

## **Chapter 4: Mantic and magic (I) (75 p.).**

Click on the text you want to read.

4.1. What is real?.....	3
A thought experiment .....	3
The spectrum.....	4
The whole reality.....	5
How real is science? .....	6
Science doesn't cover everything. ....	7
Father Damien .....	9
Falsification.....	10
Heretics!.....	11
Are we supposed to believe in paranormal phenomena?.....	13
A fictitious dialogue .....	14
The Christmas story.....	15
Hypotheses and proofs .....	16
An experimental structure .....	18
Faith and strength .....	18
The axiom of reason .....	20
Faith or axioms?.....	20
In summary.....	21
4.2. Paranormal perception: mantic.....	22
4.2.1. Seeing' and 'hearing' in a mantic way.....	22
Religious clairvoyance.....	22
A differential.....	22
The inner eye .....	24
A hunch.....	25
An observation.....	25
An internal condition .....	26
Minimal impressions, maximum sensation.....	26
A stream of words.....	27
Geometric figures .....	27
Famous tests of chairs .....	28
Our Father.....	29
A terracotta jug .....	29
A wizard predicts.....	30
The yellow smoke box.....	31
An internal voice.....	33
Hearing voices .....	34
A consultation .....	35

A twist .....	37
A problem.....	37
The concentration .....	39
Dowsing .....	39
The limits of revelation .....	40
4.2.2. Subtle matter as the basis of manticism .....	41
The subtle matter in history .....	41
A hylic pluralism.....	42
A hidden reality?.....	43
Man has many bodies.....	43
A cord made of subtle material.....	46
The etheric and the astral body.....	47
A first shadow is formed. ....	47
A second shadow is formed. ....	48
The radiance of the hand.....	49
Kirlian photography.....	49
4.2.3. Eidetic paranormal perception .....	50
A "clairvoyance" in the imagination .....	50
I saw everything in the room! .....	51
See the aura .....	52
Beauty... and misery .....	53
Sensitivity: a differential .....	54
4.3. Acting in a paranormal way: magic .....	56
4.3.1. Suggestion.....	56
Telegrams.....	56
A stronger will than mine .....	57
The transfer of a thought.....	58
The importance of rhetoric.....	60
4.3.2. Magical Experiences.....	62
A frog .....	62
A compass.....	62
The cursor.....	63
A branch collapses, a monkey falls.....	63
The stolen ring.....	64
4.3.3. Healings .....	65
A thorn.....	65
A cardiac surgery.....	66
A 'pokto' shows his power. ....	67
A complicated leg fracture.....	69
4.3.4. Weather magicians .....	71
Breaking the ice .....	71

## **Chapter 4: Mantic and magic (I)**

In the foregoing we started from the assumption that there is a natural level, an extra-natural or paranormal level, and a supernatural or divine level in the biblical sense. In logic we speak of their "existence", then we can ask ourselves further questions about their "essence" and discover "how they exist", find out how they really are.

Our assumptions must then be such that they indeed allow us to be open not only to the profane, but also to the sacred side. This brings us again to a number of reflections on the paranormal, which we would like to elaborate here.

Many mantically gifted people claim that the basis of reality is a kind of fine dust. Whoever experiences this substance in one way or another, has the capacity for clairvoyance. Whoever can also work with this fine substance and transform it, is a magician.

The three main themes of this chapter are : What is real (4.1.), the paranormal perception (4.2.), and finally the theme 'magic' (4.3.).

### **4.1. What is real?**

#### ***A thought experiment***

When asked what is real, we will go into the next experiment. By way of agreement, we can make it clear that something exists only if we can see it. If someone tells us that they have heard something, this falls outside our definition of what we consider to be real. Our axiomatic, which is limited to our exclusively visual method of perception, does not allow us to determine what is outside the visible. Perhaps after some time and by means of indirect methods of observation it would still be possible to find, for example, some clues in favor of the existence of sounds. People who claim to experience this could be called 'hearers'. They will then seem to us to be psychic. Perhaps not everyone would take them seriously at first.

Persistent rumors that sounds also exist, make us hesitate to question our visual perception method as the only way to get to know reality. And gradually,

after many clues, after many questions and answers, after intense emotional discussions, the circumstances force us to revise our axioms.

We then make a different and, by our standards, very broad agreement: not only sounds, but everything that we experience with any one of the five senses, has real value and is therefore 'something'. We make a strong case for really achieving everything that is "true" and for finally grasping all reality in this way. Nothing, nothing at all, falls outside this perception, we believe. We look forward for being the initiators and witnesses of such a great revolution in our knowledge. With a certain degree of satisfaction, we gradually build up a very solid and well-founded picture of reality. The general support with which this world view is received and repeatedly confirmed by the scientific community constantly strengthens our conviction that our assumptions are indeed the right ones. And those who still criticize this, we can be sure that they are out of it. .

And what turns out to be? Some people indeed dare to question our findings. They claim that each of our senses, only lets know that part of what exists, to which it is attuned. But if our five senses capture all, really all of reality, remains very much the question. It is an unproven assumption. For suppose that some people indeed have a still unknown sixth sense? What would they perceive then? Would they then also determine other aspects of what is 'real'? That brings us back to a form of paranormal perception. And the misery is that we then again have to question our already so broad assumptions. It seems as if a person has to give up his so laboriously acquired certainties once more. Easy it is not.

Fridtjof Nansen, the well-known polar explorer, *Onder de Eskimo's*<sup>1</sup>, (Among the Eskimos), writes about the view of the Innuït: "The soul is only visible to a certain sense, that only people with special gifts possess". How's that for only five senses? And Nansen is far from being the only one to mention this. So many other cultures also bear witness to an extra sense. Also a lot of people in our own culture, at least if they get the right to speak and don't fear to be ridiculed, claim to have had a penetrating paranormal experience at some point in their lives.

A conclusive and well-founded answer to 'what is real' does indeed seem far from simple. Reality may have been given, do it justice and let it be what it really is, is still quite a challenge.

### ***The spectrum***

Let's illustrate what is real with what in physics is called the "electromagnetic spectrum". Depending on the frequency of the waves, one speaks successively of sound waves, radio waves, radar waves, infrared radiation, visible light, ultraviolet radiation, X-rays and gamma radiation. For example, waves with a wavelength between 100 000 meters and 1 000 000 meters are audible to human hearing. Waves between 280 and 780 nanometers in length - 1 nanometer is one billionth of a meter - show themselves in the visible light as the colors of the rainbow: from red (780 nanometers), over orange, yellow, green, indigo to violet (380 nanometers). Other wavelengths are not directly perceptible but can be detected by various measuring instruments. And perhaps one day man will come up with instruments that extend the boundaries of our perception, so that the existence of even greater and even smaller wavelengths can be demonstrated. If we were to start from the premise that only what our senses tell us directly, is real, only a tiny part of the electromagnetic spectrum, only the visible and the audible, would be observed. With our classical senses we clearly do not reach 'all' reality.

The newspaper *Le temps* of 2 May 2012, 35, writes that some of the photographs of nebulae and galaxies taken by the Hubble telescope are indeed astonishing. Yet they are only 'real' to a certain extent. The way in which they are colored is the result of mutual agreements, made to represent space objects. The form in which these nebulae show themselves has to do with the technique used to perceive them. We see the Crab Nebula in the form of a clock when it is photographed with x-rays, as an irregular shape with an ordinary optical observation and as a very capricious pattern through an infrared viewer. This illustrates that the answer to the question "what is real?" is not so simple. What appears is partly determined by the method of observation or the technique used, and the theory that goes with it.

### ***The whole reality***

Let's take another example. We fish with a landing net in the sea. We agree that only what we find in it, 'exists'. But then such an existence depends on the size of the meshes in the net. The larger the meshes, the less 'reality' we find and the smaller the meshes, the more we penetrate 'everything that exists anyway'. In the end, we could extend our assumptions so that we use a net without meshes, so that nothing escapes us anymore. Such a very broad definition of what is real is found precisely in the ontology, the doctrine of the "being" of all things. There our 'net' encompasses the whole of reality. A wish, a dream, a nonsensical statement, a thought, an empty collection... of each individual we can say that it is something, and that is why, according to the

doctrine of being, it is "a reality". The object of ontology - ontology is another name for the science of 'being' - is indeed unrestricted.

In a way it brings us back to the ABC-theory (2.2.). 'A' stands for the whole of reality. The 'B' contains our assumptions and 'C', finally, is that part of the whole of reality which manifests itself under those conditions. Similarly, Sterly stated: "Our representations surround us like a shield behind which we only perceive what we can explain with our modern, Western reason". Our axioms influence our perception. In other words, other axioms gradually expose other aspects of reality. Once formed, preconceived ideas of reality lead a hard and inflexible life, even, and above all, without our knowledge, unconsciously. There, it becomes much more difficult to find them, to become aware of them, and if necessary, to adapt them back to reality.

But the requirement is also not minus: to examine a vision of life in terms of its real value, and to adapt our vision if necessary. The ideal situation would be that our 'B' is of such a nature that 'C' reflects what is given in 'A'. We spoke earlier about the mirror man (2.3.). In this way the image we have of reality corresponds to that reality itself.

### ***How real is science?***

Referring to the example of the landing net, we can slightly rewrite the question "how real is science?" as: "What are the loopholes of the net of science?" In other words, when is something scientific, or what are the premises of science? For example, science must be susceptible to research by 'the scientific community'.

The different scientific experiments should preferably be repeatable and, taken under the same circumstances, lead to the same results. A phenomenon acquires a scientific status when other researchers reach identical conclusions in identical circumstances. These strict criteria ensure that what is scientifically recognized, is sound and well-founded, and that it is possible to build on it. It is clear, however, that its field does not cover the whole of reality, but only that part of everything that does not slip through its loopholes and which responds to its assumptions. Science that acknowledges this, we stated (1.4.1.), is aware of its methodical limits. It is said that such an attitude is consistent with a truly scientific spirit.

A form of 'science' that only - we emphasize here the limitation, the exclusive - gives the exclusive right to exist to what corresponds to its axioms must first of all prove that, with its limited presuppositions, it does indeed

cover the whole of reality. In other words, it must be able to prove that its scientific model is the only one and that it encompasses all reality. But how to prove such a presupposition? How to prove in a scientific way that science possesses the only valid form of knowledge? This seems to be a circular reasoning: what can be proved is already presupposed to be known.

Our traditional senses inform us about that part of reality to which they are each individually attuned. But what can we rely on to claim that all these parts together comprise the totality of reality and that nothing falls outside of it? That requires a viewpoint that transcends that of our senses. Any 'proof' based solely on our sensory perceptions is therefore insufficient. Anyone who axiomatically states in advance that our senses grasp all reality, concludes of course that there is no reality beyond our sensory knowledge. But that is thinking in a loop. It seems clear that with finite axioms infinity cannot be grasped.

One hears it repeatedly: some scientist speaks out about a remarkable healing or a paranormal event and declares quite frankly that it has no scientific status. Of course he is right about this. Paranormal events do not have a scientific status. But that is not the last word that can be said of it. The real question is whether science encompasses all reality: you, scientist, first prove that your model of science is the only model that reaches reality and all reality, including the paranormal. As long as that proof is not provided, your statement is just an opinion, among others.

### ***Science doesn't cover everything.***

For example, what scientific evidence can a scientist provide to show that his or her partner loves him or her? And yet that is the foundation of a good relationship. Most of our assurances of existence are of a non-scientific nature. For example, a child can grow up with the conviction that his parents love him and that his father and mother love each other, without this being proven in a truly scientific way. How do we prove that one can judge by scientific means whether God and the soul exist, whether or not mantic testimonies are true?

If a scientist claims that clairvoyance has no scientific basis, then he is more than right. Indeed, mantic has no scientific pretensions and cannot satisfy the axiomatic of science. However, if a scientist claims that mantic or clairvoyance does not exist because it has no scientific basis, he makes a methodical mistake. Science judges whether something is scientific or not, whether it meets the axiomatic of science. Science does not judge whether or

not it exists in the whole of reality. If science nevertheless pronounces an ontological judgement, it makes an unreal leap and falls into an ideology, into 'a method' that wrongly considers itself to be the only valid one. In short: science is extremely precise but limited. It does not cover the whole of reality, but only a part of it.

We read A. Chalmers, (1939/...), British philosopher, *Wat heet wetenschap?*<sup>2</sup>, (De wetenschap is niet noodzakelijk superieur aan andere gebieden), (What is called science?, Science is not necessarily superior to other fields). He is talking about the scientific doctrine of the Austrian philosopher and science theorist P. Feyerabend (1924/1994). Feyerabend rightly complains that defenders of science believe that science is superior to other forms of knowledge, without sufficiently investigating those other forms. The most superficial research and the most dishonest arguments are interpreted as a sufficient reason not to go into them. According to Feyerabend, magic, for example in the form of astrology or voodoo, can also contain valid knowledge. He states that scientific knowledge is not necessarily more solid than non-scientific knowledge.

It then of course depends on how one defines science - broad or narrow - to claim that magic is or is not part of it. According to the scientific axiom, cited above, magic is clearly not a science in the strict sense.

George Sarton, (1884/1956) world-renowned Belgian chemist, science theorist and author of *The history of the sciences*, states, as already mentioned (2.2.), when examining Galilei's biography, that this great pioneer of modern science refused to even investigate the moon's influence on the tides. And this out of fear that the astrology, which he had rejected, could be confirmed as a result. To which Sarton replied: "Such a thing is no better than superstition". As we know, the tides are indeed caused by the position of the moon.

K. Hübner, *Die Wahrheit des Mythos*<sup>3</sup>, (The truth of the myth) writes: "Modern science is not the superior of myth, neither in the field of truthfulness, nor in the field of rationality. (Note: the term 'myth' here means a sacred story with real value, and this in relation to religion, magic or mysticism. We will come back to this in 5.1.2). Both start from assumptions that are equally unprovable. The myth is as logically coherent as the worldview of science. The explanatory capacity of the myth is even more holistic, more comprehensive than that of modern science. The myth can also explain so-called accidental events, thanks to an appeal to 'occult' or hidden events".

Esoterically speaking, the myth says that which can only be listened to by the initiated without danger.

### ***Father Damien***

In the margins of Father Damien's canonization, a cancer patient claimed to have been cured spontaneously after having prayed to him. A medical scientist stated on TV that it is scientifically nonsense that praying could lead to healing and that any claim to this effect will be rejected in any medical journal.

Again the same remarks apply as above. Given the extremely strict axioms of science, this statement is correct. Indeed, the hypotheses of science do not allow us to conclude causally that it is possible to say prayers to cure a disease. The real question again is whether healing should be denied in the whole of reality. If science would do so, it must provide conclusive scientific proof that it is also impossible outside the realm of science. This proof has not been provided to date. The possibility that factors other than scientific ones are at work is therefore not excluded in advance.

*Test gezondheid*<sup>4</sup> (Test health) writes about "prayer and health" the following: "In the medical news of last issue, we summarized an American study, which should show that praying for a sick person contributes to his recovery, even if the sick person does not know that someone is praying for him. We have received a number of reactions from readers who feel that we are falling back into superstition and who blame us for a lack of critical thinking. Professor Verraes (University of Ghent) also states that one can contest on the basis of very reasonable arguments that this American study proves anything at all. These "very reasonable arguments" are not mentioned in *Test Health*.

It is clear that for a nominalist view of reality, a link between "prayer and recovery", cannot exist and labels it as superstition and as a lack of critical sense.

In the newspaper *De standaard*<sup>5</sup> (5/11/2012) we read a similar story. On the occasion of a dispute with one of its employees, the Catholic University of Leuven states: "Anyone working at a university must endorse the standards of scientific work. Anyone who runs a website stating that you can cure a congenital heart defect by the laying on of hands does not belong to a scientific institution".

Given its axiomatic nature, science can only emphasize the unscientific nature of the laying on of hands. But this does not alter the fact that factors other than scientific ones may be at work. How can science make an assessment of processes that lie outside its preconceptions and outside its domain? If it does so anyway, it crosses its borders and becomes an ideology. In its axiomatic reasoning, this would mean that all the paranormal, all the religious forces, all the laying on of hands and all the magic would simply be denied. What remains of Jesus' miracles, of his suffering and death, his descent to hell, his resurrection and ascension if the standards of scientific work have to be endorsed here too? What remains of the many testimonies of the magic of nations? Many believers will say that what remains of 'religion' is no more than a psychological and sociological event without the slightest contact with a higher reality. Many patristic and scholastic thinkers will speak of betrayal and contradiction: they will deeply regret that it is precisely a Catholic university that seriously undermines Christian thought. And perhaps they would much rather refer to *Matthew 7:15/20* where the evangelist talks about the only principle of logic that Jesus has recommended: "You will know them by their fruits".

Those who claim to lay their hands, who heal people by unscientific means, let them do their work serenely. And then let us judge them according to the results they have achieved.

With a worldview that leaves room for a mythical pluralism and a dynamic view of life, the boundaries of hard science are largely exceeded. For our Western culture, however, questioning its all too materialistic assumptions remains a very difficult task.

### ***Falsification***

Karl Popper, (1902/1994), the famous science theorist, believes much more in falsification, in a test with a negative result, than in verification. In his *Logik der Forschung*<sup>6</sup>, (Logic of Research), he writes that the natural sciences do not consist of a firm and certain knowledge, but of bold hypotheses. His thesis: "If a claim is 'falsifiable' or refutable on its weaknesses, then it is scientific". The term 'falsifiable' does not mean 'false' but 'refutable'. Science is never more than the science of a moment. Ten years ago it was not what it is today, and in ten years' time it will look different from what it is today. It is reduced, on the one hand, to theories that strongly resist criticism and over time are better approaches to truth than others and, on the other hand, to the reports of the tests of those theories. Here the degree of certainty is reduced to a critical minimum.

Any falsification, any evidence showing that a premise was wrong, can also be regarded as progress in the field of knowledge. At least we know how not to deal with it in the future. Contrary to the classical rational triumphalism that thought it could prove everything, people are now much more aware of a 'fallibilism', of a fallibility.

C.S. Peirce (2.3.) was also aware of this. That is why he mentioned as the main characteristic of scientificity an "external permanency", situated outside and independent of our opinion. Discussion, yes, testing, with refutation as well, but in the long run, the objective reality permeates.

Let us illustrate the importance of falsification with the following curious message. In the course of 1990, *The New England Journal of Medicine* devoted an article to hydergine. Until August 1990, hydergine was the eleventh most prescribed drug in the world. It was on the market for 20 years. In the USA, it was even the only permitted drug for Alzheimer sufferers who needed it to treat a number of symptoms (including amnesia).

After it had been used for so long, it was tested on 80 subjects. One group was administered hydergine, another group received a placebo. Neither doctors nor patients knew who had received which. It then turned out that those who had been given hydergine were decaying faster than those who had been given a placebo. For the researchers at The University of Colorado's medical faculty, the result was a pure mystery: for twenty years, doctors administered hydergine without apparently paying attention to the 'falsification', or rather to the 'falsifications' (plural), in the belief that the drug 'works'. It is hard to understand how the company carried out the tests before marketing hydergine. Not without the propaganda of the doctors, - propaganda that apparently only focused on the 'verifications' and neglected the 'falsifications'. An incident like the one with the hydergine shows that Karl Popper's falsificationism is based on facts.

### ***Heretics!***

In the chapter on the assumptions (2.3.) we mentioned the far-reaching incomprehension experienced by some scientists in their scientific work. In these circles, too, people do not always react with external sustainability, but sometimes think in a straightforward, idiosyncratic or preferable way.

We refer for example to J. Margolis, *Ces savants excommuniés*<sup>7</sup> (These excommunicated scientists). Let us limit ourselves to a sample from a translation of an article published in the *Sunday Times*.

