magician had looked at her sharply for a moment and then said with a certain concern that she had actually caused her whole problem herself. She had, by suddenly praying far too intensely, drawn to herself so many energies, so much “holiness,” in far too short a time, without her fine material “infrastructure” already being prepared for this. And that had been the cause of her illness. Her body had had to adapt to that higher energy too quickly, in far too short a time. “But,” he continued, “that too is not a problem at all, because by going through that illness you have already processed part of your purgatory here on earth. And another thing: you spoke of the cross you used when praying. When you bought it it radiated badly because it had been in the wrong hands for a long time. But your persistent prayer purged this out. Now it radiates very well.”.

So much for this testimony.... Recall the difference between a biblical prayer and a meditation. Trinitarian prayer seeks contact with the Holy Trinity and supernature. A rather indeterminate meditation focuses rather on outer nature, on the world of good and evil, with all its inherent dangers. In what follows, the taboo nature of the sacred will be further explained.

### **9.8. *Monads : many luminous dots***

In what has preceded, there have been several mentions of many luminous dots. For example, E. Haich told us that she saw a stream of myriads of tiny grains of mist that “compelled” her to go to the window and open it. And that was precisely what her husband had in mind, and required of her (3.6.4.). Refer also to the story of the jubilee. There someone read a text, in front of a hundred and fifty people present. Through the concentration of their thoughts he was pushed out of his biological body and saw in the process myriads of

small luminous dots rising in a bundle and then descending amplified (3.6.5). Finally, the same image occurred during a dream in the text : the testimony (3.3.6.).

On the other hand, there was repeated mention of fine material beings. Thus Zielinsky spoke of whole crowds of nature spirits and of fairies (3.5.1.) and Fortune told us of the creation of hate vengeance demon (3.2.1.) but also other beings such as the goddess Afrodite (3.5.3.), the beings of Findhorn (3.5.5.) and a number of other fine material beings were mentioned. The question arises as to how the existence of these luminous dots on the one hand and the many beings on the other can be reconciled. Attempt to clarify this.

Let's look at matter. This consists of atoms and molecules. They are the building blocks of rocks, plants, animals and humans. Whether you are a bacterium, a mouse, an elephant or a human being, it does not matter, you remain a collection of myriads of atoms. These have been grouped together through a long evolution in such a way that you have become what you are today : a human being. And so to speak, that man is at the top of a pyramid. At its base are primitive plants, then higher plants, lower animals, higher animals and finally man. Thus, plants and animals can exist without man, but man cannot exist without them. There is a hierarchy, a broad base and a very much more limited top.

Something similar can also be said of those many luminous dots. Pythagoras of Samos (-540/-497) spoke of groupings of some fine material units. More recently, the thinker G. Leibniz (1646/1716) called them monads. Hence the term "monadology. They are the building blocks of many fine material beings including nature spirits, gods and goddesses. J. van Helmont (1577/1644) interpreted this in a religious way and claimed that every creature, including man, is made up of monads, guided by the central monad. The goal was and is to grow toward perfection to eventually merge into the Monad of God. Apparently, in addition to a material evolution of life as Darwin saw it, there is also a fine material evolution.

Fr. Heiler, *Das Gebet*<sup>133</sup> speaks of "die im Gebet angerufenen höheren Wesen," the higher beings we invoke when we pray (9.6.1.). These include the many nature spirits, local gods, angels, demons, higher gods and ancestor souls. One also sees a hierarchy here. In other words, God builds creation

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<sup>133</sup> Fr. Heiler, *Das Gebet* (Eine religionsgeschichtliche und religionspsychologische Untersuchung), Munich, 1921, 8. 109/131,

from the bottom up: the higher beings cannot build or develop themselves without the basic holiness that makes up the monad pairs. This basic truth is the genius truth that the so-called natural religions have left to us as a legacy. The lower, the stronger and more indestructible; the higher, the more vulnerable and dependent on lower beings. Powerful is, in itself, the lower, life with its blind sensibility; much less powerful is the higher, the spirit. Of itself, the human mind possesses no energy of its own. But it can acquire that power through a process of sublimation. Scheler argues that one can place the powers inherent in the lower spheres of reality at the service of the higher. Nature spirits, according to their level, are - again for better or worse (think of the elves) - vivifying. Most vivifying are the deities and in a way not surpassed is that, the supreme being - in the Bible : God.

Connoisseurs tell us that these lower religions, however, have not evolved sufficiently, something that eventually fatalizes them. Nevertheless, they are a necessary and highly energetic link in evolution. This means that the so-called higher religions act wrongly and go against God's order of creation, when they do not appreciate the nature spirits in the right, God-willing way.

We divided religions into archaic and contemporary. The latter we further divided into secular and sacred. Well, secular religions since the 17<sup>de</sup>- century enlightenment have cut themselves off from that energy peculiar to the lower spheres. Hence a secular religion hardly possesses any fine material power. The world of the subtle beings who live in friendship with God were also astonished to learn of the brutal methods of the Inquisition in the 15<sup>de</sup> and 16<sup>de</sup> centuries. They also distanced themselves from this. If the believer in prayer does the same, and condemns those tortures in thought as well, these infra-human nature spirits dare to commit themselves back to realizing that which is asked in prayer.

### **9.9. *The Holy Trinity***

Complete what has already been indicated on this subject initially (3.6.3.) and what has already been said about the kundalini (10.7.1.).

In India one speaks, for centuries, of the kundalini. This is imagined as a kind of snake, which either lies coiled at the bottom of the back or - e.g. when meditating in the Indian way - rises up along the spine to above the head. The so-called chakras, the fine spinal channels, are parts of this. The life force flow begins, indeed, in our sex, goes up along the lower back, follows the back up to the neck and brain and ends at the bottom of our eyes.

In fact, if one looks closely in a clairvoyant way and is not misled by that Indian view, this is, in good Dutch, the life force flow. This life force, which in the Bible stands for the Holy Spirit, flows directly from the Holy Trinity. Since the Incarnation of Jesus, this life force flows into our deeper soul, and this through the hands of Mary. Hence, in a number of prayers, an equilateral triangle is drawn, top to top, with the letter 'M', of Mary, in the triangle. At the top of the triangle is the 'V' of Father, at the bottom left the 'J' of Jesus, and to the right the 'G', of Holy Spirit. All together they accompany the prayer.

### **9.9.1. A new and powerful prayer**

A qualified seer provides us with a new and powerful prayer. He tells us that he has prayed it perhaps a thousand times and with concentrated attention in recent weeks. Thus a powerful thought-form, an artificial elemental was built up, which can now work as a fetish (7.4.1.), as an energetic battery. He clarifies.

Look at the prayer below. On top of the small frame is a cross. It refers to the cross of Jesus. We could also replace this little frame with the triangle described above, and provided with the letters V, Z, G. and M, this to represent the Holy Trinity and Mary present. And now think that your problem is contained in the frame. That way it is neatly defined and delineated and God and His helpers know what to focus on to help you.

*Jesus died, but he is risen. Father, Son, Holy Spirit, in the book of wisdom (12 : 22) you teach us the golden rule of all behavior friendly to God : "When we punish, we remember your goodness, and when we are punished we count on your mercy.*



*Father, Son, Holy Spirit, the whole New Testament introduced by Jesus, is one great application of that golden rule. That is why we articulate it before asking your intervention in our problems. We think of your return at the end of time and of the last judgment .*

Now consider the many nature spirits that may be involved. Some of them are unemployed; some are in the grip of demonic beings who abuse them for their evil purposes. As these little spirits hear the prayer said continuously, in time they begin to repeat it. The first group perhaps out of a kind of indifference, the second group does so with the express intention of demolishing and destroying the prayer.

But by always mentioning the Trinity, the Father, the Son and the Holy Spirit, they likewise evoke that Trinitarian energy. At first they resist that

action, but then they come more and more under that influence. They become aware that that energy is too powerful and that they cannot destroy it. By now they have memorized it to such an extent that they begin to pray along with it almost automatically. Gradually they experience that they are not so bad in doing so, indeed, that with that energy all the woes of the demonic or satanic system they were in disappear. They notice that the Holy Trinity is exceptionally powerful and works very beneficially.

Meanwhile, a conversion process occurred in some of them. First they reacted to it with surprise, then hostility, then intrigued, a little more interested, and finally they were converted. That is why repeated prayer is so powerful. Their energy is accepted, then purified or purged away if it is not useful, finally it is radically recreated on a supernatural level. In summary : accept, purify, elevate. Thus these beings constantly reinforce the energy present in prayer. Here again the similia similibus, the equal, seeking the equal.

A number of cynical and wicked beings do not want to repent or do not want to repent immediately. That is why the last judgment is referred to in prayer. They know that it is unfailingly certain to come and that they will then have to answer for it. That is why possessed people repeatedly ask Jesus if the last judgment is not yet coming after all. For that very thing they fear. They know that this means the end of their power. That is why the prayers of the Greek and Eastern liturgy refer to the last days and the last judgment.

A magnetizer (4.3.) says it sometimes takes him weeks to help someone get rid of an ailment. Hexe Petra (3.1.3.) needed two to three weeks before her “curse” worked. It is obvious that it is best to also say a prayer repeatedly and not give up too soon.

### **9.9.2. *The church and the mission : a not so pretty picture.***

In Christianizing other cultures, many missionaries eliminated these pagan religions as much as possible. But with this, the way they solved their problems through their religion also disappeared. Their method was not ideal, but it was often the only thing they had. Christianity could have built on this. Their pagan religion was at the time a valid beginning and an energetic foundation on which to build. Their gods were not the highest authority in the totality of reality, they were not creators of all existence, but governed only a part of reality. And that often self-powerfully.



