

Chapter 13: The supernatural (73 p.).

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Chapter 13: The supernatural

13.1. The ‘Homo religiosus’

A look back

According to Christianity, the supernatural level is specific to the Christian faith and is directly related to the functioning of the so-called “Holy Trinity” (3.4.). This is a rather mysterious link between 'three persons'. First of all, there is God the Father, the Creator of all that exists. He works in what is founding and inspiring. Then there is Jesus Christ, His 'son', whose work is especially agogic and liberating. Finally, the third person is the Holy Spirit who

acts on what is charismatic gift. These “Three-in-One” are an inexhaustible source of the highest ethical sacredness and life force.

The Old Testament repeatedly announces the birth of a savior, allowing man to get out of the grip of demonic and satanic beings. God then sends a helper: His son Jesus. The Bible tells that Jesus suffered, was crucified and buried. After His death He “descended into hell” and rose after three days. On the fortieth day of Easter (the thirty-ninth after Easter), He ascended to heaven. On the fiftieth day of Easter, on Pentecost - according to the Greek word 'pentekostos' which means fiftieth - the Holy Spirit descended upon the apostles. Finally, Jesus will return in glory at the end of time to judge the world.

Christianity states that the Holy Trinity constantly and very carefully addresses our daily concerns. The Father, the Son and the Holy Spirit intervene, even if we do not ask for anything. If only because - sometimes in a penetrating way - we lack the necessary and sufficient information. By consulting God in prayer, we are never alone, not even in the middle of the desert. Even though we have been abandoned by everyone, we can still consult God directly without a mediator. These convictions dominate Christianity in its dynamic vision.

An overly profane vision believes that a high God cannot take care of people's millions of worries, and that it is particularly naive to assume such a thing for real. The question is whether it is not rather the human inability and the human limitations that are projected into God. There is also a belief in a god who has done his work of creation but who does not care about people any further and who moves away from them. We are no longer talking about the Supreme Being, the Biblical God, but about a “deus otiosus”, a “god on holiday” (3.3.1.). Many extra-biblical religions have such a kind of 'creator'. But there is an abyss of difference between them and the Trinity.

A reality that can be experienced

The “Homo religiosus”, the religious man, is he or she who immediately feels the sacred as a subtle force. That is how we put it at the beginning of this work. Religion is neither an abstract system of dogmas nor a number of beliefs. It is a reality that can be experienced. It starts by listening to the conscience, grows gradually and is constantly strengthened when one looks at the axioms of religion. It becomes an attentive ‘watch’, a gradual sensitivity to all things related to the sacred. Even someone who does not (yet) experience this, but who takes such testimonies of others seriously, can also be called a “homo

religiosus". In doing so, he can, among other things, rely on a certain religious tradition. He can rely on the religious experiences of others he knows and trusts. He can also think through the various testimonies logically and discover similarities and correlations in them. Many religious experiences from different times and from different places do not contradict each other, but rather complement each other. In spite of external differences, they essentially refer to the same thing. In this way, many religions address their highest beings independently with the name 'father'. For example, extra-biblical religions have creation myths that are analogous to those of the Bible and testify to a code of conduct that is comparable to the biblical Decalogue. Thus we saw that many paranormal experiences, forces and revelations converge towards the same reality. Throughout many testimonies and a believing search and thinking, one can confirm the fact of religion. It is miles away from a "Credo quia absurdum", from a "I believe because it is absurd", as the church father Tertullianus once put it for his contemporaries (1.1). Believing is a matter for the entire human spirit: of mind, will, mind, and reasoning. It seems obvious that one does not believe what one cannot (yet?) handle. One only assumes what one knows how to 'process' oneself.

This affirmation may lead to some kind of religious practice. One can reorient one's life, taking into account the obtained religious presuppositions and insights, in such a way that all aspects of daily life are permeated with it. It then becomes as if the religious man, deep within himself, experiences a different and elevated world from very close by and takes up this challenge. He knows that the misery of this world will never have the last word. He does not fail to notice the disappointments inherent in existence, but he 'sublimates' them through his awareness of the proximity of that higher world.

The other choice is to keep away from all religion. One does not agree with anything at all and adheres to a distinctly profane vision. This is everyone's democratic right. The real question remains whether this choice is in keeping with reality. From a religious point of view one can be surprised that so many testimonies, miracles and experiences can leave the profane man untouched and that one continues to consider religion as an outsider. They are anxious not to share religious axioms and resolutely reject any added value that faith can bring.

The question remains whether one respects the basic axiom of the logic "what is, is" and whether one actually agrees with what is "true". Peirce would like to make sure that not wanting to go into the facts bears witness to a prejudice. One is self-willed ("I stick to it through thick and thin"),

straightforward (“we have always learned it this way”) or preferred (“I would like to discuss this but still stick to my individual opinion”). But no attention is paid to what he calls “external permanency”, “external durability” (2.3.).

The Bible, *2 Tess. 2:10*, is much stricter and says that such people “with all the deception of wickedness for those who perish, because they did not receive the love of the truth so as to be saved”. And this last Bible text clearly bears witness to a judgment of God for those who consciously and willingly do not endorse the truth.

Similarities and interrelationships

From his axiomatic point of view, religious people pay attention to what is sacred. We can somewhat compare his attitude with the detective's work following a burglary, for example. By the nature of damage to a door or a window, he can form an idea of the tools that were used. If he then finds a crowbar a little further in the bush, he can assume that it was used in the theft. A footprint in the sand may give an important indication of the perpetrator. A cigarette butt a little further down in the grass might also contain decisive DNA material. The detective's head is buzzing with hypotheses that he constantly tests against the facts. Through logical reasoning, he exceeds the strict data. He searches for a theory that is as conclusive as possible and that relates and explains all the relevant facts. He wants to reconstruct the way in which the burglar has proceeded. Ultimately, the thief must be caught, and justice must be done.

Conversely: what about a detective who sees the crowbar, the footprint and the cigarette butt, but apriori thinks that no coherence is possible. In logical language one can say that he reduces a collective concept (a system) to a purely distributive concept (a collection), which is a fallacy.

This latter attitude can be compared to that of a profane man who is opposed to religion. The believer, however, will choose the sacred attitude and situate the facts in a broader context. For him, reality is 'over-determined': things have more than one reason to be what they are. They show a coherence. The religious man forms hypotheses and tries to test them, just as a passionate detective does.

As already mentioned, not wanting to comment on the facts leads directly to a judgment of God; the religious world remains hidden from such a person. As Jesus says in *John 12:44-48*: “He who believes in Me, does not believe in Me but in Him who sent Me. He who sees Me sees the One who sent Me. I have

come as Light into the world, so that everyone who believes in Me will not remain in darkness. “f anyone hears My sayings and does not keep them, I do not judge him; for I did not come to judge the world, but to save the world. He who rejects Me and does not receive My sayings, has one who judges him; the word I spoke is what will judge him at the last day.”

According to Sterley, the axiomatic of a materialistic person works as a shield (2.3.) behind which one hides and through which one only perceives what one's own preconceptions allow.

Biblically one can say that man, because of the first fall and the original sin (3.4.), is stuck in the darkness and is therefore a 'blind-born child'. This last term refers to the gospel of *John, 9:1- 41*, where Jesus heals a man who was born blind. More generally, Jesus makes it clear that “this world” is situated in “the night”. What in *John 1:3* is called “the light”, the Trinity, is in principle hidden and inaccessible, but through Jesus, through prophets and wise men, it shines in the darkness, in “the night” which is this world. What we see and feel “in this world” is only the foreground. Without any understanding of its background, this world risks becoming meaningless or at least opaque or superficially interpreted.

By themselves, without any special grace that goes beyond nature and is therefore supernatural, people remain blind with regard to God's glory. Only part of them repent, while another part wants to remain blind. In spite of all divine leniency. K. Kirchhoff, *Osterjubel der Ostkirche*¹ (Easter Jubilee of the Eastern Church), mentions the following prayer in this context: “As one whose soul's eyes are blind, I come to you, Christ, just like the blind-born one. Full of repentance I call upon you: Thou art the brightly shining light for those who spend their lives in darkness”.

In other words, those who pray here realize that, from an apocalyptic point of view, they are no better off than the blind-born. But this realization makes him free from his blindness. However, anyone who thinks he knows it all, arrogantly, arbitrarily and without higher grace, condemns himself to a non-sightedness. Jesus expressed this contradiction in *John 9.39*: “For judgment I came into this world, so that those who do not see may see, and that those who see may become blind.” This blindness reminds us of *Luke 23:34* when Jesus cried out on his cross: “Father, forgive them; for they do not know what they are doing.” This is what fully typifies the 'blind birth' of a mankind living in darkness.

In this last chapter we will go further into the supernatural level. It is situated with its Trinitarian energies in power and height far above nature and the extra-natural level. Moreover, Jesus gave us a number of means and methods to make ourselves familiar with that high world and to strengthen ourselves against the dangers that threaten us. In what follows, we refer to a few sacraments, to prayer and incantations as forms to combat evil and to a renewed contact with the Holy Trinity, a contact in which gradually all will know God.

13.2. A few sacraments

Ceremonial magic

A sacrament is a sacred act instituted by Jesus Himself. There are seven sacraments: baptism, confirmation, confession, the Eucharist, marriage, holy oil, and the priesthood.

D. Fortune, *Psychische zelfverdediging*², (Psychic self-defense), says that the rites of the Catholic Church belong to the ceremonial magic, as, moreover, is recognized by an orthodox authority such as Evelyn Underhill (1875/ 1941). In her time, this author was known throughout England for her works on religion and mysticism. The term 'ceremonial' means that one does magic by performing rites. Rites assume a substructure, a church or a temple, an altar, a Bible, sacred objects, sacred clothing, actions, calibrated prayers and someone who leads the ceremony. Rites are set up or built by magicians who had - or still have - an understanding of their subtle powers. These rites are far from innocent, for they carry within them what the one who instituted them put into them concerning life forces and beings. Whoever executes them, makes the one who instituted them with everything that belongs to them today, mantically visible and tangible. One situates oneself in a 'tradition', one invokes the occult energy of persons related to it - deceased or not - of all kinds of life forces and of invisible beings. As the performer of the ritual, it is necessary to keep all these forces under radical control. If not, one does not achieve the preconceived goal, but a lot of harmful energies can be evoked, which have a decreasing effect. Here again one notices that words are much more than nominalistic sounds. When one speaks ritual, this is with mind, will, mind and reasoning ability and one's own life force, the correct names of gods, of Jesus or Mary, then one effectively evokes them. Mantically gifted people 'see' these creatures appear, sensitives feel the energy they radiate, magicians use the forces for the intended purpose.

Fortune continues that the average clergyman is not very proficient in the technique of occultism, and therefore he understands little or nothing of his

religious achievements. It remains an open question which influences he brings to the altar and which forces he spreads afterwards. Someone whose consciousness has been raised by religious rites has opened his aura. If he does not know how to close it afterwards, many undesirable entities can penetrate his aura. In this way Fortune expresses a very serious criticism of the work of many priests. We have already pointed out that in the 17th century our culture went through "l'illumination" (France), "the enlightenment" (England and the Unites States) or "die Aufklärung" (Germany), a culture movement that was previously hostile to all the paranormal and the religious, and whose influence is still perceptible. In non-Western cultures this has hardly been the case. There the mediator does have mantic or magical experience, at least in so far as our advancing civilization has not yet repressed or destroyed the local culture.

Even today's mantic gifted people say that sacraments are occult phenomena that are accessible to every human being and that, in principle, should not cause any problems. This means, however, that the priest, when administering sacraments, as with all magic by the way, keeps his attention strongly focused on what he does. If he is absent-minded, or if his thoughts are not there, he does not achieve his goal. The priest must also be a conscientious man and live "in a state of grace," as ancient theologians put it. This is clear from what follows.

Mission of the Apostles

Read *Matt. 16:18/19* where Jesus says to Peter: "I also say to you that you are Peter, and upon this rock I will build My church; and the gates of Hades will not overpower it. "I will give you the keys of the kingdom of heaven; and whatever you bind on earth shall have been bound in heaven, and whatever you loose on earth shall have been loosed in heaven." The Latin or Greek term 'petra' does indeed mean 'rock'.

In other words, Peter has an unheard-of power. What more than one occultist forgets: the answer to the prayer by "the heavens" can be suspended if necessary. Anyone who is not well with the apostles, especially with Peter, who does not live conscientiously, loses the desired contact with 'the heavens'. Something that could jeopardize the administration of the sacraments, the solving of problems, and the obtaining of favors. Anyone who, for example, mixes biblical supplication with practices condemned by the Church, will come into disrepute with this key force, as *Psalms 99:8*, among others, says: "O Lord our God, You answered them; You were a forgiving God to them, and yet an avenger of their evil deeds."

In the past, many pious monthly magazines could contain expressions of thanks for the favors they had received. They are also found on the walls of a number of places of pilgrimage, neatly assembled. These favors always had to do with problems concerning health, work, human relations... In short, the eternal misery of mankind, from which one expects the solution of God, of Jesus, of Mary and of the saints. The more recent and profane form of theology considers such a centuries-old tradition to be 'surpassed'.

We delve into a few sacraments. They can also be regarded as peculiar favors.

13.2.1. Baptism

When a child is baptized, a ritual will be practiced, that is led by a priest who has received a magical initiation - the priesthood - for this purpose. Baptism in the name of the Father, the Son, and the Holy Spirit is not just a nominalistic formula with no resonance or a family celebration. The words, the prayer formula, evoke the Holy Trinity. Something essential is happening in that paranormal area. As is known in acupuncture, the fine energy circulates in the body according to special pathways, which are called meridians. Competent seers tell us that during baptism the meridian lines in the subtle body of the baptized person change.

From the underworld

We consider a new life before conception. If a woman wants to become pregnant in an archaic society, she will go to a place where the spirits of her ancestors are located. Every old culture has such places. The future mother prays to them so that a good spirit can inspire her child. Fertilization is for her not only a biological event, but also a sacred affair. As Fortune told us, in the sexual intercourse of men and women, at the moment of orgasm both auras unite to form a single aura that reaches far into the other world (7.3.3.).

If the egg has been fertilized, then, according to the clairvoyants, shortly afterwards a shadow rises from the center of the earth - not from higher spheres - that hangs around the fertilized egg and animates it. If this does not happen, the egg will die after a few days. The newly contacted ghost looks ash-colored and dusty during fertilization.

Think of the formula for Ash Wednesday. On this day of penance, which marks the beginning of Lent for forty days, the priest draws a cross on the forehead with ashes, pronouncing this verse of the Gospel according to *Gen.*

3;19: for you are dust, and to dust you shall return.” Once fertilized and adopted by a ghost, the egg remains around the mother throughout the pregnancy. When the child is born, this shadow remains stuck to the child. During puberty, he is completely absorbed by the child. Only a narrow and subtle band around the body remains visible to those who can see it. The teenager now has enough subtle energy to grow sexually. If this energy is not powerful enough, it will slow down the biological phenomena that occur during puberty. For example, when a girl grows up, she doesn't have her period or it comes too late. At the time of death, the shadow normally returns to the underworld.

Geoffrey Hodson, *The miracle of Birth*³ records each month of pregnancy, what he sees as clairvoyant of the embryo. The anthroposopher R. Steiner (1861/ 1925), - anthroposophy is a form of occult science - describes in his book *Hoe verkrijgt men bewustzijn op hogere gebieden?*⁴ (How to obtain consciousness in higher areas), what he perceives in a child from birth to adulthood in clairvoyant way. Thus, Hodson and Steiner complement each other in the description of the occult development of a human being.

Even today clairvoyants testify that during or shortly after fertilization already a soul rises from the earth, and fixes itself around the fertilized egg. Broadly speaking, they confirm what Hodson and Steiner describe.

The fact that the shadow usually comes from the earth means that it is usually situated in the extra-natural level, with the gods who represent good and evil. It does not come from the supernatural. This says a lot about the sacred position or the occult status of most people.

Mother Earth

All over the world you can find the remains of faith in the earth's mother. C.J. Bleeker, *De moedergodin in de oudheid*⁵ (the mother goddess of antiquity), devotes an entire chapter to it. Man realizes his occult connection with the earth and thus draws life force from a mysterious 'holy' source. The rest of his life depends on this life force. People with little occult life force are susceptible to setbacks, illness and miscalculations of all kinds. People with an abundance of life force 'succeed'. With G. Van der Leeuw, the notion that the earth gives life force is called the dynamic aspect of earth worship. We can still find traces of this among those who feel particularly strongly connected to the earth. Thus Pope John Paul II (1920-2005) kissed the earth every time he visited a country, after having stepped off his plane. This practice reminds us of F. Dostoevsky's novels in which the characters, when dealing with serious situations, also kiss the earth, just like the Russians did at the time. Between

man, insofar as he does not live desacralized, and the earth, as an external sign of a “holy life force”, there is a bond that is as primary, irrational and unbreakable as that of a child with the mother. The life that comes from the earth is experienced as divine. Plants, animals, people cannot live without it. “Mother earth” possesses and gives life. Even after death, the body of man is entrusted to her. Within her, the earth goddess reigns over the realm of the dead, but her influence extends far into the realm of the living. In this way it is understood that many cultures consult the earth's oracle in its many forms.