"Before their theory was accepted, L. Pasteur (1822/1895), the founder of microbiology, and A. Einstein (1879/1955), known for his theory of relativity, were dismissed as "dangerous deviations". When the inventor Th. Edison (1847/1931) showed his electric lamp, he was accused of 'mystification' (deception). The brothers Wilbur (1867/1912) and Orville (1871/ 1948) Wright, who for the first time in history had made a motorized flight with a self-built aircraft, were not even believed for two years "because science had ruled that a machine, if it weighs more than the air, cannot fly". When the geographer Alfred Wegener (1880/1930), presented the theory of the 'drift' of the fixed lands, the movement that the continents make towards each other, he was made a laughing stock. So much for The Sunday Times.

The newspaper *De standaard*<sup>8</sup> of 6 November 2013 focuses on the newly discovered ligament in the knee, discovered by Steven Claes. In an article titled: "How could they have looked beyond this for so long?" Claes says about this: "Initially we had trouble selling our find, certainly not to the establishment. To our frustration, the large orthopedic journals did not want to publish our research report. Then we used the tricks of social media and posted a video ...". A well-known figure in the football world once said that something is only 'real' when it has been on TV. Apparently, some members of the establishment don't really go into a research report until they are forced to do so from the outside. And everyone can add to this list many examples for themselves.

In a television series *'Heretic'* (BBC 2) designed by T. Edwards, the question was asked: How should respected scientific institutions react when renowned scientists defend revolutionary theories? The series shows six 'heretics' who accidentally discovered a new truth that was at odds with established scientific opinions. These 'heretics' were therefore expelled from that environment.

J. Maddox, physicist and editor-in-chief of *Nature magazine*, responds as follows: "Ruprecht Sheldrake, who hypothesized the morphogenetic fields in his *A New Science of Life*, replaces science with magic. Such a thing can be condemned with the same terms as those used by the popes when sentencing Galileo, for the same reasons: it is heresy".

And L. Wolpert, professor of medical biology, says: "It's an absurd series! The way in which the broadcasts were presented made me rage. I categorically opposed this series."

It is more than amazing to hear such a language. But it reveals a mentality among "those who know" in scientific circles. It's as if a Maddox hasn't progressed any further since Galilei's conviction. Let's note that: Maddox himself emphasizes clearly that Sheldrake only presents his concept of "morphogenetic field" as a hypothesis, hence as a yet unknown truth. The term "morphogenetic field" means what follows. Once somewhere on earth a biological being was able to cross a border and introduce something new, it is established that in other places in the world creatures of the same kind show the same crossing more easily and this without direct physical contact with the groundbreaking being. In concrete terms, if animals in Toronto take a certain amount of time to learn something new, then similar animals in Sydney will not take as long to learn the same thing afterwards. The fact that this was only a hypothesis should have encouraged Maddox to be cautious.

### ***Are we supposed to believe in paranormal phenomena?***

If, within the world of scientists and philosophers, one thing is fiercely controversial, then it is paranormal 'science'. People often say 'parapsychology'; however, it is much better to speak of 'paranormology', because paranormal phenomena are parapsychical, parachemic, parabio-logical, parapsychological, parasociological, etc.

It can be assumed that only the experimental method as it has been developed in natural science is the only valid way of acquiring knowledge. If one wants to study paranormal phenomena in this way, one does not start from the phenomena themselves, but from a scientific axiom which is not attuned to them. Then of course one has no contact with the non-scientific, paranormal object to be studied. But how can one make meaningful statements about that which one does not know and actually does not want to investigate?

We quote one text among many. "Should one believe in paranormal phenomena? In order to clarify the matter once and for all, scientists from all countries are multiplying experiments without any prejudice. But they have never seen the slightest extraterrestrial reality, in spite of their open-mindedness." The extract comes from : *Science et vie* (Science and life) 959 (1997: August), 56. The number is also a special number: *Paranormal. La grande explosion (enquête aux frontières de la science)*. (Paranormal. The big

explosion, survey at the frontiers of science). The magazine admits that the paranormal has been a great success for several decades. Especially New Age (see 3.1.) has to pay for it of course: New Age is a line that opposes an overly materialistic and rational world view and wants to reintroduce a number of old philosophies. This 'new religion' - without a church - is characterized by the idea that spirit, body, matter, the earth and the universe make up a single 'Entity' - we translate as 'reality'.

It is abundantly clear that *Science et vie's* absolute judgment, as expressed above about the paranormal, rests only on models of the natural sciences and the humanities, and are not equal to the paranormal object that they study. In other words, the criteria used by a number of scientists to judge the reality of the paranormal are such that in fact even the smallest paranormal phenomenon can never come through as a paranormal. The experiments are set up in such a way that they only confirm the axiomatics of actual, established science.

### ***A fictitious dialogue***

A believer (B.) is in conversation with a scientist (S.)

B. - You have a scientific attitude?

S. - Indeed, you don't fool me, I like hard evidence.

B. - And does science give those certainties?

S. - You can be sure of that.

B. - How do you operate ?

S. - I check the facts, then I put forward hypotheses and try to prove them.

B. - So you believe that everything that happens has a reason?

S. - That's right: everything has its sufficient reason.

B. - Why do you say such a thing?

S. - Because it is.

B. - How do you know?

S. - Because of the axiom of reason itself, which says that everything has a reason.

B. - What is your sufficient reasoning to rely on that axiom?

S. - That same axiom again.

B. - So you accept it without being able to prove it?

S. - Actually, yes, it is an axiom, an assumption. No need to prove something like that. It speaks for itself.

B. - I understand. In order to prove that reason axiom, you should already appeal to it.

S. - That's right.

B. - A circular reasoning, then?  
 S. - Yes, actually, a bit like a dog running after its tail.  
 B. - So you assume, you believe in a manner of speaking, that the axiom is evident?  
 S. - Yes, actually it is.  
 B. - But then is your conviction based on a belief?  
 S. - Yes, now that you mention it. You can put it that way.  
 B. - So you can't really prove your point of view scientifically?  
 S. - No, not really.  
 B. - Well, my religious belief is also based on faith. I can't prove it scientifically either.  
 S. - You don't say! How do you operate ?  
 B. - Well, I check the facts, then I put forward hypotheses and I try to prove them.

So much for this fictional dialogue. Both, the scientist and the believer, examine the facts here, put hypotheses first and try to prove them. Both their methods appeal to logical reasoning and are therefore rational. Yet there is a difference. The scientist wants a proof with strict scientific and general validity. This is of course an ideal, but not always achievable. Experimental science denies itself access to experiments other than public experiments because of its ultra-rigid information system. The believer will already be satisfied when he comes to a certain conviction, to a belief, through individual clues, through perception or sensation. Such a conviction may be valid for him personally, but it is certainly not universally acceptable.

"If only everyone could be a prophet (note: seer at that high level)", Moses already sighed in his time (see 2.4). Then everyone could hear the voice of God, then it would become universally acceptable and everyone would be convinced of its real value. This high vision, however, is the result of a long and difficult development together with a very thorough ethical way of life.

### ***The Christmas story***

Let's take the story of the birth of Jesus as an example of such a non-universal belief (*Matt 2:1/12*). First, we give the following text.

"Now after Jesus was born in Bethlehem of Judea in the days of Herod the king, magi from the east arrived in Jerusalem, saying, "Where is He who has been born King of the Jews? For we saw His star in the east and have come to worship Him." When Herod the king heard this, he was troubled, and all Jerusalem with him. Gathering together all the chief priests and scribes of the

people, he inquired of them where the Messiah was to be born. They said to him, "In Bethlehem of Judea; for this is what has been written by the prophet: `and you, Bethlehem, land of Judah, are by no means least among the leaders of Judah; For out of you shall come forth a ruler Who will shepherd my people Israel.' "Then Herod secretly called the magi and determined from them the exact time the star appeared. And he sent them to Bethlehem and said, "Go and search carefully for the Child; and when you have found Him, report to me, so that I too may come and worship Him." After hearing the king, they went their way; and the star, which they had seen in the east, went on before them until it came and stood over the place where the Child was. When they saw the star, they rejoiced exceedingly with great joy. After coming into the house they saw the Child with Mary His mother; and they fell to the ground and worshiped Him. Then, opening their treasures, they presented to Him gifts of gold, frankincense, and myrrh. And having been warned by God in a dream not to return to Herod, the magi left for their own country by another way."

So much for this gospel text.

### ***Hypotheses and proofs***

"The magicians came from the east" says the Bible text. This is about the Medes, an ancient people in present-day Iran, around Ecbatana. Magicians were considered to be wise men. Wisdom in these archaic cultures means: gifted with a deeper insight, which is based on paranormal forces. *La Bible de Jérusalem*<sup>9</sup>, says that the star was "un astre miraculeux", "a miraculous astronomical (of 'celestial') object/body" of which it would be pointless to seek a scientific explanation. Then we try to find a non-scientific explanation. Let's first read about this in *Luke 9:28 ff*. He mentions the transformation of Jesus (see 1.4.2.), in which His clothes became radiantly white. Jesus then showed his glorified body. Usually this is hidden by the biological body. Whoever has the necessary sensitivity or clairvoyance, will have felt or seen an immense shining radiance when seeing Jesus' body.

Let us remember that the Bible sees reality as layered. One can imagine that "the light", when it "descends" from heaven, the Biblical supernatural level, to the natural level, the earth, at the birth of Jesus, must be accompanied by an immense subtle brilliance and power. The "incarnatio Dei, hominis deificatio", the incarnation of God leads to the deification of man, is already beginning here. The Byzantine liturgy states that from then on everything - people and even animals, nature and all of creation - is bathed in an intense light. Still following this axiomatic, it does not seem impossible that the magicians, as mantically gifted, as seers, perceived something of that light at the birth of Jesus.

It is said that the appearance of Bethlehem's star can be 'explained' as a conjunction, a coinciding of two planets. But then it had to be visible to everyone. In our modern days, astronomers have searched for such a coinciding of two planets, around the beginning of our era, in order to calculate the correct date of birth of Jesus. This whole reasoning assumes that the magicians, who were astronomers after all and were considered academics in their time (*Isaiah. 47:13, Dan 2:2*), would simply not notice that two planets, seen from the earth, gradually converge, seemingly coincide, and then disperse again. This assumption does not seem so likely. We refer e.g. to Thales of Milete who had predicted the solar eclipse of 28 May -585 and who had derived his astronomical knowledge from the Babylonian science. Astronomy at that time was not that ignorant. By the way, anyone who follows the motion of the celestial bodies for one night will notice that all stars in the northern hemisphere, because of the rotation of the earth, seem to rotate in circles around the pole star, while the planets follow very different orbits.

Let us call the star of Bethlehem, therefore, "a miraculous star", and return to the mantic experience. The magicians 'see' a star that appears. This eidetic experience, in the inner eye (not in the subjective imagination, see below) is also accompanied by an interpretation. The star is the sign that a king of the Jews was born, together with the assignment to look for him. On the basis of this experience, the three magicians undertake a journey. And the confirmation of their hypothesis is not lacking. For example, the prophetic writings of the Jews mention something like "the birth of a king over Israel". Also the eidetic experience, seeing the star, occurs a second time to their joy.

*Matt 2:9* says that the star stood still above the place where the child was. This also shows that this is more than just an ordinary experience. This star shows them the way. Suppose it were an ordinary, and not a 'miraculous' star, where in the world would you have to go, for example, to stay under a star? Real stars are far too big and infinitely far away from us. It is impossible to say that at a certain place you are 'under' that one star, and that if you go a little further, you wouldn't be under it anymore. If you have a certain star in mind near the zenith, then you are always 'under' it in a very spacious environment.

In the end, finding the stable, Mary and the child, confirms in a sensory way what was once assumed to be extrasensory. The journey of the magicians thus has the character of an experiment. On the basis of a first observation, the mantic vision of the star, with its interpretation in their writings: the birth

of a king, the magicians decide to take the risk of the journey. And once that journey has been completed, they find the confirmation of their assumption. On their return they are also warned in "a dream" not to go back to Herod so that he does not know where the child was born. Herod will, according to the Bible, shortly afterwards have all children under the age of two, in and around Bethlehem, killed (*Mat. 2:13*).

### ***An experimental structure***

With this story and explanation, we wanted to show that the three magicians do work logically, but start from different hypotheses than those of hard science. The text of Matthew is instructive for the rationally-minded man, the man who argues; after all, it illustrates the experimental structure of an outgrowing sacred experience. The mages did justice to the information, which is admittedly mantic, and sought out the reasons for it. A paranormal intuition, an inspiration, is tested by means of a hypothesis, a self-invented experience. Religiously speaking, it is a gradual process in which man, in all his pitiful insignificance, is more and more captured by the Spirit of God.

Also in the healing of the woman who suffered from blood flow (*Luke 8:43*), we find a similar experimental structure. The Bible mentions that the people wanted to touch Jesus, "for there was a power emanating from Him which healed all" . The woman assumes this hypothesis. In logical language one speaks of an assumption, a hypothesis or abduction. The woman deduces (in logical language this is called a 'deduction') from this, that she only has to touch the hem of His garment, because His clothes share in that power. She also effectively carries out the 'experiment' (in logical language: an 'induction') with as a result her instant healing (the verification).

The same can be said of the healing of the blind-born (*Mark 8/22-25*). Here too the experimental structure of healing is shown. For the first time Jesus puts saliva on the eyes of the blind man and lays his hands on him, after which the blind man says that he sees the people as trees. Jesus knows that with this, healing has not yet been fully achieved, and lays up his hands again, gives him more subtle energy, until the blind person sees clearly. In short: abduction, deduction, induction; on the basis of an assumption (abduction), to come up with an experiment (deduction) and then to test (induction) it for its real value. We will come back to this in the chapter on Mantics and Magic II (7).

### ***Faith and strength***

Let us also note that according to the Biblical text above, two conditions must be fulfilled. On the one hand there must be a strength, but on the other hand there must also be faith in that strength; the confidence that that strength will be effective. This belief makes the woman open her aura so that the subtle force can - literally - penetrate. Those who do not believe will to a large extent shut themselves off from such an effect. Those who only believe in a nominalistic way, but not in dynamistic forces, do not achieve the expected result either. The subtle force is subject to the ideas that are cherished. This will become apparent later in this text. The fact that ideas play a decisive role in the processes of sanctification is evident, as already mentioned, for example in *Mk 6:5*, where Jesus could hardly perform miracles because people did not believe in Him. We read: Jesus said to them, "A prophet is not without honor except in his hometown and among his own relatives and in his own household." And He could do no miracle there except that He laid His hands on a few sick people and healed them. And He wondered at their unbelief.

Moreover, if someone only thinks of the miracle and does not respond to Jesus' message, he does not understand its profound meaning. The miracle is essentially of no use to him. Again, this shows the divisive and judgmental nature of Jesus' doctrine. It also means that the universal nature of the natural sciences is absent here, in order to guarantee the radical freedom of the spectator.

Does he have the will to accept Jesus' message or does he continue to resist? This is the profound difference between scientific observation and hard experimentation on the one hand, and intuition, clairvoyance, religious observation and the possibility of paranormal experimentation on the other. Faith is not a science, as scientific as it may seem. It is much more than science, and also different.

De Groot, *De Bijbel over het wonder*<sup>10</sup>, (The Bible about the miracle), says that the miracle is not only the confirmation and affirmation of a priest's "profession", but an essential moment in evangelical preaching. In other words, doctrine and miracle go hand in hand. Anyone who preaches without a minimum of signs of a miraculous nature will remain below the level of the evangelical requirements of the proclamation. Even more: he who rejects miracles as myths is therefore in direct conflict with God's action in Jesus. However, we notice that it is not given to every believer to perform miracles. This gift belongs only to those who are very special and inspired by the Spirit of God. The inner coherence between the doctrine and its applicability is

evident not only in Jesus' teaching and miracles, but also in many testimonies of pagan religions, among others, to the extent that they are "magical" and "dynamic". We will come back to this in more detail in Chapter 7.

### ***The axiom of reason***

Together with the axiom of identity, the axiom of reason is the "foundation" of all rationality and rationalisms. As already mentioned, the axiom of identity has two forms: "what is, is" and "what is so, is so". The repetition of the main sentence is not superfluous, on the contrary, it affirms that what is perceived is confirmed in all honesty. In this way, the conscientious man does justice to what really exists. The dishonest man doesn't do that. The one who lies, for example, does not let "what is" flourish, but reduces it to what it "is not". Either he leaves "what is so", not "to be so", but reduces it to "what is not so". The axiom of reason says: "Everything has a reason". If A is the reason for B, then B is understandable, justifiable. For example: if an iceberg and a ship cross paths at the same time, the collision can be justified. Anyone who wants to prove these two axioms needs to use them to complete their proof. This brings us to the strange situation that, in order to be able to prove them, we must first put them forward. This, however, gives an endless circular reasoning.

Apparently, "reason" cannot justify itself rationally. This was illustrated by the fictitious dialogue above. In other words: before reason can be used, an 'origin' is required, and that is an 'irrational' decision that precedes it and that is not based on reason. One can call it a belief, an intuition, an evidence or a direct experience. Because such a decision precedes reason, there is no final foundation and, in any case, it remains "an irrational act of faith". All that remains is a sort of 'existential' solution: 'to continue with merely provisional, no definite or very final certainties'. Neither natural science nor religion prove their point of departure in a uniform and hard scientific manner.

### ***Faith or axioms?***

It is sometimes said that science is based on 'axioms' and religion on 'faith'. One might as well say it the other way around: science is based on 'faith', and religion on 'axioms'. Both terms have the same meaning here. Neither religion nor science can really prove their premise scientifically. In the tradition of Zenon of Elea, (+/- - 450) the ancient Greek philosopher and founder of eristics, a kind of logical method of discussion, we can say: "You, adept of hard science, as well as I who am open to paranormal and religious experiences, neither of us demonstrates the exclusive validity of our respective starting points. Therefore, we have nothing to blame each other for. Zenon of Elea was

the pupil of the Greek philosopher Parmenides of Elea. Parmenides claimed that "that which exists" was immutable.

Herakleitos and his contemporaries, however, stated that "that which exists" is subject to constant change. In order to join his teacher, Zenon adopted the opinion of his opponents and devised some experiments that led to a contradiction, from which the inaccuracy of the proposition of Parmenides' opponents had to emerge. In other words: "If I, Zenon, take your thesis as a starting point, I will encounter inconsistencies and contradictions in my reasoning. Therefore, your premise cannot be accurate. Zenon's conclusion: "Neither you nor I can prove our starting points in an undeniable way". In conversations in which different opinions are expressed or in discussions, it is not bad to keep Zenon's conclusion in mind.

### ***In summary***

The answer to the question of what really is, seems far from simple. Each sense gives us only a different aspect, a different approach to a part of reality. But whether "all that exists" is known by this, remains very much to be seen.

Science does not escape this limitation. It too has only a partial view of the whole of reality. It is thus finite, only because of its axiomatic which demands that experiments should preferably be repeatable and that the scientific community should come to similar findings in similar circumstances. Everyone also knows that tomorrow's science will be different from today's science. Science is in constant evolution.

In the last decades of the twentieth century, the US has counted the number of all different sciences. They came to 1180 recognized sciences. And there are still regular additions. There is no one who controls that anymore. Scientists, too, accept a lot on authority, or we say on 'faith', from others. It can hardly be otherwise. It is claimed that they do not examine 95% of the things they accept themselves and that they are not able to do so either. They accept this on the basis of testimonies. Usually, they themselves are experts in a small domain of reality, in which they are particularly specialized. A humorous boutade states that a specialist is someone who knows increasingly more about an ever-smaller terrain, until he finally knows everything about nothing. In all seriousness, let's take every methodical science to heart. If medical science, to give just one example, did not have its current level, many of those who are now reading this text would probably not have made it this far .