If they were in tune with the Creator of all life, the most sensitives among them, and their seers, would certainly have sensed something of that beneficial energy. Pagan peoples are still much closer to nature and are quite a bit more sensitive than is the case in a Western culture, for example. They also make a distinction between black and white magic, which means that they also knew an ethic close to that of the Bible. Recall e.g. the prayer of the Baloaba (3.7.6.) : “Thou knowest: never steal I, never desire the wife of another, never commit violence on the daughter of another. If, however, anyone casts the evil eye upon me that Thou, O Muidi Mokulu, exalted God, persecute him with Thy avenging eye.” In other words, what the Bible explicitly articulates is a structure peculiar to all peoples, setting man on a path of conscientious behavior. The wording may differ, but in essence it amounts to the same thing. Or, in the words of the apostle Paul *Rom 2:14*, they are law unto themselves and by this they already live in friendship with God. But all did not usually go this way. All too often their sanctuaries were destroyed.

As a result, those peoples accepted Christianity as a very distinguished, a very high-minded religion, but for their practical problems they continued to build on their old tradition.... If your child is sick, if you have cancer, if your husband doesn't find work, if your cattle die, if your crops fail, to such problems the church is hardly attuned. And that is the power of those pagan religions, they are much closer to the practical problems of those people. A number of missionaries, for centuries, have scorned those cultures. And with what result? The Indians, the Congolese, the Filipinos and so many other non-Biblical peoples have returned to their ancestral religions, because that, again, provides a foothold. Hence that is so particularly tough and the clergy after hundreds of years still can't get that out. Those non-Biblical religions do have a grip on that. And that is also the power of New Age<sup>134</sup> , which is located exactly in that non-biblical domain. The church could fight that by being active in that field itself. To the extent that rationalism gains ground, and church catechesis loses its focus on the paranormal and dynamism, to that same extent you see New Age rising.

J. Sterley,<sup>135</sup> puts it this way, “Our presuppositions surround us like a shield behind which we perceive only what we can explain with our 'vernunft,' with our modern, Western reason.” Sterley spent five years examining a section of New Guinea for plants as well as witchcraft. His conclusion: “Meanwhile I know that 'our reality' is a limited area and that we have no awareness of what happens outside our limitations.” This statement, by the

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<sup>134</sup> See on this website the course 1.4.1 and 10.4.2. : Introduction to new Age

<sup>135</sup> Sterley J., *Kumo, Hexer und hexen in Neu - Guinea*, Munich, 1987, 183.

way, typifies his entire book. He laments that the Catholic missionaries and Lutheran missionaries in the Simbudal do not give credence to these magical practices, that they protect the murderers and refuse to assist the victims. Reason: after all, witchcraft does not exist, it is “superstition. A kind of homesickness hangs over the whole book.”

A similar complaint is heard from Richard Katz<sup>136</sup>. He says that the missionaries to the Kung, a tribe in Indonesia, are making persistent efforts to eradicate the superstition and magical practices of the Kung: the Kung, according to the missionaries, are forest people, savages, who need to be civilized. Once again, unknown religious behavior here is considered totally un-Christian and pagan and therefore worthless. The powers inherent in the spiritual approach to the Kung are completely ignored.

Father Placied Temples also writes along these lines<sup>137</sup>. He stayed thirteen years in the Belgian Congo as a missionary but, in his own words, did not reach the soul of the Bantus until he went deeper into their customs and practices. His conclusion: their worldview involves a mature, coherent, logically sound way of thinking. Unfortunately, missionization has been blind to this. He notes: “All of us, missionaries, judges, rulers, all those who are, or should be, leaders of the Bantu, we had not penetrated the 'soul' of the black, at least not as far as we would have liked. Not even the specialists. Now let this be a regretful observation or a contrite admission of guilt. The fact is certain that we did not understand the Bantu worldview and were therefore unable to present to the blacks digestible soul food or an intelligible spiritual synthesis. Of all the peculiar customs, of which we understand neither sense nor reason, the Bantu say that they exist to obtain life force.”

A very positive sound is heard from Pope Pius XI. He knew religious studies and also instructed seminaries to teach them and to respect other religions and their customs. “They are human documents, which should not be allowed to perish,” he stated. He founded the ethnographic and ethnological museum in Rome in 1922.

When our psychologists and psychiatrists want to treat non-Europeans, they feel that their psychology and psychiatry hardly works anymore. Those other cultures prefer to go to their sangomas, their fetishists, their marabouts, medicine men and white wizards... These are all people who can sense the subtle energies and apply them in a healing way. In the West, with some

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<sup>136</sup> Richard Katz, *Num, heilen in ecstasy*, Ansata-verlag, Schweiz, 1985 p. 268.

<sup>137</sup> Temples P., *Bantu - filosofie*, De Sikkel, Antwerp, 1946, 10.

exaggeration, people easily give pills and injections as solutions to problems. With these one may solve biological problems - if one solves them - but if the difficulty is in the deeper, subtle soul, then nothing is done about it. The mainly intellectual training of the ordinary cleric, for example, contrasts sharply with the training of the healers and healeresses of those other cultures, where psychic gifts are required or developed. “

A number of scholars conclude that the church remained a clerical system, dwelled on a popular religion and, among people capable of doing so, did not pursue occultism. The fundamental problems were not addressed on the merits. These are, after all, of a philosophical nature. Science adheres to positive facts, theology adheres to the Bible. But philosophy adheres to ontology, to all that exists anyway. Churchmen would hardly have an inkling of some occult currents. The same goes for a lot of religious or for a number of psychiatrists who do not want to go into that objective occult reality. Much rather they psychologize that and stick to subjective hallucinations of their “patients.

Jesus definitely willed a church. Do we read *Matt. 16:18/19* where 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. Whatever you bind on earth shall be bound in the heavens, and whatever you dissolve on earth shall also be dissolved in heaven.” The Latin or Greek term “petra,” does indeed mean “rock. But whether it was to be a strictly clerical system is, according to many, a good question. On that what follows.

### **9.9.3. A general covenant**

Do we read *Isaiah (Isaiah) 24:5* “The earth is desecrated by its inhabitants: they have violated the laws, transgressed the commandments, broken the everlasting covenant. Do we also read *Isaiah 34:1vv.* “Come, peoples, listen, nations, hearken. Listen, earth with all that lives on you, world with all your inhabitants”.

Both texts are the preamble to what the exegetes call “the great and the little Apocalypse” of Isaiah. One sees that both texts do not mean the people of Israel but all nations, “the inhabitants of the earth.” The first text talks about “the eternal covenant” calculated with all the inhabitants of the earth. So it is talking about all religions and not just the Biblical ones. Hence the comprehensive importance of this basic text. So there is a general covenant that is moreover eternal, that “binds” all peoples, all earthlings. Non-Biblical

religions show traces of this. Consider their creation myths, their belief in a supreme being, and, as mentioned above, the conscientiousness that condemns some of the interventions of the gods of outer nature as unethical and unjust.

We already referred to Paul in *Rom 2:14*, where he says that the Gentiles are law unto themselves. He thereby confirms that God reveals both his presence and his counsel in the form of “laws” in the depths of the souls of the Gentiles. And in such a way that those same Gentiles, like the Jews for that matter, in a high degree of self-determination, can live up to His counsel ... or neglect it. In other words, the Bible has a basis that makes one perfectly at home in it without forcing people into a straitjacket. One is a Christian in that general, all nations covenant. That is what Isaiah it and therefore Paul emphasizes that Gentiles in their individuality also have their contact with God. God connects with all nations on the condition that they keep his commandments. This in the healthy sense. Not with all those provisions of the law that the Jews of that time, among others, were so concerned about.

### **10. Nathalie : Did Maria know about this commercialization?**

We have shortened the title of this eleventh chapter a bit. Nathalie's original words were : “Lourdes, I'm going to be an exception. Should people not be hopeless, that would not exist here. Would Mary have known that she would be so commercialized here?” In this far from simple chapter, we wonder what is going on in Lourdes.

#### **10.1. A lying spirit**

Summarize 1 *Kings 22*: One day the prince of Judah, comes to join Israel in a war against the prince of Aram. However, as was very common then - and still is today, but rather secretly - one first consults the seers. There is, on the one hand, the prophet Mikeas, who lives in friendship with God, and on the other hand all the others, about four hundred. The latter can “see” only if they go into a trance. But then they lose their peaceful self-possession and are controlled by spirits from the harmony of opposites. This makes their predictions unreliable. The four hundred predict victory for the prince of Israel. Mikeas, however, does not. He responds in twos.

First he mocks the prince of Israel and says with a certain disdain : “Pull up, thou shalt surely succeed in thy purpose.” The monarch immediately understands the grandstanding and demands the real truth. Thereupon 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 on His throne. He asked, "Who will persuade the prince of Israel to go up to Ramah to perish there?" Thereupon a spirit stepped forward. He stood before Yahweh and said, "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 shall succeed." Well, now Yahweh has put a lying spirit in the mouth of all your prophets, because Yahweh has decreed your destruction." Thus the words of the prophet Mikeas to the monarch who asked for truth and was told them raw.

At this, Mikeas receives a slap in the face from the monarch. The monarch exclaims: "How would the Spirit of Yahweh have left me to speak to you?" Mikeas: "Precisely this thou shalt find out in the day when thou shalt hide thyself and flee. Go, and ye shall see". Mikeas is imprisoned. He repeats, "If ye return unharmed, then Yahweh has not spoken through me." Israel goes into battle and indeed loses the battle. The king does not survive. He is struck by an arrow in his chariot and dies. His chariot is stained with blood.