In ancient Greece, Gaia was not only the goddess of the universe, but also an earth goddess. She was consulted, among other things, through her oracle in Delphi. There the pythia, the oracle priestess, sat as a medium on her consecrated tripod and breathed in the intoxicating vapors that came up from cracks in the earth's crust. In this condition, she became the medium of the earth goddess. As Bleeker says, this goddess reigns according to the “harmony of the opposites”, according to a demonic order that brings good and evil, salvation and mischief. The specter of life that rises from the earth and nestles in a fertilized egg is usually situated in this animistic system, in the extra-natural level, with its demonic and satanic properties.

These manifest themselves when the kundalini, the sexual power, is awakened outside the protection of the Holy Trinity. In this case, the souls and ancestral deities of the underground world then help to determine the nature of the ghost. N. Söderblom, *Das Werden des Gottesglaubens*⁶, (The Becoming of the Faith in God) spoke of “Urheber”, divinities who exert their influence in specific areas of life.

To the extent that these ‘Urheber’ live outside, yes, against the Holy Trinity, to that extent they search for the life force they have to live with, not with their Creator, but elsewhere, e.g. with their offspring, e.g. with the pregnant mother and her child. And so they create a form of vampirism. This need for life force is all the more evident when one does occultism or magic through the extra-natural level. Non-Biblical gods demand energy, their magic requires a lot of life force. Hence the far-reaching fatigue that many sensitives feel with such extra-biblical magic or healings (11.2.).

Biblical rituals

Also Biblical rituals, in which the mediators are not really conscientious people, can be very tiring. In external form the rituals are apparently biblical, but in terms of content they are biblical. In the depths of their souls - the occult status - such priests do not live in friendship with God, but with beings

of the extra-natural level and all the vicissitudes inherent in them, and it is particularly tragic that this often remains an unconscious process..

To this can be added that not only sensitives, but also non-sensitives who attend such rituals, also lose their vitality. However, they do not feel this immediately, but eventually pay for this loss. Years later it can still express itself in all kinds of setbacks.

Although very difficult in many situations, those who feel all this in a sensitive way are in a better position. They have been warned, so to speak, to avoid places, situations and people that, from the point of view of life force, seem threatening.

However, if the biblical rituals are properly performed, with conscientious servants and assisted by a devout group of believers, then very powerful energies are generated that appear to be particularly beneficial. We refer to the anonymous testimony at the celebration of an anniversary (7.2.4.). The concentrated attention of the many attendees meant that a subtle form of thought was built up here, which then served as a recipient to receive and channel a higher energy. It is obvious that the sacraments, which are occult rituals, build up much more powerful forms of thought, strengthened by the mind, will and attention of many believers, and then serve as a form to capture and distribute this very high Trinitarian energy.

Sensitives feel the tingling of this, for example, in their hands, in their crown chakra, or in their whole body. clairvoyants 'see' many shining dots as carriers of an extremely fine energy in the auras of the faithful draw. It gives a particularly beneficial feeling. Afterwards one feels 'charged', the aura has become bigger and lighter. A very high energy supply even leads to... drowsiness. One feels blissful, satisfied and satisfied.

Those who are familiar with other paranormal Biblical initiations compare this situation somewhat with the satisfied feeling they experience after having had fellowship with their spouse. The fact that they love each other is not without meaning here, because it shows that many of the subtle bodies of loved ones are already in harmony with each other. As we have already said, in an ideal marriage, the seven subtle bodies of both partners are united to each other, which makes it much more than a 'simple' physical union. (9.2.2.).

This coexistence, where one is particularly aware of the fact that one is an image and likeness of God and that one sympathizes with his creation, also

generates high sacramental energies. As might be expected, mystics described their divine ecstasy in erotic terms. Anyone who interprets this as a flat and profane sexuality ignores this reality and lowers it in a vengeful way.

We refer to *Matt. 26:37ff*, where Jesus, Peter and two other disciples went to pray in Gethsemane. A prayer in front of Jesus must have generated a lot of energies. Afterwards Jesus asked His disciples to continue to pray where they were, while He Himself went a little further. When He returned to them, He found them asleep three times. Some clairvoyants argue that the very large increase in subtle energy, the 'holiness' here may be the reason for the sleepiness of the apostles.

Baptising with water

Gisela Graichen, *De nieuwe Heksen*⁷ (The New Witches), says: "Take this cup with water, you can take a Kirlian picture of it (4.2.2.). Then you focus all your love on that cup and take another picture, and you'll see the enormous radiating power that cup has all of a sudden. With the thought you can destroy. But you can also heal with your thoughts". Water also has fine-material properties and is much more than just a chemical bond of oxygen and hydrogen.

If the normal concentration of thought already changes the occult properties of water, one can imagine that dedicating water can have an even greater effect.

B. Ledein, *Les étonnantes possibilités du pendule Egyptien*⁸ (The amazing possibilities of the Egyptian pendulum), describes the way in which life force can be added to water. This way of doing things is called 'magnetizing'. One focuses on the water and adds thought-force to it. Thoughts 'work' in the subtle world. For example, a pendulum can be used to check when the water has reached its saturation point. The pendulum indeed gives us a conscious translation of an unconscious answer to a question. A good clairvoyant can also do without such attributes. Ledein says that no thought is without power, and that they each have a specific influence on their environment. One could somewhat compare the strongly magnetized water with a fetish (7.5.). Magnetization gives the water healing properties. The strength and quality of these properties depend on the level of the magnetizer.

Leadbeater Ch., *De wetenschap der sacramenten*⁹, (The Science of the Sacraments), complements: "Water is an almost universal solvent and easily absorbs all kinds of surrounding magnetism so that, when it comes from a

pipe or a reservoir, it has certainly already absorbed various types of magnetism. For our purpose, the baptism, we need water, which is magnetically absolutely pure. That is why the priest drives out all the impurities. We could say that he filters the ethereal, astral and mental, but instead of the water passing through the filter, he sends the filter through the water by the force of thought and drives out everything that is undesirable. If he is clairvoyant, he will probably perceive the impurities as a grey cloud, and he will have the satisfaction of being able to see for himself that his efforts really are having the desired effect. Leadbeater used the terms 'ethereal', 'astral', and 'mental' for the increasingly rarefied, subtle bodies.

Let us remember that one baptizes with consecrated water. The consecration of the water during the Easter Vigilator's Eve ensures that it is loaded with vitality to a very high degree.

As already mentioned, baptism forgives the karmic guilt (12.2.5.), but the church fathers learned that the consequences must first be eliminated. Sins against the Holy Spirit - the very serious sins - are not forgiven, but must be repented of. This is not so strange. Anyone who steals a large sum of money can express his sincere regret. But that is not enough. He must also give back the stolen money.

People are baptized because they are born with a certain karmic debt. Their soul body is more or less 'stained'. In contrast, only Jesus and Mary, His mother, did not receive their soul body from the earth, but directly from the Holy Trinity. One speaks of an immaculate conception, "without spot", free from original sin. The term "immaculate" refers to the occult structure of the soul that has already been glorified, and not to the question of whether or not someone has had sexual intercourse.

The baptism, psychic observed.

Clairvoyants tell us that at baptism, man's kundalini becomes white. In principle, we no longer have any connection with the depths of the earth and its titanic and demonic characteristics, but with the glorified Christ. The apostle Paul says that we die and rise with Christ in baptism. What linked us to the depths of the earth disappears and a new and heavenly life is taught to us. Our deepest being is accepted, purified and elevated to a higher energy level.

However, many subtle evil creatures try to destroy the baptismal ritual, just as they try to destroy all the sacraments. We will come back to this

reduction in the section on prayer. Even if the priest does not have his attention at baptism, or if his radiance is not good, this has a decreasing effect. For example, if one baptizes in the same church immediately after the funeral, the subtle and harmful radiation of everything related to the funeral (1.3.) remains stuck to the priest's clothes and, during the baptismal ritual, easily introduced into the child who is baptized.

13.2.2. The confession

Restoration of life force.

Let's start here too with a reference to the occult life force. P. Schebesta, *Oorsprong van de godsdienst*¹⁰ (Origin of religion); says that a nigger who is robbed or insulted does not demand material compensation from the perpetrator, nor does he demand punishment. What he does want is a restoration of life force. The stolen object contained a part of his occult life force. He has now lost it and that is much worse for him than the loss of the material object itself. This is also the basis for the entire economic-legal order of sacred communities. This also explains why theft is so rare in truly intact cultures, where the uprooting of modern civilization has not yet taken place. The thief knows that he can expect an occult return shock. He also knows that the ancestral souls and the deities of the injured “keep a watchful eye on”. This was for example illustrated by the story of the stolen goat and the magical return shock that the thieves underwent (12.1.1.). Attilio Gatti also tells us that he once had to leave very valuable film material in a lost village in Central Africa. Only two years later, he was able to pick it up. He found everything, totally intact. Let's remember that in a number of cultures the hand of a thief was simply cut off. Here we refer to *Mark 9:43-45*: “If your hand causes you to stumble, cut it off; it is better for you to enter life crippled, than, having your two hands, to go into hell, into the unquenchable fire, (...) If your foot causes you to stumble, cut it off; it is better for you to enter life lame, than, having your two feet, to be cast into hell”.

The religion of nature

In every religion, deities are worshipped. What are usually called nature worshippers are people who worship the 'spirit' in 'nature'. They see nature as an expression of a higher power, of a sacred fluid and worship this power through its manifestations. The ancient Greek who prayed to the sun, addressed the god of the sun, Phoebus Apollo, the spiritual element that manifested itself through the sun.

In other words, in the so-called nature-religion, nature is considered in its religious over-determination. Nature is not only what science says about it,

but a lot more. The Greek does not pray to the sun that gives light and warmth through chemical processes, but to the subtle being that controls the sun and makes all life on earth possible. Just as one does not pray in the church to a wooden or stone statue of Mary or Jesus. One focuses on the reality that is represented by the image. The statue is not a profane symbol, but a medial link, here to Mary or Jesus. For religious people, the sun is also more and different than modern natural science sees it. Whoever considers it purely sensory, does not see it in its full reality.

In nature, religious people experience a higher and holier power, or even the divinity that manifests itself.

Schebesta¹¹ says that in all religious experience there is a power at work that is more and different from the ordinary phenomenon itself. Hence the hesitation, the reverence, the awe and the shudder that come up when encountering a powerful event and what is related to it: an 'other' reality that is higher and sacred.

In the same way, for the archaic man, the thunderclap is more than a sound. Of course, he first has an ordinary experience of this natural phenomenon with the so-called 'natural' explanation that fits in with it. He understands the connection between the oppressive heat, the clouds that suddenly appear, the wind, flashes of light, thunderbolts and rain. Just like all of us. But he thinks that this event has more than one reason. It is 'over-determined'. Something else also shows itself together with the thunderclap. Schebesta writes: "There is nothing more frightening for the negritos - here the Semangs - than the approaching of the thunderstorm and the rolling of the thunder. The thunderstorm on the peninsula (note: Malaysia) is not extraordinary and therefore not terrifying. But when the sound of the thunderclaps increases, everyone becomes silent. All of them are then concealed in their hiding places and look at the sky in fear and silence. In this way the writer remembers a heavy thunderclap that brought everyone on their feet. Large fires were lit. Women walked from one hiding place to another.

And look, the calves of the legs were opened with a hand knife. The blood flowed out. It was caught in a bamboo, in which it was mixed with a little water. It was then thrown into the direction of heaven, while words were being shouted. One went to the wife of the god of thunder to ask her to put everything in order up there. Then they turned to the god himself and shouted: "Oh! Oh! Grandmother from up there! I throw my guilt at you. I pay them to

the god of thunder. I'm not stubborn anymore. I pay my debt. Accept them, my debt, I pay them. Thou, Grandmother upstairs, listen to me”!

A general admission of debt

In the documentary series “*Nonkel Pater*¹²” (Uncle Father), on the Canvas channel, the Dutch Belgian television channel, former missionaries look back on their time in Congo. A “travelling father” tells us that during his stay he arrived in a certain region where it had not rained for months. Many animals died of thirst. He visited a small village, baptized the newborns there as usual, and blessed the sick by the sacred oil where necessary. He also heard the confession. When he lay in bed at night he noticed that the whole village remained awake and gathered. People started to make fires. Then they began to beat the drums in order to ward off the evil spirits that were believed to have caused the drought. A chicken was slaughtered. They then cut off his head and walked around all the huts so that drops of blood fell to the ground throughout the village. Then, to the father's great surprise, a general confession of guilt followed. Everyone has publicly admitted the mistakes that one had committed.

The priest added in the television broadcast that he could not do much with the theology that was taught to him at the seminar in Leuven. He wondered what the true confession was: the confession that he had heard individually, or the confession that the people in the village had publicly confessed. He decided that he thought the Christian sacrament of confession was useful, but that the sacrament of penance now seemed rather superficial to him compared to the collective confession of the entire village.

Yet there is a celestial difference. The collective confession of guilt is addressed to the spirits of the extra-natural who - in the mentality of the people - cause the drought. These spirits must be appeased with a sacrifice, here with the life force present in the blood of the chicken. It is also thought that spirits caused drought because they were neglected; the famous ‘*nec.ligere*’ instead of the ‘*re.ligere*’. (1.3.). That's why everyone admits this mistake and confesses them publicly, together with other mistakes.

The confession which the Father heard is of a sacramental nature. It is a rite established by Christ, therefore situated in the supernatural level and gives supernatural, not extra-natural, life force. The fact that the sacramental confession seemed to him to be superficial may indicate that the centuries-long grip of the spirits and ancestral souls is much more important in the unconscious soul depths of the population than their still recent conversion

and sacramental confessions. As already mentioned, a process of conversion takes time. Not only the conscious layers, but also and especially the unconscious and subconscious layers in man need to be permeated by this higher energy. Clairvoyants state that such a process can even require more than one life. So far a few reflections on the sacrament of penance.

The unconscious evil

The fact that a person can carry a lot of unconscious evil within him was already mentioned when the unconscious and subconscious came up for discussion (2.5.). The pride, the vanity of some, prevents them from seeing themselves in a realistic way. *Psalm 19 (18); 12-13* warns us against such evil: “Who can discern his errors? Acquit me of hidden faults. Also keep back Your servant from presumptuous sins”. In this context, the Bible speaks of “the heart and the kidneys” as the seat of these soul depths.

Trygve Braatoy, *Uit de praktijk van een psychiater*¹³ (From the practice of a psychiatrist), has shown that many of his patients are concerned about religion and morality and suffer from a religious sense of sin. He says that a certain Ole Hallesby, at the time the most influential theology professor in Norway, spread an image of God that is very different from the living Biblical Godhead and which Braatoy characterizes as follows: “A cruel God, by whom melancholy is right in its reasoning, because one cannot expect such a God to understand our difficulties and concerns”.

St. Augustine of Tagaste (254/430) was already wondering in his time if we do not confuse the 'caricature' of God with the true idea of God. We see God too much according to our subjective experiences and situations.

The German-speaking Franz Kafka (1883/ 1924) and author of *Het vonnis* (The Judgment) and *Nasporingen van een hond* (Traces of a dog), suffered his whole life from such an incomprehensible sense of guilt. He behaved like a guilty man, who could not find the right nature of an unforgivable error. In this sense he resembles Makolopembe (7.5.3.) who thought he had some sort of 'sunken' calamity in him.

In Kafka's novel “*Het vonnis*”, the main character is charged, accused and punished by a mysterious, higher court, but he is not allowed to know the accusation. Neither he nor his lawyer can look at the file and have to try to deduce from the interrogations exactly what the crime is. Kafka apparently feels that the desacralized and enlightened person becomes very alienated

from his deeper being. This estrangement made him burden himself with some sort of unidentifiable guilt.

H.J. Schoeps, *Over de mens*¹⁴ (About man) says that Kafka lives in the constant impression that one is governed by laws, which one does not know. Kafka's novel *Nasporingen van een hond*, expresses this God's judgment in a symbolic way. A dog tells how the dogs have gone the wrong way many generations ago. This 'mistake' or 'guilt of sin' weighs heavily on the current dog family. The cause is unknown, but the burden is heavy to carry. Schoeps explains the term 'dog'. The Talmud¹⁵, an important Jewish religious book, talks about a prophecy of doom that says that the end times will be a time of 'horrors of all kinds'. The end time precedes the coming of the Messiah. "Here, the faces of people at the end of time will be like the faces of dogs. For Kafka it is as if the prophecy of doom from the Talmud has become a daily reality.

He believes that we must first put forward the guilt of sin and an approach to the end of time to understand the deconstruction that is taking place in our Western culture.

People who take the reincarnation for a possible hypothesis, state that errors from a past existence can have an impact on the present. Kafka understands that a serious transgression is followed by a sense of guilt. So if man experiences a penetrating sense of guilt, it can't be otherwise, or he must have committed a serious offense somewhere.

If he and, in fact, all of us put forward a guilt, then his and our existence, in its absurdity, in the seemingly random blows of fate, becomes understandable. Kafka makes a kind of induction, a retrograde reasoning: if we make important mistakes, our culture becomes uninhabitable. Well, our culture seems uninhabitable, so we must have made important mistakes.

A. Brunner, *Geschiedtlichkeit*¹⁶ (Historicity), explains that two things can be understood by this title. On the one hand there is the man who has and makes history. He is shaped by the past, but designs in the present. But on the other hand 'Geschiedtlichkeit' also means the fact that the most important factors that determine our course of life are almost completely unknown to us. This must not only be understood in a psychiatric way, but above all in a fate analysis.

Kafka and a number of his contemporaries feel “guilty”, but do not know exactly what they are guilty of. The unknown is here a model for the interpretation of our lives.