Science argues, puts forward hypotheses and devises experiments to verify the accuracy of these hypotheses. But that is also what a healthy form of mantic or religion does. She, too, puts forward hypotheses on the basis of experiences or sensations, which she, if possible, tries to investigate. We wanted to illustrate this with the story of the Christmas star.. Mantic, however, has different and broader assumptions than hard science. But that is also why in many cases it is subject to a greater reservation. Strict logical reasoning remains an important requirement here as well , especially in fact. Let's particularly remember the supporting words of Zenon: "Nor you, nor I, provide the decisive proof of what we say".

What is always clear, however, are the data, the phenomena themselves. One can discuss an interpretation; one can approach data from different visions, but one thing is not in dispute: these are "the facts that do not lie". Those who do not address this issue, who reject them because they do not fit into their own presuppositions of reality, commit a methodical error and reduce "what is" to "what is not". That is the way of ideology, and not, to use Peirce's word, of "external permanency" (2.3.),

Here are some testimonials from people who claim to have had a paranormal experience.

## ***4.2. Paranormal perception: mantic***

### ***4.2.1. Seeing' and 'hearing' in a mantic way***

#### ***Religious clairvoyance***

This theme was already mentioned (1.4.4.) when a high and biblical form of clairvoyance was attributed to the prophets and to Jesus. It was also stated in 2.4. that such paranormal perceptions can manifest themselves through dreams, voices or images. In principle, every human being possesses a form of mantic and this through the conscience that 'speaks', at least in so far as this ability is not repressed or suppressed. Think, for example, of the remorse and repentance felt after a crime. We further emphasized that religious clairvoyance without constant contact with God becomes an unreliable affair. One can then indeed get too much under the influence of unreliable beings. To such an extent that one is 'seized' and is no longer oneself, which can lead to uncontrolled ecstatic or irrational behavior. Such a loss of self-determination and free will showed us the mediums of santeria and macumba.

#### ***A differential***

Just as religious clairvoyance (1.4.4.) knows degrees (a dream, a voice, a "face to face" conversation), so too does paranormal perception in general:

there is first of all the 'sensitive', than the rather ordinary seer, finally the the seer in friendship with God.

C. von Reichenbach (1788/1869), German scientist and philosopher, wrote *Der sensitive Mensch*<sup>11</sup> (The sensitive person). It is one of the first methodical works in which the 'sensitive' type of man is described. We will explain.

'Sensitive' is, first of all, the one who feels more than the common person and who also feels people, things and processes more intense and even different. For example, a sensitive person cannot sit on just any chair in the church. On some chairs he feels very uncomfortable. He experiences what is still 'sticking' to the chair from the previous user. He can also feel the effect of the subtle energies that are generated during a mass. If sensitives are in a crowded church or a theater, they will at all costs try to obtain a corner chair. This place can be much less oppressive. A number of people indeed have an appearance, a radiation that is very heavy for a sensitive person. But the reverse is also true: for example, they feel comfortable in the presence of people who radiate a sense of well-being.

A clairvoyant will, in addition to the sensitive sensations mentioned above, also see 'things, processes' in the imagination. If necessary, one hears an inner voice. In the imagination, a reality from the outside forces itself on the seer, and this precisely in a visual language. Psychologists and psychiatrists like to call this 'associations' or 'hallucinations', but according to the seers this does not take into account the true origin of this 'seeing', which lies outside the seer himself.

If you read Homeros's *Odysee*<sup>12</sup> VI, 403, for example, you will hear how the hero Odysseus receives the plant called 'moly' from the god Hermes. Homer writes: "Black is the root, white the flower, like milk. The gods call this plant "moly". With this plant Odysseus can protect himself against the sexual magic of the sorceress Kirke (Lat.: Circe). The reader who does not have the 'talent' of the mantic perception, only 'thinks' what Homer has written about it. Anyone who also 'sees' mantically and keeps Homer's text in their consciousness, immediately sees, within their own psyche, the image of a black carrot that, without a stem, blooms directly in a white flower, something that refers to an ancient phallic symbol. Both observations, the normal and the paranormal, can now be further interpreted. A first (neo)platonic tradition takes such paranormal perceptions seriously and places them in an 'extra-natural' or 'different' world. The (proto)sophist, the modern or the 'enlightened'

interpretation refers such non-scientific observations to the realm of 'hallucinations' or fabrications, and believes that they are worth no further consideration.

A stronger degree of clairvoyance also consists in sensing or seeing the so-called "judgment of God". The seer in friendship with God, states that those who 'see' at that level are directly confronted with the atmosphere of God's judgment. If God or his envoy, under whose authority what is 'seen' falls, does not want to see it according to its truth and salvation or calamity, this will not succeed either. We will come back to this last form later.

Let us take, in what follows, some samples of mantic as they can show themselves to the rather profane sensitive or seer.

### ***The inner eye***

I'm working in the kitchen, suddenly 'in my mind' the image of someone shows up. I wonder, half distracted, what that would mean. Until I meet that person a few hours later in the street. Only then does my conscious side understand what that 'omen' means.

"In my mind the image of someone shows up". One does not confuse such an image with imagination.

People who have sufficient sensitivity know that extra-natural and supernatural realities come through in their inner eye . Which is the instrument to perceive these things. They make a sharp distinction between this inner eye on the one hand and 'imagination' on the other. The latter is about a self-perpetuating creation of data without any real contact with an objective reality outside themselves.

Joan Grant, *Meer dan één leven*<sup>13</sup>, (Many lifetimes) puts it this way: "Finally, through practice, I learned how to distinguish between the apparent and the actual, between a thought form that I had created myself, such as the thought form of chess players regarding the position of the pieces when they are playing without looking at the chessboard, and a scene that had its own objective reality. To take an example: if I saw two men 'walking' through a courtyard, one with a red and the other with a green tunic, and I could change the color of the tunics or even swap the tunics with Scottish kilts, then it was no more than an imagination. If the scene couldn't be changed, no matter how hard I tried, I accepted its validity as an inner eye or a third eye image."

One sees: although no scientific objectivity is achieved here, Grant makes a clear distinction between the images she 'sees'. On the one hand there is an imaginative and subjective 'seeing' for her, in which she can imagine anything at will. But on the other hand, she also has an objective 'seeing'. Impressions that do not come from one's own fantasy, force themselves upon her, and 'project' themselves, they transform themselves 'into images'. Just as a dream can make a reality clear through images.

Grant is not able to change these visual impressions the way she wants to. Seers argue that such 'images' continue to show themselves in the same way if this concentrated 'vision' is taken up again at a later time.

Although experienced inwardly, these images are independent of the consciousness and continue to exist in a sustainable manner. In this sense, these experiences certainly have no scientific validity, but, to say it with Peirce's words, they do have a form of "external permanency", (2.3.) of external durability, not subject to arbitrariness. There are many degrees of clairvoyance. It can start very modestly. A sample.

### ***A hunch***

In the course of the night, a mother suddenly wakes up anxiously. She goes to look at her child and notices that it has trouble breathing. The subtle body of the mother is like a sponge: it captures, absorbs what is active in the ethereal, the subtle world. Hence the sudden changes in mood, such as the mother's fear. The information takes the form of a subtle cloud that comes into contact with the unconscious. Many animals can also become anxious shortly before a catastrophe occurs.

### ***An observation***

The dowser runs with his rod, dowsing down a terrain, until suddenly the rod is released by an unconscious muscle movement at a certain place. Through his subtle body he experiences that there is water in the ground "in this place". The rod strengthens this unconscious muscle movement. This is what is called "divination", it is through the unconscious that the subtle body "sees clearly" or "feels clearly".

Marlo Morgan, *Australië op blote voeten*<sup>14</sup>, (Australia barefoot), describes her contacts with the Aborigines. They could find water in the desert in places where there was no moisture. Sometimes they would lie in the sand and hear water underneath, at other times they would put their hands with the palm down on the ground and feel if there was water present. Then they would stick

long, hollow reed stems into the earth, suckle on them and make a small well. They saw that there was water in the distance by looking at the vapor produced by the heat and they could even smell and feel it in the wind. They could find a plant that was ripe to be harvested without pulling it out of the ground. They moved their hands above the plants and said: it grows, but is not ripe yet. They explained it as a natural ability to work with a dowsing rod, an ability that is basically given to every human being.

"Because in my society," continues Marlo Morgan, university professor in the US, "it was not encouraged to rely on your own intuition, and because it was even considered to be something paranormal, even devilish, I (note: at the Aboriginals in Australia) had to be taught to use that natural ability. Finally, I knew how to ask plants if they were up to the honor of being used for the purpose for which they were intended. First I asked permission from the universe and then I went over the plant with my hand. Sometimes I felt warmth and sometimes my fingers seemed to make involuntary, shocking movements when I held them above ripe vegetation.

So much for Morgan. The difference with our desacralized and industrialized agricultural and cattle breeding methods is ... immense.

### ***An internal condition***

"And in that indivisible moment when one sees a human being for the first time, I have absorbed him completely into me, for good. At the same time, something happened in me. There a satisfaction came upon me as an internal joy, as if something were saying within me: "This is the human being that has been waiting for you". And I knew immediately that he was a good and wise person. What is the reason for this? Where does this strange internal certainty come from, that I was not mistaken in a man I first saw?" Thus writes the Flemish author Ernest Claes (1885/1968), *Voor de open poort*<sup>15</sup> ( In front of the open gate). One can see that sensitivity can show itself in a very simple way. We can also call it an intuition. Many people feel and know from the first contact that they click with some people but that interaction with others will be much more difficult.

### ***Minimal impressions, maximum sensation***

Let's note that sensitivity has nothing to do with some form of mental instability. We all know people who can't stand the slightest pressure that life imposes on them, which makes them 'lose it' or makes them depressed. This is not what it is about at all. In all this, we rather imagine people, healthy of mind and body, comfortable in their own skin, but who sometimes get more

impressions that go deeper than the impressions of the common man. It seems as if they have an extra organ, a sixth sense with which they perceive seemingly minimal impressions in a, sometimes, maximal way. A lot of (domestic) animals also appear to have such a sixth sense. Phoebe Payne, *Sluimerende vermogens in de mens*<sup>16</sup>, (Dormant abilities in man), writes: "For a sensitive person, a warm greeting from a friend resembles the unexpected jumping of a dam, an angry mood from someone is like a tornado, in which you wander around like a leaf.

Let's then take a number of samples relating to a stronger form of clairvoyance.

### ***A stream of words***

O. Willmann, *Geschiede des idealismus*<sup>17</sup> (History of idealism) quotes Filon of Alexandria (-30/+45). He says: "I don't hesitate to say what has happened to me countless times. I often wanted to write down my thoughts. Although I saw them very sharply, I still felt that my mind was infertile and stuck, so that I had no choice but to postpone my work for a while and I had the impression that I was trapped in null and void opinions. But at the same time I was amazed at the power of what is in the mind. For at other times I began with an empty mind and came to a breakthrough. It seemed as if the thoughts, numerous as snowflakes or seeds, were invisibly descending. Something like a divine power grabbed me and inspired me. I no longer knew where I was, who was with me, who I was, what I said, or what I wrote. Then a stream of words was at my disposal with a pleasant clarity, a sharp gaze, and a clear command of what I had to write down. It seemed as if the inner eye could then see everything with the greatest clarity."

### ***Geometric figures***

Elisabeth Haich, *Inwijding*<sup>18</sup> (Initiation), writes: In the winter I started taking piano lessons. When I played the different pieces of music, I had the feeling that the music contained exactly the same figures as those that Uncle Toni made out of cardboard. He called it "geometric figures". I played a piano piece from which only small dice were slung away. There was also a piece of music, which was pointy everywhere and from these points small bullets jumped up high. When I went for a walk with my mother in the city park, I admired the large fountain, because in the main beam of the fountain, I saw fairies and gnomes jumping, dancing and spinning around. And I saw that the dance of the water in the fountain was also music.

I didn't hear this music with my ears, I saw it. I knew it was music. For me, that was all normal. But when I first heard other children playing in the music academy, I was amazed. Didn't they hear that they were hurting the geometrical figures that were hidden in the music? The teacher said: "They don't play in time". As if their hearts weren't beating rhythmically. Didn't they hear it when they were off key ? Yuck! It was terrible when they missed the beat . Then I could cry out, it hurt so much and they didn't even notice it. Then I looked at these children curiously and thought to myself: don't they have ears? How is it possible! Aren't the other children like me? I thought that every child and every human being saw and heard as I did. Gradually, however, I had to experience that most children and people have very different eyes and ears and that they therefore regarded me as a miraculous creature. And I remained lonely and became more and more lonely.

### ***Famous tests of chairs***

We read Gerard Croiset (1909/1980), *Croiset Paragnost, autobiografie van Gerard Croiset*<sup>19</sup>. (Croiset Paragnost, autobiography of Gerard Croiset). This Dutch seer gave lectures on clairvoyance for years. Even before his lecture began, usually the day before, he repeatedly provided information about the person who would sit on a specific chair during the upcoming lecture . During the explanation, this information was then tested against reality. The results were, to put it mildly, highly remarkable. A quote: "In fact, this tension has always remained during the twenty-six years in which we conducted many hundreds of these tests. I started preparing my seat tests the day before. My statements were noted down by someone who was present. Others were also able to confirm what I said. In doing so, I always made sure that I mentioned at least fourteen different details, which were easy to trace. Slowly but surely, a self-correcting working method was built up. This system would later be improved with the help of the official scientists. The first test according to this method took place in the Amstelhotel in Hengelo.

The afternoon before, I had clairvoyantly seen Wesselinck's sawmill in the Enschedestraat. I also saw a villa. On the other side of the road was a ditch with a hedge and behind it a house. Between the hedge and the ditch, I saw a man of whom I gave a precise description. He knelt down and had an unconscious woman in his arms. Her scarce clothes were translucent white.

In the evening, a man sat on the designated chair, who fully met my description. He confirmed that he lived in the villa next to the sawmill and that his wife had had an accident a few days ago. As she rested in the afternoon, she suddenly remembered that there was an urgent message she had forgotten. She got up immediately, put on a rope to cover her nightgown and,

still overcome with sleep, quickly crossed the street. She was hit by a car, thrown across the ditch and landed at the hedge. Her husband, who had just driven home on a bicycle, had seen the accident happen and had kept his unconscious wife on his arms until the ambulance arrived.

### ***Our Father***

In his book *Helderziendheid in ruimte en tijd*<sup>20</sup>, (Clairvoyance in space and time), Van der Zeeuw writes an illustration of his clairvoyance, which follows.

One evening, in a room where about 400 people were present, I demonstrated some psychometric (note: paranormal) experiments. I had several hundred photographs, objects, notes and envelopes in front of me on the table. After going through a few objects, I grabbed a blank envelope from the pile, which was open, and took out a blank card. I started: "Ladies and gentlemen, I have a blank card here. I will not yet ask who it belongs to and for what purpose it has been handed in. It seems to me that this is a test or an experiment. Although I understand that you prefer to hear personal things, there is something that attracts me here. I will therefore tell you the images that arise to me."

During this speech my diaphragm of eyes changed and for me several images were projected, in which I was very emotional. I was at Notre-Dame in Paris, where I saw a priest on the pulpit in prayer. The next image was of the Cathedral in Milan, with also a priest. Then followed the Sacré-Coeur, the Cathedral of Cologne and many other churches. In each church there was a priest or vicar on the pulpit, hands up in prayer, and I "heard" in various languages the "Our Father, who art in Heaven". As I announced this to the audience, my voice must have sounded rather emotional. It was very quiet and the tension was tangible. I asked who this envelope belonged to and whether the meaning of the images had anything to do with it. A gentleman stood up in the Chamber and said: 'That envelope is mine. What you are saying is unbelievable. The small stain, which you may have seen, on the otherwise blank card, is a microphotograph of the 'Our Father'.

### ***A terracotta jug***

We read in A. Puharich, *Les états seconds*<sup>21</sup>, (The second states) "Etats seconds" means "paranormal states". As a scientist Puharich tried to come to a biological theory. Let's consider what he says about Peter Hurkos (1911/1988). Hurkos was once a sailor and house painter. In 1941, after a serious accident, he discovered that he was mantically gifted. He is the author of *Psychic* (1961). In 1958 he was presented a sealed box with 'something' in

it. We summarize his 'findings'. 1. It broke. An explosion. 2. A long time ago. I hear a foreign language. It is very old. 3. It has something to do with water. I don't know what it is. 4. I see a dark color. 5. It is not linear; it is irregular. 6. It has the shape of saw teeth. Very sharp. 7. Three people have had it in their possession. I am sure that Ducasse did not buy it. It was given to him. 8. It was restored. 9. It is a souvenir. I'm sure the owner of this cylinder is dead. But it is not Ducasse. He is doing well".

The review: The late Dr. St. Smith (Univ. of Washington) donated the object to Dr. Ducasse (Univ. of Brown). Ducasse entrusted it to Mr. Loring in a hermetically sealed package to test P. Hurkos' gift. It was a terracotta jar. Broken but glued together. Originating from the ruins of Pompeii that was buried under the ashes of the Vesuvius in 79.

### ***A wizard predicts.***

Teernstra J., *Schetsen en verhalen uit Afrika*<sup>22</sup>, (Sketches and stories from Africa), let Father Trilles speak. He is visiting the village of Okala, where the chief, a sorcerer, predicts the future. Trilles is not very interested, but still the wizard calls him.

- And you, white man, don't you want to know what's in store for you soon?"

- Dear friend", I said, "I don't care about the future: it belongs to God. You can read in the future, you say, can you see in the past?"

- "Sure".

- "Do you want to look at my past?"

- "Yes, please".

- "What did I do before I became a missionary?"

With a telling smile he stirred up the fire a bit and blew over it three times in different directions. He started to call on his spirit again with tunes that I could not catch. (Note: this is his form of prayer). Then he held a small mirror above the pot of water that was on the fire so that vapor would form on it. Then he pulled the mirror away and looked at the vapor on it, which slowly disappeared again. The vapor left behind a capricious pattern of intertwined, winding lines. The wizard looked at them with attention.

- You carried weapons, you were a soldier".

- "How long?"

- "That long."

- "And before I became a soldier?"

The same ceremony was repeated.

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

- "Do you see the house?"
- "I see it, it's very big".
- "Do you see my bed standing?"
- "Yes, in that and that place;"
- "How many brothers and sisters do I have?"
- "This many".
- "How many children do my sisters have?"
- "This many".

All these answers were perfectly correct.

- "What is my mother doing right now?"
- "She weeps";
- "And my father?"
- "Your father? He is lying in a large coffin under the ground. He is dead."
- "Ho Ho, my friend, this time you have guessed wrong. Less than two

weeks ago I received

A letter from him".

- "He is dead".

I left. I had had enough. And I also had a frightening premonition.

A week later, when I arrived at my mission, I found the sad news that my father was dead.

So much for this testimony.

### ***The yellow smoke box***

Some mantic statements have a cryptic form and only become apparent over time. Let's demonstrate this with an example that we take from Attilio Gatti, *Mensen en dieren in Afrika*<sup>23</sup> (People and animals in Africa) and that we summarize somewhat. Gatti (1896/1969) was an Italian ethnologist and for years an explorer on behalf of the Italian government. In the first half of the last century, he travelled to sub-Saharan Africa. At that time, many African cultures were still authentic and not yet 'contaminated' by European civilization. Gatti's descriptions are therefore unique, original documents.

Here is his testimony. Gatti had lost his golden cigarette case somewhere in the land of Xhosa. (Note: The Xhosa are a people in South Africa. Among others Nelson Mandela was a Xhosa.) His African travel companions called it his "yellow smoke box". He was rather attached to it and thought of awarding the finder with ten dollars. He hadn't talked to anyone about this yet. He had sent three boys to his previous camp to find his cigarette case there, but he had not heard any news from them.