Although the "lying spirit" acted with the permission of God, it appears that such inspiring beings also dare to act of their own accord. Thus we read in the old testament; *Job 4:18*: "Even in his servants God puts no trust, and his angels he catches for deviations." As cited, not every inspiring spirit comes from the high light world, quite the contrary. *1 John 4:1* warns us of this distinction of spirits: "Do not believe every spirit (note: inspiration principle) but examine whether the spirits are 'of God' (note: in friendship with God)."

In this Bible story, there was only one seer who lived in friendship with God out of four hundred other seers. One wonders how the relationship is with us today. If one examines that actual world, it will also be far from favorable in our days. Among hundreds of commuters, card readers and other "seers or visionaries," there is often only one who is a true friend of God. One more thing: such seers tell us that a constant prayer to God is a necessity in order not to be wrongly inspired from moment to moment by some misleading "lying spirit.

Quite a few subtle beings turned against God and exercised their power autonomously. Think for example of the many pantheons of the various pagan cultures. Many pagan religions also have their miracles. The big question remains which life force they represent: the extraterrestrial or the supernatural. Meanwhile, it may be clear that religion, especially in its magical and mantic aspects, is far from simple. Delve further.

### **10.2. The prostitutes bathed in blood.**

Complete the text on the spirit of lies. However, Ahab was struck by an arrow in battle and bled profusely. Because he was leading the battle, the prince had to remain upright in his chariot, although the blood trickled down into his chariot. By evening he died.

The Bible completes : “After the battle, they washed the king's chariot. The dogs licked up the blood that colored the bottom of the chariot, and the prostitutes bathed in it.” Some may wonder about the significance of this addition. But, for those who know magic, something many Bible scholars do not, however, this last pericope becomes particularly significant. That prostitutes bathed in royal blood indicates that they understood this as a magical rite of blood. The life force of a monarch, in a sacred - not a Western-desacralized - cultural context, is much stronger with ordinary people. He had to be able to lead his people through all dangers and as a result, like the aged King David, had a great need for life force. The Bible records that after his contacts with the beautiful and vivacious Abishag, King David was able to resume his administrative duties (3.7.1.). Not so for Ahab. He saw his delicate life force lost. The situation of the prostitutes here is analogous to that of King David. By bathing in the blood of the deceased Ahab, the prostitutes appropriate the occult, particulate power present in that blood. And this while the one in his transition to the other world has a great need for it. This brings us to what is called “vampirism” in many cultures: the stealing of subtle life force. Let us go into this.

### **10.3. These animals were still able to stay alive without eating.**

R. Ambelain, in his work “*Le vampirisme*”<sup>138</sup> , cites a number of writers who note in the course of history that one finds mainly frogs, sometimes lizards, in cavities in stone. These cavities would have been completely sealed for centuries. When drilling into such layers of stone, such spaces are opened for the first time. Well, according to many testimonies, these animals were found to be alive. The question immediately arises as to how, locked in their small cavities, they could continue to live without food. According to the witnesses, such cavities were found in Imberg, Mansfield, Basel, Tivoli, Newport (G.B.), Antem (Indiana) and Antwerp, among others.

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<sup>138</sup> R. Ambelain, *Le vampirisme*, Robert Laffont, 1977, pp. 196-200.

R. Ambelain, refers in his book to Colonel de Rochas, *La suspension de la vie*<sup>139</sup>. This author cites many other similar cases. These mainly involve toads, sometimes lizards, an occasional snake. The toad has traditionally been known for its medial qualities. Hence its role and presence among the magicians of old, and this because it senses subtle forces quickly. We have seen (...) that the vampire is a medium during his life and he remains so even after his apparent death. This is logical, because mediumship is connected with the fine material, not with the physiological organs. It is this mediumship that enables the toad, in rarer cases the lizard or even the snake, to survive without ingesting food in a normal way. As a medium, the toad is able to step out of its biological body and obtain its food in a particulate way from the life that surrounds it, just as a human vampire does. Clarify further.

#### **10.4. Their dead bodies were still beautiful and running with blood.**

Robert Ambelain, *Les vampires*<sup>140</sup>, defines the term : “A vampire is a creature, e.g., a still living human being, or a fine-minded phantom, who either sucks the blood of other creatures or drinks it, in order to feed on it.” Ambelain mentions that the phenomenon peaked in the 1650s to 1750s and this mainly in Eastern Europe and the Balkan countries.

In the case of a deceased person, popular belief states that his fine material body, his phantom, did not follow his path into the other world, but remained bound to his corpse. But keeping that phantom alive requires energy, life force. Now he cannot get that from e.g. any material food. So he goes out at night and visits people during their sleep to suck out their blood, or rather “the fine material life force present in their blood.

As mentioned above, vampirism was (and is) especially feared in Eastern Europe and the Balkans. People usually do not talk about it too openly, and certainly not with Westerners and their overly “scientific” and profane mentality. Communist regimes also suppress this popular belief, which incidentally contradicts the materialist vision of Marx and Lenin, among others. Yet Stalin is known to have owned books on magic and even

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<sup>139</sup> En son ouvrage *la suspension de la vie*, 1913 (196) le colonel de Rochas cite bien d'autres cas de ce genre. On observera toutefois qu'il ne s'agit là que de crapauds, exceptionnellement de lézards. Or, le crapaud est un animal particulièrement doté de qualités médiumniques réelles. D' où son rôle et sa présence auprès des sorciers d'autrefois, en qualité de 'détecteur' de présences ou de forces indéfinies. Nous avons vu (...) que le vampire est nécessairement et de son vivant un médium, et qu'il demeure également après sa mort apparente. Ce qui est logique, la médiumnité étant liée aux éléments psychiques de l'être, et non aux organes physiologiques. Et c'est cette médiumnité qui permet au crapaud, plus rarement au lézard, ou au serpent, de subsister sans prendre de nourriture apparente et de façon normale. Médium, le crapaud se dédouble, et le fluide vital nécessaire, il va le chercher dans le monde où il le puise naturellement à l'état libre. Il vit alors exactement de la vie des vampires.

<sup>140</sup> Robert Ambelain, *Les vampires* (De la légende au réel), Paris, 1977, 175 ss.

annotated them. So the Eastern European popular man did not share this communist opinion.

If in a village, shortly after the death of a fellow villager, one knew of a striking number of deaths, one knew what had to be done. They secretly opened the grave of the deceased. If the body was still beautiful, supple and bloodshot, it was believed to be a vampire. It was only shameless and represented a real danger to the village community. Then they put a pointed stick through the heart, and cut off the head. Fresh beautiful red blood spurted from the “corpse. With this, the danger was over. The “dwelling place,” the earthly abode of the vampire had been destroyed. He could no longer supply his own mortal body with fresh life force and languished. In this view, it seems appropriate to opt for cremation upon death, not to bury the corpse. Any potential vampire thus sees that his post-mortem “abode” is already taken from him in advance. But there is more.

To steal energy from a fellow human being, some need not be dead at all. For apparently such stealing of particulate energy not only emanates from deceased people, but we also find it in some people who are still fully alive. Ambelain illustrates this as follows.

#### ***10.5. He was bitten and died a short time later.***

We are in 1732. A surgeon and two army officers say that a certain Arnold Paole was exhumed and examined shortly after he was buried in a village not far from Belgrade. He had told his fiancée that, in the course of his army service in the Greek army, he was bitten by a “vampire. He feared that this would in turn make him bloodthirsty. Some time thereafter, he died. Shortly thereafter, calamities plague the village. One recognizes in this the modus operandi of a vampire. According to the prevailing custom of the time, his grave was opened and his corpse exhumed. It was flawless and pink. Two rivulets of blood still ran from its lips. One invoked the traditional method and pierced his heart with a pole of a hawthorn. The corpse emitted an icy cry. Dozens and dozens of analogous cases were thus reported and defused between 1650 and 1730.

D. Fortune, mentions in her book, “*The Secrets of Dr. Tavernier*,” a similar story entitled : “The Vampire. It is set in England. Fortune says that, like all the stories in her book, it really happened.



### **10.6. Their bodies were still beautiful. They were canonized**

Let us mention what R. Ambelain, *Le vampirisme*<sup>141</sup>, informs us regarding the stealing of life force. S. Francis Xavier (1506/1552) was one of the first Jesuits and “the apostle of India and Japan. He died on 02.12.1552. The body was placed in coffin full of quicklime. The lime makes the corpse decompose quickly. People wanted to take it to the city of Goa shortly after Francis' death. A few months later, on 17.02.1553 they opened the coffin: the body was fresh and pink like that of someone sleeping. No deterioration was detected. If one made an incision with a knife in the corpse, fresh blood was released! The corpse gave off a very pleasant “odor of holiness” . Even ten years later, in 1612, the corpse was still as supple and pink, and when one made an incision fresh blood flowed out again. He was canonized in 1622. Anyway, the holy Jesuit did much good but sucked out his fellow men, apparently like the vulgar vampire of the Balkans.

Ambelain, o.c., also mentions the Maronite monk Charbel Makhlouf (1828/1898) whose tomb gave off a stream of fresh blood for many years. After his death, many miracles were still attributed to him. For example, every time his tomb was opened, blood would still flow from his body. Rome beatified him in 1965, and canonized him in 1977.