The faces of dogs

Kafka writes that at the end of time the faces of men will be like the faces of dogs. We can dismiss his opinion as one of many and ignore them. It is no more than a literary imagery. By the way, who would think of comparing people with dogs? Something like that is unworthy of man. With our civilization we are infinitely far above the realm of animals. That's how we mean it.

Or do some people still have something of an animal in them? A number of clairvoyants claim that this is indeed the case. In the aura of some people they notice an animal, their power animal. The whole chapter (10) “about people and animals” brought up this connection. D. Fortune, Father Trilles and Sterley testified to out-of-body experiments where the shadow showed the shape of an animal (10.4). We refer to the wild rituals of the chlystis (9.3.2.) where the participants cried and bared like wild animals during an orgy. Let's think of Castaneda who tells how he leaves his body and how he flies in the shape of an eagle in the other world (10.1.1.) or of the Griots who told us that an ancestor had the ability to turn himself into a vulture to guard his immense territory. The magician Drukpa Kunle was able to tell us that a particular llama had ruined his life and was reborn as a donkey (9.3.3.). Leadbeater also stated that a depraved man in his subtle body shows a strong bond with some animal.

The Kai, the pygmy inhabitants of Melanesia, believed that after the death of man, the soul is lowered. It becomes an animal's soul, then insect's soul, and if necessary even that level dies.

Clouzot described how the three girls who were initiated into the rites of the Brazilian Candomblé lost all respect for themselves and made every appearance of human behavior. They put themselves, four-legged animals alike, on their hands and feet to lick up the dishes served. The Bible also tells of how the king Nebuchadnezzar showed an animal behavior and even started to eat grass. Herodotus tells us that in the Egyptian city of Mendes, the women in the marketplace had intercourse with bucks. Basiel Tanghe says that for the Ngbandi, the serpent is their god (10.2.5.). “Don't shoot missionary!” the chief of Fang calls out to Father Trilles “for by killing the animal you would have killed me. The snake is my elangela.” K. De Jong tells how a witch came

out as an owl and injured a child to the point of bleeding. He also tells how a man was chased by two tigers. One of them could have had a leg cut off. A little later a certain Choe Toe-shi with a badly injured hand was found in the neighborhood. Chr. Dedet lets a chief speak in South Gabon whose brother took possession of the body of a gorilla and thus violated a lot of women. Until the gorilla was shot. Which resulted in the death of that brother.

Father Diego tells a similar story. He was attacked by a caiman. Fortunately, he was able to kill the animal. It led to the death of the Indian who entered the caiman.

To dismiss all these testimonies as nonsense is not really obvious. But then the hypothesis remains that some people in their soul depths indeed have something in common with an animal. Not that animals themselves are bad. It's about the creatures that inspire the animals. But a higher level is expected of a human being. If he doesn't have one, if he really stays below expectations and stubbornly doesn't want to elevate himself to a more spiritual level, then his whole further evolution suffers from that. Then, at the dawn of the end of time, his face may have some resemblance to the face of a dog, as Kafka put it.

Jeremiah 2.27 already warned us (10.5.). When the house of Israel says to the tree: "You are my father," And to a stone, "You gave me birth." For they have turned their back to Me, and not their face", then Israel does not worship the God of the Bible, but some spirit of nature present in the tree or the stone. Let us rewrite this text so that it is more in keeping with our samples: "If the house of Israel says to the serpent: "you are my father", or to the crocodile: "you have given birth to us", then Israel does not worship the God of the Bible, but some spirit of nature.

Then the text of *Daniel 7:9/14* becomes comprehensible; "I kept looking until thrones were set up, and the Ancient of Days took His seat; his vesture was like white snow and the hair of His head like pure wool. His throne was ablaze with flames, its wheels were a burning fire. "A river of fire was flowing and coming out from before Him; thousands upon thousands were attending Him, and myriads upon myriads were standing before Him; the court sat, and the books were opened. "Then I kept looking because of the sound of the boastful words which the horn was speaking; I kept looking until the beast was slain, and its body was destroyed and given to the burning fire. "As for the rest of the beasts, their dominion was taken away, but an extension of life was granted to them for an appointed period of time. "I kept looking in the

night visions, and behold, with the clouds of heaven one like a Son of Man was coming, and He came up to the Ancient of Days and was presented before Him. “And to Him was given dominion, glory and a kingdom, that all the peoples, nations and men of every language might serve Him. His dominion is an everlasting dominion which will not pass away; and His kingdom is one which will not be destroyed.”

The prophet Daniel says that the kingdom of God is like a man, just as the kingdoms of this world are like animals. He opposes this with the Son of Man, a figure sent by God who is not an animal. This Son of Man, Jesus, indeed fights with the lower and animal creatures that hold us in their grip. He already did this during his descent to hell, where he subdued the powers to himself. He does this constantly for those who turn to Him in prayer.

Where extra-biblical religions seldom or never provide a definitive solution and fall into a hopeless tragedy, the real tragedy is overcome in Christianity. According to this religion, the Holy Trinity ultimately has the last word and there is nothing really tragic. Kafka also lived in this Messianic hope.

13.2.3. The Eucharist A power event

First of all, let's take a look at the myth. Every archaic culture knows myths. They are seen as an explanation for the whole or for parts of reality. The myth is essentially a story whose theme is the occult life force. “In the beginning” a specific sacred act took place. By repeating that myth, this act, together with the subtle energy it generates, is put on a permanent footing. That is why people from an archaic culture continue to tell their creative myths over and over again, even though all the members of the tribe already know them. Sensitives therefore feel an energy supply when reading, for example, the Biblical Creation Story. This can be expressed in tingling in the hands, in the crown chakra or elsewhere in their body. Clairvoyants tell us that then high, ordering and healing energies, and therefore also beings, are evoked through these words. Something that also applies when saying Trinitarian prayers. As has been said repeatedly: for religious people, words are more than just sounds. They are carriers of energies.

If one brings up a great joy, or a great sorrow again, then one shares in that feeling again. Something similar happens when a myth is revived, but not on the profane, but on the sacred level, with all the energies inherent in it. Van der Leeuw, *Phänomenologie der Religion*¹⁷ (Phenomenology of Religion), gives as an example of the myth, the story of the institution of the Eucharist:

“During the meal Jesus took bread, turned his eyes to his heavenly Father, spoke thanksgiving, blessed the bread, broke it and gave it to his disciples with the words: Take one of these and eat it for all of you, for this is my body, given and broken for you. Then He took the cup of wine mixed with water, raised His eyes to His Heavenly Father, said a prayer of thanks, blessed the wine and gave them to drink with the words: take this cup and drink all of them out of it, for this is my blood - the blood of the new everlasting covenant - which for many is shed for the forgiveness of sins. Every time you do this, do it to remember me”.

Also *Matt. 26;26, Mark. 14:22, Luke 22:19* and *1 Cor. 11: 23f.* mention the institution of the Eucharist. During the mass, the priest reminds us of how Jesus did this during the Last Supper and prescribed it. Thus the Last Supper is presented as a power event with the same life force.

Whoever eats my flesh and drinks my blood has my life force.

Let us remind ourselves of the subtle energy present in stones. Minerals are used in a number of healings. One step higher in evolution we find the plants. Bach-therapy and homeopathy make use of the energies present herein. A more powerful energy can be found in the animals. Those who can use the energy of a snake, e.g. as Twadekili, will achieve remarkable extra-natural healings (10.2.3.). An even stronger energy is found in humans. Many extra-biblical cultures and religions were guilty of human sacrifice. Insiders tell us that even today a lot of people are sacrificed for their life force and this in the context of all kinds of black magic. As the standard of living rises, so does the life force: from stone to plant and animal to man. A step further in the evolution is the godly person Soloviev spoke about (5.1.2.). His energy must largely transcend all previous ones.

One last very big step remains: Christ, the Son of Man as He calls Himself repeatedly. His energy and aura must be overwhelming. It is precisely this world of light, of which Jesus testifies, that descends into the darkness that is the earth. Something of that light was also seen by the three magicians in a mantic way, which guided them to a journey that led them to the nativity scene in Bethlehem (4.1.). “But darkness could not handle the light” and “the world did not recognize Christ”, as John testified at the beginning of his gospel. Christ is sacrificed. His blood is flowing. By his death on the cross, his energy frees us from the hold in which the underground world keeps us. We read the result of this in *John 6:54*. “He who eats My flesh and drinks My blood has eternal life and I will raise him up on the last day.”

After all that has been said about the harmony of the opposites (11) and about the fact that the various extra-biblical gods are stealing life force, Jesus' intention is clear. Whoever eats His flesh and drinks His blood shares in His high Trinitarian life force. This is that famous 'transubstantiation', the transformation of bread and wine into Jesus' flesh and blood. This life force conquers death and leads to a real eternal life, a life without rising and falling, without the harmony of the opposites. Jesus did take flesh and blood, but by virtue of His divine life force He elevates them to a supernatural level. This creates a thoroughly new and stronger life force that saves the biblical world from the grip of unscrupulousness and from the 'sheol' or the underworld. That is why everything becomes 'new'. The whole of creation is undergoing an 'upgrading', a raising of the level. Especially the prayers of the Byzantine liturgy emphasize that from the resurrection onwards the whole of creation: the minerals, the plants, the animals and the people, bathe in a new and powerful light. That it is more than just poetic imagery is what some clairvoyants tell us, who notice that since then man has been given a strongly shining and extremely fine aura.

Paul warns in *1 Cor. 10:20-21*. "I say that the things which the Gentiles sacrifice, they sacrifice to demons and not to God; and I do not want you to become sharers in demons. You cannot drink the cup of the Lord and the cup of demons; you cannot partake of the table of the Lord and the table of demons." In other words, one cannot be at home in good and evil.

The counter model

We find a remarkable judgment of God, as already mentioned (12.2.1.), at St. Paul's, *1 Cor. 11:27/31*. The Apostle goes on to say: "Therefore whoever eats the bread or drinks the cup of the Lord in an unworthy manner, shall be guilty of the body and the blood of the Lord. But a man must examine himself, and in so doing he is to eat of the bread and drink of the cup. For he who eats and drinks, eats and drinks judgment to himself if he does not judge the body rightly. For this reason many among you are weak and sick, and a number sleep. But if we judged ourselves rightly, we would not be judged."

In other words, he who is in a sacrilegious degree of sin will suffer even greater damage when he receives Communion in an unworthy manner. In the end, this has an impact on the biological body: illness, weakening, and even death. Not to mention the occult condemnation of which Paul also speaks. It has already been pointed out (12.2.3.) that dealing with the Holy Spirit requires a certain amount of reservation.

Anyone who violates the inviolable, that which may not be violated but can be violated, can expect to suffer bad consequences, he can expect a punishment. As *Genesis 6:3* says, because of misconduct (flesh), God is no longer responsible for the gift of his spirit. We stand here before the umpteenth application of God's judgment. The structure of creation is such that, if one lacks God's own life force, one gradually weakens.

However, Paul emphasizes the possible instrumental aspects of God's judgment. "As we are judged by the Lord, we are brought up so that we are not condemned with the world. Not every judgment of God leads to a definitive downfall, but there are judgments of God that are "with restrictions". So in the sense of: "Learn from the unpleasant consequences and pay attention to your behavior, so that you, converted, will no longer be able to make any judgments in the future. Jesus' hell is proof of God's unimaginable goodness. He offers His salvation, even to those who refuse. The concept of "God's judgment" shows the great gravity of our behavior, but in no way includes the concept of "God of misfortune", with whom we confuse "the god of the Old Testament".. On the contrary.

The unworthy sharing of Jesus' life force entails dangers. This was illustrated by the story of Sophie (12.2.2.), who began to pray too intensely in a short period of time. Gopi Krishna also told us about the dangers of a meditation that was too sudden and intense (9.3.1.) in which an excess of sacredness put his life in danger. Let us remind ourselves once again that, in addition to his biological body, man has a number of subtle bodies (9.2.2.) that interact causally, from the least material to the most material. Anyone who constantly fails to praise his or her body will make it sick. Anyone who constantly complains fills their own aura with dark thoughts, attracts similar creatures and possibly causes a depression.

Those who act against their conscience make a mistake that is reflected in their subtle body. Those who sin against Jesus' holiness cause damage to an even higher vehicle. But all these bodies know their repercussions in the lower bodies, so that in the end careless or unethical actions lead to an impact in the biological body. The latter body suffers because there is something wrong with the higher vehicles. If only this biological body is healed, then in the depths of the human soul nothing has actually improved, and the healing is not definitive. Healing is definitive when there is a conversion. That is why Jesus repeatedly sees a connection between sickness and sin. That is why He says, after having healed someone, that his sins are forgiven. Jesus removed,

expiated the evil from the subtle body and this led to a healing of the physical body.

Whether the opposite reasoning is also valid remains to be seen. One cannot just conclude from someone's poor state of health that he would not be in order with his conscience or his sacredness. Too many testimonies of works of black magic and demonic and satanic influences that we have mentioned here, and that can also be found elsewhere, teach us that even the righteous must endure much harm. It is also part of one of God's educational tasks: learning to accept and overcome evil.

Dismantling

It is not only an unworthy way of communicating that is destroying this sacrament. Other factors can also play a major role in this. If the priest does the consecration without too much attention, or if his radiance is not good, then there are mantic beings who repeat the words of the consecration, but with opposing intentions. They try to reduce or even destroy the power of the Eucharist, as they try to do with all the sacraments. This is easier if the priest does not know about it at all, is not prepared for it, or, as it is called, does not live "in a state of grace". Sensitive parishioners then begin to feel unwell during such a celebration. They can then literally become breathless and ask for nothing more than to be able to obtain outside in the fresh air immediately. Especially during and immediately after the unworthy consecration, this feeling can become very acute.

D. Fortune, emphasized it already (6.4.): "The average clergyman is not very proficient in the technique of occultism, and therefore he understands little or nothing of his own religious achievements. It remains an open question which influences he takes to the altar and which forces he brings back home in reverse." The fact that the vast majority of priests are involved in a subconscious process, implies a certain tragedy.

13.2.4. The marriage From the origin

The Bible states that sexuality is a divine idea that shapes and organizes actual sexual life. *Genesis 1:27* declares that God created man as his image and likeness, as a man and a woman (9.4.). When man, as a man and woman, represents God's nature, he participates in God's way of being and thereby rises above the inorganic nature, the plants and the animals. That is why sexuality is essentially sacred.

The Bible *Tob. 6:18* writes that God intervenes in the marriage of Sarah and Tobias (9.4.). An angel of God tells them: “Ask the Lord of heaven to give you His grace and His protection. Have no fear, Tobias. Sarah was destined for you from the beginning. So the angel Raphael.” The term “from the origin” is also translated by “from eternity”. The 'origin' which is 'eternity' lies in God himself. This shows that, from a biblical point of view, a matter such as marriage is not understood as something profane, as a purely secular or earthly matter.

Paul Tournier writes in *Bible et médecine*¹⁸ (Bible and medicine), that the intimate sexual relationship between man and woman in marriage is a model for the bond between Jesus and the faithful. This explains why mystics who want to describe their deep experiences in the field of faith used a term like “mystical marriage to Jesus Christ”. A number of people with a disdainful prejudice about sex find such a word rather shocking or ridiculous.

Also in biblical religions people believe that they meet each other again after death. In India, for example, the widows were ritually burnt along with their husband's corpse. It was thought that the man also lived on in the other world of the life force of his wife.

D. Fortune, *The esoteric philosophy of love and marriage*, (9.2.2.) mentions that a marriage, in which all the subtle bodies of both partners are in agreement with each other, is only achieved after the partners have been together for several lives. If one is at that high spiritual level, then one believes there is little reason to reincarnate. In her book *Occultism*, (6.2.2.) Fortune writes that married people who love each other a lot, build a 'spiritual' bond, a kind of marriage aura and that it can gradually become very strong. However, this bond is destroyed by adultery, and must then be rebuilt, showing that sexual intercourse is much more than a mere profane affair. The fact that such a physical union has an effect in the subtle body is also written in *Psychische zelfverdediging*¹⁹ (Psychic self-defense): “At the moment of sexual union, a psychic whirlpool is formed, which resembles a waterspout, a funnel-shaped rotating swirl, which rises sky-high and reaches into the other world. Because not only our material body but also the thinner vehicles are involved, the vortex successively reaches the thinner areas. In any case, at the current level of human development, the physical, the ethereal and the astral bodies are usually involved. When a soul from the astral region is ready for incarnation, it can be drawn into the vortex and thus reach the atmosphere of its future parents. Then such a shadow animates the fertilized egg.” This

theme of 'fertilization' has already been mentioned during the discussion of baptism.

The aura lights up

Leadbeater, *De wetenschap der sacramenten*²⁰ (The Science of the Sacraments), gives a brief account of what then appears subtle at the moment when the sacrament of marriage is administered. He wrote, "When the groom declares his fidelity to his marriage, his entire aura begins to light up and expands until she fully embraces his bride. And when it was her turn, she embraced him in the same way. These two strongly expanded auras continue to penetrate each other and, of course, have a very powerful effect on each other. In this magic double sphere comes the sacred ring, which immediately makes both auras shine brightly and raises their vibrations to such a high level that they become much more sensitive than they usually are. As this state of expulsion of consciousness and great receptivity continues, the priest pronounces the marriage formula, and with these words, a stream of light descends through him to the unified auras, which makes them one for a time. Leadbeater concludes that such a close and strong bond is not broken at death, but that this mutual love continues even after the material body has been discarded.