And then there is the following: the young warrior Nomazindo, was in love with a fellow tribeswoman. However, her father demanded five cows as a dowry. Nomazindo only had three and couldn't think of a way to get two more cows. Although a cow only cost three dollars, it was a very large sum for him. Gatti quickly calculated that Nomazindo would have to work for at least a year. Reason enough for Nomazindo to consult the priestess Twadekili and ask her for advice.

Twadekili threw the leopard's bones three times in a row, looked at the pattern thus formed and said that the problem was very simple. She continued: "Cows are not only born of cows, and riches do not come from inheritance alone. Not even from long, steady labor." It was as if she knew that Gatti himself had already calculated how long Nomazindo would have to work for it. "Three warriors will come," she continued, "who have empty hands and are tired and gloomy. Wait a while, because in their failure lies the happiness of another. And these are the cows that will bring peace to two loving hearts." Then Twadekili disappeared into her hut.

Neither Gatti nor Nomazindo understood her words. Gatti did understand that Twadekili had just predicted that his boys would come back empty-handed. And indeed, half an hour later they arrived and told Gatti that their search for his cigarette case had not yielded anything. Now Gatti wanted to ask Twadekili for advice. What exactly did she mean with the words "in their failure lies the happiness of another"? Just when Gatti came to her hut, she stepped outside, sat down and without saying a word she started to throw the bones again.

Gatti sat next to her. He again tried to imagine where he was and what he was doing when he had lit his last cigarette and had put the container back in his pocket. He was determined to bring back to memory any detail that had escaped him. In doing so, he constantly had the impression that Twadekili was "looking into his thoughts". A little later she said: "I see you, you are going in the direction of the rising sun. You are looking for something. You make six times ten steps, then another four. What you desire lies in the place where three trees stand in a row. It is a branch that you seek. You cut it with your pocket knife."

Gatti couldn't believe his ears. Everything she said was right. "You are sitting on a stone," continued Twadekili. "To clean the branch and cut out a stick. Then you bow to the right and to the left, to receive the food and drink that your men have brought you. It was indeed all in line with what had

happened. "I see your box lying there," continued Twadekili, "it slides on the grass, under a stone shaped like a snake's head. Nomazindo will go there and find the yellow smoke box. And of the rich reward, which your boys didn't deserve, you will give two thirds to Nomazindo and one third to your boys. And they will be satisfied. And Nomazindo will be able to marry."

Gatti was speechless. Nomazindo wanted to start looking right away. So Gatti left with him to the camp site where he was a week ago and where he last used his cigarette case. Once there, Nomazindo stepped in the direction of the rising sun, made six times ten steps, then four more, and immediately saw the place where three trees are standing in a row. And there was also the stone on which Gatti had sat, which really looked like the head of a serpent. However, Gatti did not find his cigarette case. "Twadekili made a mistake," he said, disappointed. Nomazindo's cheerful answer was: "Twadekili is never mistaken". He asked Gatti to help lift the big stone. And underneath was the cigarette case, twinkling.

So much for this testimony. Let's note that Gatti tries to remember what he did when he last used his cigarette case, and that it was as if Twadekili could see his thoughts with him. Those who are familiar with clairvoyance know that seers sometimes ask their client to keep a certain situation in mind.

In a way, they "see" what their client "puts forward" in his mind. In fact, they will sometimes point out details that have escaped their client and that are important. It is as if the client, in his contemplation, projects a film in front of him, and those who are sufficiently mantically gifted, can follow this film and see things that the client has not noticed.

### ***An internal voice***

Socrates (-470/-399), one of the great philosophers with Plato and Aristotle, made a great impression in Athens because of the truthfulness of his life. He often walked around the market where he appealed to the people and tried to bring them to reflection, by his so-called "Socratic questioning". It was a question-and-answer game in which he pretended to know nothing, but by means of specific questions he cornered his opponent, thus trying to make him think and gain a better insight. He was always concerned about the salvation of his fellow man and never accepted money for his teaching. Yet he was sentenced by the government to drink the poison cup. He was very much opposed to the so-called sophists, wisdom teachers, who allowed themselves to be well paid for their services and who did not always act conscientiously. Rather, their concern was to use rhetoric and persuasion to prove them right.

Some of our contemporary lawyers still operate true to this malicious philosophy.

According to the Greek writer Xenophon<sup>24</sup> (-430/-355), Socrates had a 'daimon', an internal voice that was heard in a paranormal way. The Greek word 'daimon' does not stand for what we understand by a 'demon', a 'devil', but for a kind of divine advisor. Plato<sup>25</sup> lets Socrates speak about this: "As you have heard me explain many times and in many places, something divine, like a daimon, comes to me. This is a voice that has accompanied me since my childhood, a voice that sometimes prevents me from doing what I would like to do, but that never encourages me to do anything. In other words, throughout his whole life, Socrates has heard an inner voice that says that, according to Plato, it only gives preoccupying guidelines, and according to Xenophon, it is also encouraging. Thus, Socrates' daimon did not want Socrates, once accused in court, to defend himself.

What is striking is that Socrates kept his quiet self-determination at these inspirations. He was not controlled, possessed by that voice, but remains in control of it. This, for example, contrasts sharply with the impulses of the mediums of the macumba (3.3.2.) or even of the Greek Pythia, the oracle priestess of the god Apollo at Delphi, who is out of it and afterwards has almost no memory of her 'possession'.

If one consults the literature in question, it appears that there are many people who claim to hear a kind of internal voice that speaks to them with clear words. A. Poulain<sup>26</sup> notes that, for example, Saint Theresa of Avila testifies to this: "The inner words are perfectly clear, the soul hears them in a much clearer way than if they were audible through the senses". Pinard de la Bullaye<sup>27</sup> stated that hearing an inner voice in religious circles is a frequent phenomenon, and that it is therefore indisputable as a phenomenon. What's more, even perfectly normal people claim to hear such a voice. Of course, mentally disturbed people can also hear such words. This is what the Bible calls "the distinction of spirits". Based on the result, one can determine the value of such inspirations.

### ***Hearing voices***

Ingrid De Bie, *Stemmen horen*<sup>28</sup>, (Hearing Voices), writes about the work of Prof Romme and his employees, at the State University of Limburg, Belgium. Since 1989 they have been studying and helping people, including children, who claim to hear voices. Romme tells us that his family doctor is a sailor. He said that he heard voices when he was alone at sea for forty-eight hours and

that it seems as if you are really talking to someone. De Bie says that two percent of all people hear voices. Only a minority of them are really sick or mentally disturbed. It started with a patient who was very troubled by voices and who was not satisfied with the way "psychiatry" responded to them. These voices were then seen by everyone in "psychiatry," including me, De Bie continues, as a disease symptom. A patient rightly said, "It's possible. But "that disease" itself doesn't bother me. But living with "those voices is impossible. And the drugs don't help." Prof. Romme adds: "If a patient really hears voices, I have to admit that I don't know anything about it. It is possible that others who also hear voices will understand you better than I do". Romme then organizes a meeting: "If all these people hear voices and they recognize it together, we can say that it's imagination, but that doesn't help those people". In other words, science can deny its existence, but the patients remain stuck with it and are not helped. On the one hand one sees "rationalistic disbelief", on the other hand "direct perception".

### ***A consultation***

Let us consider a text by an excellent seer: Julia Pancrazi, *La voyance en héritage*<sup>29</sup> (Clairvoyance as a legacy). The title already shows that the gift of seeing goes back to the writer's family tree. Pancrazi shows her first performance, as an apprentice clairvoyant, led by her mother, whose family tree in the field of clairvoyance dates back to 1851. The story boils down to a short phenomenology of 'seeing'. Her mother, Clémence, receives one of her 'faithful' clients and tells the story. "She is about thirty-five years old. A beautiful young woman. She entered my mother's office, full of self-confidence. I understand that she's been in consultation several times. Suddenly she notices me, Julia. I sit still in my corner. She stands still and looks at me in amazement. But my mother has already closed the door: "I introduce you to my daughter, Julia. I am teaching her my profession, and I thought that it would not bother you if she attended our consultation. The client looked at me with a maternal glance: "Isn't she a little young?" she simply said. "At the time, I started even earlier than she did," my mother replied. "Don't worry, she can hear everything," added my mother, as someone who felt a little complicit.

Note: learning to 'see', in this case being a card reader, never comes from books. It is a work of tradition that passes on the ability "from hand to hand", from living person to living person. Theorizing will come naturally and in any case afterwards. This is said for the intent of those who think that it is only a matter of reason. It is true that there are some who first study a handbook and want to practice being a seer on the basis of that 'study'. This is only

possible when, together with this 'study', one or more beings inspire the seer. We listen again to Pancrazi.

The consultation: "Before starting, my mother changes a few inconspicuous sentences with the client. About her life, about the time in which we live, about the events.

Note: This introductory conversation is used to initiate the subtle contact.

The consultation starts in a charged silence. After a few moments, both women have already forgotten me. I am still standing, a few meters away, hoping not to disturb her concentration by a sound or a gesture.

Note: In the deep silence one can understand the sacred character of the work. For it is an 'adaptation' or 'operation'. The clairvoyant works through an infrastructure, 'le support', here the system of cards, on the situation or the fate of the client. Which system, which 'support' is used, is not so important. It is a tool for concentration. Seeing clearly is seeing destiny, it's a kind of apocalyptic.

"My mother puts her set of cards on the table. The client immediately divides it into four carefully measured piles. My mother moves one aside, takes the first one, takes the first three cards and lays them, one after the other, very quietly in front of her. Silence still prevails. The client does not move. Her hand, wearing a black glove, rests on the table. After a brief look at the three cards, the young woman looks at my mother's face with a prying gaze. My mother seems to be elsewhere. Yet she has a smile on her face. She does not want people to find out that she is in full concentration. "Above all, do not show that you are having a hard time, that you are making an effort," she said repeatedly.

Note: In the concentrated state, inspiration can come through.

"With an alienating voice she starts to speak. The tone is soft. With care she chooses her words, and says short sentences with very precisely measured content. She moves from family to money business. If the tension is too great, she adds a warm or pleasant word that relaxes the client.

Note: Nominalistic people think that 'seeing', is vague. For a good seer, the opposite is the case. If there is a place where one works with, what the ancient Greeks call "akribeai", precision and accuracy, then it is during a seer's séance. After all, commitment is the honor of the seer to correctly interpret destiny. Every mistake diminishes his or her authority.

### ***A twist***

The consultation has been going on for half an hour now. So far, nothing out of the ordinary has happened. "As I recommended, you went to see a doctor," said my mother. "Indeed. But the doctor thought I was fine". I pay attention to the client. While she answered like this, she relaxed unnoticed. As if she had come just to give that answer, as if the rest had no importance. But when I look at my mother, I am shocked: she is extremely oppressed. But the client doesn't see it."

Now pay close attention to what the daughter, seer in the making, does to gain contact with the client and her fate, because this exposes the structure of the 'mania' or concentration well. "Suddenly I also experience something abnormal. Because, in my corner, I too had not remained passive. I cleared my mind." Since the beginning of the consultation I have tried to catch the 'waves' ('les ondes') that this woman sent out - she was someone I had never met before.

Note: Natural science also talks about 'waves' or 'vibrations'. The term is also used in occult circles to refer to what someone radiates. It is a matter of agreement. That's all. You don't have to look for something physical in it. The term "contact through paranormal ways" is probably better.

### ***A problem***

There is indeed a problem. My mother stands up quietly, apologizes and with a nod of her head she asks me to follow her. Once outside the cabinet, she begins to turn around without saying a word. She presses her fist against her mouth and murmurs a few words that I cannot understand. Suddenly, she stopped: "What do you think?" she asked me brutally. I was paralyzed, because it was not my mother who turned to me, but the seer, 'la clairvoyante' in full concentration. She wanted my judgment. I must not be mistaken! I hesitate for a moment. Then I dare say: "I have the impression that this woman is ill. Not very ill. But in any case, ill". My mother did not move a muscle. Her eyes have grown into two black but twinkling points that go right through me. "You're right, let's go," she says. That's all. When she takes her seat again, she almost looks happy. The change between the short moment outside the cabinet where she was walking back and forth in fierce internal struggles and the moment when she speaks with her reassuring voice, strikes me as astonishing.

Once again she delves into the cards. The young woman waits right across from her. The so-called family worries with which my mother apologized a moment ago before leaving the cabinet (in a pleasant tone, by the way) mean that the woman does not suspect anything. My mother looked up: "And yet I think that the opinion of a second doctor would be desirable. Oh, I don't see anything very serious.. And yet: the perception I had during our previous consultation has not completely disappeared". "The young woman, worried and also disappointed, asked, "You are convinced that it is really necessary. My mother, in a reassuring tone: "By doing so, you don't risk anything! Two opinions are better than one". The young woman looked at her for a moment. There was a brief staring contest between the client and the seer. "Good. I will do it as you say". "But apart from that, your card looks excellent," says my mother, picking up the cards and in a tone as if the young woman sitting in front of her was her daughter. This one, in turn, laughs confidentially. "At least until now, you have never made a mistake. I wouldn't feel well if I didn't follow your advice. "Thank you," says my mother, who stands up and guides her through the door.

**Note:** One hears the seer speak of 'perception'. It is an observation by identification. By intentionally focusing on the client and her possible problems. Not by identifying oneself with the client as such, but with the client as far as she represents problems, the seer penetrates her and her situation, as it were. But this contact gives the clairvoyant a picture of the client and her problems (family, family, health, finances, etc.).

We continue the story. "Once the door was closed, I immediately saw my mother come back. Her facial expression had changed again. No more softness. Her gaze was hard. She nervously grabbed the cards. "Well," she says, without even looking at me. "I'm sure she's sick," I reply. "Of course!" she says. A few days later, the young woman rings the doorbell. I open the door. I feel that she is nervous, tormented and prey to great worries. Hardly does she greet me. "Is your mother at home?". "Of course. But you did not ask for a consultation. "I know. I know. But I would just like to say one word". My mother appeared a few minutes later. The young woman took my mother by the hand: "I wanted to thank you. I went to see another doctor. He suggested analyses that the previous doctor did not deem necessary. Today I received the results . He discovered a small tumor on the right breast. He said that they were going to operate on me. To which my mother replied, "Now I'm comfortable with it. But you will see: everything is going very well. In your cards, I saw something that was going well."

So much for this excerpt. It is not too easy to say that so-called 'irrational' methods, which cannot be understood with the axiomata of science, are nonsense! The first doctor saw nothing. The seer saw something! But the diagnosis of the first differs from the diagnosis of the second. Let us decide to be open-minded and accept that there is more than one way to approach what is 'real'.

### ***The concentration***

Pancrazi recounts (o.c., 22). Our cards are the projection of our giftedness, which was passed on from one gender to another. They are the cards of my grandmother and my mother. Because of the thousands of times they have been used, the figures on the cards have been partially erased. The cards are also no longer rectangular but irregularly oval.

they've been in use for over a century, and that's why they're so badly deformed and worn out. We call this "notre support" (note: our substructure or infrastructure). Now pay attention to what the author says: "These cards are only a means to capture our concentration, to channel it and to immediately create the time it takes "pour capter le fluide que chacun émet", "to capture the fluid that everyone radiates". In other words, the penetration into the client's soul is facilitated by means of "un support", a foundation. But the actual penetrating to the mantic seeing, to the world soul (material) lies in the concentration (mania). For this reason, the seer must, for example, isolate herself from the family atmosphere and relax after a consultation and scatter the thoughts a little.

As for her concentration, the author says (c.c., 27): "Too many people think that they 'see' immediately, without preparation. This is impossible. The concentration and the ability to control this concentration, concerning the 'seeing', are decisive. Once out of this situation you don't 'see' anything anymore and you become a normal person". What does happen in between are the warnings, the premonitions and that lasts. In other words: the mantic vision is suppressed as a consultation, but not as a way of life.

### ***Dowsing***

Fr. Kallenberg, *Offenbarungen des siderischen Pendels*<sup>30</sup>, (Revelations of the sidereal pendulum) he describes the subtle theory of the pendulum and divination in general.

Dowsing means that one somehow tries to feel this subtle material or energy. Kallenberg writes that man unconsciously receives both 'earthly' and

'heavenly' energies and that some people can pass them on, after having well processed them more or less themselves. Whether the seer consults cards , or a glass ball, coffee grounds, a pendulum, the rustling of the trees, staring into water or whatever, that is not so essential, it is a kind of infrastructure that is rather irrelevant. It is not about this, but about the concentration of attention and the focus on the fine matter of the soul. The infrastructure used is a means of concentration. Once we have made progress in this area, we will ultimately no longer need these resources. One can therefore concentrate and 'see' oneself, without that infrastructure.

The cards, for example, are merely an incentive to show the problem. Incidentally, it is possible that the cards indicate the opposite of what there is. The cards give lemmas, provisional hypotheses, which put the seer on the right track. One does not learn this from the books, but must be passed on from living person to living person. This dowsing also distinguishes itself from the rather passive passing on of images or intuitions. The dowsing person is active, concentrates and constantly seeks.

### ***The limits of revelation***

Pancrazi continues (o.c., 55): "The limits of revealing depend on the person sitting in front of you, on the power he or she radiates". According to the author, this means that each consultation is in fact a situation of latent or obvious confrontation in which two fluids are confronted with each other. It is indeed a fact that seers just kneel down because the person sitting in front of them is more powerful in the occult area and subdues the seer. Something that confuses the consultation. A seer is an extremely vulnerable being: some clients do not realize how much they make the seer suffer with a problem. Being a seer is an extremely exhausting skill, especially for the heart. I even think that if many women in my family tree had a sudden death, this was due to the exhaustion of the state of concentration by going through it so many times" (o.c. 172).

Note: In Haiti, for example, it turns out that many houngans - magicians of the voodoo - become insane towards the end of their lives. This is another effect of exhaustion in terms of life force. They have so much evil fluid in and around them without being able to purify it that their life force, their so-called 'kundalini' - we'll come back to this - sinks into all kinds of wild energies. Which can manifest itself on the conscious level in some psychiatric ailment.

Clients who are too skeptical also increase the problem. Pancrazi says about this, o.c., 171: "The only problem these clients have is that they are

much more exhaustive than the others. Simply because they erect a wall between their fluid and ours. As a result, they have to be 'gauged' continuously, while fighting. The concentration must be twice as high. Such a consultation is then survived as completely exhausted creatures".

Note: If the exhaustion becomes too great, the concentration will go wrong and the content will risk making mistakes. As a result, skeptics triumph and say, "You see! It's nothing," forgetting that it's their own unbelief that makes the consultation fail, and so they turn around in a vicious circle. In order to penetrate to the soul, one must 'believe' that it exists and that it contains information that can be 'seen' or 'felt' by the clairvoyant. It is only with this axiom that we open ourselves to the subtle domain.

#### ***4.2.2. Subtle matter as the basis of manticism*** ***The subtle matter in history***

As an axiom par excellence, everything that exists is impregnated with a fluid or a subtle matter that is invisible to ordinary people. All archaic, ancient and classical cultures knew (and still know) this. Ancient Egyptian culture knew it as "maät", in the east it is called "prana". Ancient philosophy called it "virtus"; the Bible knows it as "Ruah"; as one of the many forms of the Holy Spirit. Esoteric schools speak of "etheric" and "astral" matter. This subtle material is particularly characteristic for "spiritual beings", "gods" and "goddesses". In some places, this fine material accumulates more strongly than in others. In the Bible, for example, for Moses, Mount Sinai (Exodus 3:14) and the burning bush in which the Lord appeared, were holy places. For a Muslim, the al-Mashid al-Haram mosque in Mecca, the mosque with the Kaaba, is the holiest place in the world. However, this fine substance is not recognized by science.

