

***Here you will find the page 'course 11'.  
(64 p.).***

***Notes on some lessons.***

Below is a selection of the notes taken during a number of lessons. Notes do not stand alone, but are an addition to the course. One could say that they are 'only' notes, but they can still bring a presentation to life better and more directly than a typed course does. Spoken language is different from a report, however. Facial expressions, intonations, gestures, moments of silence... can be so telling and clarify a lot. All of that cannot be reproduced here.

Also, what is said is much more spontaneous, simpler in language use and leads more easily to many fascinating associations and anecdotes that are of course not mentioned in the syllabuses. We hope that these notes can still captivate the reader. We find lesson 5, which deals with subtle healings, particularly instructive, as well as lesson 6, where an out-of-body experience is demonstrated.

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*1. Paranormal power effects.*

An introductory word on paranormal power effects (8 pp.).  
(The teacher is speaking.)

I will emphasize something in advance: the use of visualizations. Physicists in particular use that word. An unknown original is made better known by a known model. In order to understand physics well, one must rather be specialized. The original is then specialist knowledge. Others as outsiders have little or no access to this. When scientists speak about their field to people who are not familiar with it, they must use a generally accessible model,

something that belongs to the common or collective understanding and that is characteristic of all people.

Let us illustrate. It is said that an atom consists of a nucleus with a number of electrons around it. That is a model, but the original is much more complicated. The model gives a visual representation, a kind of translation of something specialized into a non-specialized form.

Cosmology is that part of physics in which mainly mathematical structural formulas are discussed. We think of Einstein's formula, and more or less the basic formula of all physics:  $e = mc^2$ . This formula states that energy and matter are interchangeable from a certain point of view. Energy is a form of matter, and vice versa. In 1 gram of matter there is an enormous energy. This can be calculated by multiplying its mass by the square of the speed of light. An enormous amount of energy is needed to form little mass, or, little mass can be converted into an enormous amount of energy. The latter is applied, for example, in a nuclear power plant. In 1905, Einstein published a text about his theory of relativity for the first time. If you are not at home in mathematics, then you do not really know what it is about. Anyone who does study mathematics, but in a non-specialized way, is somewhere in between. Although not really specialized, such a person already reaches above what an average Joe, what the common or general understanding can tell about it. Physicists visualize, they use concepts that the general public knows to discuss their not so accessible theory. People in education do that too; the original, the difficult subject matter is constantly translated to the child's level by means of many accessible models.

This is equally true for philosophical theology. Religious studies is a highly specialized science. I have been involved in it since 1956. I have read a lot about it, and have discovered a world that I can talk about, but it remains difficult. In the text about philosophical theology, I provide the basic concepts that you can understand, so that the basic concepts of the Bible are also clarified.

The same goes for philosophical psychology or anthropology. This is divided into two parts: a biological part and a part that deals with paranormology . The course consists of texts that have been selected for your level. It is serious and solid information that you can understand. Writing solid texts is not always easy. At the universities of Lausanne and Geneva, courses are now being set up for scientists and lawyers to write solid texts, which are also written in an acceptable style. Finding good texts for you is my constant

concern, so that when you leave here after the third year, you have serious and solid information. In this way, you appropriate a world that ultimately shapes you. 'General education', so that you are somewhat at home in a lot of things. That is also the principle of Harvard, the university in the US, so that one keeps oneself far away from all the professional idiocy.

I started studying the paranormal in 1956, thanks to a meeting with Prof. van Esbroek, who was a professor at the engineering school in Ghent. He drew my attention to the problem of paranormology, which was very neglected at the time. And I now see that he was right. Most Western people no longer have a real understanding of what religion once was and still is in a number of non-Western cultures. The result for us: the churches are emptying, religion hardly means anything to many people anymore. They have almost no contact with the essence of religion itself. My colleague who teaches catechesis (a lecturer at HIVO) has a completely different point of view than I do. Catechesis is rhetoric, that is conveying a message to an audience. My problem is different and concerns the ontology of religion itself. What exactly is religion? What is its essence? Not: how can I convey the Catholic religion to children? The latter is rhetoric. In a world alienated from religion, giving catechism becomes an unlikely job.