To this can be added that even mutual hatred does not disappear after death. Both love and hatred mean that people are together with their thoughts and form an occult bond. Two people who hate each other through and through, see this hatred strengthened after their death, because the power of thought is not hindered by the material and can then indulge themselves much more intensely. They are where their 'heart' is (7.1.2.). If they reincarnate again, they are pulled together like two magnets, where they can live on in their hatred. Unless they 'repent' and change their attitude towards each other.

If two people have chosen for each other, the church can confirm this sacramentally. In archaic cultures, people go to a clairvoyant beforehand to check whether marriage has a chance of success and whether the people also fit together in a subtle way. If necessary, a ritual will be held in advance that will lead to a better understanding and a strong occult bond between the two lovers. Such practices are virtually non-existent in our culture.

So much for these reflections on some of the sacraments.

13.3. Fighting evil.

13.3.1. Prayer

God as the source of all life

A way of thinking that doesn't pray is bound to lead to serious error. When one prays, one prays first and foremost with one's own subtle side to God as the source of all life. This contact is not so much cerebral, but vital, which is why one draws life force from God. It is not the material sound of the words that makes liturgy, but the subtle content, which they call up in a subtle way.

All religions place prayer at the heart of their work. "Ouk estin ouden euchès dunatoteron, ouden ison", "nothing is more powerful than praying, nothing is like it," said the Eastern Church Father John Chrusostomos (344/407). F. Heiler, *Das Gebet*²¹ (The prayer), mentions the saying of Chrusostomos. Note the term 'dunatoteron' which includes the term 'dunamis', 'life force'. It is a force that saves.

Gerda Walther, *Phänomenologie der Mystik*²² (Phenomenology of mysticism), testifies: "Imprisoned in the Gestapo prison in the Wittelsbacher Palais in Munich, I suddenly felt an inner spiritual light on Sunday, June 1, 1941, in the late morning, it may have been between 10 and 11 o'clock, which gave me much strength and confidence. It obviously came from my friend Mrs. A. v. H. After my release I asked her whether she had thought of me at that time, and she admitted with astonishment that she had prayed for me at that very moment in the service! This event 'shows' the power of a prayer and how much it can mean for the one for whom it is intended, at least as long as it is an inspired prayer, said by a believer." Trinitarian prayer is the combination of a new healing capacity that has a saving effect on both soul and body.

It is precisely because of the dynamic character of the (begging) praying that black-magic people also start to pray. This taught us, among other things, the prayer of Fang (3.3.3.). When one thinks of the real situation of the whole animistic system, with its demonic and from the Biblical point of view, especially its satanic structure, it is not surprising that Jesus says that one should always pray and should never stop. But one does not have to wait for a problem to arise. One can protect oneself against the exhaustion of life force by means of prayers. Also the psalms, which Jesus himself regularly prayed, are very suitable for this. A prayer of a conscientious person is never lost. Even if the concrete goal is not or not immediately achieved, energies are mobilized that gradually develop. Those who pray for health, and yet die, have appropriated an entirely different and more favorable fate in the other world than without these prayers.

In *Luke 18:1f.* we read how Jesus, with a parable, illustrates to us the necessity of persevering prayer. a judge who did not fear God and had no consideration for anyone. In this city there was also a widow. She went to see him and said: "Give me righteousness to my opponents". The judge refused for a long time. Then he said to himself: "Although I don't know God and have no consideration for my fellow man, this widow continues to bother me. I will give her the right so that she doesn't come endlessly and break my head.". The Lord said, "If even this cynical judge gives the widow justice, how much more will God then allow justice to be done to those who call upon Him all day? I tell you that He will give them immediate justice. But will the Son of Man, when he returns, still find faith on earth?"

A conscientious prayer

This prayer is addressed to Jesus, Mary, the saints or directly to the Holy Trinity. Concentrated prayer attracts high energies. Those who are scattered in this way, reduce the effect of a prayer. It is not about the material sound of the words but about the power of thought and the subtle effect.

Someone who has no power over what he thinks, makes his prayer less powerful. If one is constantly distracted, one can possibly start the prayer again. It is also possible to write off a prayer slowly, or to sing it. One can also say or sing it in a group. Then one strengthens each other. Sensitives feel that while praying their crown chakra opens up, almost as if someone gently caresses their hair. Calirvoyants see shining energies coming up around the main aura and gradually penetrating it.

It is obvious that if the Holy Trinity has to hear a prayer, this prayer has to be said by a conscientious person. Even though this conscientiousness is never perfect, what God knows very well. Nevertheless, the honest will to realize the ten commandments is a necessity. And even if one is in order with the Decalogue, one can only ask what is responsible in conscience.

Intrusion

When praying, the problem is presented in concrete terms. Because to pray is to have thoughts, to cherish them, to visualize them, to express them. And thus create thought forms. In this way, what is asked for is exposed to God's helpers, the beings who are going to take care of it.

Fr. Heiler speaks of "those who are in the Prayer of the Lord", "the higher beings who are called upon in prayer".

Those who pray as the Bible shows us, turn to the Trinity, to Mary or to the saints. But that's not all. He who prays with all his conscience, with his mind and will, puts something of his own life force into it. This power “condenses” into a new “center”, a small creature that grows and can be perceived by the clairvoyants. This creature remains bound with an umbilical cord to the one who prays. After Fortune's story about the creation of his vengeful demon (7.4.1.), it is not so difficult to understand.

Fortune focused a lot of her life force on a thought of revenge, which led to the creation of her demon. Whoever prays does something similar: he or she now directs all life force not to revenge, but to much higher thoughts. Which in the subtle dust creates a kind of nature spirit with a specific healing purpose.

Such beings do not possess a human consciousness, but only a previously reduced and limited consciousness, which is focused on the desired goal. They are only trying to accomplish the task for which they were created.

In the case of Fortune, the goal was revenge. The larvae of which Marguerite Gillot was the victim (7.5.4.) were ordered to kill her. Because Gillot became stronger than her attackers because of her Trinitarian prayer, she remained in control of them. The larvae still carried out their mission with the first weaker creature in her neighborhood: a newborn baby. Alexandra David-Neel focused her life force on creating a monk (7.2.4.). However, he slipped out of her control and got a lot of demonic traits, so she decided to take him back in and destroy him.

Mrs. David-Neel finds herself with her religion in the extra-natural level where all kinds of bad influences are imposed. Hence the gradual change in behavior and the demonic traits of her creation. If this is practiced in a group, then much more powerful nature spirits can emerge. Moreover, they can give themselves the subtle appearance of a deity to impress certain seers who do not see any deeper and are misled as to the true nature of such creations. This is how some low gods 'emerge' in a number of archaic religions. These gods can then be worshipped by the entire tribe, something that constantly strengthens the subtle life force of such beings through the many sacrifices and prayers. Jean-Marques Rivière has already warned us about this (11.3.1.).

The Holy Trinity saves.

However, anyone who prays to the Holy Trinity does not run that risk, or does so much less so. Then the artificial creature is strengthened and guided

by Trinitarian beings and their energies, so that a much higher and more powerful energetic level is reached. They see what is requested and take care of it. Then one can ask the Trinity to intervene directly. Why directly? Precisely to avoid all possible extra-natural, demonic or satanic influences. Clairvoyants notice that, while praying, evil beings try to penetrate. They want to nip prayer in the bud with a 'atè', as the ancient Greeks called an intervention to destroy the power of prayer.

The Bible, *2 Thes. 2:4*, speaks of “who opposes and exalts himself above every so-called god or object of worship, so that he takes his seat in the temple of God, displaying himself as being God”. In other words, the Bible states that accomplices of evil can go so far as to establish themselves in God's sanctuary in such a way that God's influences and promptings reach us through these accomplices and are therefore immediately corrupted. Here we find an application of the well-known “harmony of the opposites”, but in a very serious degree.

The opponent and his kindred spirits pray subliminally, unconsciously and subconsciously, but in a satanic sense. They want prayer to reach the opposite of what the person who prays has in mind. That is why it is advisable to always end a biblical prayer with the term 'Heavenly Father'. So one asks the Father to supervise the prayer and not to allow undesirable beings to intervene. In their attempts to get it finished, these beings have to repeat this frequently.

This is why prayer penetrates so deeply into their soul that they are in the power of the Holy Trinity, and then the process of dismantling can be reversed. These hostile creatures have learned it by heart in such a way that it starts to have a suggestive effect, so that a number of them fall into the grip of that high energy. Then they become aware that this energy is of a much higher level than what they have experienced until now. Some of them feel pretty good about it and see themselves relieved of all the misfortunes of the satanic system. Then a kind of conversion process can take place. Some of them reacted with surprise and hostility, then they feel carried away and finally even converted. That is why the repeated Trinitarian prayer is so powerful. And in the end, when one begins to pray, many of these beings will eventually just join in the prayers. The more one participates in a prayer, the more powerful the prayers one says, and the greater the effect of such a prayer. Those who pray, have their helpers immediately. It can be compared to the helpers that the black magician has subjected himself to. But now for the better. In this way a lot of beings repent.

However, if they continue to resist, they will have to answer for this in their final judgment. This has a greater effect on them than on many people because such beings are not situated in time and place. That's why those Greek and Eastern liturgies always think of the last days and express the last judgment repeatedly in their prayers. This confuses the creatures who want to destroy the power of prayer. It makes them alert and brings some of them to reflection. This is why in the Gospel some possessed people ask Jesus if the Last Judgment is already there. That would mean the end of their exercise of power and that is what they fear. Only the most cynical among them will not be influenced by this. They are not and never can be found for conversion. Sometimes they give up their attempts to undermine someone's powerful Trinitarian prayer. Then they prefer to look for a less strong victim with whom they achieve faster results. So much for this mantic and magical vision of prayer.

The life force flow

In India the term kundalini (9.3.1.) has been used for centuries. It is presented as a kind of subtle snake, at the bottom of the human spine. If one meditates as one does in India, the snake begins to rise and follows the spine to above the head. The so-called chakras, or vertebral canals, are part of this. Anyone who watches closely in a clairvoyant manner will recognize the flow of occult life force. Since the Incarnation of Jesus, this power - called "Holy Spirit" in the Bible - comes directly from the Holy Trinity through Jesus' mother, Mary, into our deep soul. This may surprise us at first sight. Nevertheless, Mary, as a very high goddess and medial figure par excellence, is the link between this world and the supernatural level. She lived everyone's life, but as the mother of Jesus, she also carried divine life and brought it into this world. When the missionaries said this to the primitives, they immediately understood that Mary must be a goddess of the highest rank who incarnated on earth to carry the highest life in her. As a medial figure, she is rightly called the mediatrix of all graces.

A prayer of love

We find ourselves with a clairvoyant. In front of her are two people, a man and a woman. The woman comes to complain about her need: "My husband here is a construction worker. He is a real careless, a daredevil. He breaks things and falls often. He intervenes in an unfortunate way. For the comrades, he is a burden. I ask him to be careful every day. But, yes, he comes home and it's the same again. What should we do? My parents said, "Leave him!". I don't know what to do anymore.

The clairvoyant: "Do you still love him?"

The woman: "Yes, I certainly love him, still. But I am desperate.

The clairvoyant: "Are you a believer?"

She and he: "Yes".

The clairvoyant looks at the woman, to touch her kundalini. the woman is lucky: she is 'gifted'. The clairvoyant sees the current of the woman's Kundalini rising from the fire of the earth and through her coccyx. Almost without stain. The clairvoyant writes a prayer on a beautiful sheet of paper. The woman, on the recommendation of the clairvoyant, holds her left hand above the prayer.

The clairvoyant: "Try to have contact with the Holy Trinity. Pretend that you coincide with Him. Look at the problem with His gaze.

Pretend you have already been helped by the Holy Trinity. Then look at what your husband's chakras look like. The woman is concentrating. After a while: "I see the energy flow".

The clairvoyant asks, "What color?"

"Black".

The clairvoyant: "This is the sign of his profound lack of energy, his source of happiness. With this kind of kundalini, he just can't have any luck. For example, he can show uncontrolled behavior. Now pray quietly to the Holy Trinity. That the problem will be tackled radically. Pray slowly. With absolute certainty. Now ask that your husband's kundalini be repaired.

The woman concentrates again and takes her time. She's not used to that kind of thing. She does believe, even practices. But no one has ever taught her how to pray magically. After a while she says: "His kundalini is now green, shining and with circles around it". She looks at the clairvoyant to find out what she thinks of that.

The clairvoyant: "You have saved him for the time being. You saved him for now. Now look where your husband got that stream from."

The woman is concentrating again. After a while she says: "From the earth, it comes very deep from the earth. I see in the center of the earth a great fire. A white stream rises from there and climbs higher up through my tailbone in me."

The clairvoyant: "That's right. And now consider where the power comes from to your husband". Once again, the woman concentrates and says, "It comes from me!". She is surprised because she expected it to come from the earth just as it did to her.

The clairvoyant: “Indeed, when two people are united by true love, the man's kundalini comes from the earth as well, but through the woman. Now hold the chakra of your left hand well on the prayer. Say briefly, inwardly, your prayer, for example, “Save us, Father”. And now visualize what your husband will look like in a year's time”.

The woman is concentrating. Then she says: “His kundalini looks black!”.
The clairvoyant said: “What do you think of that?”.

The woman prays again, moaning. And concentrates. Suddenly, she said in amazement: “I have to check daily what my husband's kundalini looks like. That's what I'm told. Is that right?”.

The clairvoyant: “Yes, that's right. If you don't trust this inspiration, you take up the prayer again, and pretend to look at the matter with the eyes of the Holy Trinity. So the first thing you do when he comes home is to check his chakras. When he comes home from work the chakras are mostly black. Our world lives in a kind of darkness. So don't be surprised if your husband comes from work with a black aura. So every day you concentrate, you learn it quickly. And pray. Do it discreetly. If you are alone at home, it will be more difficult for you to ‘see’ than here with me. But keep your courage.”

A practical model

One thinks in a very focused way about the fact, the (+) problem for which a solution is requested. Then one invokes the Holy Trinity and says: “Father, Son, Holy Spirit, Holy Trinity, Father. (+) Interferes directly with Your life force which is Trinitarian, which is based on the Ten Commandments, which believes in the history of salvation. It teaches us that we die and rise with Jesus.

We ask You that your mother Mary and the Holy Spirit protect us. We are overshadowed with Your mother, Mary, by the Holy Spirit. He makes us partakers of Your understanding of all that was, what is, and what will be. You are in control of all that is immaterial, fine and coarse. So intervene in such a way that the problem (+) is solved by You - and only by You. Therefore, in the absolute certainty that we have already been heard in Your Spirit, we owe You eternal thanks. Father”.

This formula is overloaded. Because it reveals the structure of magically active prayer. It is possible to simplify the wording with the same axiomatic as in the above formula, without violating the structure of prayer: “Father, Son, Holy Spirit, Holy Trinity, Father, save us” is a simpler wording. Or: “Holy

Trinity, save”, or “Your direct intervention, Holy Trinity, for which I am eternally grateful”.

One sees in the prayer the repeated mentioning of the names, especially those of the first person, the Father. Thorough occult experience proves that the Father is the person who controls the holy and the occult with the Son and the Spirit, but still acts as a leading figure within and outside the Holy Trinity.

The '+' in the model above recalls the crucifixion of Jesus. We visualize ourselves in our thoughts that we are at the foot of His cross and that we think sharply about the problem we are facing. Without clarity about the given and the requested, the prayer, seen from the occult point of view, floats somewhat in a vacuum. By concentrating on what is requested, one evokes both the data and all possible creatures that are connected with what is requested. And this in front of God's judge's chair. By naming the Holy Trinity by its name, one brings it to givenness. In her presence the requested is exposed. Once one is ready, one can usher in the begging and ask for direct intervention. This can, as said, neutralize demonic or satanic beings and activate the required Trinitarian beings. The role of the Trinitarian beings is explained, among other things, in the following prayer, in which health problems are central.

“Saint Trinity, your presence in all creation - summarized in the Last Supper by which You give us your Divine life force - makes that the liberating and healing power of Jesus, as the gospels show us, is directly accessible to our health problems when we pray. That is why we repeat the prayers so that it is not You, Father, Son, Holy Spirit, who are persuaded - You know everything after all - but rather the good beings whom You involve in the liberation and healing and who need my repeated prayers. Through my prayer to you, the Holy Trinity, they understand what they are to do. I am already expressing my great gratitude, for I know that this prayer will be heard anyway.”

Of course, a prayer for healing does not replace a medical treatment, but adds an extra energy to it. Anyone who ignores the progress of medical science is playing with fire. A psychic healer works with science but does not undermine it. The whole chapter on the harmony of the opposites (11) made it clear to us that a lot in creation has been touched by evil and that therefore and repeatedly a blessing or thanksgiving is needed, before we can be reliable. The Bible, *1 Timothy 4:4*, also expresses this thought: “For everything created by God is good, and nothing is to be rejected if it is received with gratitude; for

it is sanctified by means of the word of God and prayer”.. Teach us, Father, Son, Holy Spirit, that thanksgiving is a daily duty.

Those who believe but do not pray lack the much-needed protection of the supernatural life force. The same can be said of those who do not pray directly to the Father or to the Holy Trinity. The life force evoked remains extra-natural and is usually insufficient to cope with many double-hearted beings. In essence, the called life force then remains pre-Christian. Only a Trinitarian prayer, a prayer addressed to the Heavenly Father or to the Holy Trinity, gives us access to that high energy that transcends the natural and the extra-natural level.