Although the subject of subtle matter is no longer mentioned in contemporary Western philosophies, it was one of the most important themes for the founders of our philosophy: the ancient Greeks. This is indeed the case for the so-called pre-socratiques, the collective name of the philosophers who preceded Socrates (-469/-399). As a teacher, Socrates had, among other students, the famous Plato. The Pre-Socratics wondered what the essential basis, the essence of all existence, is. This is not about the matter that anyone can perceive, but about the subtle matter, which is at the base of all material reality as we know it.

Thales of Milète (-642/-545) stated that this primary substance resembles water because, like water, it is liquid. Whoever interprets this in our current biological sense, which often happens, does not do justice to fluidic reality.

Anaximander of Milète (-610/-547), affirmed that the subtle matter of any existence is an 'apeiron' (Lat. In.finitum), is undetermined, has no form but takes all forms.

Anaximenes of Milète (-588/-524), assumed that the origin of everything was "aër", air, soul, "psuchè", as the clairvoyant see it, as breath, fog, smoke, or as the wind.

For Herakleitos of Ephesus (-540/-480), the essence of everything was as mobile as fire.

Each of these pre-socratiques answered this question in their own way. They had to be, to some extent, clairvoyants to acquire such insight. Their views differed from those of the time, and did not take into account tradition or generally accepted opinion. They observe and reason independently. They no longer relied on some kind of divine inspiration like Homeros and many others before them.

Many other cultures are also familiar with this phenomenon. In China, "Chi kung" is a method by which one tries to act on the body by means of the "chi" or subtle life force. In the West, Paracelsus (1493/1541) spoke of an "animal fluid". The Melanesians called it "mana", the Iroquois, an Indian tribe from North America, called it "orenda" and the Dakota Indians knew it as "wakanda". For the Malagasy inhabitants, the former Madagascar, the basis of all existence was called "hasina". Apparently, they are different names for the same reality.

### ***A hylic pluralism***

Nowadays, people speak of a belief in "hylic pluralism". Hylè' is the Greek term for 'matter' and 'pluralism' refers to 'a multitude'. Hylic pluralism therefore represents a multitude of types of matter. In addition to, or beyond the physical matter that everyone can determine, there are also other more subtle forms of matter and materiality according to this vision. This fine matter, it is believed, is not only the foundation of all existence, but is also the basis of the paranormal, the religious and the occult. In the background, it plays a decisive role in the life of every human being in terms of health and happiness. Those who have plenty of it, succeed in life, those who do not have enough, have nothing but misfortune.

The so-called sensitive people claim to feel this fine substance. The perception of this fine substance is called "clairvoyance". Moreover, if we can "manipulate" it, "transform" it, then we are a sorcerer. . Sorcerers claim that they can influence people's health for the best or the worst, but also that they can reverse a person's fate, the course of his or her life. In so-called white magic, this happens for good, in black magic, for evil (3.3.5.). Linguistically, the word "occult" means "what is hidden". Because ordinary people cannot feel, see, interpret or manipulate this fine material, unlike sensitivities, seers or sorcerers, all this remains hidden for them. That's why we're talking about "occult sciences".

### ***A hidden reality?***

J. J. Poortman (1896/1970), *Ochêma, geschiedenis en zin van het hylisch pluralisme*<sup>31</sup>, (Ochêma, history and meaning of hylisic pluralism) states that in addition to the "ordinary" substance of the natural sciences, there is also a multitude of finer forms of matter and materiality. Poortman was a professor at the University of Leiden in the Netherlands. In his book, he develops the concept of matter in the different cultures of the world and states that in the history of humanity, we are constantly confronted with the idea that in addition to the coarse matter of the exact sciences, other finer forms of matter exist.

Such a belief in multiple materiality also seems to be common in all past and present non-Western cultures. Yet, complains Poortman, this theme has been and continues to be kept secret in our culture, when there is often every reason to mention it. G.R.S. Mead (1863/1933), *The subtle body in western tradition*<sup>32</sup>, says that the belief in the existence of a fine substance is "one of the oldest persuasions of mankind".

### ***Man has many bodies.***

The "witch of Endor", who invoked the subtle body of the prophet Samuel from the kingdom of the dead, as well as the accounts of Jesus' transformation and resurrection (1:4:2), clearly show us that the Bible, in addition to the biological body, also assigns man a subtle body.

The Mechelse catechismus (the old catechism of the Archdiocese of Mechelen, Belgium) mentions in response to the question: "What is man? "Man is a reasonable creature (remark: a creature of God endowed with reason), composed of an immortal soul and a mortal body".

In the Catechism of 1868, 52, we read: "How is the body of Christ since its resurrection?" And the answer is: "Miraculous, zealous, fast and subtle, invisible, immortal and more exquisite than the bodies of the blessed after the resurrection". In the so-called "small catechism" of 1852, 39, a simpler edition for ordinary people, we find this question: "How will the bodies of pious or holy men appear in the resurrection? And the answer is: "Very clear and bright, light, subtle and invisible". We would like to draw attention to the word 'subtle' as a synonym for 'fine material', which is used here.

When the apostles gather behind closed doors after Jesus' death and resurrection (*Joh. 20:26*), He suddenly comes into their midst. His subtle body is not hindered by the 'coarse' material of the door or wall.

In the Bible, Saint Paul mentions: *1 Cor. 15:40*: "There are heavenly bodies and earthly bodies". It thus expresses an ancient theme that is known in all non-rationalist cultures. In *Luke 9:28 ff.* (1.4.2.) we read: "Some eight days after these sayings, He took along Peter and John and James, and went up on the mountain to pray. And while He was praying, the appearance of His face became different, and His clothing became white and gleaming."

This shows us that the body of Christ can change shape (with his clothes) and that this "glorified" body is usually hidden by the biological body. Although it is not physically or biologically perceptible under ordinary circumstances, this glorified body is, according to testimonies, just as real.

Kabbalah, a Jewish occult system, distinguishes three components in a human being. First of all, there is the material body, which is made up of matter as science knows it. Then comes the astral body, which is subtle. The name 'astral' is linked to 'astra', star. There was an analogy between this body and the idea that the dust from stars and other celestial bodies was of a higher and finer nature. We also spoke of "ethereal" matter, the fine matter that we thought the "ether", the space between the stars, was filled with. Some schools claim that the astral substance is finer than the ethereal substance. In addition to the material body and the subtle body, Kabbalah also attributed to man a spiritual, immaterial and divine soul.

The apostle Paul, when he talks about the resurrection of the dead in *1 Cor 15*, also makes a distinction between three distinct bodies in man. In addition to the ordinary biological body, there is also the 'other' body, which in turn is twofold. Paul on the one hand speaks of a 'soma psuchikon', in ancient Greek: 'soma' means 'body' and 'psyche', 'soul', and 'ikon' means

'image'. Literally we get: "the image of the body of the soul". And on the other hand, Paul mentions a 'soma pneumatikon', in Greek: 'soma-neuma-eikon'. 'Soma' meaning 'body'; pneuma, meaning 'spirit', and 'ikon' derives from 'eikōn' meaning image. Literally, 'the spiritual body image'. The 'soma psuchikon', is a body of life of lower rank, compared with the 'soma pneumatikon', or 'spiritual corpus', the higher spiritual body. The term 'spiritual' here refers to the divine principle that is present in man. We see the analogy between Paul's division and that of Kabbalah.

Alexandra David-Neel (1868-1869), *Magic and mystery in Tibet*<sup>33</sup>, also writes that for Tibetans, man possesses a series of subtle bodies. G. Meijling, *De aura*<sup>34</sup>, (the aura), Dion Fortune, *Psychische zelfverdediging*<sup>35</sup>, (Occult Self-Defense), Ch. Leadbeater *De chakra's*<sup>36</sup>, (The chakras), Allan Kardec, *L'Obsession*<sup>37</sup> and R. Montandon, *Maison et lieux hantés*<sup>38</sup>, (Haunted House and Places), speak the same way.

G. Van der Zeeuw, *Helderziendheid in ruimte en tijd*<sup>39</sup>, (Clairvoyance in space and time), says that a man is a complicated being and that he has several bodies at his disposal: the coarse earthly matter, the etheric double which is of a slightly finer substance, then the astral body which consists of an even finer matter and finally the spark, the soul, the eternal, which is intangible.

Primitives have always attributed many souls to man. W. Davis, *De slang en de regenboog*<sup>40</sup>, (The snake and the rainbow), explains the plural of bodies in a human being in voodoo-religion. Voodoo comes from Dahomey, now Benin (West Africa). In Haiti, voodoo still exists. According to this religion, man's soul is multiple: the Haitian divides in his language, Creole, which is a derivative of the French language, the different subtle bodies of man as follows:

1. The "n' âme", i. e. the soul in so far as it forms the biological body. After death, this soul slowly penetrates the earth.

2. The "z' étoile", the good star, is the soul insofar as it is a vestige of a previous life.

3. The "ti bon ange", "ti", according to the French bastard word 'petit', 'little', - "the little good angel", is the soul insofar as it is the source of individuality, will and character.

4. The "gros bon ange", the "great good angel" is the soul to the extent that it is bathed in the global cosmic energy.

According to voodoo, the "ti bon ange" is the target of black magic. This is all the more understandable as the little good angel comes out of the body

easily. Sorcerers claim that a man, magically stripped of his "little good angel", loses all humanity and becomes an automaton, only good for example for forced labor in sugar cane plantations. It is for this reason, it is said, that these zombies are magically 'formed'.

These few samples show that many cultures are convinced that man has many subtle bodies. Moreover, their structure is far from simple. According to voodoo, what makes us most human is the little good angel. The Bible keeps it to the "individual soul".

In this pluralistic hylic vision, man's biological body is surrounded by a series of subtle bodies or auras, increasingly rarefied towards the outside. As already mentioned, some argue that these different auras can be perceived and even seen in a clairvoyant way.

Herakleitos of Ephesus left us *extract n° 45*: "The limits of the soul, as we move forward, are nowhere to be found, even if we go everywhere: it has such a deep mind". This philosopher, for whom reality is like an "ever burning fire", has apparently realized that the aura of the soul, which is like a fire to him, goes far beyond the visible and tangible biological body. We refer to the aura of Abisjag van Sjoenem, which encompassed the entire palace. (1.4.3.).

The image of man, seen from a religious and occult point of view, is threefold. With our incorporeal and immortal soul, we are at the level of divine wisdom. With our subtle soul bodies, we are placed in the subtle world. And with our biological body we belong to the material world.

### ***A cord made of subtle material***

A. de Rochas (1837/1914) was a leading French researcher and became known for his experiments on the radiation of the subtle body or human aura, reincarnation and paranormal phenomena. He was head of the "Ecole Polytechnique de Paris", the Polytechnic school of Paris, but was forced to resign because of his interest in occult phenomena. Let us quote from his book, *L'exteriorisation de la sensibilité*<sup>41</sup> (The externalization of sensitivity).

"After the magnetization (note: of the subject, by a qualified magnetizer, someone who can transmit additional subtle energy) the double or astral body. The astral body is then about one meter above the subject.

It is a so-called decorporation, an "an out-of-body experience" or "near-death experience" (NDE), during which one experiences the sensation of

floating outside the biological body in a finer body. This subtle body remains connected with the biological body through an umbilical cord. Although the natural sciences speak of a hallucination, the phenomenon is known everywhere. The visionaries tell us that every human being has an out-of-body experience during sleep. The subtle body then floats just above the biological body.

It is a life-threatening danger to break this cord (note: according to this point of view, biological death consists precisely in breaking this cord). This subtle body can move according to the will of the magnetizer, and it can also move the limbs of this body at will. (Note: this subtle body looks like the biological body). If this ghost is injured, it has an impact on the biological body. "I was able to establish," continues de Rochas, "that injuries to the subtle thumb, for example, by puncturing it with a needle, are not only felt by the subject, but that these injuries appear immediately and until they bleed on the corresponding thumb of the biological body.

The Bible also mentions this umbilical cord or silver cord in *Ecclesiastes 12:6-7*: "Remember Him before the silver cord is broken and the golden bowl is crushed, the pitcher by the well is shattered and the wheel at the cistern is crushed; then the dust will return to the earth as it was, and the spirit will return to God who gave it". For the Bible, it is clear that if God takes "the breath of the soul", then man dies.

### ***The etheric and the astral body***

Ch. Lancelin, *La vie posthume*<sup>42</sup> (Posthumous life), is interested in the double ghost of man. Lancelin was a student of de Rochas.

In 1893, de Rochas magnetized a test subject intensely and for a long time. He writes the following. "Gradually, the awakening consciousness is transformed into death in appearance. If the person's skin is gently squeezed, he no longer feels it. Gradually, his memory also disappeared. He only remains aware of the magnetizer and what he is looking for. A moldy body forms, concentric around the biological body of the test subject. This is the beginning of an exteriorization or an out-of-body experience.

### ***A first shadow is formed.***

The ordinary perception of the subject disappears, while leaving the memory of the language used. If the subject is not far from the hypnotist, he shares his power of perception. In the meantime, other shadow bodies are forming around his biological body. The subject no longer knows who he is and no longer remembers anything about his life. He only cares about the hypnotist. The only observations the subject still has, are those of the

magnetizer. Even if it's from a distance. To the right of the subject's biological body emerges a bluish cloud, to the left a reddish cloud. As the magnetization continues, the two clouds intermingle.

This usually occurs to the left of the subject, condenses more and more and gradually takes the form of the subject. This body is connected to the biological body by means of a thin material cord. He who is clairvoyant, "sees", or "feels" this shadow. If a third person would hold his own hand in the shadow of the magnetized person, he would feel his hand getting very cold. The subject's biological body reacts to a pinch inflicted on this shadow?" The Frenchman Hector Durville (1849/1923) had similar experiences and came to the same conclusions as de Rochas: the first shadow on the left is blue, the shadow on the right is rather orange. With continuous magnetization, the two shadows flow together and gradually form a single shape. Durville declared in 1909 that the additional magnetization of the subject leads to nothing, unless the magnetizer runs out. Durville had the idea of directly magnetizing the form itself.

### ***A second shadow is formed.***

This creates a second shadow from the first shadow already present. While the first shadow gradually loses its original color and slowly becomes darker, a second less vivid, light blue shadow develops. Gradually, it becomes more luminous. This shadow also remains connected to the first by a silver cord, just as the first remains connected to the biological body by a cord. A pinch in both ghosts shows that the first ghost has become numb. The subject reacts with his body to a pinch in the second ghost. The first shadow, the vital soul of the biological body, can only move in the immediate vicinity of this biological body. Its cord is not elastic enough. But when the second shadow is sent away, the first shadow enters the biological body again. According to Durville, the first shadow corresponds to what is called the "jiva" in India. We are also talking about the etheric double. von Reichenbach (1788/1869), a German philosopher and scientist, called it the "odic body".

The second shadow corresponds to what others, for centuries, have called the "astral soul". Durville, like others, adheres to the expression "astral body". The first body of the soul, the ethereal double, is mortal and gradually decomposes after death. The second body-soul, the astral soul, is immortal. Thus, a deceased person can continue to wander in this astral body. The two

bodies also differ in that the astral soul penetrates much deeper into objects that are touched

### ***The radiance of the hand***

Phoebe Payne, *Sluimerende vermogens in de mens*<sup>43</sup>, (Man's dormant abilities ), writes about the radiance of the hand: "Many can see it by bringing the fingertips of both hands closer together in the dark and then slowly separating them, thus allowing a nebulous growth to be seen that passes from one hand to another. This can be seen more easily on a dark background. This subtle double body is generally in the form of a fine, misty substance, which completely envelops the common physical body and is generally silver-grey in color.

The part of the aura that is near the material body and partially penetrates it, is generally called the double. This is perceived by many, who have little more than normal vision, as a grey, flaky mass. This is particularly visible around the head and hands. Sometimes, we see the outer, brighter part of the aura, while the rather dark band of the double appears as an empty space. The ethereal aura manifests itself as a silver-grey fog, radiating directly out of the body and it is easiest to see at extreme points such as the head, fingertips and toes. Many people can see it under certain circumstances, for example by holding hands on a black background in dim light. When we look at this aura in detail, it is very fine and complex, composed and divided into several layers with their own delicate colors and special characteristics."

Similar descriptions can be found in Barbara Brennan, *Licht op de aura*<sup>44</sup> (Light on the aura). "Usually, the lighter blue rays come from the tips of fingers, toes and head. Most people are able to "see" the rays coming from their fingertips after a few minutes. To see the aura, you need "night eyes", the way you look when you walk in the dark: you notice that you see things better if you don't look at them directly. The photosensitive cells of the retina of the eyes are made up of rods and cones. The cones are for the day, to see the bright colors, the rods are much more sensitive to lower light levels, that's what you use while looking at night, and you have to use them then ."

Many psychics also claim that if they are in a dark room for a few hours, they will see all objects light up in this total darkness. For example, the aura of the right hand is rather blue, while the left hand emits a yellow-red light.

### ***Kirlian photography***

Jean Lerède, *Qu'est-ce que c'est la suggestologie*<sup>45</sup>? (What is suggestology?) writes about this form of photography: "Since 1949 and thanks to the camera developed by the Russian S.Kirlian (1898/1978), the Soviets managed to capture the aura and its surprising changes in the photographs, first in black and white, then in color. In May 1975, we had the privilege of attending the first International Congress of Western Parapsychology and Suggestion in Los Angeles. Dr. Thelma Moss, from the University of California, showed us about a hundred amazing photographs of auras in color. We were also shown a color film made at the University of California Neuropsychiatric Institute. This film poignantly showed the uninterrupted flow of energy from every object, plant, animal and human body. It also emerges from the documents presented at the congress and the explanations given that the color, shape and coherence of the aura are in direct agreement with the consciousness. Fear, anguish, joy, calm, anger, hatred, benevolence and love, all these feelings can now be photographed.

In the wake of the Kirlians, Soviet specialists confirmed that all plants, animals and humans have not only a biological body composed of atoms but also a double body or "energetic body" composed of 'bioplasm', a name for the subtle material of the body of the soul. With regard to the extracorporeal soul or the subtle body, the halos of saints are surprisingly similar to the auras that sensitive people still see today. Carl von Reichenbach also highlights this in his book *Der sensitive Mensch*<sup>46</sup> (The sensitive man). Walter Kilner (1847/1920), an English doctor, known for his book *The Human Atmosphere*<sup>47</sup>, confirms Reichenbach's conclusions. Kilner discovered that human auras can be more easily seen behind glass screens rubbed with dicyanine, a tar derivative.

#### **4.2.3. Eidetic paranormal perception**

##### **A "clairvoyance" in the imagination**

In his *Iliad*, Homeros mentions the blind seer Tiresias. At first glance, this seems to be a contradiction. How can you 'see' if you are blind? In fact, it is no longer an 'optical' vision through the eyes, but a form of 'eidetic' vision. What is remarkable is that we then claim to see "through the forehead", approximately between the two eyes. We are talking about the "third eye", the "inner eye" or the "soul eye" that is located there. It is also the place of the so-called front chakra, which will be discussed later. Tenhaeff also mentions that a blind girl in his circle of acquaintances was psychic. Ursula Burkhard, a German born blind, writes in her book *Karlik, Begegnungen mit einem Elementarwesen*<sup>48</sup> (Karlik, encounters with an elementary being) about her 'vision' in the other world. The blind, who have had an out-of-body experience

, also claim to be able to see their surroundings in this state, through their 'third eye'.

The German abbess Hildegard von Bingen<sup>49</sup> (1098/1179), canonized in 2012, could, as she herself said, see and hear from within what was hidden from others. She describes several times how she sees miraculous visions and hears words, "not with the eyes and ears of the body, but with the eyes and ears of the inner being". She does not receive the visions she has in a dream state, neither asleep nor in a state of exaltation, but clearly awake, in full consciousness and with a clear mind.