Twenty years ago, talking about religion was not really 'in', but now it has become a popular subject, even a fashion, even among atheists. Religion is becoming very topical. I started studying in 1940. I can somewhat imagine the waves and fashions that the intellectual world is subject to, and it sometimes reminds me more of women's fashion, which is also undergoing many changes.

The word visualize is a bit unfortunate. It would be better to speak of models. It is about similarities and connections, about a given that resembles the original and is connected to it, but is nevertheless not the same. One speaks of analogy.

Some friends in Geneva gave me a book <sup>1</sup>that is unique in its kind: a scientific study of the near-death experience of a specific type. The Russian writer Tolstoy knows this phenomenon very well, and describes in one of his books a near-death experience of a certain Ivan Illich. He fell into a deep sleep and experienced a so-called out-of-body experience during sleep, in which the subtle body leaves the gross material. Apparently dead, he then has a form of

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<sup>1</sup>Osis K, Haraldson E., *On the threshold; visions of the dying*, Amsterdam, Meulenhof, 1979.// Karlis Osis, Erlendur Haraldsson Ph. D. - *At The Hour Of Death: A New Look At Evidence For Life After Death*.

heightened consciousness and finds himself in a luminous world. Doctors and nurses sometimes hear such stories from terminal patients. Suddenly, seemingly for no reason, their mood improves, a smile appears on their face, they have no more pain, and have only one desire: to be able to die. They want to go to the luminous world that they have seen. Osis and Haraldson made an extensive study of such experiences all over the world, in which even medical personnel from India and America were involved. This was in order to also have data from other cultures than just the Western European culture.

Their conclusion: an exit is independent of the culture or the religious choice of the terminal person. So the existence of a luminous world gains in probability. I have one objection to that book and that is the following: the authors call what differs from their experiences a mythical error. However, there are also other and equally true visions but not as spectacular <sup>2</sup>. In my opinion, such studies, which nevertheless have a scientific level, enrich and strengthen religious studies. You learn a lot there and this in the most scientific way possible.

In *Scientific American* of last September, a specialist speaks who is concerned with the effect of hypnosis and other methods of suggestion. In Mons (Belgium) hypnosis was used to attack a high-ranking person in the justice system. I held my breath, because hypnotic statements are to be accepted as true with a very great deal of reservation.

Beware of statements from people who have been hypnotized. I have radically opposed all forms of hypnosis, with or without the consent of the hypnotized person. Because all hypnosis takes away the will of the man or woman who undergoes it. Hypnosis is an extreme degree of suggestion and self-alienation and then you can play with people and make them do and say all sorts of things. Doctors use it, for example, to take away toothache. Even with such a seemingly innocent use I have questions. In my opinion, hypnosis is not innocent at all. But given that it is used in scientific circles, fine by me, but I always advise against it. If I want to help people with a problem, they have to be as conscious as possible. They have to be there with their minds. Then they can process that with their own personality. If you put them into hypnosis, you put them in a dream state. You are yourself and not yourself. What kind of 'I' is that when you dream? You do not have yourself in your hands and not under control. I have texts from psychologists who write that it is of no importance whether something that comes up is true or not, as long

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<sup>2</sup> See the book ' Homo religiosus ' on this site, section 6.1.1.: an afterlife joy.

as it comes up. Yes, but take those so-called satanic rites, if they never really took place, but the hypnotized person talks about them, what can a psychologist do with that? If that ever took place then you can say there is a problem there, but if that is pure fiction, what therapeutic value does that have? I can't do that, I think hypnotizing people is more like experimenting but in a very dangerous way.

How can one talk about the paranormal with people who have never known it? Yet I know few people who have never had a paranormal experience, or have never heard of a reliable person who has. It is a fact that our culture represses it. In some cases it may even be a good thing. I know people who are so preoccupied with it and in such an unwise way that after a few years they also have something wrong with them... You have to be in a good and logical state of mind to be preoccupied with that.