Imagine a favorable outcome.

It is always requested that there be a favorable outcome. We want to make this clear to God's helpers. But also with our own imagination we can use our energies in a very constructive way. J.Grant²³ relates that when she was sixteen years old, she tore the tendons from her left foot. After sixteen weeks of forced rest, she wanted to teach herself to play golf by practicing what she called her “supra-physical” or her subtle body. With Fortune we have already spoken of this body as “the individuality” (5.2.2.). Grant writes, “For two months, I imagined myself practicing diligent golf, both in a waking state and during my sleep. This means that also her unconscious, her deeper soul was practicing. When local championships were held shortly afterwards, she even won the competition. She is proud to say that her father kept a newspaper clipping for years, saying she won five medals at the Hampshire County Championship.

She continues: “This is one of the reasons why I know that it is extremely important to imagine the subtle body as perfectly healthy, even when the biological body is sick or injured”. That's why she doesn't like to think of “my illness, my arthritis, my rheumatism” or ‘my’ anything. One can emphasize this 'own' so intensely that it unconsciously affects not only the personality but also the individuality, not only the biological body, but also the deeper, more subtle body. In the light of human evolution, which goes far beyond a single incarnation, a sick, subtle body has much greater and nastier consequences. She states that a healthy, fine-material body has a beneficial effect on the biological.

She also says that this subtle body can also receive an energy boost from someone else. She speaks of “the basic principle behind many types of subtle healing”. This energy burst can consist, for example, of the laying on of hands

by a third party. Then the one who lays on his hands gives his own subtle energy. When he prays, a much more powerful and higher energy is received and transmitted. And to the extent that he who receives the energy, also prays with him, this has a strengthening effect. Both then open themselves up to the healing effect of subtle helpers. And it is immediately clear in a Christian context that a prayer to the Holy Trinity calls upon God's helpers. They are not subject to the vicissitudes of the “harmony of the opposites”, nor to a dubious ethics.

No ongoing discussions

In his book, Ch. Baudouin, *Psychologie et pratique de l'autosuggestion*²⁴ (Psychology and practice of autosuggestion), tells the story of an elderly lady who suffered from an aggressive throat cancer. Her doctor gave her three months to live but he didn't tell her. After a few weeks, however, the cancerous tumor appeared to have shrunk sharply. When the doctor was surprised about this, she told him that she was using a religious method, “a mental treatment”. The doctor had few illusions about this, but because he saw that the woman was doing well, he encouraged her to continue with it. A while later, however, she became sicker. The reason given by the woman for this was that she had been placed in a different institution and that people in her new home were constantly mocking her for her religious method of healing. Ongoing discussions on this subject undermined her faith. The doctor therefore strongly advised her to involve another institution and not to talk to anyone there about the religious healing she was applying for herself. As a result, her self-confidence and faith in her method grew again, after which she finally healed.

As Baudouin points out, such testimony underlines the importance of belief and it is not always wise to undermine this. In fact, he argues that it would be preferable not to discuss this with people who are unfamiliar with or even hostile to such practices. He concludes that it is better not to discuss it at all.

Baudouin, as a suggestion theorist, also constantly emphasizes the fostering of positive thoughts, even - and this is surprising - when they go against the direct data. For example, where the conscious part in us feels pain somewhere, he argues in favor of deceiving the unconscious and subconscious part in ourselves and “telling” that one does not feel pain and that the body will strive to have all body processes run in an excellent manner. Baudouin emphasizes once again the great power of our unconscious and subconscious

tendencies, but also the difficulty to reach these unconscious layers in man and to use them for his own benefit.

Reading his book, it seems that the conscious part in us, like a detective, looks at and spies on this other 'me' in its functioning, to strike at the right time and to force it to adopt a positive attitude. This auspicious moment, for example, is just before falling asleep. The thoughts, images and especially the feelings with which man falls asleep in a contemplative way, are taken over by the unconscious and work quite intensely. This was illustrated, among other things, in a negative way by the story of Dion Fortune, in which she came to the creation of a revenge demon (7.4.1.). Baudouin gives the positive applications: despite the pain I feel in some part of my body, I imagine myself as I fall asleep with that part of my body, but in perfect health. This is not via a convulsive attention that prevents falling asleep, but a dreamy and quiet contemplation with this image. The unconscious and more primitive part of man understands the language of images much better than the language of rather abstract expressions - something that appeared much later in the long biological and atavistic evolution - grabs this message and tries to realize it.

Magically, man acts on the biological body through his imagination. Here he works with his own soul forces. These individual energies can be strengthened by others, for example by laying on of hands, of course always under the right conditions and by authorized persons. However, the testimony of the lady with throat cancer is even more important: through her prayer she not only appeals to her own powers, but also to those of a gifted fellow human being, but, as mentioned above, to supernatural, Trinitarian powers and energies. When she falls asleep, for example, she can form a thought of her throat, but in a healthy condition, surrounded by an intense and radiant supernatural light.

A prayer adapted to one's own needs

The practical model of prayer given above in the text can be adapted to one's own needs, for example by adding a sentence from the Bible. If words are carriers of energies, and if the Bible is bursting with supernatural life force, this applies all the more to phrases taken from it. Thus *Jeremiah 30:17* mentions the following statement of Yahweh: "For I will restore you to health and I will heal you of your wounds,' declares the Lord". Or still: *Sirah 38:8* says: "The works of the Lord never come to an end, and from Him healing comes over the earth". Anyone who searches the Bible for a moment will find many similar examples. Such a quotation can then, for example, be incorporated into a prayer such as: "Father, Son, Holy Spirit, Holy Trinity,

Father, You who say that your works never end and that healing over the earth springs from You, (+) therefore intervene directly with Your Trinitarian life force for the healing of ...". Through the coherence of the inserted sentence with the whole Bible, this increases the life force, the "holiness" of the prayer so composed.

The introduction of such sentences also allows us to alternate prayer formulas, something that forces the demonic or satanic creatures who want to destroy a prayer formula, time and again, to make new efforts.

Let us give a few more examples. In *Matthew 24:43* we read: "If the Lord of the house had known what part of the night the thief would come, he would have been awake and would have prevented his house from being broken into". Such a text can, for example, be incorporated into a prayer that protects against theft. In this way one can think of applications in various areas of life. However, anyone who continues to claim that it is naive to assume a connection between a prayer and, in this case, the prevention of a theft, may think this from a nominalist point of view.

Magical formulas - and similar prayers also enter that magical field - are aimed at a subtle measurement of force. Before a potential thief can actually commit a theft, he must first decide. Prayer can cause him to abandon this decision. A prayer will never be able to stop a bullet, but it will be able to influence the person who is considering using a firearm. Also, to stick to the given example, a prayer, and any subtle energy invested, can make the one who fires, shoot next to the target. It is then that Julia Pancrazi worked for hours to create a fetish (7.5.1.) to protect her family during the war. Thus a magician once protected someone who had to fight, with the words: "And if they ever shoot at you, they won't hit you".

That is why an archaic man prays to his ghost that his arrows will not go against the goal but will hit the target animal, so that he will find enough food. That is why he portrays this in a dramatic way in advance in a kind of theatre play. He activates through his prayer as well as through his 'play' those energies that should lead to a successful hunt. His 'game' is therefore religion. Here we refer for example to L. Frobenius who described how natives wanted to shoot an antelope and first depicted this dramatically, or to J. Moreno who told how a pomo-Indian healed through the wizard's play, after the Indian had seen a turkey cockerel for the first time and had literally frightened himself half to death (4.3.1.).

Let's remember the clairvoyant who worked many hours on the skin cream with Trinitarian prayers so that the victim of an occult attack would survive (7.5.3.). Whoever continues to approach reality exclusively profane and denies all the subtle forces in it, of course denies himself any insight into this magical way of working. As Sterley said, the axioms of such a person surround him like a shield so that he only perceives what his axioms allow him of "everything that is".

A prayer before dinner

Other biblical texts can also be incorporated into the prayer model given above. For example, the prayer for a meal can be supplemented with *John 21:1/14*, which deals with the miraculous catch of fish. Let's summarize. After Jesus was resurrected, he appeared a number of times, among others to some of his disciples at the lake of Tiberias. They had gone fishing but had not caught anything, so Jesus called on them from the shore to throw out their nets again, on the right side of the boat. They caught so much fish that they feared their nets would tear. Only then did they see that it was Jesus who had called them out. This was the third time He had revealed Himself to His disciples since His resurrection. Back on land they put on a fire and prepared the fish. Then Jesus took the bread and gave it to them, as well as the fish. With this story Jesus shows that after His resurrection He still actively intervenes on earth and grants a number of favors. One can add the sentence " Jesus took the bread and gave it to them, as well as the fish " to the prayer for dinner from this Bible text. This sentence then immediately refers to the whole Bible story and to the Trinitarian energies present in it.

Eliade stated that the traditional man in solving a practical problem was situated back in the mythical origin of creation and from there tried to recreate the world (5.1.2.). Nothing prevents us, in a magical form of prayer, to keep in mind the totality of the successful creation, together with the powerlessness of all evil beings since the beginning of time and for all eternity. "I also say to you that you are Peter, and upon this rock I will build My church; and the gates of Hades will not overpower i," says Jesus in *Matthew 16:18*, which clearly shows the ultimate powerlessness of evil. These creatures fear their judgment, which is not only at the end of time, but also constantly throughout history. A prayer against evil becomes more powerful when this judgment is mentioned. Let us illustrate this by adding to the prayer given above: "Father, Son, Holy Spirit, Holy Trinity, Father, You who say that your works never end and that healing over the earth springs from You, (+) therefore intervene directly with Your Trinitarian life force for the healing of And explain to

the evil creatures who are complicit in this, that their final judgment will reflect their evil deeds.”

Prayer variants

According to one's own insights and intuitions one can come up with a lot of prayer variants by incorporating biblical texts in it that are in line with one's own insights and needs.

When dealing with serious life problems, *Matthew 16:24/26* can be incorporated into prayer: Then Jesus said to his disciples: “If anyone wishes to come after Me, he must deny himself, and take up his cross and follow Me. “For whoever wishes to save his life will lose it; but whoever loses his life for My sake will find it. “For what will it profit a man if he gains the whole world and forfeits his soul? Or what will a man give in exchange for his soul?”

Let us also remember *Luke 11:9-10*, when Jesus says: “ask, and it will be given to you; seek, and you will find (here, for example, the right food and drink).; knock, and it will be opened to you. For everyone who asks, receives; and he who seeks, finds; and to him who knocks, it will be opened.”. “I am where my heart is,” said Thomas à Kempis (7.1.2.). As we pray, we could think with our hearts of the glorified Christ on Mount Tabor (1.4.2.), or of the crucified Christ just before the moment of his death. And thus identify ourselves with Jesus. The prophet Isaiah (*Isaiah 53:1/12*) and also John (*John 1:29*) describe Jesus as the suffering servant (12.2.3) who absorbs evil and destroys it completely. Sensitives and clairvoyants tell us that such thoughts have a particularly reinforcing effect on the power of our prayers.

Axiomatic Prayers

The prayers of the Byzantine liturgy first express the very high value of a salvific fact - Jesus' birth, crucifixion, resurrection and ascension for example - and then immediately mention the consent to that value. This is referred to as “axiomatic prayer”. ‘Axiom’, in ancient Greek, means “everything so valuable that it provokes consent”. Kilian Kirchoff, *Osterjubiläum der Ostkirche*²⁵ (Easter Jubilee of the Eastern Church), gives some examples.

“Since Your Son has conquered death (premise, value), He, Mary, all of them immaculate, has now given birth to the life that “lasts for centuries” (second part of the value). He is therefore the God who alone is praised and above all glorified (consent)”.

Or: "Greetings, Thou, Mary, seal of the prophets, Thou, message of the apostles, of the proclaimers of God.

For you have for us, in an incomprehensible and inexplicable way, God, the true being - brought into the world like an ordinary mortal in "the flesh". It is thanks to Him that we regained the 'old' nobility desired by God, and may enjoy the joy of paradise. That is why we praise You who give us such glory, in hymns, You, the benevolent mediatrix, You, the all-embracing saint. For we are so rich to have a mediatrix of eternal life, for Your Son grants great mercy".

The structure of the kundalini

Jesus prayed a lot and all the time. He lived one with His Heavenly Father and from that unity He performed "the works". John, uses the term "the works" when he talks about the healings, the incantations and the counsels of Jesus. Jesus stood for data: the diseases and possessions. Now one speaks of psychopathologies. And He wanted a solution for this, in unity with His Father. The data, in their imperfection, shows us once again that the animistic system has serious shortcomings. Jesus and His Father reveal - apocalypse - and expose these data. This has been the case throughout sacred history. Those who pray share in God's high life force. Then God changes the structure of the kundalini. This is only possible if the praying person learns to control the wild energies that are present in the kundalini flow. We have already spoken of acceptance, purification and exaltation at a higher level. The meaning of the Ten Commandments is there. Immediately one sees the difference with for example yoga. The practitioner of yoga also intervenes in the kundalini flow, but in a much more direct and dangerous way.

The "Our Father"

If the Decalogue was mainly a listening to the voice of conscience, the "Our Father" is a direct supplication. Here is the somewhat clarified text.

"Our Father, Who art in heaven, Hallowed be Thy Name. Thy Kingdom come. Thy Will be done, on earth as it is in Heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil. Amen."

Let's be careful at the address: "Our Father". *John 2:12* says that sins are forgiven through the power of His name. This is one - and a biblical - application of dynamism or belief in power.

To call someone - to name him - or certainly to speak to him, is the one who is called, named, addressed, made present, summoned, and this to achieve a given. Indeed, by coming into the presence of God, one comes into contact with this vital force. This is precisely the power of prayer.

Christian idealism

'Idealism' here means "to put first the fact that everything that exists in fact already exists in God's Spirit". Think of Plato's theory of ideas (5.1.2.). Albinos of Smurna identified these ideas with the thoughts of God.

Those who want to be one with our Father in heaven first of all noticed the fact that in the interiority or Spirit of our Heavenly Father everything exists beforehand. This is necessary if we are to come with Him to the same view of the given, the requested and the solution. It is that which is meant, among other things, by "Thy Will be done, on earth as it is in Heaven". And that is "in heaven", in the Holy Trinity itself. For the Son and the Spirit share that thought. In this way, everything that shows, comes from what is not shown". *La bible de Jérusalem* (The Bible of Jerusalem) comments: "Before things are created, they exist in the Holy Trinity, from whom everything comes". Penetrating the invisible and the axioms that correctly represent the invisible is referred to as 'faith'. A belief that Biblically speaking is a kind of 'seeing' of what 'is'.

Vladimir Soloviev, *La justification du bien*²⁶ (The justification of the good), develops a theory of evolution based on this reality. He says that the stone, the plant, the animal, the man and Jesus as Messiah of all eternity exist as pre-constitutive, pre-existing ideas in God's spirit. The actual evolution gradually unfolds those ideas. But in such a way that the inorganic, vegetable, animal and human kingdom ends up in the kingdom of God, in the "Thy Kingdom come". Christianity, if properly understood, lives in such a perspective.

Let us take a moment to reflect on the idea of 'philosophising Christianity'. E. Bréhier (1876/1952), *Histoire de la philosophie* (History of philosophy), says that Christianity is an "annoying mental revolution", but that it cannot cope with "real philosophy". Through this bipartisan pronouncement one can feel the passage of modern rationalism, which thinks mainly profane. Cl. Tresmontant (1925/ 1997), *La naissance de la philosophie chrétienne*²⁷ (The birth of Christian philosophy), claims against Bréhier that the Bible, although not a book of rhetoric, professional science, philosophy or theology, contains a covered or a somewhat explicit ontology. From the Jahwist text (-900/-800)

up to and including the first Vatican Council (1870), one coherent set of doctrines is at work, including themes such as wholeness, unity and multiplicity, the Godhead and creation, sacred and profane time, hylic pluralism, freedom of will and action, spirits and many other philosophical subjects. All this has a sometimes very precisely defined purpose.

A direct and individual contact

In *Matt. 26:41* Jesus says: “Keep watching and praying that you may not enter into temptation; the spirit is willing, but the flesh is weak.” When one prays one gets a direct and individual contact - which is the purpose of Christianity - with the Holy Trinity, which at that moment pours out its Spirit on the one who prays, on his situation and on the problem presented to the Holy Trinity. The one who prays thus surpasses his weakness and becomes 'strong'. All this does not prevent Paul from highlighting our weakness in *Romans 8:26*: “In the same way the Spirit also helps our weakness; for we do not know how to pray as we should, but the Spirit Himself intercedes for us with groanings too deep for words”. And hardly anyone, not even Christians, will contradict this. The causes are many, individual and collective. We don't even think about it, except for a few. The Pentecost event in Jerusalem has been going on for centuries, and the arrival of the Son of Man at the end of time hardly seems to touch us in our daily lives.

Scripture and the Christian tradition have always emphasized that the time between Pentecost and the coming of the Son of Man is far from simple. And the ‘Our Father’, the prayer that Christ left us, expresses it clearly. The name, the important role, of the Father is sanctified only by a minority of people. His will is only done in part on earth and in heaven. The reason: His kingdom barely begins; it is actually yet to come. “Thy Kingdom come” we say with Christ. For the kingdom is not yet there. The earthly atmosphere stifles somewhat the intimate contact with the Holy Trinity and makes it difficult, sometimes even very difficult, for us to live up to the new covenant, the goal of Christianity.