### ***I saw everything in the room!***

Elisabeth Haich, *Inwijding*<sup>50</sup>, (Initiation), tells that she 'sees', with her eyes closed while she was lying in bed next to her husband. "Once, I had a wonderful experience. However, this did not happen at work, but in the evening, just before I fell asleep. Our beds were next to each other and we both used to read before going to bed. That evening, we also read. After a while, I felt tired and said, "I'm sleepy, good night. I turned off the lamp on the bedside table, lay down and closed my eyes to go to sleep.

Yes, I closed them, and yet I saw everything in the room. And I saw how my husband turned a few more pages. I quickly opened my eyes to see if he was leafing through the book, or if it was all just my imagination. But he kept going! I closed my eyes again and yet I saw everything. Surprised, I sat on the bed and looked around with my eyes closed; I saw everything very clearly! But strangely enough, I didn't see things in three dimensions, but everything was transparent and flat, like a negative in a photo. It was like an X-ray, but much clearer. For example, I saw my sewing machine through the wooden hood, and through the closed door, I saw the paintings on the wall in the room next to ours.

I saw the clothes in the closet and all my messy stuff in the desk drawer. My husband looked at me with astonishment for a while, as I turned my head from left to right, with my eyes closed, then asked me what I was doing. I enthusiastically replied that I see everything with my eyes closed. He became curious and did several tests with me. He asked me if I could see how many fingers he was holding up, that sort of things. I saw his skeleton inside his body, but also his organs, all in a row. It was a little horrible, but my sense of humor took over and I had to laugh very hard because it looked so transparent and funny.

In J. Grant, *Meer dan één leven*<sup>51</sup>, (More than One Life), we find such similar indications. She writes: "I didn't see with my eyes, but through my forehead. It may sound strange, but it's the simplest way to describe the feeling."

### **See the aura**

A. Brennan, *Licht op de aura*<sup>52</sup>, (Light on the aura), writes: "First trained in physical research, I was rather skeptical when I started to see the energetic phenomena around the human bodies. But because the phenomena kept happening, even when I closed my eyes to make them disappear, or when I got up and walked around the room, I started to observe them more closely."

Tenhaeff, *Magnetisme*<sup>53</sup>, (Magnetism), states: "Thus, when the eyes close, the sight of the human being disappears, but not the sight of the subtle body ('leibhaftige') that perceives or 'sees' the aura. Seeing the aura here is another vision than seeing through the eyes."

In P. Payne's work, *Sluimerende vermogens in de mens*<sup>54</sup>, (the sleeping powers of man), we read: "I see the inside of my body, all the parts seem transparent to me, so to speak. It's as if light and heat flowed through it. I see blood flowing through my veins, and when something is wrong with my body, I notice it immediately."

A. Teilard, *Ervaringen van dromen en visioenen van het generzijds*<sup>55</sup>, (Experiences of dreams and visions of the afterlife), also describes a form of 'seeing' so remarkably : "Indira had not only premonitory dreams and visions, but also pronounced psychic gifts. This is how she read the letters she and Philippe received through the envelopes, and described in detail the photographs they contained."

W. Gmelig, *De aura, uitstraling van mens, dier en plant*<sup>56</sup>, (the aura, the emanation of man, animal and plant), says that he and his brother have the same clairvoyant gift. He writes: He and I were just children when we watched the auras. However, at that time, we were still far from seeing complete auras. We saw only a thin grey band around each human figure and we lived for a long time under the assumption that all the other people saw exactly the same thing as we did. Over time, the view of the aura has slowly expanded. Not only did we see a wide band, but we started to see an ovoid shell that started about a decimeter above our heads and in which all kinds of colors were visible. These colors were not static. In fact, we saw small colored particles that often

passed at high speed, sometimes even so that the colors appeared to us again as white light.

One more step and we noticed that some colors seemed to belong to some people. It was only much later that I discovered that such an aura is actually much more complicated than what I have painted so far. Gradually, I discovered that each aura is composed of seven different layers, each with its own function. In the aura, we found a kind of junction in seven different places, the chakras, which we can compare to the nerve junctions of our normal physical body. These chakras are perceived by clairvoyants as funnels with very fast rotation. A disease, for example, becomes visible in the aura as a deviation from normal color and accumulation around the focus of the disease, while mental problems also cause abnormalities in the aura in a different way. A large number of people are not psychic. Without exception, they have an aura in the form of an egg-shaped shell that they cannot consciously open to receive thoughts from the outside. However, a spontaneous way of receiving is still possible. In mediums, however, the crown chakra is often open. This means that it is much easier for them than for others to absorb the energy cells from the outside and consciously regulate them. For their spiritual development, this is of course a long-term advantage, but in the early stages of their development, it may be a temporary disadvantage because they do not always understand external influences and are not always able to support them.

G. Van der Zeeuw, *Helderziendheid in ruimte en tijd*<sup>57</sup>, (Clairvoyance in space and time) writes: "When we look at the people on this side (note: Van der Zeeuw is in an externalized, off-body state), we will notice that everyone is in an ovoid whole, which extends from 0.5 to 1 m outside the biological body. Inside, it looks like a multicolored blood circulation, the outer layer is hard like glass and transparent. Emotions make the outside as weak as wax. The aura is like a prison for the soul, but also a security. Even if the aura is invisible to ordinary people, it can sometimes be seen in very emotional situations.

### ***Beauty... and misery***

P. Payne, *Sluimerende vermogens in de mens*<sup>58</sup>, (Dormant capabilities in man), continues: "I have never known a moment when the visible world has not revealed its reflections to me in other worlds. I remember very well that, when I was still a child, my great interest in flowers was not only related to their beauty, but also to the way their wheels turned, in the different forms that emanated from them, some of which appeared as a bright and fluffy

vapor, while others shone like a fountain of small sparks. I quickly learned to associate their delicious scent with these flowers, from which a column of silver smoke emerges.

Similarly, my pleasure in playing with animals was caused by the fun of experimenting with the different effects that the caress and grabbing of that sensitive "something" around them, produced. From the first years of my life, I had no idea that not everyone had the same contact. Over time, my adaptation to my personal environment has become more and more difficult. To this was added the constant misery of perceiving all people's thoughts and even more so all their feelings as something objective, even if they were generally not even aware of it. My school years were a nightmare as I constantly observed all the moods approaching me, like a series of attacks in color and form, both from teachers and children.

### ***Sensitivity: a differential***

Pieter Langendijk, *Gevoelige mensen en hun problemen*<sup>59</sup>, (Sensitive people and their problems), divided people into a number of categories based on his experiences and this according to a growing sensitivity.

- People feel nothing or claims not to be bothered by anything . Usually, these people feel their own bodies very badly.

- Sometimes you feel inexplicably tired, for example in department stores, hospitals, meetings, visits or conversations with someone. Sometimes this also happens after a phone call. Sometimes there is no apparent cause, which can be related to the fact that we think of someone or that someone else - with problems - thinks of us.

- We feel tired and we understand that it is related to a certain situation, to a phone call or because a certain tired or sick person thinks of us or because we think of such a person ourselves.

- In addition to fatigue, there are also vague pains and tensions, such as chest pressure, back pain, head pressure, etc..

- It is very clear that some muscles or organs are hurting. These pains are clearly defined and localized.

- You can consciously listen to someone and discover the physical pain or emotional problems they are experiencing. This can be done with a person who is visibly present, who is elsewhere, or who has died.

- You can feel the vibrations of objects such as a ring, an image, a chair, a bed, a book... You can feel the vibrations hanging in the buildings or in a place where something happened such as an accident, murder, argument, war... You can feel the deceased in the space where you are or around the people

who come to visit you... You can feel the vibration that comes from medicine, plants or objects.

- You can align to someone as to how they felt in the past or as to how they will feel in the future. This last capacity is rare.

- You can feel the true being, the core of someone; the level of spiritual development, the learning process they go through, you can understand the hidden purpose of a disease. You can probe a previous life of someone or yourself.

- We are in contact with our own deepest being or with the source of all life. If you want to come into contact with your own deepest being, you also need to be very sensitive, be very calm inside and be able to bring your own thoughts and feelings to rest.

So much for a number of surveys in terms of paranormal perception. As we know, from a strictly nominalist point of view, the real value of mantic is denied. For the nominalist, clairvoyance and clairaudience do not exist and there is no subtle matter at all.

Let's summarize a little. Dealing with the extra-natural level of existence requires being open to the paranormal. Such a clairvoyance seeing can be very modest, for example by receiving an intuition. We also found surveys that show not only a sensitive feeling, but also the existence of a clairvoyance and a clairaudience. The basis of this mantic is the belief in the existence of a subtle matter.

Such a belief in "hylic pluralism" or multiple materiality was and is still common in many cultures. Only our Western and Anglo-Saxon nominalist culture is an exception to this rule. In the aura of all living beings, this fine substance is present in a more concentrated way, as well as in the different auras that surround the physical body of man.

Through the so-called Kirlian photography, among other things, there would be clues about the existence of such a fine substance. Another non-optical form of clear perception is through imagination. Some psychics claim to see impressions of the outside world with their eyes closed. These impressions are much deeper. The eidetic vision shows that the human aura is quite complicated and reveals to the clairvoyants a large part of the health, emotion, personal history and unconscious and subconscious evolution of the targeted man. From this point of view, for a gifted psychic human being, the human being is an open book. It can be said that the clairvoyant knows the target man better than he knows himself.

### **4.3. Acting in a paranormal way: magic**

In addition to clairvoyance, there is also the possibility, as mentioned above, to actively interact with this subtle material. So, we're in the field of magic. In this preliminary introduction, we will discuss the magic suggestion and also mention some testimonies of magical experiences, magical healings and a magical effect on the weather.

#### **4.3.1. Suggestion**

Suggesting is persuasion. It could be compared to a form of eloquence. With this difference, however, that an attempt is made to convince the suggested person of something, without him or her noticing. We work magically, energetically, subtly on someone's unconscious and subconscious. Let's give some witnesses below.

#### **Telegrams**

Dion Fortune, (Violet Mary Firth, 1890/1946), an English occultist, gives the floor to a certain Taverner in his book: *De geheimen van dr. Taverner*<sup>60</sup> (Dr. Taverner's secrets). Dr Taverner, in conversation with Miss Halam says: "Some people send telegrams if they want to say something to someone else, but not me: I send thoughts, because I am sure they will be heard. You can neglect a telegram, but someone listens to a thought, because they think it comes from themselves. However, this is only possible if the person receiving the message does not, of course, suspect that he or she is receiving a suggestion. Because then that person could do exactly the opposite of what is expected of them." Miss Halam looked at him with astonishment and asked him: "Is such a thing possible? I find it hard to believe."

Taverner smiled for a moment, then said: "Do you see the red geraniums to the left of the garden path? Well, pay attention , I'll ask your mother to go pick one." The girl and I look at the woman who knew nothing about it while Taverner focused his attention on her. When they arrived at the geraniums, she turned around and picked one of them... "Hey, lady," Taverner said to her, "What are you doing with our geraniums over there?" "Oh, sorry," she shouted, "I gave in to a sudden hunch , I think." Taverner waved at her and, turning to the girl, he said, "Not all thoughts arise in the brain she imagines. We constantly give ourselves subconscious suggestions and influence others without knowing it, and if someone who knows the power of thought and trains his ability to think to use that power, there is not much he cannot do.

Gmelig and Gijsen, *De aura, uitstraling van mens, dier, plant en steen*<sup>61</sup>, (The aura, the emanation of man, animal, plant and stone), refers to the chakras, specific places on the subtle body of the human being, through which the fine energy can be absorbed and released. Gmelig and Gijsen write: "The first function of the chakras is to absorb energy from the outside world, the second function is actually even more important because through the chakras we also receive the thoughts of others and these thoughts end up in our own consciousness, where we take them for our own ". It is also understood that people who belong to a group of like-minded people can be particularly strongly influenced by the group and can also experience the thoughts that prevail in that group as their own individual thoughts.

### ***A stronger will than mine***

J. Bois, *La télépathie*,<sup>62</sup> (Telepathy), says that telepathy "can control someone's will" and thus comes close to mental suggestion. Thus he mentions such an experience of the well-known German poet von Goethe (1749/1832). Goethe, in love with a girl, walks one evening underneath her window and notices shadows through the shiny curtains. Disappointed, he returned to the dark street, full of envy that he was not part of the company. Little by little, his imagination began to run wild. He stretches his will and thinks with strength and tearful eyes to the girl who - he thought - has forgotten him. Suddenly, he turns around. He sees her coming to him on the street. It was her "in the flesh", but without a headscarf. She was trembling. "So it's you! I was sure I'd meet you! I had to see you. I couldn't stay in my room anymore. I came down because a will, stronger than mine, dragged me here." She fell into his arms.

In his love and marriage novel *Wahlverandtschaften* (1809), Goethe wrote: "A soul can also, by its mere presence, have a strong effect on another soul. Often, as I walked with a friend and an idea came to mind, that friend started talking about that idea.

D. Logan, *America Bewitched*<sup>63</sup> tells the story. "Vaughn (note: a university student) has participated in all kinds of alternative experiments, including hypnosis. Indeed, he was not an attractive figure, on the contrary. He was very ugly and yet it was clear that he had an attraction for girls - his classmates. When asked about this, the girls replied that they did not really know. "What made them go out with him? "He simply drew them to him". So the girls were surprised when they suddenly discovered that they were in Vaughn's room after midnight. They didn't remember how they got there. Several students said they woke up at night, dressed, went to Vaughn's room and spent the

night with him. They added that he was pretending to wait for them. He was looking for girls of all ages to put them in a kind of magnetic sleep and "share their life force". In the midst of the satanic world, the axiom of women's vitality is well known.

With regard to magical gifts, some men refer to themselves as the "greats of the earth", and openly boast of having had sexual intercourse with several hundred women in their lifetime. From a magical point of view, it can be an occult initiation. As we will explain later (13.2.4), in sexual intercourse, both partners' aura merge into a common aura and there is an exchange of subtle matter or soul matter. Since ethics in this type of man are generally distant, such initiations are not very enriching, quite the contrary. It is tragic that some women, from the depths of their unconscious souls, aspire to such servile submission. Their situation of "being straddled" can be somewhat compared to that of the mediums of santeria (3.3.1.) and macumba (3.3.2.). What should be an exchange, a mutual enrichment, is here rather like a theft: the man gives almost nothing here, but steals from the woman the great majority of her occult life force, which gradually manifests itself in her through misfortunes and disappointments of all kinds. And this is precisely because of the absence of occult life force. We also refer here to the "Witches' Sabbath" (11.3.2.).

C. Wilson, *Het occulte*<sup>64</sup> (The occult), recounts that a friend of the English occultist G. Mathers had taken a walk with him. On a sheep pasture, Mathers said, "Watch the sheep, I'll imagine that I'm a ram," with the exceptional result that the sheep started running after him. In addition, Wilson mentions that the English poet W. Yeats ran into a servant when he thought he had hurt his arm. He had already imagined walking with his arm in a cast. When he returned home, his host said to him: "The girl told us you were walking with your arm in a sling".

### ***The transfer of a thought***

E. Haich, *Inwijding*<sup>65</sup>, (Initiation), writes on this subject as follows. I imagined transferring a thought in such a way that my husband would think of something and that thought would somehow appear in my head. So I was expecting a thought that didn't come from me. So it didn't occur to me that thoughts we think are ours can also come from elsewhere. To my amazement, something completely different happened that I really wasn't prepared for. When I stood there with my husband and waited for him to think, I felt very clearly - I've 'seen' it - that a current, a beam eight to ten centimeters in diameter, came out of his belly and wrapped around my body like a lasso, also

at about belly level. I had the impression that this stream was of a very fine material. After this current clearly captured me, it pulled me in a certain direction, so I had to take a step in that direction. Then the current pulled me further and further away. If I took a step in the wrong direction, it clearly pulled me back and pushed me in the right direction. That's how we got to the window. There, my husband's materialized will paralyzed me.

Then there was another surprising thing: my free arm, which hung itself as usual, suddenly rose and became weightless. It seemed to me that the mass flowing from my husband's solar plexus was supporting my arm. Then this mass pushed my hand forward, so that my nose accidentally touched the window pane. At the same time, the mass left my body, arms and head, and I was able to move freely again. We looked at each other and we were both very excited.

I was amazed by the new experience, especially by the fact that the human will flows as matter out of the human solar plexus and deposits in some form on or around the other human, encloses it like an octopus and is even able to lift its weight. This "matter" gave the impression that they were myriads of small grains of mist like the Milky Way in the sky and that all these grains flowed in a direction in closer connection with each other.

My husband was also excited because he didn't understand how it was possible for me to do everything he thought, I could - walk to the window, raise the curtain and look out the windows - like a robot. I told him that from his solar plexus came a current that I felt like matter.

It also happened to me that during an experiment, I could not see through someone else's will. It was then impossible for me to realize what he had in mind. So this mass was very heavy on my chest. Then I had trouble breathing and had to moan and support myself as if I was dying. Then I asked my husband to focus better. As soon as I became aware of his will and put it into practice, I breathed freely and effortlessly, the pressure suddenly stopped. What I have experienced through these experiences has confirmed my conviction that, in many cases, asthma is nothing more than someone else's invisible will, which is felt as an oppressive burden on the sick person. This invisible and unrealized will can unconsciously cause illness.

Haig emphasizes the importance of concentration of thoughts. Working as if by magic requires a strict and constantly sharpened logical thinking. The data and questions must be very clear to the magician. To the extent that we

also want to involve subtle beings, they must also understand very clearly what is expected of them. If necessary, this is explained to them by means of a ritual in which their task is carefully described. This leads us to a form of influence and argumentation.

### ***The importance of rhetoric***

Th. Van Baaren, *Doolhof der goden*<sup>66</sup> (Labyrinth of the Gods), gives a number of examples of magical statements, perhaps with a rhetorical aspect. For example, a Papua of the Trobian Islands spends a lot of magic to build its sailboat. On the one hand, he knows very well that a canoe must meet all the natural requirements, because a poorly built canoe will not prove useful not even with all the magic in the world. But on the other hand, he performs some rituals to make the canoe a success. In this way, the boat must be spared from falls and collisions, it must be efficient in its use, and if you go fishing with it, it must give a rich harvest.

Alaskan Eskimos dance ritually to make the fishing successful. They call upon the deities and spirits who can freely respond to a supplication. The results are therefore not applied mechanically at all.

Van Baaren points out that in many cases, magic is a kind of demonstration, a kind of rhetorical theory, as the following Japanese custom shows. If a fire breaks out, it is of course extinguished and a bowl of water is poured over the flames, for example. But with this we also want to give superior beings an image that can control the extinction of fire. We persuade them not only in our thoughts, not only in words, but also in deeds and by ritually and visually showing what we want. Thus, this form of magic is not contrary to religion, but is an essential element of it.

K. H. De Jong, *De zwarte magie*<sup>67</sup>, (Black Magic), refers to a certain L. Frobenius, who witnessed a very characteristic incident that is told in *Das unbekannte Africa* (Unknown Africa). In 1905, during a discovery trip to Congo, he had one evening asked the hunters of a dwarf tribe to kill an antelope. They said it was only possible the next day, because they only make their preparations at sunrise. Frobenius, hidden in a bush, saw how they worked. In the early morning, one of them drew something in the sand with his finger. As soon as the sunrays hit the drawing, an arrow was shot at it. After the hunters left, Frobenius discovered a drawing of an antelope on the ground, in whose neck the arrow was stuck. In the afternoon, the males brought an antelope, struck by an arrow in the carotid artery.

Attilio Gatti, *Mensen en dieren in Afrika*<sup>68</sup> (People and Animals in Africa) gives a similar example, which he himself witnessed. After months of trying in vain to catch an antelope with the help of pygmies, these inhabitants of the virgin forest simulated a short but successful fight, which ended with the imaginary capture of a young antelope, which was placed at Gatti's feet. The pygmies expected Gatti to play "the game", which he did. At the end of the ceremony, Gatti thanked all the hunters for the good catch. He wrote in his diary that evening: "I was sure that tomorrow everything would go exactly as the ceremony had planned and that our expedition would finally be successful". The next day, a young antelope was captured alive. That evening, Gatti concluded his diary with these words: "That's how it was done, and in every detail".