Ambelain also mentions in his book the work of Dr. Larcher “*Le Sang vaincra-t-il la Mort?*” Larcher examined the events following the death of the 'great' Theresa, Therese of Avila (1515/1582). Popular opinion also knows of a “little” Therese, Therese of Lisieux (1873/1897). The text below refers exclusively to Thérèse of Avila. After her death, her body was buried unembalmed. It was said that her tomb would have constantly diffused a pungent scent of violets, irises and lilies. A withered tree nearby would have suddenly sprouted leaves and flowers. Because of this, her grave was reopened Eight and a half months later. The corpse appeared intact, and permeated with a kind of fragrant oil. The flesh appeared to be the flesh as supple as on the day of death. An oil dripped from all the limbs. The corpse was washed, wrapped in new clothes and placed in a wooden coffin. Before the coffin was closed, a Father Gratien untied the left hand. He wanted to take them to Avila. Afterwards, the coffin was lowered into the same grave, and covered with earth.

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<sup>141</sup> R. Ambelain, *Le vampirisme*, (De la légende au réel), Paris, 1977, pp. 112/113., 150/186

Two years later it was decided to move Teresa's body to Avila, And the tomb was reopened. The body appeared to be in the same good condition. One removed the left arm Bright blood flowed out. One wanted to keep the arm in the convent. Later, in 1586, doctors dug up the body again and examined it. It was intact and supple. It was exhumed again in 1592. The corpse was supple and smelled pleasant. The doctors they removed the heart. It was kept in the monastery in a reliquary. In 1594, the coffin was opened again. The monastic superior testified that the body was as fresh and supple and looked as if it were still alive.

In 1598, sixteen years after her death, the flesh was as supple and fragrant as ever. In 1604 and 1616, twenty-two and thirty-four years after her death, a rib, her right foot and several pieces of flesh were removed. Each time, normal, red, clear blood flowed out. A papal letter then issued an excommunication against anyone who would do further damage to “this temple of the Holy Spirit, where popular piety sought to destroy what God had pleased to preserve” In 1750, and 1760 the body was again. It remained after 178 years, still supple, pleasantly fragrant and high red in color. She was beatified in 1614 and declared heili in 1622.

We have mentioned above three names of “living dead” or “saints” : Francis, Charbel and Theresa. Some speak of 'signs of holiness' or 'an odor of holiness' in all this. Sensitives, however, claim to be quite uncomfortable with such graves. They have the impression that their life force is being stolen there. They speak outright of “vampirization. And there is more...

### **10.7. The stigmata**

Define : A man or a woman suddenly and with great pain, receives the stigmata, i.e., the five wounds that Jesus bore while hanging on his cross. Both hands and feet of Jesus were hereby pierced, he received a spear stabbed in the left breast, and his head also bled through the crown of thorns. In stigmatized people, these wounds spontaneously show themselves and beautiful red blood flows out, turning reddish after half an hour. Clairvoyants also tell us that in many stigmatics a being, invisible to the average person, such as an “angel,” a so-called “saint,” or even a being posing as Jesus, can be seen. Throughout history, 330 stigmatized people have been known. Of these, 280 are women. 60 who had the stigmata were beatified or canonized.

The first to suffer there in history is St. Francis of Assisi (1182/1226), the founder of the Franciscan Order. With this, the phenomenon dates only to the

12<sup>de</sup> century. One finds no evidence that it also occurred before the 12<sup>de</sup> century. And in the East it does not even seem to occur at all.

In 1918, Padre Pio (1887/1968) also received the stigmata. Moreover, he lost a full bag of blood through those wounds for 50 years and every day. According to Ambelain, the stigmata always manifest themselves immediately and cause intense pains. Thus, one day, the monks heard Padre Pio screaming out in pain. Rushing over, they saw him lying bloodied on the ground. The stigmata had appeared almost immediately. The Vatican, scientists and anyone who came to see could verify that. Rome beatified him in 1999, and canonized him in 2002.

Still according to Ambelain, *Le vampirisme*<sup>142</sup> vampirization and stigmatization go together. He writes : “We find that vampirism and stigmatization are the two sides of the same event that anyone can observe. If such attacks continue, the victim becomes exhausted and dies. Moreover, according to the prevailing belief, any victim of a vampire who dies from this in turn also becomes a vampire. He or she in turn continues to “inhabit” their own corpse and needs energy to do so as well. This is then found among the living. Thus the circle is complete. The vampire can do this consciously, but also unconsciously. As De Rochas demonstrated (3.3.1.), this fine material wound has immediate repercussions on the biological body of he or she who sleeps or has emerged. The latter, the biological body of the victim, as mentioned above, will immediately show the bleeding bite wounds.”

In his book *Le Vampirisme*<sup>143</sup>, Ambelain gives about twenty more examples of stigmatized “saints. In addition to the examples already given, we find such famous names as the already mentioned Thérèsia of Avila (1515/1582), and John of the Cross (1542/1591). To this list can also be added Thérèse Neumann (1898/1962), who from 1926 also displayed the stigmata.

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<sup>142</sup> "Nous verrons bientôt que vampirisme et stigmatisation sont les deux pôles opposés d'une même principe dans le monde phénoménal. (...) La stigmatisation a toujours lieu instantanément et elle s'accompagne toujours, d'une douleur intense. (...) Il arrive souvent que la souffrance atteint un tel degré qu'elle arrache des cris à celui ou à celle qui l'endure. Pour nous en tenir à un exemple récent, celui du Padre Pio, nous verrons que ses confrères sont brusquement alertés par un hurlement qu'il pousse en tombant à terre. On se précipite, et on se constate qu'il git, ensanglanté, sur les dalles du Chœur. Les stigmates, là encore, sont apparus instantanément. (...) La légende veut que toute victime du vampire, mourant de ses attaques, devient vampire à son tour. (...) On peut donc admettre aisément que le vampire parvient à obtenir le dédoublement d'un sujet endormi, sujet qu'il veut attaquer pendant son sommeil. Et afin de le blesser à coup sûr, il le tire hors de son enveloppe charnelle, sachant (inconsciemment ou consciemment), que toute blessure du 'double' du dormeur se répercutera aussitôt sur le corps de celui-ci." R. Ambelain, *Le vampirisme* (De la légende au réel), Paris, 1977, p. 180ss.

<sup>143</sup> R. Ambelain, *Le vampirisme*, (De la légende au réel), Paris, 1977, p. 182.

### **10.8. Whence the energy?**

The medical world and science has no explanation for this. Psychologists speak of a psychosomatic phenomenon, a kind of auto- or heterosuggestion. One identifies too much with the suffering Jesus. But, although it is mainly Catholics who get the stigmata, non-believers can also exhibit them. Some psychiatrists believe that all of this has to do with psychotic or insane states. But stigmatics do not appear to be insane at all. The other, occult explanation states that it involves the fine stealing of quite a bit of life force taken from fellow human beings but also from nature, from plants and animals. The amount of blood is sometimes so great that it is given back, sweated out, by the body. But why it shows itself like the wounds of Jesus remains an open question. Even after their death, these stigmatized people show these wounds. Their bodies remain supple and beautiful, and they give the impression that they are asleep, just as is the case with a deceased vampire. As already cited, sensitives and seers complain of the leaden feeling of fatigue and exhaustion that comes from too direct contact with such beings.

Rome would canonize such people, not for their stigmata, but for their exemplary conduct of life. What can surprise is the fact that people who appear altruistic can also be such extortionists or extortionists : with the life forces of fellow human beings that they unwittingly steal, they seemingly do a lot of good! On the one hand, they help their fellow man, but on the other hand, this help does not remain so innocent. They exhaust others, something that can lead to illness and death of their victims. The text "*Those ears of that seeker*"<sup>144</sup> tells of an "exemplary" headmistress of a convent school who also drained the other nuns and children of their energy.

And finally, this. Think about the Holy Eucharist. Jesus says : "Whoever eats my flesh and drinks my blood has eternal life, and I will raise him or her up at the last day" (*John 6:54*). After the bizarre chapter on vampirism, we now understand Jesus' language more clearly. Whoever eats his flesh-the life force in his flesh-and drinks his blood-the particulate life force in his blood-possesses eternal life. And this without any ups and downs.

### **10.9. The animistic system**

This "animistic system" simply implies that the world is animated with "anima," with fine material beings, who assert their influence in the totality of reality. And this for better or for worse. Thus in the ancient Greek temples healings happened without any doubt, but when the sick are cured, they

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<sup>144</sup> (see text 44 on this website)

relapse into that same ailment in the next life. Fundamentally, all extra-Biblical higher beings are of precisely the same nature. This was repeatedly illustrated by the conscious “do ut des”; I, man, offer you the soul of field fruits, of an animal, if necessary the life force of a human being, and you, deity, transform a part of it so that my problem becomes solved. And that solution applies until these beings who are “harmony of opposites” and “the elements of the world” find that the roles may once again be reversed. Only with Jesus, shows itself, like a thunderclap, in supernature, deity as exclusively ethical good. Which makes that in Christianity, healings do become definitive.