The bible, *2 Thessal. 2:7-12* and the tradition are formal: the days of the antichrist are approaching. “For the mystery of lawlessness is already at work; only he who now restrains will do so until he is taken out of the way. Then that lawless one will be revealed whom the Lord will slay with the breath of His mouth and bring to an end by the appearance of His coming; that is, the one whose coming is in accord with the activity of Satan, with all power and signs and false wonders, and with all the deception of wickedness for those who perish, because they did not receive the love of the truth so as to be saved.

For this reason God will send upon them a deluding influence so that they will believe what is false, in order that they all may be judged who did not believe the truth, but took pleasure in wickedness.

The current religious apostasy insinuates that this time is coming. In any case, it explains the suffocating atmosphere that Christianity is undergoing in our time, at least as a new covenant. This makes the prayer of Christ “Thy Kingdom come” more topical than ever.

One can turn “in distress” to the Holy Trinity, but always ask oneself the question: “Is what I want, given from above?” For the plans of the Holy Trinity sometimes include, and rightly so, things that go beyond us. In any case, much of the above is given to us by the love of the Holy Trinity.

Let us not forget that Heavenly Father “causes His sun to rise on the evil and the good, and sends rain on the righteous and the unrighteous.” (*Matthew 5:45*). If all the wicked are treated with goodness, how much more than a Christian who tries to live in accordance with the wishes of the Holy Trinity? For, according to *Gal. 4:6*: “Because you are sons, God has sent forth the Spirit of His Son into our hearts, crying, “Abba! Father!” expresses a child's intimacy with his “father”. This 'closeness', let us not forget, remains accessible to the Christian, even though we are far from perfect. If we truly and sincerely pray, we are never really alone.

And for those who, after this whole explanation of prayer, would think that praying is more difficult than initially thought, we can conclude with a reassuring word, because Heavenly Father saves a lot of our imperfections in a penetrating way. The Bible bears ample witness to this. Thus we read in *Mt. 6:7/8*: “And when you are praying, do not use meaningless repetition as the Gentiles do, for they suppose that they will be heard for their many words. So do not be like them; for your Father knows what you need before you ask Him”.

Rom 8:26 also speaks in the same sentence: “In the same way the Spirit also helps our weakness; for we do not know how to pray as we should, but the Spirit Himself intercedes for us with groanings too deep for words”.

In *Hebrews 10:17* we read again that God places His laws in the hearts of men and engraves them in their spirit: “and their sins and their lawless deeds, I will remember no more.” We find this great forgiveness confirmed in

Luke 18:26-27: “ They who heard it said, “Then who can be saved?” But He said, “The things that are impossible with people are possible with God.”

Or do we think of *Matthew, chapter 20*, where Jesus speaks of the workers of the eleventh hour? Those who only work in the vineyard for the last hour of the day receive a similar reward to those who work all day in the burning sun. In this way Jesus makes it clear that people who only come to insight and conversion late, are always welcome to stay with him. Finally, *Phil 4:6* mentions: “ Be anxious for nothing, but in everything by prayer and supplication with thanksgiving let your requests be made known to God”

13.3.2. Incantations

An exorcism

As said before, Jesus' miracles go hand in hand with his teaching. Where they are no longer there, the kingdom no longer begins and He is misunderstood in his works. Let us remember that his miracles are accompanied by the forgiveness of sins, in the healing of the lame (*Mark 2:5*) or of the sinful woman (*Luke 7:48*), among other things. When Christ appeals to the evil spirit in a sick person, he takes a different view from that of a doctor or a psychiatrist. He points out what lies behind the naturally observable. He acknowledges God's absence through the physical and psychological torment or through the wilderness of the natural elements. Evil makes use of this to strengthen his grip. Jesus spoke of the “handcuffs that Satan held in his hand” and of “a spirit that made her sick”.

Let us listen to what *Luke 13:11/16* tells us: “ And there was a woman who for eighteen years had had a sickness caused by a spirit; and she was bent double, and could not straighten up at all. When Jesus saw her, He called her over and said to her, “Woman, you are freed from your sickness.” And He laid His hands on her; and immediately she was made erect again and began glorifying God. But the synagogue official, indignant because Jesus had healed on the Sabbath, began saying to the crowd in response, “There are six days in which work should be done; so come during them and get healed, and not on the Sabbath day.” But the Lord answered him and said, “You hypocrites, does not each of you on the Sabbath untie his ox or his donkey from the stall and lead him away to water him? “And this woman, a daughter of Abraham as she is, whom Satan has bound for eighteen long years, should she not have been released from this bond on the Sabbath day?”

Healing at that high level of reality then means undoing that grip of evil. A well-executed exorcism is thus much more than a biological or psychological

healing and reaches down to our deepest soul, or in other words, to our highest and most subtle vehicles (9.2.2.). Anyone who sees in an exorcism only a treatment that bears witness to a lack of modern medical knowledge, does not do justice to the purpose of the bible and to that higher reality. Moreover, the two methods of treatment can be perfectly combined. One can be treated medically and psychologically, but there is nothing to prevent one from asking for powerful energies in prayer in order to perpetuate this healing. Anyone who appeals only to prayer and neglects medical laws makes a similar mistake to the one he or she who sees healing as an exclusively biological or psychological affair, ignoring all the higher energies. God also works through natural means.

With regard to the subtle side of a disease we still refer to E. Haich, (8.2.1.) who says that the initiates of the Veda-philosophy claim that bacteria are cells of the invisible body of a demonic spirit. Also Wirth (8.2.1.) confirms that “the ancients” saw the disease as the intrusion of a hostile being. And Huc and Gabet (7.2.1.) also mention that the Tatars, like the Tibetans, attribute the disease to the influence of evil spirits.

Although the expulsion of demons is not a practice for everyone, one can still see it as a strengthened form of prayer and a greater struggle with evil. Anyone who ventures into exorcism will have to possess an exceptionally strong life force, because here too, the strongest will win the battle. “I know Jesus and so do Paul. But who are you?” That is how the spirit asked the Jewish conjurers, and he overpowered and hurt them, as we read in *Acts 19:13* (8.1.1.). Such an evil spirit penetrates into the souls of those it possesses and strengthens their life force, but in an unfavorable way, so that the possessed person can also become physically much stronger.

No sensation

In a number of media one finds exorcism usually rather sensationally presented. But it doesn't have to be that fast. We refer to the revenge demon of D. Fortune (7.4.1.).

Someone had done her a grave injustice and she wanted revenge, until, to her great horror, she 'saw' that her anger was creating a demon. She must at all costs absorb this creature back into herself via the umbilical cord and let go of her thoughts of revenge. This is the most efficient form of exorcism. Evil is then literally destroyed. She applies the exorcism here to herself. If Fortune had not been able to control the evil she had caused herself, she could have called in an exorcist who could have done the work. Such a person then tries to expiate someone else's pain, to atone for it in his own body and this leads to the patient's recovery. The exorcist would then have experienced the anger

and revenge that Fortune had in the first place, and should have controlled this process all the time. This is why this method of working is not suitable for everyone. What about a “highly flammable” person who has practically no self-control and who dares to take on such a mission?

Rather, it is to be expected that such a person will soon be controlled by the evil that he is willing to fight, but where he is far too weak. A true exorcist will therefore have to maintain a very high ethical standard of living so that he will always be able to control his emotions and not get involved in all the temptations of evil. It is therefore essential that such a person works from the supernatural level and in prayer constantly appeals to Trinitarian energies. It is therefore all the more astonishing that Fortune makes no mention of this in her exorcism. And another thing: a serious exorcist is anxious to shun all media interest and sensation and works in complete silence. Any publicity in such a work makes the task immensely difficult.

Let us recall the *mère-des-dieux* who helped a farmer to overcome his setbacks. (11.3.). Through a voodoo ritual she drove away the evil that weighed on the man, not by **expiating** it in her own body, but by moving it. The farmer may have been relieved of his problem, but the evil has persisted and wandered around in search of a like-minded 'home'. It is possible that these creatures will find their way back to the same farmer after some time. Which then requires another ritual.

A number of ‘possessions’ are caused by the fact that some people do not manage to control their thoughts. They fill their own aura with negative thoughts that evoke and strengthen evil. W.H.Gmelig Meijling, *De aura, uitstraling van mens, dier, plant en steen*²⁸ (The aura, radiation of man, animal, plant and stone), writes: “There are people with weak will, people who always give in to undesirable tendencies. In the long run, they can become the victims of their own inability - which in the deeper sense is the same as their own unwillingness - and thus bring into the aura forces that they can no longer cope with”.

Formulas, but also intuition

Some of the exorcist adhere to the “ritual romanum”, the prescribed Roman ritual to cast out demons. The first edition dates from 1614 and remained unchanged until 1952. However, other exorcists believe that the formulas described herein are too rigid. They believe that this gives a lot of evil creatures the opportunity to stand up to it and, so to speak, to become immune to it. In this way they penetrate the ritual and make an impotent

caricature of it. We found something similar in prayer. Here, too, variety is required because beings are constantly trying to disprove the magical prayer formulas. Those who take this into account will, of course, continue to appeal to the Trinity and to adapt the formulas of prayer according to their intuition, according to their inspirations and according to the images that impose themselves on them, to the specific circumstances of each individual incantation. Something similar also happened in the case of prayers. On the one hand, the prayers have a fixed Trinitarian structure, but on the other, they leave room for their own formulation, adapted to the specific and individual needs.

A number of 'possessions' are caused by deceased people who do not yet realize their new situation and cling to people they have known during their lives. Fortune, recounted the story of a fallen soldier whose ghost was always searching for his fiancée (6.2.3.). In the other world he did not find his way and clung to her, so he used her life force and depleted her in a dangerous way. Such deceased people are rather panicked so that a heavy-handed and attacking spell, as the exorcism of the church prescribes, is actually misplaced here. The exorcists achieve more if they can make the deceased victim aware of his actual condition. When he realizes that he is deceased, but still earthbound and has to go his way to the other world, the grip on the still living relative can come to an end. The anonymous testimony from 6.2.3. to convince an earthbound but deceased soul of its true situation illustrates this.

Utter despair, utter distrust

In 1974 the weekly magazine *De post*²⁹ (The post) published a text on exorcism in response to the success of the film "The exorcist" at the time. This text also gives the floor to some exorcists who tell us about the great difficulties they can face. One exorcist writes: "I have had personal experiences with demonia. Mostly in the form of mental states. I was immersed in utter despair, in utter despair of my fellow human beings, in utter pessimism, in utter distrust of God and His saints. These negative thoughts came completely unexpectedly and had suddenly disappeared again.

In fact, I laughed and whistled, saying, "Well, I've lost that again. I always felt so intensely that this was the grip of another angry and deceitful spirit. And I knew and felt that a person cannot master this temptation with his normal psychological resistance. I felt it, it shot through me: that situation is not from me. I just couldn't react out of psychic powerlessness. I felt gripped. If that grip now prevails, then you speak of possession.

That is why I find submission, the loss of free will, which is often much more vague and less visible, so important. Because possession is an acute and recognizable case. But submission and loss of free will can already be symptoms of latent possession, which can suddenly become very acute. I am firmly convinced, especially through my personal experiences, that only Jesus Christ is able to overcome that shortcoming. Before I start an exorcism, I consult that internal voice. As *John 1:9* says, "There was the true Light which, coming into the world, enlightens every man." Every human being has this capacity. I have consciously drawn it to a paranormal practice. Through that voice I have become a rabid enemy of the devil. I know that Satan is the number one enemy of mankind. But this mankind does not take this into account, for it is systematically misled by an ideological form of modern science, which laughs at the existence of the devil (and, moreover, of God) under mockery and ridicule. Similarly, a non-dynamic form of modern Christianity denies what it has itself said over the centuries: we are threatened by spirits that we, as simple creatures, cannot master. Unless we call upon a higher power, Jesus. This is one of the main goals of the Incarnation of Christ. His appearance at that particular moment in history was no coincidence. At that time, the ancient world had been shaped mainly by Greek intellectuals, and at the same time one was enjoying magic and mysticism as never before. In my opinion, it is precisely at this moment when magic and mysticism combine with a vain and haughty intelligence that Christianity will make a strong comeback. This is also the case today, at a time parallel to this late antiquity phase. We are now living in an age like the early Christians." So much for this testimony.

The film: The exorcist

This film, one of the most successful horror films of its time (1973) and nominated for ten Oscars, is based on the novel of the same name, *The exorcist*³⁰, by P. Blatty, who in turn was inspired by a true story. Let's summarize the film.

One day the archaeologist Father Merrin finds an old statue of a devil and fears having made contact with that demon. Elsewhere, Regan, Chris' daughter, begins to behave in a very strange way. She becomes more and more evil and uses the most vulgar swear words. Chris thinks her daughter is ill, but medically nothing comes to light. A psychiatric examination doesn't bring any clarity either. Because there are also a number of frightening paranormal symptoms, Chris starts to believe that Regan is possessed. Her daughter's voice also changes radically. In desperation Chris appeals to the priest-exorcist, Karras. The latter, however, suffered from a depression. He feels

somewhat guilty about his mother's death because he left her alone for too long. Then Father Merrin was called in. The two priests now tried to drive the demon out of Regan, who was in bed. When, after a short break, Karras returned to Regan's room, he found Father Merrin dead next to Regan. Merrin died of a heart attack. Karras can't control his emotions, wants to strangle the girl and challenges the demon to make him, Karras, possessed. The demon is all too happy to respond to this. However, Karras reflects, and to prevent him from becoming a toy in the hand of evil, he commits suicide by jumping out of the window. Then Regan becomes a normal child again.

Your weaknesses

G. Covina, *Het ouija boek*³¹, (The Ouija Book), emphasizes the axiomatic of all who do spiritualism. An Ouija board is a shelf with letters and numbers on it and is used by some medically gifted people to get in touch with invisible beings. According to Christianity this is an extremely dangerous practice if one does not pray to the Holy Trinity. One opens the door of the aura wide for the first one who presents himself. And these are not supernatural beings, but rather supernatural beings with all the vicissitudes that are specific to them. Covina says that before we ask ourselves the question from where the answers come from the Ouija board, we must first ask ourselves from where our questions come. Before starting even to evoke souls or spirits, one must try to see as clearly as possible in one's own unconscious and subconscious motives and the conscious motives that incite to spiritism. Why? Because our axioms will be represented in the answers. Covina writes: "The clearer you see in your convictions, the sooner you will be able to detect the deviations in the answers. This is how this thoroughly experienced spiritualist experienced spiritualism.

So examine yourself, your opinions, your whole being in all possible details. "Nothing is irrelevant", she says. The answers will make you pay attention to any hidden presuppositions that you have in you when you contact spirits. It seems again to be a form of an ABC-theory (2.3.). The given A is the use of the Ouija board, B stands for our presuppositions, C for our questions. Our questions are influenced by our assumptions.

What Gina Covina says about Spiritism applies to everything that is sacred. Highly skilled spirits will immediately know where your weaknesses lie. They will take you mercilessly, unless you work under the formal guidance of the Holy Trinity, with your weaknesses. And in such a way that it is precisely this that escapes you and remains unconscious. To 'have' you, they will gradually introduce small, imperceptible deviations from the truth, and will also very subtly weaken your morale, but in such a way that you 'take it with

you' and continue to trust them thoroughly. For example, spirits with a titanic-olympic and satanic genius have “had” many of them. This is the famous “discernment of spirits” that the Bible and Christianity repeatedly warn of. Gina Covina is one of the rare spiritists who praises thorough self-knowledge in this respect.

No misleading talk, but prayers.

In the film 'The exorcist', for example, it becomes clear that the devil is terrified of Father Merrin. The exorcist stated that for such a job you do nothing with the humanities, with doctors or with psychiatrists. It is with the word of God, with prayer. Merrin doesn't listen to all the talk the demon speaks through the possessed girl Regan. The devil is afraid of him. Karras, however, is a modern theologian who is not familiar with the dynamic and occult side of religion. He even admits that he has lost his faith. The devil has nothing to fear from him, yes the demon mocks him. Karras' weaknesses were, on the one hand, his shaky faith and, on the other hand, his feeling of guilt towards his deceased mother. His shaky faith makes him much less able to claim Trinitarian energies. In this respect he is somewhat like the exorcists in Acts 19:13. (8.1.1.) where Jewish exorcists wanted to exorcise a possessed person with the formula: “I swear to you by the Jesus who preaches Paul”. The man in the grip of the evil spirit overpowered them all. In the film, the devil could also ask Karras: “Who are you that you order me to leave here?” The feeling of guilt towards his mother also plagued him. The demon took on the form and voice of Karras' mother, so that the priest could not resist the temptation to respond to 'her' misleading complaint. Satan' in Hebrew means 'opponent' in terms of guilt and therefore 'accuser'. He talks about guilt to people who let themselves be seduced.

It seems that satanic spirits dominate the intellectual mechanisms of mankind, without those people noticing. The devil takes them by their prejudices, by their unconscious and subconscious axioms. And so you can see where he is working: where the lie begins, in the brutal sex, in the violence. Every spiral of violence, every armed conflict in the world shows that demonic forces are at work, but very subtle. They undermine our world in a diabolical way. In the traditional cases of possession, as the film shows us, the devil is actually naive. That's where he lets himself be known. There he is the victim of his own violence and he allows himself to be boosted to take possession of the body and soul of a human being. In daily life he is usually a lot more cunning at work. His great victory is to make us believe that he doesn't exist. Then he can go his own way unnoticed.