Catechesis on the one hand and ontology of religion on the other hand, differ. Ontology of religion asks itself the question: how real is religion? And; how is it real. The catechist asks itself the question: how do I teach religion to people, that is a different perspective. The Greeks made a strict distinction between ontology, rhetoric and science. Science is a specialization. Most people who teach catechism interpret religion rationalistically. It could hardly be otherwise. Our Western European culture is simply rationalist. In our culture, people get into trouble all too easily if they involve the paranormal too much in religion lessons. How to teach religion to children or adults if you do not connect with that all too rationalist way of thinking. If people are open to this, then you can speak of religion as an experiential force. All archaic cultures are religious. Religion is the foundation of the entire culture. In the West, since the late Middle Ages, that ontological foundation has been replaced by scientific, nominalistic reason. This reason leaves no room for paranormal inspirations. That is why our culture poses problems for those non-Western cultures, and that is about 80% of the world population. Those people do not understand us, Westerners.

A missionary friend in Peru tells me that, in order to introduce a chemical product in agriculture to those Indians, there is only one way, to speak to the people there in such a way that 'mother earth' accepts that product. Then the local population will accept it too. You don't achieve much with Western propaganda. Then you encounter rejection phenomena. Those people there can't place that in their worldview. Pascha mama, (literally translated: the corpulent lady) we can compare with our old Venuses, very old and corpulent female figures that represent mother earth. They can even be found in Russia.

Those cultures still live on that. They don't know pure chemistry, but chemistry integrated into their religion, that goes in and is acceptable. Not so much the scientists, but the missionaries, Protestant or Catholic, make contact with that population much more easily than scientists, precisely because they live together with it.

To understand the local populations a solid course in religious studies is important, only then can one penetrate their mentality. In a number of cases the ethnology courses are written too rationalistically. I asked a girl who followed such a course to see the text. There was not much religion in it, on the contrary. Moreover the course was biased. I told her: Your professor is a pure anarchist, everything that is authority from parents, teachers, bosses, is like a red cloth on his bullish consciousness. And I catch him being dishonest. I read in that course that he speaks about Margaret Mead <sup>3</sup>, the leading figure of American ethnology.

His opinion of Margaret Mead is extremely favorable, but a more recent Australian study says that Mead made many scientific errors. I told the girl that she could safely tell her professor. Which she did. To which the professor replied: "I know that, but what Mead says is so important that I cannot deviate from it." So I asked the girl afterwards: "Is your professor scientific and honest? He deliberately keeps quiet about the fact that Mead 's study is false. Your professor is not objective." After that Australian study, Mead was removed from the required ethnology lectures at universities in the US.

The church is accused of not always being tolerant, but on the other side, the non-clerical side, one is sometimes equally intolerant. If you bring some scientists' axioms before their eyes, you sometimes notice their enormous resistance to the fact that there are data which, although not strictly scientific, nevertheless exist. An ideological form of science believes that it encompasses the entire domain of reality. What is not scientific does not exist. A methodical form of science knows that it only studies a part of reality, namely that part which corresponds to its axiomatics. For example, an experiment acquires scientific status if it is repeated under the same circumstances and always arrives at the same conclusions. But such strict criteria lead to the fact that some data do exist, but not in a scientific way. Some scientists do not want to have known that something can exist outside the domain of science. Freudians, psychologists and psychiatrists speak of a certain resistance. The

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<sup>3</sup>See the book 'The Homo religiosus ' on this site, chapter 2,1.: 'An anthropological misconception).

subject, here the ideologically – not the methodologically – oriented scientist, may sometimes not have known that he or she is wrong.

What is philosophy or philosophy? Philosophy is not a religion, in all religions there is a philosophy, and there are many philosophies that are religious, but that is not the same. What philosophy is not I want to clarify by means of counter-models.