### **10.10. Apparitions at Lourdes to Bernadette**

Quoting the official Lourdes website that welcomes us there : “The apparitions of the Virgin Mary in 1858 draw millions of people around the world to Lourdes each year to experience the grace of this place. The Shrine of Our Lady of Lourdes is above all the place of healing of bodies and hearts where we humbly come to pray to the One who revealed her name to Bernadette Soubirous: “I am the Immaculate Conception.” (...) A welcoming community that serves pilgrims. The Sanctuary of Our Lady of Lourdes is not only a historical monument that is preserved; it is a living place that is transformed year after year to better welcome pilgrims from all over the world and introduce everyone to the historical richness and universality of its message. So much for this website <sup>145</sup>

Bernadette Soubirous (1844/1879), the visionary of Lourdes, while herding cattle, saw a lady appear in a cave in 1858. This repeated itself seventeen more times afterwards. This lady made herself known in the Occitan language with the words: “Que soy era Immaculada Councepciou”, “I am the Immaculate Conception”. Something she then fourteen-year-old Bernadette did not understand and had been confirmed in a dogma by Rome only four years before. At the third apparition, Bernadette heard the lady say : “I promise not to make you happy in this world, but to make you happy in the other.” Bernadette was repeatedly ill and died of pneumonia at the age of 35. Her body also remained supple after her death. Wikipedia<sup>146</sup> , the encyclopedia on the Internet, mentions about this that it was exhumed in 1909 and was still completely intact. This later became one of the arguments to beatify her in 1925. She was canonized in 1933.

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<sup>145</sup> Source : <https://www.lourdes-france.org/>

<sup>146</sup> [https://nl.wikipedia.org/wiki/Bernadette\\_Soubirous](https://nl.wikipedia.org/wiki/Bernadette_Soubirous)

### **10.11. Her body was still beautiful. She was canonized.**

It is with great reluctance that we grasp this little chapter. After what preceded, one can nevertheless question seriously the sanctity of Bernadette. Her body was exhumed in 1909 and was still completely intact. Well, according to Ambelain, the fact that a dead body does not decay indicates a form of vampirization. Giant then raises the question of whether the same is true of Bernadette. But it is precisely this question that R. Ambelain, who died in 1997, does not address in his book, which dates from 1976. Bernadette Soubirous is not even mentioned in his work. And this despite the fact that in 1909 it was already known that her body had been preserved intact. Ambelain must have asked himself this question, given the thoroughness of his other research. He had ample opportunity because Bernadette died in 1879. Perhaps, as a Frenchman, he did not dare say anything negative about the French city of Lourdes. He was an erudite man and must have been very well versed in the occult field. According to Wikipedia, he was not only a well-known French writer, but also a Freemason, an occultist and a member of a number of esoteric brotherhoods.

Nevertheless, it would be good if a clear explanation became available for deceased bodies that remain quite intact for decades against the natural course of events. The question remains : “From where comes this energy to be able to preserve one's own body intact even after death?” Is it a supernatural thing? Or is it rather an extra-natural fact and do they provide themselves with the required energy when they leave the body, via a fine material way, a bit like the enclosed animals do (10.3.)? In the latter case, are we then in the realm of “the harmony of opposites” and “the elements of the world”?

Some dwell on the promise of the apparition to Bernadette : “I promise not to make you happy in this world.” They say that this is invariably not the action of the Supreme Being. It is not the Biblical God who makes people unhappy. On the contrary. That, among other things, was the fallacy with which the moral philosopher E. Vermeersch updated the erroneous God-denial of the Greek thinker Epicurus actualized (5.1.), although he could have known much better. As already mentioned, sensitives feel quite unwell in the cave of Massabielle, the place where the apparition occurred. Some seers put it much more sharply: “Go to Lourdes and see how you feel there. If I am there for half an hour, I feel dead tired.” Such psychics further claim that by no means all “saints” are what they pretend to be. They point out that cunning spirits can give themselves a heavenly appearance, but once you 'pierce' them, that they may well turn into hideous demons. This 'piercing' would succeed only by people who live in close friendship with God, and who only after

repeated Trinitarian prayer, clairvoyantly reveal the true, possibly demonic nature of the apparition. This they call 'apocalypticism,' bringing to light what remains hidden from Jan modal.

They further point out that healings in Lourdes can be a variation on the “do ut des” so familiar to us by now. I, believer, am going to venerate you, being that appears there. Something that, from my side, is an investment of my energy. And this I do so that you transform some of that energy so that my life problem is solved.

Millions of people have visited Lourdes, officially 70 miracles have occurred. Probably some have remained under the radar. Yet, these critics continue, the ratio of potential candidates to those who have been effectively healed does not seem so hopeful. They wonder if the adherents of a pagan religion, with such minimal results, would not have long since left the sanctuary. Finally, they remind themselves that such healings, may well be extra-natural, and then they only concern the present life. They heal, in the words of D. Fortune, only the personality, not the deeper being or individuality of man (3.9.). If all this were true, then Lourdes does not really seem the place to obtain Trinitarian energies.

Others in turn argue that the prayers of millions of believers build up so much good energy at the cave that they cause a powerful collective thought form, an artificial elemental (3.2.2.), to emerge there, thus forming a kind of counterbalance. This can then reduce or even nullify any bad aura of the lady appearing.

Anyway, as long as an unequivocal and rock-solid explanation is not forthcoming, very definitely people like Ambelain, his like-minded thinkers and people who claim that visiting such apparitions is terribly tiring, or people who argue that it is not really the Virgin Mary, will be left with a sense of unease. They do see, apparently like Nathalie, the strong commercialization that is conspicuous at Lourdes. But whether it is really the Virgin Mary who shows herself there, and if so, whether she looks upon all that with benevolence, apparently remains very much the question for a number of believers. Objective truth must be decisive here, not emotion.

### ***11. Nathalie : Lourdes is ugly, Biarritz is not.***

Nathalie adds : I feel sick here, I think it's ugly here. I'll be there with my wheelchair, but in my head I'm not there. (...). Lourdes is ugly, Biarritz is not.

### **11.1. The tourist center**

Base ourselves on B. Tracy, *Se protéger contre le choc en retour*<sup>147</sup>. We all know the “glitz” of today's shopping and hospitality centers in our cities. Those who venture into them take “a bath in the crowd” that floods you and penetrates you. It contains the fluidity that the countless younger and older people there exude with concentration. Who has not yet drunk from the bag in which the waiter pours coffee in which there may be a fluid that is “stronger” “than” yours and loaded with cancer, for example? Gisela Graichen, *The New Witches*<sup>148</sup>, writes in this regard, “Take this empty cup now, you can make a Kirlian picture of it (4.2.2.). Then you focus all your love on that cup and take another picture, and then you see what enormous radiating power that cup suddenly has. With thought you can destroy. But you can also heal, heal with thought.”

A Biblical Christianity here will refer to the need for protective prayer. One's own life force is then supplemented by Trinitarian energies, so the power of a prayer can be stronger than the potentially negative fluid that may be present, for example, in a restaurant in a cup, cutlery or plate or even on a chair. This is also one of the reasons why a believing person prays before eating. In doing so, it is asked that the cutlery, plates and food may be cleansed of evil influences. In the restaurant, for example, who sat on the chair where you are sitting now? What fluid did he or she radiate? Did that person have an aura charged with sadness due to a severe life disappointment? Was that person gravely ill? Was he or she a cheerful and upbeat person? Sensitives say that all of this can have its influence. And those who “incur” too much negative energy are left with the consequences afterwards, and perhaps without any inkling of the cause. These consequences can manifest themselves, for example, as far-reaching fatigue, depressive thoughts or even illness.

Again, the bequeathed atmosphere has an effect. “Do not be surprised,” says Tracy, “that you feel dejected, for example, when you return home, infected as you are with the thought forms at work in the rarefied atmosphere of the city center. Unless, of course, you find the means to keep them out of you.” Again, a Biblical Christianity will refer to a protective Trinitarian prayer.

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<sup>147</sup> Tracy B., *Se protéger contre le choc en retour*, Paris, 1985, 12.

<sup>148</sup> Graichen G., *The New Witches*, 105.



### **11.2. Miracle 71, an alternative?**

The text : *Our Lady of Flanders*, (4.12.) testified to the healing of a lady suffering from sciatica. For this they appealed to the little statue of Mary that was in the Jesuit church in the center of Kortrijk. It was a gift from a Flemish countess; she had visited the pope in Rome around 1200 and had received the statue. It has been worshipped there for over 800 years, giving it a powerful aura. And through this it receives higher energies : here too the 'similia similibus' applies, the equal, which attracts the equal (3.6.5.). That place is for many people still a real sanctuary where healing energies are present. Because of fear of theft, the original statue has been replaced by a copy. But this one does not have the powerful aura of the original, and is no longer suitable for such magical purposes. That pretty much sums up what was said about it.

Yet images of it still exist, and again the "similia similibus" applies. Sensitives tell you that they feel this energy when they hold their palm over the image. Moreover, the aura is intensified when praying, say, a Hail Mary or some other prayer to Mary. These are things that anyone can do, and they give off a healing energy. Here it makes no difference whether you feel it or not : it works. Again, any quantitative increase or decrease leads to a qualitative change (7.3.1.). Your sensitivity is gradually increased, but also the energy, required for healing. Connoisseurs say that when you are saturated with subtle healing energy, a number of ailments can disappear like snow in the sun.

Coming from the northern Italian city of Aosta and approaching Mont Blanc along the river - the Dora Baltea - one sees a small church in Courmayeur, the last town before the tunnel on the left, quite high in the mountains. Going towards it, one arrives at a smaller river, which flows into the Dora Baltea, the Dora di Veni - called "Val Veny" in local French - where a mountain stream thunders down from Mont Blanc with a fierce rumble. A moment later, one stands before the lovely little church dedicated to Notre Dame de la Guérison. If, after a prayer, one pauses for a moment at the scene, the contrast is striking. There is on the one hand, the gracious little church, in its unsightly little forlornness, and on the other hand, the wild and grand massif of Mont Blanc. A lot of pilgrims feel the benevolent peace that the little church radiates. Sensitives claim to feel the energies like tingling in their bodies. And those who don't get there find a series of photos on the Internet that also give off - similia similibus - a healing energy. With a concentrated thought, one can imagine being there. Seers say the following about this. If I intensely imagine in my mind that I am present, for example, in a certain

church, then a simulacrum, a fine material image of me, appears there. The literature mentions a number of testimonies about this. We regard it as a minimal out-of-body experience, which can be perceived in a fine material way.