For example, he is working in the many 'sentences' that Ellis and Sagarin call basic judgements (2.3.). In their 'ABC-theory' A is the given and the letter B stands for the reaction of someone to that given, a reaction that is based on the assumptions that one cherishes. C stands for the final result. A healthy B states that with the given A, for example a serious setback, this is gradually processed. The result of this is C that one comes out strengthened. A less healthy B allows negative sentences from the deeper soul, from the unconscious or subconscious, to emerge. Many of these sentences boil down to: "anything that is practically unfeasible". This is hammered deep into the soul, so that people think that they were "born for misfortune".

Power of a scientific fashion

L. Marcuse, *Amerikanisches Philosophieren*³² (American Philosophizing), quotes W. James (1842/1910), the father of American pragmatism and for many years chairman of the society for Psychical Research (understand: parapsychic research) and writes: "The Cartesian rejection of the paranormal in the XVII-th century, the time of the baroque virtuosi, has passed into the XVIII-th century enlightenment. The refusal of modern enlightenment to recognize the hypothesis of possession, despite the long human tradition based on concrete experiences with it, is for me a peculiar example of the power of the axiomatic of our times in the field of science. I am convinced that one day the demon theory will be taken seriously again. One must indeed think 'scientifically' in order to be so blind and deaf that one ignores such possibilities". This statement by James in 1909 shows how long and how thoroughly the anti-parapsychological institution of rationalism has influenced the so-called 'scientific' or 'rational' mentality.

In 1976, 23-year-old *Anneliese van Klingenberg*³³ died as a result of an exorcism that was not carried out expertly. The press has given a detailed account of this. Exorcists with more insight deplore the incredibly naive way of working of these 'exorcists of the devil' who, on the basis of religious fanaticism and against all medical prescriptions, even starved Anneliese to death.

Prof. Dr. Siegmünd of Fulda then regretted that some ecclesiastical authorities laughed at and ridiculed the belief in the devil as an outdated and medieval concept, while in the Occident Land, the Western European continent, an ever-growing Satanism is spreading. Satanists refer to hundreds of thousands of members. Their Satan's bible, which recommends to revel in the classic seven deadly sins, reached a quarter of a million copies. We have

already referred to the book by D. Cellura, *Les cultes de l'enfer* (The cults of hell) (2.3.).

Three types of seduction

Anselm Grün, S.B., *Het omgaan met de boze*³⁴ (Dealing with evil) is mainly based on Evagrius Ponticus (346/399), an eastern monk and desert father. Evagrius belongs to the patristic family (33/800). Like Plato, he believes in 'demons', in invisible creatures that try to seduce the "great lion" and the "lesser monster" in us (2.5.). The monk is first and foremost charmed by his desires, but extremely cunning demons respond to this. The method of Evagrius consists in first letting the temptation come through, so that one can get to know the psychological root of it within oneself and the demon that is taking advantage of it. The work begins by emphasizing that the search for God can also be subject to a harmony of opposites. The experiences of the (desert) monks can be described as follows: "the demons can control a person in such a way that he is possessed. They treat diseases such as schizophrenia, epilepsy, insanity and hysteria".

Evagrius distinguishes three types of seduction, which are linked to the great monster in us: gluttony, unchaste and greed. He explains them.

Gluttony

Evagrius tries to moderate his eating habits. He describes how the demon of eating and drinking does not directly encourage excesses in the field of eating and drinking, but rather recognizes the rapid failure of the mortification method. This thought leads him to believe that his mortifications could make him ill, and that there is no doctor to be found in the desert. In other words, look at the undesirable result of my penitence life and you will understand that I have to give it up.

In Grün's view, this is a form of what the psychologists call 'rationalization'. Seemingly responsible reasons are the expression of an unconscious urge. They are used here as an excuse to escape penance or austerity in relation to nutrition. The people's man says of this: "one deceives oneself".

Unchaste

Grün, as an interpreter of Evagrius, says that this demon works mainly through the imagination. The demon of chastity tells us to covet the body. In this way he mercilessly attacks those who live in abstinence. Something that makes them give up their abstinence "because they don't achieve anything

anyway". The demon tarnishes the soul by seducing it into "shameful deeds". According to Evagrius, it happens more often that the impure demon enters the body directly. What a lighter or heavier form of "possession" would be. We refer to St. Anthony (251/356). This monk was best known for the erotic temptations he resisted. Antony went into the desert to live only for God. But the lonely road took him not only in the presence of God, but also in the presence of evil. This now came to him openly. His loneliness turned out to be an unpleasant 'dichotomy' with evil. Like many other monks, he found that his way to God led him to a struggle with dark powers. These 'forces' that he saw at work in his wishes, urges, motivations and emotions, he calls 'demons'. The search for God, at least in those conditions, is nowadays to be confronted with the 'spirit of denial of God'. When studying the history of religion, one may wonder whether the whole religious life - not just that of a desert monk - is a constant and intense struggle against evil.

Greed

Greed wants to convince us that with age we will need help, that we will be unable to work in the field, that we will experience famine, disease and bitterness of poverty and what a shame it is to have to get the necessities of life from others. Again, these are just rationalizations, with negative thinking about 'poverty'. Grün writes: "Those who have known drug addicts and their way of arguing will see Evagrius' observations confirmed. Here too, any grounds for imposing restrictions are questioned for seemingly clever reasons. In fact, behind these 'reasons' lies the infantile need to possess more and more. Like a child, one has not yet learned to renounce it and to adapt to reality.

In our time, it is easy to mock this classical psychology of temptation. But read the Gospel, *Marc. 1:13*. Satan also tried to charm Jesus at the forty-day fast in the desert.

Evil is being wiped out.

Let us give some more examples where the evil is not or hardly recognized, or where one sees it, but prefers not to have known it.

"We do not believe in authority, our child will gradually experience the consequences of his actions", says one parent who is too weak. Plato would certainly point out that such a far-reaching anti-authoritarian mentality activates the "great monster" in man, to the detriment of "the little man" (2.5.).

A hacker proudly tells his friends that he has placed a powerful computer virus on the internet. It is attached to an e-mail with the words 'I adore You'. Anyone who opens it unsuspectingly will not be able to prevent how all his or

her files are destroyed. The hacker enjoys the fact that he can ruin a lot of people he doesn't even know. What lives in the deeper soul of such a person who enjoys giving others a lot of trouble? “Ah, it's a nice hobby, and one has to learn to protect oneself against it”, he defends himself. Evil enjoys it, because it can go its own way and is hardly recognized.

“I know what I do”, the man defends himself in an angry tone, after he has given someone a beating. “It was more than deserved.”

“I'm not possessed,” the woman shouts at her partner, after secretly injuring herself with a knife and telling the police that her husband did this to her. In doing so, she can put into practice what her lawyer recommends: “Make sure you have beatings and injuries and that you can show them to the judge”. It is more important to win a plea in court than to act conscientiously. And so, she thought about it, reasoned it and executed it effectively. “And as long as you think about what you're doing, you can't be possessed, can you?” she thought silently.

“Do you want the total war?” the demagoguery shouts to the agitated crowd. And the crowd cheers an overwhelming 'yes'!

“I was no longer myself,” the criminal apologizes. “I was caught up in an irresistible urge. It was stronger than me and I didn't know what I was doing. And this after he had carefully prepared his crime.

And what about the small but persistent harassment that makes the victim desperate, or a family member who is denied entry into the family without just cause, or what is called “white-collar crime”, which is committed behind the scenes in a serene and thoughtful way?

“I am an active member of a religious association. I even go around the church with the bowl to collect the chair money,” someone apologizes and thinks he has found a safe-conduct for things that are not allowed to see the light of day.

What about a case law that serves interests other than the pronouncement of a just verdict? The writer in *Psalm 82 (81)* asks himself, “How long will you judge unjustly?” And says that such judges and magistrates prepare their own way into the underworld through their actions. *Psalm 49 (48)* also speaks of man who knows no scruples: “

Such people are self-assured and die in full satisfaction with their fate. In fact they are a herd that one in the underworld to graze, while the people with conscience on them get it. The underworld, that is where the self-assured are at home". Perhaps this is how they manage to make it in this world, and they enjoy prestige and prestige.

But the Mene, Tekel, ufarsin (12.2.1.), their Judgment of God, can be read in their aura for those who can see it mantically. Clairvoyants say that the aura of such people is black and heavy, and this has been the case ever since the injustice that they want to commit was hatched. This also puts them in the grip of like-minded spirits and gods. It is only at the time of their transition that most of them realize the full scope of their actions. But there it is much more difficult to repair the injustice committed.

An honest confrontation of our conscience with many forms of evil makes us realize that in a number of cases we have not been completely - or perhaps not at all - honest. We are left with an uncomfortable mood, yes, we feel guilty. Some people console themselves by objecting that you can't succeed in this world if you are always honest.

Anyone can complete the list with examples from his or her immediate surroundings, from any newspaper or from what history teaches us about various forms of violence. And we can find out about these forms of evil ourselves, but what about the evil we once practiced and of which we are no longer at all aware? We have repeatedly called it the occult status of man. Sensitives feel the heavy and tiring radiation that comes from such a person. Clairvoyants notice how the aura is marked by it and possibly see the causes that are carried from a distant past and still have to be expired. Magicians who are strong enough can intervene directly with supernatural help. But the person himself can do a lot to improve his 'fate'. An ethical way of life and a sustained Trinitarian prayer make that nothing in life is really tragic for the believer. This can also be seen from what follows.

13.4. All will know God.

13.4.1. The Covenant

The old covenant

In the Bible one speaks of the Old Testament or the Old Covenant. God makes a covenant with the people. He lets himself be known through his mediators. The Decalogue, the Ten Commandments, is the charter of this covenant. *Jeremiah 18:18* tells us that the believers are among priests, prophets and wise men who act as mediators, to explain the law and the

commandments. And Jesus in *Matthew 23:34* calls them “prophets, wise men, and scribes”. It is they who bear witness to a religious experience. They are an instrument in God's hand to help and guide the other believers. This is the religion based on intermediaries. All religions know their mediators.

The new covenant

We read *Isaiah (Isaiah) 24:5* “The earth is also polluted by its inhabitants, for they transgressed laws, violated statutes, broke the everlasting covenant”. Read also *Isaiah 34:1f.* “ Draw near, O nations, to hear; and listen, O peoples! Let the earth and all it contains hear, and the world and all that springs from it.”.

Both texts are the opening words of what the exegetes are called “the great and little apocalypse” of Isaiah. We see that the two texts do not mean the people of Israel, but all peoples, “the inhabitants of the earth”. The first text speaks of “ the everlasting covenant” with all the inhabitants of the earth. So it is about all religions and not only about the biblical. Hence the comprehensive importance of this basic text. So there is a general covenant that is also eternal, that 'binds' all peoples, all earthlings. The non-Biblical religions show traces of this. Think of their creation myths, their belief in a supreme being, of the existence of a conscience that condemns a number of interventions of the gods of the extra-natural level as unethical and unjust.

In *Jeremiah 31:29f.* the prophet clearly proposes a religion based on direct contact with God, i.e. without mediators in the traditional sense. He feels inspired by God who says, ““But this is the covenant which I will make with the house of Israel after those days,” declares the Lord, “I will put My law within them and on their heart I will write it; and I will be their God, and they shall be My people. “They will not teach again, each man his neighbor and each man his brother, saying, `Know the Lord,' for they will all know Me, from the least of them to the greatest of them,” declares the Lord, “for I will forgive their iniquity, and their sin I will remember no more.”

The biblical term “ Know the Lord “ means “having intimate contact with God”. Yahweh introduces a new covenant. In other words, God's judgment is undergoing a change of structure.

In *Ezekiel 36:26ff.* Yahweh says: “Moreover, I will give you a new heart and put a new spirit within you; and I will remove the heart of stone from your flesh and give you a heart of flesh. I will put My Spirit within you and cause

you to walk in My statutes, and you will be careful to observe My ordinances.
“

Here is what Ezekiel foretold with emphasis on internalization (“a new heart”) and the gift of “the new Spirit” or God's life force.

The generality of direct contact with God is also expressed in *Joel 3:1*: “I will pour out My Spirit upon all men (understand: all men as they are). Prophesying will be your sons and your daughters, (note: they will behave like prophets), your elders will have dreams, your young men will see visions. I even pour out My Spirit on the servants in those days.” *The actions of apostles 2:17f.* take up this Pentecost text again.

Forgiveness of sins

It is on this basis that God renews the inner contact with man. This fulfills a wish of Moses (*Nummeri 11:29*): “Would that all the Lord's people were prophets, that the Lord would put His Spirit upon them!” This means that Moses grants each individual the right to be 'prophet', God's confidant and inspired, so that each person also hears the voice of God in his deeper soul and learns to know Him (*Numbers 14:22; John 8:47*). Then everyone will have paranormal religious experiences and no longer be dependent on the testimonies of others. Everyone gets to know God. As said before, it means to 'know' the Bible, to deal with it intimately. The Greek meaning “intellectual knowledge” is at most an aspect of that typical biblical 'knowing'. This renewed contact changes the position of a church mediator. He is in the service of the new covenant to bring the faithful into direct and individual contact with the Holy Trinity. Christ is the model of this. He tells the world what He has heard of the Father who sent Him (*John 8:26, 8:28*), and this thanks to His intimate contact with the Father.

They will all be taught.

God introduces individualization: the intermediaries lose their dominant role. For God immediately addresses himself to the individual man. The mediators, however, do not become superfluous in most cases: they try to bring others into intimate contact with God. At least, if they themselves have direct contact with God, and if they can lead the way as homo religiosus.

This religion of the intimate contact with God is characteristic of Christianity as a “new covenant”. The letter to *Hebrews 8:6ff.* clearly repeats the text of *Jeremiah 31:31ff.* and immediately adds: “Speaking of the new covenant, he makes the first covenant obsolete. So, what is obsolete and worn out, will disappear”.

“All shall be taught by God” we read in *John 6:45*. This means that no one is excluded from intimate contact with the Father. Jesus makes that message very topical. The religion of Yahweh becomes more individual than before (from “the God of our fathers” it becomes “my God”). Religion is internalized (“in the depths of the soul”, “in the heart”). Finally, God forgives sin, the source of death.

Religion becomes individual, internalized, and particularly forgiving. There are three new features of the religion of Yahweh ahead of us. Our time seems to be creating the climate par excellence in which this religion is required.

The covenant that encompasses all nations.

The prophet Isaiah, with his two apocalypse, or end-time predictions, did not rely on Jewish revelation but on an eternal covenant. That was not the covenant of Moses. Moses is part of it. Jesus does not renew the Jewish covenant but that general, eternal covenant.

Paul, in *Romans 2:14ff.* states: “When the Gentiles, unfamiliar with Jewish law, fulfill the precepts of this law, they apparently live according to it. They reveal the reality of this law as it is written in their hearts.”

We see that Paul insists on confirming that God reveals 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 the same pagans, just like the Jews, in a high degree of self-determination, live by this laws... or neglect them.

In other words: the Bible has a basis that makes one feel perfectly comfortable without forcing people to take a straitjacket. We are Christians in this general alliance that encompasses all nations. This is what Isaiah speaks of and this is why Paul points out that the Gentiles in their uniqueness also have their contact with God. God connects with all nations as long as they keep His commandments. That is in the healthy sense of the word. Not with all the legal provisions that concerned the Jews of the time. Thus all mankind, in principle at least, is prophetic or at least inspired, and no longer just the rare mediators. At least this awareness is very much alive in neo-sacral circles.

The Trinity Icon of Rublev

We read Genesis 18, ff. “Now the Lord appeared to him by the oaks of Mamre, while he was sitting at the tent door in the heat of the day. When he lifted up his eyes and looked, behold, three men were standing opposite him;

and when he saw them, he ran from the tent door to meet them and bowed himself to the earth, and said, "My lord, if now I have found favor in your sight, please do not pass your servant by. "Please let a little water be brought and wash your feet, and rest yourselves under the tree; and I will bring a piece of bread, that you may refresh yourselves; after that you may go on, since you have visited your servant." And they said, "So do, as you have said."

The scene is world-famous thanks to the beautiful and famous Trinity icon of Andrei Rublev (1360/1430), the greatest Russian painter of Icons. The icon dates from 1410 and is kept in the Tretyakov gallery in Moscow. Rublev was canonized by the Russian Orthodox Church in 1988. This icon adorns the cover of this book.

Starting from the fact that the Trinity of the New Testament actually coincides with the God of the Old Testament, one can see in the appearance of Yahweh and his two angels a kind of prediction of the Holy Trinity which is only known in the new covenant. In the meantime it appears that the Byzantine liturgy clearly puts the thorough unity of both covenants first. The enlightenment, in the depths of the soul, inherent in the new covenant, concerns first and foremost the conscience and the distinction between good and evil. The Byzantine liturgy sees in this icon "the descent of Divine wisdom for the healing of nations", thereby also confessing that there is ultimately a link between Biblical religion and health.

And this: Rublev was canonized. It is not the church that makes someone holy, but it can confirm someone's holiness. Even if the church does not pronounce a canonization on a saint, he remains holy. And vice versa, if a non-holy man were to be declared holy, this wouldn't make him a saint at all.

Rublev was a very religious man. While painting his beautiful icon of the Trinity, he felt in constant contact with the Holy Trinity. Because of this link between this supernatural reality and its icon, his painting contains much subtle holiness. The fact that the church consecrates icons in a ritual way also reinforces their connection with the supernatural level.