It seems that the played representation of the hunt, as if by magic, records what we really want to achieve. Even today, such practices, especially in the midst of black magic, are still common.

The Romanian Jacob-Levi Moreno (1889/1974) is known in the United States as the founder of psychodrama. In his *Gruppenpsychotherapie und Psychodrama*<sup>69</sup>, (Group Psychotherapy and Psychodrama) he mentions the following. On the west coast of California, an apparently dying pomo-Indian was brought into the village. Immediately, the shaman appeared with his assistants to heal the Indian. First, the shaman informed himself. The man who introduced the 'patient' said he had met a gobbler. The apparently dying Indian had never seen anything like it before.

The shaman withdrew and prepared himself. Then he came back and, with his assistants, he described the situation, he played it as if it were a scene in a theatre, he described the situation caused by the shock, and this in every detail. The shaman, surrounded by a reassuring tribal group, played the role of the gobbler . He walked around the 'sick' person, like a bird that wildly flaps its wings. However, there was one important difference. The shaman did it in such a way that the patient could gradually see that a turkey was harmless and that fearing the animal was unfounded. The result: the man is completely "cured". Such methods exist in all archaic cultures. Resemblance and association play a major role. We see the powerful suggestion, the non-verbal rhetoric of the shaman and at the same time the reassuring behavior of the whole community.

So much for these testimonies and examples of rhetoric and suggestions. We now describe some magical experiences that have a clear impact on the material world.

#### **4.3.2. Magical Experiences**

##### **A frog**

We read in H. Gris, W. Dick, *Les nouveaux sorciers du Kremlin*<sup>70</sup>. (The New Wizards of the Kremlin). Nina Kulagina was a medium from Leningrad, now St. Petersburg. By focusing strongly, she was able to change the position and shape of physical objects. She managed to attract the energy around her. On March 10, 1970, under scientifically controlled circumstances, she succeeded in preventing a frog's heart from beating. Thanks to her great efforts, her own heartbeat reached 180 per minute. The scientists also found that the electric field around her body had been reduced to half its normal size.

##### **A compass**

*Les phénomènes inexplicés*<sup>71</sup>, (The unexplained phenomena), mentioned the following experience from Kulagina. On the table lies a compass. She holds her hands twenty centimeters above and stretches her fingers. Then she starts a strange task, because as she looks at the compass with great concentration, her muscles start to stiffen and deep folds appear on her tense face. After a few minutes sweat appears on her forehead, it is as if the compass needle obeyed the soul dust emanating from this woman. The needle starts to vibrate. Nina keeps her hands above the compass and uses them to make some circular movements. Apparently, the needle is no longer affected by the earth's magnetic force field, but seems to obey Nina's movements. Soon after the needle rotates around its axis. A Russian documentary, shot in 1967, shows Nina Kulagina's exceptional achievements. With her energy, Nina can float a ping-pong ball in the air and move a crumb of bread. And she can also move matches remotely. All this gave her a heart attack. Her husband spoke of a "victim of science" and regrets that she gave the best of herself for senseless experiments to an unbelieving science.

W. Tenhaeff, *Magnetiseurs, Somnabules en gebedsgenezers*<sup>72</sup>, (Magnetizers, Somnambulists and religious healers), also talks about an acquaintance who, in a shop window, could turn a designated compass on request. Tenhaeff writes: "He took us to the next street, where he showed us two optical stores and asked us to choose one. After making our choice, he took us to the large window of the chosen store. There, we saw glass plates arranged in stages. On one of these shelves were a few compasses. Mr. A. asked us to point out a compass and be careful. A moment later, we saw that

the compass needle we had indicated was beginning to turn. At our request, he repeated this test several times. His wife, who was not present, had a great aversion to these tests.

Note: The fact that his wife has an aversion to this speaks for itself. As we will see later (13.3.1.), a man partly lives of his wife's occult energy. Such experiences require a lot of this energy, and it is at the expense of its energy. Husband and wife are through marriage, occultly connected. It is suspected that when the husband returns home after completing such experiences, his wife will suddenly feel very tired.

### ***The cursor***

P. Atwater, *Kinderen van het nieuwe millenium*<sup>73</sup>, (Children of the new millennium) writes: "Scientists at the Ministry of Health have discovered that there are people who know how to use the power of their thoughts to move the cursor on a computer screen".

### ***A branch collapses, a monkey falls.***

C. Dedet (1.4.1.), was an explorer and timber merchant in southern Gabon, Africa, at the beginning of the last century. In his book *La mémoire du fleuve*<sup>74</sup>, (The memory of the river), he reflects a conversation between the village chief Moundouli and himself. Moundouli asks him, "Do you want me to make a branch drop ?" Dedet: "I'm very intrigued by this." A short distance from the village, we head towards a baobab (remark: a kind of tree) which is already partly petrified. At the beginning of the savannah, there are similar trees. I chose the tree myself. Moundouli stands about fifty meters in front of the tree and points to it. He indicates the branch. A few seconds later, everyone holds their breath. Suddenly, a crackling sound, up there, the jump from the dry wood. The branch indicated by Moundouli fell to the ground before us.

The *Volkenkundige Encyclopedie*<sup>75</sup> (The Ethnographic Encyclopedia) mentions that A. Schweitzer (1875/1965), the famous Swiss doctor who founded his hospital in Lambargene, Gabon, also witnessed a similar event. In his diary, he writes that a tribal chief could bend and break a tree branch from a distance.

Dedet continues: "Intrigued by this success, I wish the village chief good luck and tell him that I would like to see his experience renewed, but now by dropping a monkey sitting in a tree. He ensured me he could do this. On a high branch, we see a baboon. Moundouli is pointing again. The small animal

remains motionless for a few long minutes. As if paralyzed, the baboon seems to lose its balance. For a moment, it stays in the air, then collapses in front of our feet like a falling nut ."

So much for Dedet's testimony. On the occasion of this magical achievement by the village chief, he wrote: "When the ceremony ended, I felt very tired. I was about to pass out. The event must, I suppose, endanger all of man's energy." We draw attention to this statement. It is not unimportant. We refer to the man who turned a compass and his wife's aversion to such experiences. We will later come back to the fatigue felt by those present at such experiences.

### ***The stolen ring***

R. Menzel, *Geleerden op avontuur*<sup>76</sup>, (Scientists on an adventure), describes a so-called 'dematerialization' and a subsequent 'materialization'. Dematerialization means that ordinary matter is transformed into subtle matter and thus becomes invisible to the ordinary eye. So an object seems to disappear. Materialization is the opposite process: an invisible object becomes materially visible again. It is then as if it emerged from nowhere.

The fact that phenomena such as materialization and dematerialization would actually exist may seem incredible to many. Yet physics has something similar. We refer to Einstein's well-known formula  $E = mc^2$ ; the energy gain is equal to the mass loss, multiplied by the square of the speed of light. In other words, this formula indicates that mass can be converted into energy and vice versa. It is used in nuclear power plants and nuclear weapons.

The materialization can also be explained by the following thought experience. What air is to a person can be compared with water to a fish. We each live in an intermediate matter and do not constantly realize that it always surrounds us. Let's heat the water a little and add a few large grains of sugar or salt. If fish were able to withstand this, they would indeed see the grains fall, but they would also see them gradually melt. For them it seems that the grains are becoming dematerialized. If the water subsequently cools, these grains crystallize again. For the fish, it's like they came out of nowhere. The same is true for air that cools and in which water condenses or in which, in nature - and apparently out of nowhere - mist and fog begin to form. If the temperature increases, the fog dissolves again in the air. It is simply a physical law. A magician, however, will say that he too converts energy into matter, or vice versa. And that this process also complies with the laws. However, they are not of a physical nature.

After this explanation, we will give the floor back to Menzel. He writes the following. "A Cyantse lama told them a completely incomprehensible fact, which they could not control. A Tibetan dignitary had lost a valuable ring. He had begged a witch yogi to return this irreplaceable heritage to him or to tell him where it was. The yogi stretched a thread between his hands, entered a trance and through the extreme concentration of all his senses discovered the stolen jewel inside a thief's tent near Lhasa. After an incredible effort, which transformed his face into that of a corpse and made him sweat all over his body, he then dematerialized. He separated his spiritual self from his body. Free from all earthly limitations and thus free from the laws of space and time, he sought out the nomad's place of residence and took the ring. After going through the life-threatening experience of coming back into his body, the ring hung on the wire between his hands. During these twenty minutes between spiritualization and "corporatization" (note: dematerialization and materialization), the magician had lost a lot of weight. As soon as he finished his task, he fell into a very deep sleep." So much for Menzel's testimony.

So far some samples showing that, according to testimonies, magic leads to verifiable results in the material world. Now let's give some testimonies of magical medical interventions.

### **4.3.3. Healings**

#### **A thorn**

J. Lantier, *La cité magique*<sup>77</sup> (The Magic City), tells the story. A man hunting in the desert gets pricked in his buttocks by a long black thorn. Back home, he tries to remove it, but the thorn penetrates even deeper, causing painful inflammation. The man goes to Mora, a town in Cameroon, to consult a healer. The healer asks him to stand against a tree. Then the healer begins to move his hands with a soft and light manner over the leg, from top to bottom. After about ten minutes, the healer begins to express incantations in an incomprehensible language. He then places his lips on the patient's buttocks and makes movements with his arms as if he wanted to fly. For a few minutes, he repeats the downward and upward movements with his hands on the leg, then claps his hands and spits on the ground three times. To my great surprise, I see the thorn coming out by itself and falling to the ground as if an invisible pliers was pulling it out. The healer grabs the thorn and without saying a word, he gives it to the patient and asks for his salary. The man takes the thorn, takes a few steps, bends his leg, checks if everything is fine and pays. I admit I was stunned, but I didn't want to show it.

### ***A cardiac surgery***

We take Attilio Gatti's, *Mystiek Afrika*<sup>78</sup> (Mystical Africa). We have already mentioned this author. He is also the author of *Mensen en dieren in Afrika* (People and Animals in Africa) with the history of the yellow smoke box (4.2.1.). Many African cultures of its time were still authentic and not yet 'contaminated' by European civilization. Gatti's descriptions are therefore unique and original documents. He tells the following story.

Four men were carrying a 12-year-old child who, because of a chewing disease, was transformed into a horrible skeleton. The boy was carefully placed on three boxes next to the sheikh's prayer cloth. The drum had become an irresistible madness. Sheikh Abd-el-Khadek approached the child and made hypnotic movements with his hands on the child's forehead and eyes. Meanwhile, he whispered a prayer, loud enough for me to hear a few words: "Allah, death, heart and life". These words are repeated several times. The boy's body stiffened before our eyes. He became so stiff that he remained tense when one of the sheikh's assistants pulled the middle crate out of from under him. The body was only supported under the head and feet. Between the folds of his bernees, his coat, the sheikh took a large Berber knife with a silver handle. Then everything went fast. My eyes could barely record what they saw.

I now write exactly what will stay in my memory forever. It all happened at a distance of 20 feet from me. The beating of the drums and the howling of the flute suddenly reduced. The silence that followed was breathtaking. With a quick and precise cut of the knife, the sheikh opened the boy's body. From the abdominal cavity to the throat. It gave the impression that a piece of fabric had been torn in half. Blood spurted out of the cut. At that moment, the drums were thundering again. Shaking and shocking, the sheikh's hands disappeared into the cavity of the body that had been opened. A muffled scream sounds beside me, full of terror and panic like I have never heard before in my life. But I couldn't take my eyes off the sheikh and this motionless, bleeding body on the crates. The sheikh's narrow, brown hands came out of the wound. They wrapped something reddish, which was still attached to the body with some purple 'strings'.

When the drums were silent, there was again this frightening silence. The sheikh was now praying aloud, pointing his face to the sky. Meanwhile, he caressed and massaged the little heart. I don't know how long it took. I was deaf and paralyzed, only my eyes could see. Then the hands, with their precious contents, returned to the wound. They groped and felt inside, and a

little later, they came out empty again. They then moved quickly and enchantingly over the wound, again and again. The blood stopped flowing. The cut closed again. The drums made a deafening noise again. The horrible wound closed up more and more.

The boy woke up. He had huge, surprised eyes, without fear or pain. He rubbed them and looked at the sheikh. I don't know what he saw in those eyes, but suddenly a warm and grateful smile slipped on his face. He got up, looked around him, and stared in front of him. And just as everyone was holding their breath for what was about to happen, that oldest and sweetest word "mother" sounded strident, like all twelve-year-olds can pronounce it. It has touched all hearts. Then the boy ran like an antelope to a veiled woman, the only one in the square among the hundreds of men, and threw himself into her arms, which embraced him tightly. I saw him leave and I was moved. I clearly saw the scar on his chest, from his lower abdomen to his throat. Then the world went on living. The music has gone out. The spectators sat like statues, exhausted, dusty and sweaty. They looked into the space with absent eyes. I moved my limbs. It hurt me, as if my blood had stopped for hours, days, years or centuries. A throbbing headache hit me behind the eyes. Underneath the crates was a pool of blood. And on the carpet, alone in the square, Sheikh Abd-el-Khadek knelt down, deathly exhausted . So much for that short story.

We refer to the remarkable paranormal healing, but also to the content of the last paragraph: "The spectators sat like statues, exhausted. I moved my limbs. It hurt as if my blood had stopped for hours, days, years or centuries. I had a headache."

Not only is the sheikh exhausted, but passers-by seem to have lost a lot of their energy in favor of this magical tour de force.

### ***A 'pokto' shows his power.***

Let's read E.R. Huc, *Souvenirs d'un voyage dans la Tartarie, le Thibet et la Chine pendant les années 1844,1845 en 1846*<sup>79</sup> (Memories of a trip to Tartary, Tibet and China during the years 1844,1845 in 1846). The Lazarists (missionaries) Evariste Huc and Joseph Gabet undertake a long journey to Mongolia, Tibet and China. At the time, it was a particularly bold undertaking. Tibet was a country forbidden to foreigners, who were mercilessly killed there. The two Lazarists went there incognito. You will find below the story of one of their experiences.

"Yes, tomorrow is a great day. A Lama-Pokto will then show his power. He will kill himself, but not die." We immediately understood the ceremony that brought all these Ordos-Tatars together. A lama was cutting himself in the stomach, remove his intestines, place them in front of him and put them back in their place so that he could heal himself and become as before. Such a spectacle, however repugnant and horrible it may be, is very common in Tartar lama monasteries.

The 'pokto' who will show his power, as the Tartars say, prepares for this great action by fasting and praying for a long time. During all this time, he must avoid any human contact and remain absolutely silent. When the fixed day has arrived, all the pilgrims gather in the monastery square. A large altar was erected just in front of the temple door. Then the Pokto appears. In the jubilant crowd, he sits on the altar, takes a large knife from his belt and brings it to his knees. Around him, there is a whole circle of lamas. They make the most terrible invocations, which are part of this terrible ceremony. As the prayer continues, the Pokto begins to tremble more and more all over his whole body, and gradually this tremor turns into furious convulsions. Soon the lamas lose all restraint, their voices sound madly, their singing is messy and driven out, after all, their prayer is nothing more than a wild howl.

Suddenly, the Pokto throws away the fabric in which he was wrapped, tears off his belt, grabs the sacred knife and opens his belly from top to bottom. Blood spatters in all directions; for this horrible spectacle, the crowd throws itself to the ground. Questions are asked to the savages, about the most hidden things, about future events, about the fate of certain people. The pokto answers all these questions, and his words are accepted by all as God's sermons.

When the pious curiosity of the pilgrims is satisfied, the lamas begin to pray again, now calm and majestic. The pokto, with his right hand, collects the blood from his wound, brings it to his mouth, blows it three times and throws it into the air with a fierce cry. Then he rubs over his belly and everything goes back to the way it was before. Nothing is left of the diabolical operation. Except that he's mortally tired. The pokto turns his cloth over, prays very gently for a while and everything is over. The crowd is leaving the square. The most pious approach the bloody altar from which the great saint has just risen. They come to look at him and kneel before him. These terrible ceremonies often take place in the lamaseries of Tartary and Tibet. We believe that all these facts cannot be interpreted as deception. Everything we have

heard and seen among the pagan peoples has given us the conviction that the devil plays a major role in it.”

So much for the missionaries' testimony. Huc used a few words to express his opinion on what had happened: "repugnant, horrible, savage, diabolical...". It reflects his preconceived ideas as a missionary who is not familiar with these practices. From the Tibetan point of view, however, we can talk about a very high level of magic. Advising people in such a farsighted way on the difficult issues of life and helping them with their problems, it is difficult to say that it is "diabolical".

It should be noted that the 'pokto' prepares for a long time by fasting and praying, avoiding any human contact and keeping the most absolute silence. Anyone who knows the Bible will immediately think of Jesus' forty-day fast in the desert.

"Soon all lamas will lose their temperance," we read. This reminds us a little of the possession of mediums in religions such as macumba and santeria (3.3.).

O Wirth, *Genezing door oplegging der handen* <sup>80</sup> (Healing by laying on hands), says that Indian wizards can put themselves in a state of artificial ecstasy and hurt themselves terribly.

They recover immediately. They dance and, while dancing, inflict wounds on the chest, face and arms. At the end of the dance, they stop the blood by squeezing the wounds while murmuring prayers.

Finally, it is worth mentioning Huc's statement: "The lama Pokto will kill himself, without dying". It means he cuts his stomach, then closes it again. For Westerners, it is difficult to assume that such a magical act implies reality. We also refer to J. Marques Rivière, *Tantrik Yoga, Hindu and Tibetan*<sup>81</sup> (Tantric Yoga, Hindu and Tibetan), where he speaks of magical Tantric practices and literally writes: "The resurrection of a dead man is a natural thing in China". Rivière almost mentions here in passing what seems to us to be an incredible miracle. Our culture is very skeptical of such an assertion. Rivière also repeats this magical act in his book *À l'Ombre des monastères Thibétains*<sup>82</sup>, (At the Shade of the Tibetan Monasteries), where he writes: "I saw one day my lama Ramot'ché raise a dead man".

### ***A complicated leg fracture***

Marlo Morgan (4.2.1.), *Australië op blote voeten*<sup>83</sup> (Australia barefoot), describes a cure. One of the aborigines, named the great hunter, made an unhappy fall and broke his leg. A healer helps him. Let's summarize all this.

The great stone hunter was walking on a ledge, when the ground suddenly sank under him and he fell from the rock onto a rocky plateau, almost seven meters below. When he was lying on a flat rock, we could see that he was seriously injured. He had suffered a complicated fracture between his right knee and ankle. About two inches of bone pierced through the skin, like an ugly tusk. (...). The healer moved his hands back and forth along the injured leg, a few centimeters away, in a fluid movement, first parallel, then with one hand up and down and the other in the opposite direction.

Everyone's healing comes from within. The healer explained that the upward and downward movement of the hands on the conscious place, without touching it, was used to indicate the original shape of the injured leg. This would prevent swelling during the healing period. The healer helped the bone's memory to remember what it looked like in a healthy state. The impact that occurred when it broke in half was eliminated and removed from the position it had been in for more than 30 years. The healer 'talked' to the bone. Then the three protagonists of this drama began: the healer at the feet of the wounded, the second healer, a woman, kneeling beside him, and the patient himself, lying on his back, at the same time to speak as if he were saying a prayer. The healer held the ankle in both hands. He didn't really seem to touch or pull his foot. The second healer did the same thing to the knee. Their words were spoken or sung in a rhythmic way.