Philosophy is not art, although all great art carries a philosophy within it. Dante's Divine comedia contains medieval philosophy and theology transformed into a work of art. And Goethe's study of the Gothic cathedral is that too. He finds there the characteristics, expressed in stone and glass, of a specific philosophy. Art is not philosophy either.

Ideology is a kind of 'philosophy' but with rhetorical purposes. Unlike philosophy, an ideology does not seek objective truth, but a set of axioms to influence people.

A view of life and the world in itself is not yet a philosophy, if only because with a view of the world one does not seek strict justification.

Scientists easily have a philosophical view: usually a strongly scientific one, i.e. they are influenced in such a way that they see the world, the universe and reality according to their specialization.

Philosophy is concerned with the reality that encompasses all sub-areas. Philosophy is not 'common sense' thinking, not common intellectual thinking. At the basis of all philosophy and science, however, lies common sense. Let us think of the stages of evolution as described by Solovief , starting from common sense: the stone exists, the plant lives, the animal has consciousness, man is capable of religion. Solovief looks at reality in a deepened, philosophical way. In the same way, every special science begins with common sense, but exceeds it.

Philosophy is more than a worldview and a philosophy of life, it seeks a methodical justification for it. One 'does' phenomenology and goes further and deeper into it in a logical way. Common sense does that too, but philosophically it is done as methodically as possible. Phenomenology wants to represent the given as it shows itself to consciousness, which also implies paranormal inspirations. They also show themselves to those who perceive them. Phenomenology shows what is known directly without effort. Logic never

exists without phenomenology because logic starts with that which is given and searches for that which is asked. Ontology brings ' beings ', I prefer the word 'reality' that is given, into the discussion. The given is followed by the requested. That leads to logical reasoning. Logic always connects to that. Logic starts with something that is given and searches for something that is asked. The strictly logical method makes philosophy into philosophy: the object, in its broadest concept, tested or as testable as possible.

People do not succeed in capturing the totality of reality in one comprehensive system. Reality is too extensive and complex for that. Yet it is a coherent system, if not there are contradictions. Plato and Socrates did not believe that the human mind can arrive at one summarizing system. They do believe that reality ultimately contains no contradictions. They do not believe that the human mind can grasp that in its entirety. Hence Plato's dialogues, he sticks to various opinions and samples. His dialogues often remain 'aporetic', one does not arrive at a unanimous conclusion but at a number of opinions that can be more or less substantiated. Aristotle also realizes that we cannot arrive at a correct, general encyclopedic image of reality.

Archutas also felt that problem. He writes: "If someone were able to reduce everything to one concept, then, it seems to me, such a person is the wisest person, concerned with divine qualities. The Greek Archutas of Taranto (in Sicily, southern Italy) sees an ideal in it. The ancient Greeks were very religious. Atheism as our culture knows it was foreign to them. Anyone who would claim that, tells a historical lie. They only know scepticism, not our thoroughgoing atheism. A sceptic Greek philosopher was even once a priest of his city. Greeks never knew the raw materialism that lived in 18th century France, for example. The Greeks knew their myths. As soon as philosophy begins, they have their physical theology. In other words, they reason philosophically about what deity is, what religion is, etc. In order to understand the whole of reality, according to Archutas, one would have to be able to take a higher position. One would then have to look at reality from outside that reality. However, that is not possible because we are part of it ourselves and are in the middle of it. Socrates and Plato were very aware of that.

## **2. On the ' *philosophia perennis* '.**

About what has been recurring in philosophy for centuries.  
(The teacher is speaking.)



Edgar Allan Poe died of delirium tremens , one begins to tremble through excessive alcohol consumption and becomes insane. Poe was partly a romantic, but wanted to push the boundaries of consciousness through all kinds of experiments. He took laudanum to have artistic experiences. It is a kind of painkiller, but you can also use it as a drug. Some people believe that you are not in if you do not use drugs. Poe wrote *The Perloined Letter* . Lacan , the great psychoanalyst, gave a notorious lecture about it in 1955. He describes the work of the psychiatrist using that story.