Through the consecration, the grace, the fine material power of the Holy Spirit and the holy angels of God, enters into the icon. What is related to the supernatural, participates in this subtle life force. "I am where my heart is," writes Thomas a Kempis (7.1.2.). Many feel the beneficial radiance and serenity of the work. Sensitive people say that they feel an extremely fine energy flowing from the icon, and of the images of it. Some feel warmth in the

palms of their hands, while others feel an increase in energy in their crown chakra.

Whoever worships an icon, comes into contact with his supernatural world, writes J. Tyciak, *Heilige Theophanie*³⁵ (Holy Theophany). This supernatural level is somehow visually represented in the icon, just as a biblical word can be listened to faithfully and with repentance. If the icon is worshipped with in a group of believers, it can strengthen the energy that comes from the icon. This also applies to all prayers that are said in a faithful community and in the same spirit. Matthew 18:20 also expresses this thought when he quotes Jesus: "Where two or more are together in my name, I am in their midst".

The icon: mystery and power.

J. Tyciak tells of the Russian thinker Ivan Kirjefski (1806/1856) who stood before the icon of the so-called 'Iberian Madonna', a Russian Orthodox icon of the Virgin Mary. He looked somewhat surprised at the attentive crowd that kneeled before this work of art and kissed the earth again and again. He wondered in amazement how these believers could worship so deeply something that looked like a weathered piece of wood, which had moreover been eaten away by worms. He could not understand the forces of such an image. He thought it was a form of misleading mass psychosis. But while contemplating this, he felt that there was a lot more than just psychology at work. Not only did the piety of the people gradually seem to him to be more and more sympathetic, but he was also captivated by it and felt connected to the praying community. By sharing their axioms, he realized that the miraculous effect of the icon can only be understood if one opens oneself up to the 'pneuma', to its life force. He suddenly understood that deep knowledge is only possible through faith in Christ. The icon is an expression and a symbol of faith, a link to the acquisition of life force. One could compare its working with that of a fetish (7.5.1.) that is constantly being charged by the Holy Trinity.

Thus the icon, like a sacrament, becomes a sign of man's encounter with this high reality. It is much more than an intellectual intuition, it is also what the Greeks called 'theoria', a form of contemplative knowledge. Icons, like statues in churches, represent the sacred.

John of Damascus (676/749), father of an oriental church, called the icon a 'museon', a mystery, a carrier of divine power. The image participates in the holiness of the mystery represented and its supernatural nature. It transmits

holiness to the one who looks at it. In this way, we are also part of the tradition of the Greek Fathers of the Church. They see the image as in unity with the divine image. In the concrete and earthly image, this divine image, or we say: “the platonic idea” (5.1.2.), is visibly expressed and made present. According to Tyciak (c.c., 128), the Russians believe that only a holy man can paint an icon. These painters were generally monks.

E.N. Trubetzkoy (1869/1920), *Die religiöse Weltanschauung der altrussischen Ikonen-malerei*³⁶ (The religious worldview of ancient Russian icon painting), gives the floor to a certain Nik. von Arsemiew who explains: “The ancient painters of Russian icons received holy water and sacred relics so that, after mixing them with the colors, they could paint the sacred and holy icons. They set to work with great conviction, vigilance and silence.” The use of holy water and sacred relics is seen as a magical application of the equal who seeks the equal (7.2.1.).

We conclude that, in this dynamic vision, icons and images can be carriers of subtle forces. Their effect then depends, on the one hand, on the religious attitude of the icon painter or the creator of these images, and on the ecclesiastical blessing, and on the other hand, on the faith of the one who looks at the icon and prays while contemplating it.

13.4.2. The salt of the earth **If the salt loses its power.**

Maria Trips, *Salz der Erde*³⁷ (Salt of the earth), wrote about the salt that can lose its strength. Let's summarize her text. She says she never prayed for the priests before. She thought that priests didn't need it because of their constant contact with God. Now (note: in 1931!) she thinks very differently and believes that it is very important to pray for them. Reading the gospel of Matthew, she wondered what Jesus meant when He said to his apostles: ““You are the salt of the earth; but if the salt has become tasteless, how can it be made salty again? It is no longer good for anything, except to be thrown out and trampled underfoot by men” (*Matt. 5:13*). Later it suddenly became clear to her that ‘the salt’ refers to the supernatural forces that permeate the people, but especially the priests, as mediumistic figures.

When will the salt lose its power? She believes that this is the case when a priest neglects or even denies the supernatural. And yet Jesus' whole life bears witness to it. On earth, he didn't have a stone to put his head on, but with the supernatural power given to him by Heavenly Father, he laid his hands on, healed the sick, and cast out demons. He also passed this power

on to the apostles. Our priests possess this power through their ordination. Their mission remains far from simple in a world that is increasingly turning away from the supernatural.

The priesthood and mysticism

Maria Trips, *Priester und Mystik*³⁸ (Priest and Mysticism), continues that the priesthood and mysticism are connected. The vocation and ordination of a priest are part of the mysticism. If he no longer showed any interest in the latter, he would fall short of his priesthood. Then the believer no longer finds anything supernatural in this mediator, for the priest then gives from his hands the wealth, power, and strength he received in his ordination.

Jesus himself, however, foresaw otherwise. In *Mark 16:17/18* He says that “These signs will accompany those who have believed: in My name they will cast out demons, they will speak with new tongues; they will pick up serpents, and if they drink any deadly poison, it will not hurt them; they will lay hands on the sick, and they will recover.”

Unfortunately, Saint Augustine, who dies in 430, finds that these talents were practically extinct already in his time. Our culture has apparently lost a great deal of its inner strength. It seems to be an outright contradiction that missionaries testify that magical practices and miracles do occur in extra-natural religions, but that the supernatural level, which claims to be able to rely on higher energies, hardly has an answer to this.

13.4.3. Everything is deified.

A high and comprehensive origin

Religious man knows there's a lot that transcends him. Life has a very high origin and high ethics. Where, however, this religious experience disappears, is repressed or suppressed, there is a crisis. That is exactly what Western Europe is going to show us from the late Middle Ages onwards. What we see and feel in this world is only the foreground, the profane side. Without any insight into the sacred background, this world risks becoming meaningless or at least superficial and opaque. This is one of the reasons why mediators: priests, prophets, seers and sages, are of some importance. After all, they are more at home in the 'background', in the depths of life.

A monk of the Eastern Church, *Het Jezusgebed*³⁹, (The Prayer of Jesus), says about this: We regard nature and the universe as the work of the Creator: “Yahweh created heaven and earth” (*Psalm 134:3*). Moreover, nature can be seen as “the visible sign of the invisible divine beauty. “The heavens proclaim

God's glory," we read in *Psalms 19:1*, or even: "See the lilies in the field" (*Matthew 6:28*). This designation of nature is only a beginning. The creative presence of God and thus all that exists is in an everlasting movement. Moreover, one of the great, and indeed the greatest, changes is the Incarnation of Christ: "For we know that the whole creation groans and suffers the pains of childbirth together until now," (*Rom 8:22*), until "the creation itself also will be set free from its slavery to corruption into the freedom of the glory of the children of God." (*Rom 8:21*). In other words, not only man but everything that exists is included in a movement towards Christ. Or still: all things come together in the Incarnation of Christ. Everything becomes a symbol and bearer of grace.

The Eastern monk continues: "In a mysterious way the whole of creation pronounces the holy name 'Jesus'. What is said more clearly in other texts is presupposed here. First of all, there is the natural and the extra-natural infrastructure of nature things. They are stone, tree, animal or whatever. But since the day Jesus became a human being in Mary's womb, there has also been a supernatural presence in the natural things themselves. Jesus is, in a way that is beyond us, actively present in creation. A supernatural 'energy' also works in 'lifeless' things, also in plants, also in animals. This explains for us Westerners the astonishing tendency of sacred thinking cultures to see God, the Holy Trinity or Jesus in nature, yes in everything. As mentioned before (13.2.3) the whole of creation undergoes a kind of 'upgrading', a level raising. Especially the prayers of the Byzantine liturgy emphasize that from the resurrection the whole creation: the plants, the animals and the people prayed in a new and powerful light. The Incarnation of Jesus does not only concern the material nature, but also and above all the subtle world. From His high spiritual abode, He gradually descends into the thinnest regions of our material world. That is why the world of the extra-natural also needs to be deified. Here, too, the light of Jesus' entry into this world shows itself. That is why the three magicians of the east could perceive the light of Jesus' birth as 'the star' of Bethlehem in a mantic - subtle - way (4.1.). For the Eastern liturgy, the Incarnation is a cosmic event that encompasses the whole of reality, everything that exists anyway.

In a dynamic religion, God is seen as someone who is essentially a life force and who, out of benevolence, also gives this power. He does expect us to be open to His favors, to turn to Him in faith and prayer. This benevolence is expressed, among other things, in *Luke 11:9*: "So I say to you, ask, and it will be given to you; seek, and you will find; knock, and it will be opened to you".

In the Old Testament, *Jonas 4* also mentions this benevolence. He says: “I knew that You are a gracious and merciful God.”

Thus the biblical religion becomes a religion of favors: God does not need sacrifices. Anyone who forgets to pray misses the direct contact with God, who is benevolent and full of life force. The great favor in the Bible is the life force or Holy Spirit. On the other hand, there are extra-Biblical divinities that are essentially empty, have on their own no life force and are sometimes anything but benevolent.

The great emptiness?

A type of Western man experiences that great emptiness, blind as he is to the sacred world and to everything he causes with his thinking and actions, in a subtle way. Every consciousness also has an unconscious and subconscious aspect and, related to this, a subtle structure. We have tried to demonstrate this extensively through many samples. Biblical history also has a profane and a sacred side. The books that represent the history of the people of Israel and those in which the prophets try to keep the people on the right track, describe the conscious events. Only the wisdom books (*Proverbs, Job, Ecclesiastes*) and apocalyptic texts (*Daniel, Apocalypse*) deal with the mainly unconscious, but so important destiny-determining processes of the soul. *In Marc 6:35 and 8:35/37*, Jesus defines his task as the salvation of the soul. ““For whoever wishes to save his life will lose it, but whoever loses his life for My sake and the gospel's will save it. “For what does it profit a man to gain the whole world, and forfeit his soul? “For what will a man give in exchange for his soul?” The soul is indeed bathed in the subtlety of the other world.

J. Grant, D. Fortune, W. Gmelig, G. Graichen, E. Haich, A. David-Neel, J.M. Rivière and H. Trilles, along with dozens of other authors whom we have given the floor, testify to this fundamental sacred structure. If Western man or the churches feel powerless in the face of “the magic of nations”, this is mainly because, through enlightened rationalism, they hardly experience the otherworldly with the subtle processes any more. In that case we have 'religion', as caricatured by S. Weiland, as an inner cult with a world escape. With the 'secularization', in the form of adaptation to this world, one does link up with the secular situation. But what exactly do these subtle secularizations mean in the other world? This question is almost never asked, because that is precisely what our profane culture has consciously repressed or subconsciously suppressed. Even the entire century of enlightenment, which is thoroughly permeating our nominalist culture, has been subjected to the same criticism. J. Locke, D. Hume, Voltaire, J.J. Rousseau, I. Kant and their

many enlightened kindred spirits conceived a reasoning without religion or belief, which still breaks down traditional philosophical and religious values.

Also the current occultism with its initiations of all kinds does not give us an adequate answer. For there one is stuck in the pagan magic of the people, magic that has not even noticed the fundamental problem and for which *Deuteronomy* 18 (2.4.) has warned us for centuries anyway: the atrocities of those people, atrocities that give out on the harmony of the opposites, and of which these people are permeated in their depths of souls. Demonic and satanic influences of all kinds profoundly spoil the animistic and dynamic side of religion.

However, a religion that has an eye for this and knows how to arm itself against it, and by doing so also exposes, conquers and transcends not only these extra-natural dangers, but can also bridge many contradictions between 'conservative' and 'progressive' religious tendencies, precisely because it takes account of these paranormal data. This is certainly the vision of those who are familiar with the mantical and magical aspect of reality and with the animistic and dynamic side of religion.

A life without religion?

“Aren't we better off without religion?” This thought is often heard. The answer to this question is not so difficult after all the above. Without religion we only adhere to the 'nature' and pretend that there is extra-natural or supernatural level. With that they are removed from our conscious thinking, but that doesn't affect their objective existence at all. Also our unconscious and subconscious still have to deal with it. Demonic and satanic beings will continue to influence us but will no longer be recognized as such. Didn't the French poet Ch. Baudelaire (1821/ 1867) say that the greatest victory by evil lies in making people believe that it doesn't exist? This makes it extremely difficult to determine and undo the influence and tricks of evil.

For Saint Augustine, all history is sacred history (2.6.). He argues that human activity is almost pointless if it does not involve itself 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 going into the many “important questions of life” that our existence always encompasses, does not imply any clarification.

In relation to the great questions of life at the end of life, one is as far advanced as at the beginning of it. The absence of this inductive testing

therefore leads man nowhere, except to an eternal restart. That precisely is a form, and indeed a very tragic one, of the harmony of the opposites.

Therefore, from a Christian point of view, it is incorrect to state that not only a Christian should become a better Christian, but also an atheist should become a better atheist and a non-Biblical believer a better non-Biblical believer. He who speaks in this way, makes it seem as if there is hardly any difference between the supernatural, extra-natural and natural level and is thus clearly situated in the harmony of the opposites (11.4). Such a vision is in any case diametrically opposed to *John 3:36* where we read: ““He who believes in the Son has eternal life; but he who does not obey the Son will not see life, but the wrath of God abides on him.”.

Anyone who only becomes a better non-Biblical believer or a better atheist will be confronted with God's disappointment and will not share in the fullness of eternal life. Jesus says it explicitly: “No one comes to the Father but through Me” (*John 14:6*). So not by atheism or by faith in an extra-biblical religion. *Apocalypse 22:10-12* also warns in the same way: “Do not seal up the words of the prophecy of this book, for the time is near. “Let the one who does wrong, still do wrong; and the one who is filthy, still be filthy; and let the one who is righteous, still practice righteousness; and the one who is holy, still keep himself holy.” “Behold, I (= Christ) am coming quickly, and My reward is with Me, to render to every man according to what he has done.”

To paraphrase *Luke 17:26* one could say that even in our day and age one still “eats and drinks, and marries and marries”, in short that one lives the profane life, but without taking into account the sacred dimension of it. From a profane point of view, one can then know a successful life and have realized many worldly goals. But if it does not serve the sacred evolution, for Augustine it has been a practically useless life. And then we are not better without religion at all. On the contrary. Soloviev stated that the ultimate goal of life must lead to the deification of man. In that respect, a biblical religion can accelerate this evolution to a great extent and it is abundantly clear that a life with religion and with Trinitarian energies strengthens us against a lot of dangers that are watching and threatening us from the natural and extra-natural level. Therefore, according to Hocking (1.4.1.) it is rather 'naive' and 'gullible' to ban religion from life. He wrote that it is not the believer who is naive in the face of natural phenomena, but the non-believer. For religious people, the deepest realities belong to the domain of the invisible. If he empathizes with the many mantic and magical testimonies and reflects on them in the right way, he sees his faith strengthened in an overwhelming way.

Here we are referring to Francis Bacon's⁴⁰: famous saying: “It is true that little philosophy makes man incline to atheism. But a profound philosophy brings the mind back to religion. For religious people, the non-believer remains more a person who, a priori and in a way that is difficult to understand, shuts himself off from the most important and deepest aspects of life. In turn, the exclusively nominalist thinker, whose materialistic assumptions leave little room for the religious and the paranormal, finds that the believer walks far beyond the horizons of life. He believes that there is no supernatural or extraterrestrial nature, and thus, according to religious man, denies an important part of reality. Even if one does not believe in the existence of this extra- or supernatural level, this does not prevent one from being influenced by it unconsciously and subconsciously. This ignorance means that one does not protect oneself against a lot of malicious influences, and that one ignores the actual purpose of life. In the words of St. Augustine: “Bene currunt sed extra viam”; “they walk well, but next to the racecourse.”

A life without religion, or a religion under the care of the creatures of the extra-natural level then has all the semblance of not solving the problems of life definitively. A religion led by the supernatural sees things differently and can not only free man from the grip of evil, but leads him or her and accelerates the way to his or her deification. In this sense, the supernatural contains “eternal truth”, which overwhelmingly transcends the unreal, inadequate, temporary and treacherous of what the natural and extra-natural level shows.

Jesus expressed this aptly in *John 14:6*: “I am the way, the truth and the life”.

13.5. The supernatural: in summary

In this chapter the sacraments of baptism, confession, Eucharist and marriage were explained in their subtle and magical effect. The structure of a magical prayer was then discussed. Exorcism was also discussed and the distinction between the old and the new covenant was explained. We referred to the great emptiness which an exclusively profane world all too easily witnesses to, and which finds its origin in the age of enlightenment. This emptiness can certainly not be filled by the present pagan occultisms, but by going into a religion that has an eye for the reality of that sacred world and also knows how to protect itself from its many dangers.

The book concludes with the question: “Aren't we better off without religion?” According to religious people, anyone who adheres to this vision denies an important part of reality. However, this does not detract from the

fact that the effect of the extra-natural level is constantly at work. Even if it is unconscious and subconscious. It is precisely because of this, however, that one hardly, if at all, protects oneself against its numerous influences. A much safer path in our further evolution and growth is offered by supernatural level. All this is at least the vision of the few for whom religion has not yet been secularized or secularized and who, moreover, are at home in the mantical and magical aspects of reality.

References chapter 13

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