Then came a moment when they raised their voices and shouted something at the same time. They must have applied some kind of popping, although I couldn't see that they were actually pulling. The bone just slipped into the hole it came out of. The healer held the frayed skin together and made a gesture to the second healer, who has now begun to loosen the strange, long hollow pipe she always carried with her. The healer put something mysterious in the pipe. There was no bandage, splint, suture or crutches. The next morning, the great stone hunter (note: the patient) got up and walked with us. He didn't even limp. The ritual they had performed, they told me, was intended to reduce the pressure on the bone and prevent swelling. It worked. In five days, everything had disappeared. Only a few very fine scars could be observed where the bone had protruded. The writer Morgan also says (o.c. 181): "In the conviction of the aborigines, all diseases and ills have a spiritual origin and serve as a first step towards a higher goal".

The whole book appears to be very credible and a lived through report. It's amazing that the writer starts with: "This book is a work of fiction, inspired by my experience in Australia. It is up to the reader to receive its message through my story." Its history is so consistent with what is found in other archaic cultures that the reason for its reservation can also be found elsewhere. She is an American doctor. Perhaps she fears being excluded by a number of nominalist-thinking colleagues if she believes in such "absurdities". It reminds us a little of Torey Haden, the child psychologist, who, because of her reputation, initially did not want to engage in paranormal hypotheses (2.3.). In her environment, Morgan could also be labelled as a "heretic", as we have already illustrated (4.1.).

So much for these medical testimonies. Let's mention a few other magical influences, this time concerning the weather .

#### **4.3.4. Weather magicians**

##### ***Breaking the ice***

In the third chapter (3.3.5.), we gave the floor to a missionary about how the black magician of an Indian tribe broke the ice of a river so that the Indians could still transport their animal skins by canoe.

J. Marques Rivière writes in his book *À l'ombre des monastères Thibétains*<sup>84</sup> (In the shade of the Tibetan monasteries), mentioned above: "It is customary in Tibet to ask a lama to make it rain or hail. I once saw my master from Lhasa unleashing a hurricane".

A. David-Neel, *Magic and mystery in Tibet*<sup>85</sup>, says: "This one is a ngagspa (note: a magician). He can heal people and animals or make them sick, even from a distance. He can cause rain and hail, or stop precipitation.

In 2002, *Le temps*<sup>86</sup> reports that the Nepalese are trying to seduce the rain goddess. The newspaper wrote: "About two hundred women farmers in southwestern Nepal went to work naked in their fields on Sundays to perform a ritual that should bring rain to end the prolonged drought. This ritual, commonly known in India and Nepal, is intended to appease Indra, the Hindu rain goddess." Apparently, according to popular belief, this goddess is sometimes more fickle and can be influenced by sexual rituals. We will come back to this in detail (11.3.2.).

The Bible, *Mark. 4:37-42*, also mentions Jesus' control of nature: "

And there arose a fierce gale of wind, and the waves were breaking over the boat so much that the boat was already filling up. Jesus Himself was in the stern, asleep on the cushion; and they woke Him and said to Him,

"Teacher, do You not care that we are perishing?" And He got up and rebuked the wind and said to the sea, "Hush, be still." And the wind died down and it became perfectly calm. And He said to them, "Why are you afraid? How is it that you have no faith?" They became very much afraid and said to one another, "Who then is this, that even the wind and the sea obey Him?"

So much for some testimonials of suggestions and magical experiences.

#### **4.4. Mantic and Magic I: In short**

The reality is threefold: there is the natural, the extra-natural and the supernatural level. We were wondering what the place of science was in all this. It is mainly located in the natural environment. The extra-natural and the supernatural lead us to the paranormal. This requires sufficient open mindedness so that our axioms allow us to know not only the secular world but also the sacred world. An empathetic attitude, a logical examination of the facts on the one hand, and many testimonies on the other hand, are good requirements in this regard.

A number of clairvoyance and magic surveys also testify here to the real value of the supra-natural. A necessary condition for all this is the existence of a fluid, a fine substance, a subtle matter. Almost all cultures of all times and places knew it (and know it). The great exception remains our contemporary nominalist culture. The seers and magicians claim that everything that exists is filled with such fine dust. It manifests itself in a more condensed form in the different auras of stones, plants, animals, humans and even in processes. We have concluded this chapter with an overview of the different degrees in which mantic and magical perception can be expressed.

Finally, we also paid attention to a number of magical experiences. A number of samples related to suggestion, while a number of others can be identified in a material way.

#### ***Persons register***

Abisjag van Sjoenem, 46  
Anaximander, 42  
Anaximines, 42  
Atwater P., 63  
Bois J., 57  
Brennan B., 49, 52  
Burkhard U., 50

Chalmers A., 8, 74  
Christus Jesus, 10, 15, 16, 17, 18, 19,  
20, 22, 43, 44, 69, 71  
Claes E., 74  
Claes S., 12, 26  
Croiset G., 28, 74  
David, 74

David-Neel A., 45, 71  
 Davis W., 45, 74  
 De Bie I., 34, 35, 74  
 De Groot A., 19, 74  
 De Jong K., 60  
 de la Bullaye P., 34, 74  
 de Rochas A., 46, 47, 48  
 Dedet C., 63, 64  
 Dick W., 62  
 Durville H., 48  
 Edison T., 12  
 Edwards T., 12  
 Einstein A., 12, 64  
 Feyerabend P., 8  
 Fortune D., 45, 56, 74  
 Frobenius L., 60  
 Gabet J., 67  
 Galileo G., 12  
 Gatti A., 31, 32, 33, 61, 66, 74  
 Gijsen W., 74  
 Gmelig W., 52, 57  
 Grant J., 24, 25, 52, 74  
 Gris H., 62  
 Haich E., 27, 51, 58, 74  
 Herakleitos, 21  
 Homeros, 23, 42, 50, 74  
 Hübner K., 8, 74  
 Huc E., 67, 69  
 Hurkos P., 29, 30  
 Kallenberg F., 39, 74  
 Kardec A., 45, 74  
 Kilner W., 50  
 Kirlian S., 49, 50, 55  
 Kulagina N., 62  
 Lancelin C., 47  
 Langendijk P., 54  
 Lantier J., 65  
 Leadbeater C., 45, 74  
 Lerède J., 50  
 Logan D., 57  
 Maddox J., 12, 13  
 Margolis J., 74  
 Mead G., 43, 74  
 Meijling G., 45, 74  
 Menzel R., 64, 65  
 Montandon R., 45, 74  
 Moreno J., 61  
 Morgan M., 25, 26, 70, 71, 74  
 Moss T., 50  
 Nansen F., 4, 74  
 Pancrazi J., 35, 36, 39, 40, 74  
 Paracelsus, 42  
 Parmenides, 21  
 Pasteur L., 12  
 Paulus, 44, 45  
 Payne P., 27, 49, 52, 53, 74  
 Peirce C., 11, 22, 25  
 Plato, 33, 34, 41, 74  
 Poortman J., 43, 74  
 Popper K., 10, 11, 74  
 Poulain A., 34, 74  
 Puharich A., 29, 74  
 Rivière J., 69, 71  
 Sarton G., 8  
 Schweitzer A., 63  
 Socrates, 33, 34, 41, 74  
 Sterly J., 6  
 Teernstra J., 30, 74  
 Teilard A., 52  
 Tenhaeff W., 50, 52, 62  
 Thales, 17, 42  
 Trilles H., 30  
 Twaddekili, 32, 33  
 Van Baaren T., 60  
 Van der Zeeuw G., 29, 45, 53, 74  
 von Bingen H., 51  
 von Goethe W., 57  
 von Reichenbach C., 23, 48, 50, 74  
 Wegener A., 12  
 Willmann O., 27, 74  
 Wilson C., 58  
 Wirth O., 69  
 Wolpert L., 13  
 Wright O., 12  
 Wright W., 12  
 Xenofon, 34, 74  
 Zenon, 20, 21, 22

#### ***References chapter 4***

---

<sup>1</sup> Nansen F., *Onder de Eskimo's*, Amsterdam, Scheltens en Giltay, 1915, 158.

- 
- <sup>2</sup> Chalmers A., *Wat heet wetenschap*, Meppel / Amsterdam, 1981-1, 170 / 173.
- <sup>3</sup> Hübner K., *Die Wahrheit des Mythos*, München, 1985.
- <sup>4</sup> *Test gezondheid*, nummer 37 van juni-juli 2000, een uitgave van test-aankoop, Brussel, 39.
- <sup>5</sup> Zie [http://www.standaard.be/artikel/detail.aspx?artikelid=DMF20121104\\_00357623](http://www.standaard.be/artikel/detail.aspx?artikelid=DMF20121104_00357623)
- <sup>6</sup> Popper K., *Logik der Forschung*, Tübingen, 1924, New York, 1962.
- <sup>7</sup> Margolis J., *Ces savants excommuniés*, in: *Courrier international* 195 (28.07.1994), 34.
- <sup>8</sup> *De standaard*, 6 november 2013, 30.
- <sup>9</sup> *La Bible de Jérusalem*, Paris, 1978, 1416.
- <sup>10</sup> De Groot A., *De Bijbel over het wonder*, Roermond, 1961, 37.
- <sup>11</sup> von Reichenbach C., *Der sensitive Mensch*, Stuttgart.
- <sup>12</sup> Aafjes B., *Homeros' Odyssee VI*, 403, Meulenhof, Amsterdam, 1965, 103.
- <sup>13</sup> Grant J., *Meer dan één leven*, Deventer, Ankh-Hermes, 1973, 8. (// *Many lifetimes*, Victor Gollancz Ltd., London, 1968).
- <sup>14</sup> Morgan M., *Australië op blote voeten*, Bruna, Utrecht, 1955, 66.
- <sup>15</sup> Claes E., *Voor de open poort*, Leuven, De Caluwaert, 1952, 230.
- <sup>16</sup> Payne Ph., *Sluimerende vermogens in de mens*, 's Graveland, De driehoek, 1948, 65.
- <sup>17</sup> Willmann O., *Geschichte des idealismus, I (Vorgesehichte und Geschichte der antiken Idealismus)*, Braunschweig, 1907<sup>2</sup>, S. 609/610.
- <sup>18</sup> Haich E., *Inwijding*, Deventer, Ankh Hermes, 1978 (// *Einweihung*, Thielle, Fankhauser, 1960), 32.
- <sup>19</sup> Croiset G., *Croiset Paragnost*, autobiografie van Gerard Croiset, Strenghold, Naarden, 1977, 231.
- <sup>20</sup> van der Zeeuw G., *Helderziendheid in ruimte en tijd*, Den Haag, s.d., 120.
- <sup>21</sup> Puharich A., *Les états seconds (Biologie du paranormal)*, Paris, Rombaldi Editeur 1976, 49, (// *Beyond Telepathy*, New York: Anchor Book, 1962).
- <sup>22</sup> Teernstra J. *Schetsen en verhalen uit Afrika*, Missiehuis weert, NL, 1922, 168.
- <sup>23</sup> Attilio Gatti, *Mensen en dieren in Afrika*, Antwerpen, De Sikkel, 1953, 168/177.
- <sup>24</sup> Xenofon, *Herinneringen aan Socrates*, IV: 8, 5.
- <sup>25</sup> Plato, *Apologia* 31d.
- <sup>26</sup> Poulain A., *Des grâces d'oraison (traité de théologie mystique)*, Paris, 1901-4, 291ss. (paroles interieures).
- <sup>27</sup> de la Bullaye P., S.J., *Les analogies psychologiques*, in: *settimana internazianale di etnologia religiosa*, Paris, 1926, 77.
- <sup>28</sup> De Bie I., *Stemmen horen*, *Humo* van 27.01.1996, 22/27.
- <sup>29</sup> Pancrazi J., *La voyance en héritage*, Paris, 1992, 153/157.
- <sup>30</sup> Kallenberg Fr., *Offenbarungen des siderischen Pendels*, Munchen, Huber, 1913.
- <sup>31</sup> Poortman J.J., *Ochêma*, *Geschiedenis en zin van het hylisch pluralisme*, Assen, Van Gorcum, 1954, (// *History of Hylis Pluralism*, Theosophical Society in the Netherlands).
- <sup>32</sup> Mead G.R.S. *The subtle body in western tradition*, London, Stuart and Watkins, 1967.
- <sup>33</sup> David - Neel A., *Magic and mystery in Tibet*, London, Unwin paperbacks, 1939<sup>-1</sup>, 1965, 53. (// *Mystiek en magie in Tibet*, Amsterdam, Gnosis, 1941).
- <sup>34</sup> Meijling G. / W.H., Gijsen W., *De aura (Uitstraling van mens, dier, plant en steen)*, Deventer, Ankh-Hermes, 1975.
- <sup>35</sup> Fortune D., *Psychische zelfverdediging, een studie in occulte pathologie en criminaliteit*, Amsterdam, Gnosis, 1937.
- <sup>36</sup> Leadbeater Ch., *De chakra's*, Amsterdam, Theosofische vereniging, s.d..
- <sup>37</sup> Kardec A., *L' Obsession*, Farciennes, Ed. de l'union Spirite, 1950.
- <sup>38</sup> Montandon R., *Maison et lieux hantés*, Paris, La Diffusion Scientifique, 1953.
- <sup>39</sup> Van der Zeeuw G., *Helderziendheid in ruimte en tijd*, Den Haag, s.d., 176.
- <sup>40</sup> Davis W., *De slang en de regenboog*, Amsterdam, Contact, 1986, 240.
- <sup>41</sup> de Rochas A., *l'extériorisation de la sensibilité*, Paris, Pygmalion, 1894, 81.
- <sup>42</sup> Lancelin C *La vie posthume*, Paris, Durville, 1923, 21.
- <sup>43</sup> Payne Ph., *Sluimerende vermogens in de mens*, 's Graveland, De driehoek, 1948, 42 en 146.
- <sup>44</sup> Brennan B., *Licht op de aura*, Haarlem, 1991, 89.
- <sup>45</sup> Lerède; *Qu'est-ce que c'est la suggestologie?* Toulouse, 1980, 42.
- <sup>46</sup> Reichenbach, *Der sensitive Mensch*, 2 Bde, Stuttgart, 1854.
- <sup>47</sup> Kilner W., *The Human Atmosphere*, London, Kegan Paul, Trench, Trubner & Co., London, 1911.
- <sup>48</sup> Burkhard Ursula, *Karlik, Begegnungen mit einem Elementarwesen*, Werkgemeinschaft Kunst und Heilpädagogik Weißenseifen, 1987.
- <sup>49</sup> Rebcke L., *Hildegard von Bingen* Ankh-Hermes, Deventer, 1981, 29, 38.
- <sup>50</sup> Haich E., *Inwijding*, Deventer, Ankh Hermes, 1978 (// *Einweihung*, Thielle, Fankhauser, 1960), 106.
- <sup>51</sup> Grant J., *Meer dan één leven*, Deventer, Ankh-Hermes, 1973, 197. (// *Many lifetimes*, Victor Gollancz Ltd., London, 1968).

- 
- <sup>52</sup> Brennan A., Licht op de aura, Haarlem, Becht, 1994, 6.
- <sup>53</sup> Tenhaeff W., Magnetiseurs, Somnabules en gebedsgenezers, Den Haag, Leopold, 1969, 36.
- <sup>54</sup> Payne Ph., Sluimerende vermogens in de mens, 's Graveland, De driehoek, 1948, 144.
- <sup>55</sup> Teilard A., Ervaringen van dromen en visioenen van het generzijds, Deventer, Kluwer, s.d..
- <sup>56</sup> Gmelig W., De aura, uitstraling van mens, dier en plant, 10.
- <sup>57</sup> Van der Zeeuw G., Helderziendheid in ruimte en tijd, Den Haag, s.d., 251.
- <sup>58</sup> Payne Ph., Sluimerende vermogens in de mens, 's Graveland, De driehoek, 1948, 17.
- <sup>59</sup> Langendijk P., Gevoelige mensen en hun problemen, Deventer, 1983, 21.
- <sup>60</sup> Fortune D., De geheimen van dr. Taverner, Gnosis, s.d., 98.
- <sup>61</sup> Gmelig Meijling / W.H., Gijzen W., De aura (Uitstraling van mens, dier, plant en steen), Deventer, Ankh - Hermes, 1975, 21.
- <sup>62</sup> Bois J., La telepathie, in: Les Etrennes merveilleuses, Paris, 1914, 203/213.
- <sup>63</sup> Logan D., America Bewitched (The Rise of Black Magic and Spiritism), New York, William Morrow and Company, Inc. New York 1973, 65/71.
- <sup>64</sup> Wilson C., Het occulte, Deventer, Ankh-Hermes BV, 1975, 107.
- <sup>65</sup> Haich E., Inwijding, Deventer, Ankh Hermes, 1978 (// Einweihung, Thielle, Fankhauser, 1960), 94 e.v..
- <sup>66</sup> Van Baaren Th., Doolhof der goden (Inleiding tot de vergelijkende godsdienstwetenschap), Amsterdam, Quirido, 1960, 189/195.
- <sup>67</sup> De Jong K.H., De zwarte magie, Den Haag, Leopolds uitgeverij, 1955<sup>-2</sup>, 10.
- <sup>68</sup> Gatti A., Mensen en dieren in Afrika, De Sikkal, Antwerpen, 1953, 68-73.
- <sup>69</sup> Moreno J.L., Gruppenpsychotherapie und Psychodrama (Einleitung in die Theorie und die Praxis), Stuttgart, 1973-2, 14.
- <sup>70</sup> Gris H., W. Dick W., Les nouveaux sorciers du Kremlin, 1978, Tcou, Fr. (In vertaling: Nieuwe parapsychologische ontdekkingen achter het ijzeren gordijn, Haarlem, 1979).
- <sup>71</sup> Les phénomènes inexplicables, The Reader's digest, Montréal, 1983, 253.
- <sup>72</sup> Tenhaeff W., Magnetiseurs, Somnabules en gebedsgenezers, Den Haag, Leopold, 1969, 49.
- <sup>73</sup> Atwater P., Kinderen van het nieuwe millenium, Sigma, 2000, 49.
- <sup>74</sup> Dedet Chr., La mémoire du fleuve (L'Afrique aventureuse de Jean Michonet), Paris, Editions Phébus, 1984, 199.
- <sup>75</sup> Volkenkundige Encyclopedie, Zeist, 232.
- <sup>76</sup> Menzel R., Geleerden op avontuur, Bussem, Moussault, 1954, 150.
- <sup>77</sup> Lantier J., La cité magique, magie et sexualité en Afrique noire, Paris, Marabout, 1972, 86.
- <sup>78</sup> Gatti A., Mystiek Afrika, Amsterdam, Meulenhof, 27.
- <sup>79</sup> Huc E.R., Souvenirs d'un voyage dans la Tartarie, le Thibet et la Chine pendant les années 1844, 1845 en 1846. Trad.: Huc E.R., Dwars door Mongolië, 1953, Nijmegen, De koepel, 202-203.
- <sup>80</sup> Wirth O., Genezing door oplegging der handen, Amsterdam, Gnosis, 1924, 76.
- <sup>81</sup> Rivière J.M., Tantrik Yoga, Hindu and Tibetan, Wellingborough, Aquarian Press, 1973, 89.
- <sup>82</sup> Rivière J.M., A l'ombre des monastères Thibétains, Paris, Attinger, 1930, 96, 205.
- <sup>83</sup> Morgan M., Australië op blote voeten, Utrecht, Bruna, 1995, 101. (Février 2001<sup>-23</sup>).
- <sup>84</sup> Rivière J.M., A l'ombre des monastères Thibétains, Paris, Attinger, 1930, 96, 205.
- <sup>85</sup> David-Neel A., Magic and mystery in Tibet, London, Unwin paperbacks, 1939<sup>-1</sup>, 1965, 58. (// Mystiek en magie in Tibet, Amsterdam, Gnosis, 1941).
- <sup>86</sup> Le temps, Genève, 12 08 2002, 32.