Please also refer here to the Trinity icon by Andrei Rublev (1360/1430), located in the Tretyakov Gallery, in Moscow. You will find an image of this icon at the top left of each tab of this website. We will return to it (13.3.).

In Rocamadour, one of the most beautiful towns in France, located in the Massif Central, there is a “Vierge Noire,” a black madonna. We already mentioned it at the beginning of this text (1.2.). We wrote about it as follows. “Sensitives who visit her image today, for example in the side chapel of the church in Rocamadour, claim to effectively feel the healing energy emanating from it as many tingles, especially in their palms and in their crown chakra.” If one does not get there, one can still see the images on the Internet and empathize with them.

C. Leadbeater, *Le côté caché des choses*<sup>149</sup>, writes about our churches. He says that a modern church, in stone and built according to a contract in a minimum of time, is only surrounded by a small atmosphere of holiness. Very different is this with the aura of a church of the Middle Ages. He says that faith was much greater then than now (1919). The whole people still saw building a church as a form of prayer. He says that in the beautiful medieval churches, the sense of centuries of devotion was literally drawn into the walls. Generations built up many rich and powerful thought forms that still hang there centuries later.

The book by Gizella Weigl et al., *Die entschleierte Aura*<sup>150</sup>, contains paintings of, among other things, auras of old churches that she perceives clairvoyantly. For example, she depicts an aura during the Pentecost service in the church of Prenzlau, a congregation in the German state of Brandenburg. This is much higher than the church building and brings the church into a bubble of light. The second painting depicts the aura of an Eastern Orthodox church building during the singing of a song honoring the resurrection of Christ. Again, this luminous aura encloses the entire church building like a gigantic bubble several hundred meters high. In it, moreover, are situated all kinds of subtle higher beings who direct the energies generated. Even today there are seers and visionaries who claim to observe such large and luminous

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<sup>149</sup> Leadbeater Ch., *Le côté caché des choses*, Paris, Adyar, 1919<sup>-2</sup>, 1978, 111-113.

<sup>150</sup> Weigl G., Wezel F., *Die entschleierte Aura*, Eching (DL), 1986<sup>-2</sup>, 142 and 143.

auras around church buildings during worship services, containing fine material beings who cooperate with the service.

Actually, just about everywhere in our Christianized regions one finds centuries-old churches and chapels where devout believers for generations sought silence and said and still say a simple prayer of thanksgiving or supplication. They are often surrounded by healing energies. There one finds the peace one sometimes misses in the cathedrals of the big cities.

Walking in nature also recharges people's drained battery. Or strolling along the water and the sea. There in that infinity of water and air, one finds peace ... and energy. Perhaps Nathalie thought the same when she sighed : "Lourdes is ugly, Biarritz is not." Their still then continues from Lourdes to Biarritz in the Bay of Biscay, on the infinity of the Atlantic Ocean.

### **12. Mustafa : "I wanted, I was not... one and all sadness.**

With the brand new Poet Laureate Mustafa Kör, who is also in a wheelchair, she talks about acceptance. Kör was a victim of car accident at age 22 and remained paralyzed. He convinces Nathalie that they are a lot more than a victim in a wheelchair. He never wants to accept being just "one and only paralyzed grief."

#### **12.1. A text by Mustafa Kör :**

At the end of the third episode, Mustafa surprises Nathalie with a text that we are happy to reproduce below.

*Miracles do not exist.  
Who told you that?  
Because see Nathalie,  
I would like to bring you a song to sing  
That would seep deep into your stiff body  
That crawls like a nut over your legs and  
Bringing new life to what is lost  
I would like to bring you a song  
So that we may rise among the trees where I ask you  
to dance with me in the canopy and the gods  
Grant us grace with a brand new miracle  
But miracles do not exist  
Only the miracle of being human until the end of time*

*Like sea and waves kissing endlessly.*

### **12.2. You grow when you seek to understand ...**

Give us some deep thoughts that we extracted from Elisabeth Kübler-Ros<sup>151</sup> that can have something relatable, yet on the other hand are not always easy to accept. She writes what follows.

You have to learn to see that you yourself have been your worst enemy, now that you have to reproach yourself for not seizing so many opportunities to grow. (...). And instead of seizing the opportunities offered, you then know, full of regret, “I have given myself up to bitterness more and more each time, so that my anger and also my negative attitude became bigger and bigger. (...). When you - symbolically expressed - end up like a stone in a grinder, it depends entirely on yourself whether you are totally crushed and shattered or come out as a shining diamond. (...). Most people regard their difficult life circumstances, their adversities, their trials, their terrors and everything they have to lose as a curse, as a punishment from God, as something negative. If only people could understand that nothing that happens to you is negative, and I stress, nothing and nothing! (...).

We can compare our pain and the blows of fate to the forging of glowing iron. It is an opportunity given to you to grow spiritually. That growth is the sole reason for our existence on earth. You cannot grow spiritually when you sit in a beautiful flower garden and have a servant serve you the most delectable food. You grow when you are sick, when you are in pain, when you have to face a grievous loss. You grow when you do not stick your head in the sand, but accept the pain and try to understand it, not as a curse or a punishment but as something that is given to you in order to achieve a very particular goal. (...). “And instead of seizing the opportunities offered to me with both hands,” you then know full of regret, “I gave myself up more and more each time to bitterness so that my anger and also my negative attitude became ever greater ...

Max Heindel writes in his book *The Cosmogony of the Rosicrucians*<sup>152</sup> that the goal of life is not happiness, but experience. “Sorrow and pain are the teachers who do very well for us, while the joys of life are only fleeting.” Also the Bible, *Rom 5:3* mentions an analogous thought, where Paul says : “We are even proud of our trials, knowing that tribulation leads to perseverance.”

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<sup>151</sup> Elisabeth Kübler - Ross: *Over de dood en het leven daarna* (On death and life thereafter). Ambo / Baarn, 1985, p. 15, 17, 22.

<sup>152</sup> Heindel M., *The cosmogony of the Rosicrucians*, reissue, Aubenas (Fr.), 1980, 114.

Surely that too comes hard to all who are facing serious suffering. If we stop for a moment, we notice that the vision of Kübler-Ross is actually reaffirmed here. Learning to cope with life's difficulties has great formative value, according to both of them.

A nominalist view of reality obviously has neither a message nor an answer to this : at death, for the person who dies, everything ends. Then it seems that, with all your difficulties, you have simply had “brutal bad luck. But that life itself would be a dumb luck is even more difficult to accept. One can ask the question, what good is it that you are “shaped” at the end of your life, if the price you have paid for this is a life of misfortune? Then, one can argue, much prefer no formation, and then no setbacks of any kind.

This all-too-earthly view of life sometimes leads more to a form of deep-seated pessimism. It seems as if modernization “breaks” something of the life spirit in the soul of profane, contemporary man. The idealist view sees this differently because it holds that there is a survival after death. For her, life is much more than events limited to the time between birth and death. Yes, the present life is only a minimal piece of a much larger whole. Similarly, a lot of archaic cultures keep far from such pessimism. Even in the face of great difficulties, many of them retain their joy of life. Illustrate this with the following wonderful testimony.

### **12.3. An unbroken zest for life**

Attilio Gatti, *People and Animals in Africa*<sup>153</sup>, outlines to us what life is through a letter from a black African, who had served him, as a “boy,” during his ethnological assignments, in the service of governments, south of the Sahara. Gatti, a fine connoisseur of the “soul” of archaic man, had to urgently abandon his stay in Rwanda, when World War II broke out in 1939. Among other things, he sent home one of his boys, who later recounted to him, full of primitive affection, his fate. We reproduce the text of the letter below.

To the good master of old, of his boy, whose name is Bombo and whom he called the “ever-scared. Health, peace and prosperity I wish you. This writing is not for help, but gratifying news. The groundnut harvest is good. The game is abundant. The children are growing up. The women are doing well, although one among her was sick, when the drums, first spoke in the night. They said the angry white men and the angry yellow men from far away

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<sup>153</sup> Gatti A., *People and animals in Africa*, Antwerp / Amsterdam, 1953, 187/190.

had gone to war against the Belgians, the French, the Americans and the others who are their friends.

One of the women was sick, the oldest. But the drums spoke again. They said that the enemies tortured and killed even the men and women of mercy, as well as those who heal wounds and bury the dead. Also even those men and those women of God, like those who taught me to worship the true God, to read the written word and to write it with my own hand. One of the women was sick, in great pain. The others sighed and wept much. But my feet carried me away from the village. My heart carried me there where the soldiers had their camp.

There the white healer practiced his magic. He looked into my eyes and ears. He patted my chest. He stabbed into my arms with needles loaded with a medicine from the white man. And behold: I was a soldier! I was a soldier and they made me march, turn around and hold still. Until the white man lieutenant gave me a rifle, which was the property of the white men of the government, but now belonged to me to clean, polish and carry, for many hours. Then I learned to put my cheek to it, close one eye and peek into a small hole with the other and press it with my index finger. And lo and behold: the gun gave a thunder and my heart trembled with terror and my shoulder was numb with pain. But ... the bullet had gone into the center of a round piece of paper.

Then the white man lieutenant said, "And now we will go far north and hunt the bullets not in round pieces of paper, but in the hearts of the evil enemies of good people." And I was filled with fear, because my mother made me neither bold nor brave.

After many moons of travel, the white man lieutenant said, "Soldiers, the enemies are over there!" And one of them, who could not be seen, raised his rifle against the white man lieutenant. But I heard the movement and knew where he was ambushed, and, being the first, put a bullet in his heart. And, though still trembling with terror, I was made a corporal.

"Because my ears were found to be good." Then, on another day, I saw that the white man lieutenant was about to go over a strange trap. So my feet ran in front of him and my hands uncovered the trap and pulled it out. And the trap made a big thunder with lightning in it. And I was terribly frightened. But all was well, because I was the only wounded one. And the white lieutenant was not dead, but could continue to fight against the evil

enemies. Then the white man colonel himself came to the hospital. And all were silent with attention. And I was weak from loss of blood and from sleeping and from much fear. But he had come only to pin a medal on my chest. "Because my eyes were found good." When he had pinned the medal on, he said, "Now thou art healed. Go back to your village and be chief". Which is a great honor and good. But I was incapable of speaking. Instead I smiled and laughed. And the white man colonel said, "Why art thou laughing, like a fat chimpanzee?". And I said, "Because the needle has gone through the fabric and is tickling my breast." Then the white man colonel laughed. All the others laughed. Everyone laughed, just like a fat chimp. Although I did not tickle their breast with the needle of a medal. Ha! That was a great joke! And now I'm back home. And my oldest wife is doing well. And also the groundnut harvest is good. And the same thing I wish you.

Your faithful boy, Bombo".

Gatti adds that, on the reverse side of the second page of said letter, there were a few more lines, "in the same laborious writing." Gatti struggled to read them, but upon deciphering the poorly written text, his breath caught in his throat. Gatti read, "These words are my own, but the writing is not. Because my two hands are no longer with me. The fall took them away with its thunder. But that does not bother, because now there are other men writing and working and hunting for me. And all is well. Because the fall also took away my eyes. But my ears are still good." Bombo.

This piece of primitive prose is a masterful model of what the American philosopher Josiah Royce (1855/1916) called "loyalty," devotion. This primitive has, beyond his knowledge ("my mother has made me neither bold nor brave"), nevertheless grown into a "brave" man. But in a primitive way. His life élan contrasts sharply with the modern self-pity, which, among certain fellow men, we hear more and more. It is as if modernization "breaks" something of the unbroken life courage, peculiar to primitives, in the souls of a number of contemporaries.

#### **12.4 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 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, according to Saint Augustine, it has been

as good as a meaningless life. 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 this respect, a Biblical dynamic religion can greatly accelerate that evolution, and it is abundantly clear that a life with religion and with Trinitarian energies strengthens us against a great many dangers that bespeak and threaten us from nature and outer nature.

### **12.5. Love for all creation.**

“The gospel begins not with preaching but with service” is how one advocate for the “God-forsaken” people put it. These people are people who mistakenly thought that the biblical God had forgotten them. And they thought that because they were violated in a serious way by other people who had forgotten that God existed, when in fact the latter should have communicated God's existence to others. Even if they escape earthly penalties, their judgment from God does not escape them. Their fellow human beings are for them, in the words of the thinker Shopenhauer, a “nicht-ich,” whereas for them the fellow human being should have been an “ich-nog-einmal,” someone they should have approached with an empathetic attitude.

Soloviev in his *La justification du bien*,<sup>154</sup> gives a wonderful example of such an empathetic attitude, which he himself derives from Isaac the Syrian: “Man's heart overflows with love for all creation, for all living things: for men, for birds, for animals, for subtle creatures. If man's attentive gaze turns toward 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 that man's heart. Therefore, he cannot see or stand 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 to accommodate people who are suffering? Especially those who are suffering. When we look around us, surely we see so many concerns and the question does arise more often, “Jesus, isn't it high time for you to return once more? We are moved to tears, for your work of redemption is coming to a deep crisis. Surely it cannot fail.”

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<sup>154</sup> Soloviev V., *la justification du bien* (essai de phil. mor.), Moscow, 1898-1; Paris, 1939, 72.



### **13. Nathalie : I keep hoping, I am not alone**

A person can live with the impression - ground mood - that his or her life, overall, is a failure : “Everything that succeeds I see darkly : they are respites within an oppressive atmosphere that is always there from morning to evening. Everything that fails confirms my basic mood : it is yet another sign of the fact that “my life is doomed to failure.”

But one can also live with hope : “All that fails, then, I feel as something transitory, transient. As something that in the end, perhaps only in a distant future, will prove overcome. Everything that succeeds strengthens my deep hopeful mood: it proves that, in the depths of my being, I am right to be hopeful.

Stat sacrum, dum volvitur orbis : the sacred abides, the world perishes, the patristics and scholastics put it.

#### **13.1. What happened to you?**

Refer to the story of Sophie (9.7.2.) She had, by suddenly praying far too intensely, attracted so many energies, so much “holiness” to herself in far too short a time, without her fine material “infrastructure” being prepared for this. And that had been the cause of her illness. Her body had had to adapt to that higher energy too quickly, in far too short a time. “But,” continued the man who delivered her the initiation, “that too is not a problem at all, because by experiencing that illness you have already processed part of your purgatory here on earth.”

Surely that is a hopeful testimony. You can pray a lot for a problem. But even if you don't reach the set goal, if you just missed the finish line, you've still come a long way. And next time you may start back from there. Then the finish line won't be so far.

A seer will say that because of your repeated prayer your aura has become much lighter and more powerful because of it. You have already achieved that now. And later that is in connection with a much more favorable fate after your transition.

So much of what we have written down here in all these chapters does require some time to ponder it more thoroughly. Religion, especially on an occult level, is far from simple. And those who live exclusively profane lives, and also want to live that way, will sometimes look strangely when they hear

such unusual stories that they cannot give a place to in their own lives. Perhaps the question then arises : does it all pay off?

### **13.2. 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 outer and super-nature. 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 will no longer be recognized as such. Did not the French poet Ch. Baudelaire (1821/1867) not say that the greatest victory by evil lies precisely in making people believe that it does not exist? Thus, it becomes extremely difficult to determine and undo the influence and wiles of evil.

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 major 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.

A life without religion, or a religion under the care of the beings of outer-nature then has every appearance of not definitively solving the problems of life. A religion guided from the super-nature 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 have to show. Jesus aptly expressed this in *John 14:6*: “I am the way, the truth and the life.”

### **13.3. A story of hope.**

We follow some people in this text so far during a piece of their life's journey. It remains really not easy to fully empathize with your neighbor as an “ich-noch-einmal” as Shopenhauer put it. Do we close this text with a

fictional story of someone who, according to the narrator, could. And we close this text with a prayer. It is all related to hope, faith and love. Here we go.

Nele looked from her sickbed at the lights on the Christmas tree. She was sick, very sick. In order not to have to lie in her small room all the time, mother had the bed placed in the living room. And there Nele lay now, and had been for several weeks. Despondently she looked at the many decorations on the Christmas tree, which stood in the corner of the room next to the window, at the many packages, and at the figurines that mother had diligently added to the nativity scene.

Nele sighed deeply. It bothered her that she was already in danger of losing her young life, while the world was about to celebrate the birth of the baby Jesus. Then her gaze went, for the umpteenth time, to the window, to the whitewashed wall outside in the garden and to the grapevine planted against it. So often in the summer she had sat beside that old bush reading in the afternoon sun. It now stood there somewhat forlornly. For weeks she had watched as autumn had colored its leaves in many hues, but she no longer had an eye for the many and beautiful shades of green, red and yellow. Nay, her thoughts were elsewhere: with a fearful foreboding, she had watched helplessly as those multicolored leaves silently withered and as the autumn wind snatched them off one by one, as if gradually all life was expelled from the plant. And that is why she felt so akin to that old grapevine. Like her, it seemed to have to fight for its life every day. And like her, it seemed to be an unequal struggle. "Nature is going to win, as always," she feared. And with each leaf that was torn off, she felt that deep inside her a piece of life was also lost. Yes, one evening she tearfully confided to her mother that she feared she would not survive the falling off of the last leaf of the grapevine for long....

The garden gate slammed shut. Old Kamiel approached on the garden path. A good neighbor, but a little eccentric. He had been living alone for years. He was a man of twelve stiles and thirteen accidents, as they say. When the weather permitted, he was always outside working in his garden, or giving his house yet another makeover. And in the winter, he would sit in his cluttered living room, perusing old newspaper clippings from years gone by, or looking through the family album at photos of his wife, who died far too young. He had loved her dearly. Yes, since her passing he had not really been able to find the thread in his life. In his little house you could even see here and there a poor little painting that was supposed to represent a cluster of flowers. "Made with oil paint by himself long ago," he would then say proudly. "Especially for us Annelies." But he was perhaps the only one who thought his work

possessed any artistic qualities.

He had heard that the garden gate was constantly slamming open and shut with the autumn storms and had spontaneously suggested that he “come and have a look at it.” And he was suddenly going to fix that annoying leak in the gutter as well. Mother let him do it. It could not always be called 'professional work', but he meant well, he had a job to do, and afterwards he enjoyed a drink with mother in the kitchen, and a good chat about everyday things. Mother also enjoyed such a conversation, and it relieved her that she could talk about her daughter's illness.

And so she did today. She told Kamiel about the somber thoughts Nele had confided in her and about the few leaves that still hung on the increasingly sparse grapevine. Yet it seemed to her that the old neighbor was hardly listening. He told of the rusty bolt on the garden fence, and of a new connector in the gutter. He had another drink, stared silently at the grapevine for a while, got up and finally stammered that he would come back later. The next afternoon, when Nele was asleep, and mother had her occupation in the kitchen, he had indeed been working in the garden for a while but it was not so clear to her what he had just done. He would come for his drink later in the day, he said, because he had to replace a tile on his roof before it got dark. But Kamiel had not come back at all, no .... never again. A few hours later mother and Nele heard the startling news that he had perished. They found him on the ground next to the ladder, still clutching a broken roof tile in his hand.

Mother and daughter were heartbroken. And Nele felt death again, but already so threateningly close. Anxiously she stared almost constantly at the grapevine: “One leaf it still has, one single leaf fighting in the wind for its existence,” she thought somberly.... but for how long?” But lo and behold, the next day it was still there, and the day after that, and the day after that too. It seemed as if the leaf whispered to her again and again, “Look Nele, I am holding out with all my strength, will you do the same.” And the meadows and fields turned snow-white, and a calm and peace came over the land. It became Christmas. People wished each other well. And the one leaf ... it was still there. It filled Nele with infinite amazement, and made her think. Every single day. And deep, so deep inside her, she discovered a tiny, tiny ray of light, a glimmer of hope, which she began to cherish more and more.

One day the wind raged in full force, chasing snow up here and there. Mother stared worriedly outside, and then again at Nele sleeping in her bed,

and then she looked again at the old grapevine. Its trunk was brutally jerked back and forth a bit, until suddenly the branch on which the last leaf stood was lifted from the wall for a moment by the storm wind, and a little later smashed back against the wall in the same place. What a miracle! The leaf was still there! Mother was amazed. She didn't understand a thing. Without waking Nele, she cautiously went outside to the grapevine. And there, to her infinite amazement, she saw that on the whitewashed wall, just next to that one branch, a leaf in many autumn colors had been repainted.

It became New Year's Eve, later Epiphany, and even later Nele noticed that the days were beginning to lengthen again. There was more light in the world. Not a day went by without her peering at that one leaf. And yes, she saw that it was holding up. Just like herself. And then there came a time when the snow began to melt, when the crocuses and snowdrops quietly came to life. And the new breath of life that permeated the whole land and all life gave renewed courage to her too. That so small point of light very deep within her, had already become quite a flame, and it seemed, moreover, to be growing all the time. Nele's gloomy thoughts had long disappeared with the melting of the snow, and slowly but surely she felt that the strength of her illness was waning. Now time was no longer her enemy, nay it was becoming her ally.

On a somewhat rainy day in early spring, she heard the garden gate open and close several times again with the wind. She looked through the window and saw that the gutter was also still leaking, but now harder than before. Her thoughts turned to their deceased neighbor, to his old newspaper clippings, the yellowed photographs and the shabby little paintings. "You know, Mom," she began hesitantly, "that old Kamiel didn't bring a whole lot to it, did he?" Mother saw in her mind's eye the image of her deceased neighbor again, and felt an infinite gratitude rise within her. Then she looked outside, at the grapevine, and at the one leaf, fought her tears for a moment, regained herself and replied softly, "No child. He was a particularly great artist. But I'll tell you about that later." So much for this story.

Although not actually happened, one can imagine analogous situations. In this sense, it could have been taken from life and has something lifelike about it. One would explain Nele's healing purely from her subjective imagination. After all that has gone before, however, we dare to assume that in such a situation, there could be a lot more going on. Nele has all along with her mind, her will and her spirit, in short, with everything she has in her being, mobilized all her life forces to heal.

Nothing prevents us from assuming that someone, in such a situation, perhaps un- and subconsciously, possibly quite consciously, can create a thought form, an artificial elemental, and if the situation continues for months, this elemental also becomes stronger and stronger. And then when the quantitative fine material multiplication would lead to a qualitative jump, it would, for those who could see it, take on an objective form. And this in turn could have an effect on the biological body and thus lead to a healing.

Indeed, we have already seen such a fine material process at work repeatedly in this text. Think e.g. of Julia Pancrazi and the creation of a fetish (7.4.1), of the work of a “magnetizer” (4.3.), of the magician who made a prayer more powerful, (9.9.1.) and of the Trinity, who at the jubilee amplified the energy many times. This through the *similia similibus* familiar to us (3.6.5.).

“The most striking aspect of all true religions is prayer, is asking help from 'higher' beings” we stated at the outset (1.1.). It is obvious then that we will conclude this text with a powerful prayer. We imagine that, as seers tell us, when we pray, many nature spirits, as well as many higher beings, are mobilized. We imagine that any quantitative increase, once a certain limit is crossed, leads to a qualitative leap (7.3.). We imagine the intention of our prayer clearly delineated in the yellow frame that accompanies this prayer (9.9.1.). Thus, the beings who help us in this regard know accurately what is expected of them.

Praying without a precisely defined purpose, is praying in thin air. The beings, who are often still infra-human, who have an intelligence far below that of a human being, then hardly know what is expected of them. However, they are at the very bottom of the energetic pyramid (9.8.). We cannot do without this infrastructure and their energy .

And if the solution to our problem does not materialize, we have already made immense progress: we are much closer to the finish line (13.1.). Refer to the testimony of Sophie (9.7.), who had prayed too much in a short time. Here we recall the words of the seer: ““That too is no problem at all, because by going through that illness you have already processed part of your purgatory here on earth”. And finally, beware of passing judgment on the occult cause of an illness, the “question of guilt,” if we are not authorized by God to do so (3.5.7.).

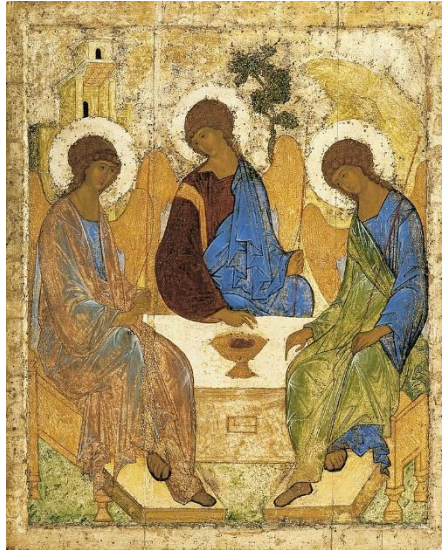
With all this, we are further along than the images, shown to us at the end of the documentary, suggest. We first saw the photo of Nathalie in the

wheelchair, but then that same photo, but now “digitally modified. She stood erect, in a long white robe, like a healed proud and beautiful woman. But that image, in sharp contrast to the previous photo, actually painfully highlighted her problem, her paralysis. The scene suggested that their journey had been a failure. “You can make lies,” is how Nathalie put it to Lieve. Of course, with this contrast in the final images, emotion did not cease. There were tears, both for Nathalie and Lieve, but equally for the empathetic viewers.

We have wanted to clarify with all these pages that the experiment has not failed, on the contrary. We have wanted to tell Nathalie and all those who are suffering that there is such a thing as a Trinitarian religion, which, according to the many testimonies that we have quoted in this text, demonstrates abundantly that an immense power emanates from it. A power that in the many pagan religions we saw at work in a limited degree and in an “extra-natural” way, but which in a supernatural religion we can finish healing : accepting, purifying, and elevating the conscious. About that some more follows.

Look below at the icon of the Trinity, as painted by the monk Andrei Rublov in the fifteenth century. It is perhaps the most famous Russian icon. It is said to represent the Old Testament story of the three angels who visited Abraham at the Oak of Mamre, as described in the book of *Genesis 18:1-8*. But it could just as easily be said to be a depiction of the Holy Trinity, of God the Father sitting down in the middle, God the Son on the left - that is at the right hand of God the Father - and God the Holy Spirit on the right.

Rublov concentrated on the Holy Trinity and on what he saw of it in his imagination. With this holiness he charged his icon. For the sake of resemblance and coherence, the icon, in its way is the Holy Trinity one more time. Sensitives claim that it has a particularly benign appearance. If they hold their hands close over the icon, they say they feel this increase in energy as a gentle tingling of the palms. Others claim that they likewise feel their crown chakra opening, sensing the influx of energy. The icon is said to be protective. This is precisely because it represents the Trinity, the creator and giver of all life, including all life force. It is sometimes provided with the caption : “It is wisdom, descended to heal the peoples”, a phrase that captures the essence of Christianity.



εστιν η σοφια      κατερχομενη      εις θεραπειαν      τον εθνων  
Estin è sophia,      katerchomènè      eis therapeian      ton ethnoon  
It is wisdom,      descended f      or the healing      of the peoples.

Perhaps many recognize the term 'Sophia' as 'wisdom' in the Ancient Greek text. Think of the 'Hagia Sophia,' the 'holy wisdom,' the name of the famous mosque in Istanbul. Also the word 'therapeian' or 'therapy' is not foreign to us, and 'ethnoon' refers to ethnology, ethnology,.

Finally, consider this entire text as information one can ponder for oneself, not as indoctrination. Ultimately, it is only Jesus who can make it clear directly to a person that he, Jesus, occupies a unique position, a position that rises high above that of the fickle gods and goddesses of outer nature. Our faith in him is only possible if he, Jesus, enters into the interior of each of us individually, and if each person becomes aware in his own life that Jesus is what he says of himself, the “God-man,” but also the “son of man.”

In all our prayers, without ceasing, seek the warmth and light of true hope, faith and love, and dwell as little as possible on the shadows of existence.

*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."*

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