The postmodern thinker Jacques Derrida , deconstructionist , someone who specializes in the weak points of a theory, has responded to it. The detective Dupain in that story stands as a model for the psychiatrist, who searches for the true cause of a problem. Derrida , in a dismantling manner, says: yes, but Lacan , the psychoanalyst, pretends to be above and outside the story, but the psychoanalyst himself is a part of his psychoanalytic practice, he is therefore never completely objective, there is also a subjective input. Lacan pretends to possess the truth in everything. Derrida says that what Dupain and Lacan do possess is only 'their' truth. That is typically postmodern. Descartes still believes in absolute truth without further ado. Leibniz, Spinoza and Wolf also believe in truth without further ado. The postmodern man says: everyone has his own view of the truth, but an absolute truth does not exist. Archutias reasoned much more cautiously. He says: if someone knows everything... and adds: then such a person possesses divine qualities.

The American, Feibleman , published a series of books entitled: 'The system', and concerns an attempt to describe the whole reality. He started it in 1863 and wrote 18 volumes. But that data is outdated in a short time. The current sciences are in such a great development that no one can keep up with it and oversee it. No mathematician knows the whole of mathematics. Every mathematician possesses a part of it, but the whole area of mathematics escapes even every mathematician.

The ' philosophy perennis ', the 'perennial philosophy' searches for a firm pedestal, for strictly demonstrable grounds. And on that 'the logical building' is then erected. Aristotle, Suarez , Thomas Aquinas , Wolff, Feiblemann , Hegel.. thought so. The postmodern philosophy disputes the existence of firm foundations, and easily dismisses this as fundamentalism and essentialism. For them a 'firm pedestal', a self-assured thinking, an attempt to establish the truth once and for all, has a pejorative connotation.

Plato and Socrates do believe in the existence of an all-encompassing reality, but it is too extensive, too inaccessible and unattainable as a totality for man. That is why Plato only wrote dialogues, never treatises. People talk to each other, they defend their point of view, complement each other or emphasize their mutual differences in opinions. Inductively, a part of the truth then comes to light. That we would know it in its totality, Plato does not believe. Plato does not write books but literary dialogues, written in a beautiful Greek.

All those great system builders knew that the desire to establish all-encompassing systems was actually only provisional. Thomas Aquinas, who died in 1274 and is the great Vatican thinker of medieval philosophy, said on his deathbed regarding his treatises: “non es nisi palia”, “that is only straw”. It is only something that, just like straw, perishes with time. What he writes remains valid to a large extent, because those medieval thinkers were trained in ultra-strict logic. One must wait until the 19th and 20th centuries to see the emergence of a logical movement that can logically measure itself with that of the Middle Ages. The great modern thinkers, except Leibniz who was very well trained in logic, knew only very superficial concepts of logic.

Even in his time Aristotle realized that his treatises were only the provisional result of research. Aristotle had an open mind, he accompanied his pupil Alexander the Great on his conquests. Alexander the Great was refined and intellectually educated, and had an army of scientists with him on his journeys to investigate peoples, plants, rocks.. Wherever the Greeks come, there arises science and philosophy.

F. Suarez (1548-1617), the scholastic Jesuit, was read for a few centuries at all universities, even by the Protestants, it was a medieval philosophy in a modern form. I follow the scheme of Wolff from the 18th century, namely: cosmology, so general ontology, theology and psychology. Kant and Hegel speak with great respect about Wolff. Wolff also knew that his work would become outdated in time.

The crisis of ontology does not concern ontology itself, but those systems that arise and pass away. They become ' palia ' in time. If someone does not believe in ontology, he may never use the word 'real' again. Then you can never say that something is real or unreal. On the one hand, we cannot do without it, it is the basic concept, on the other hand, we only know parts of it. Everyone lives with a concept of reality, but as a whole we cannot know that reality.

### **3. *Ontology, faith and science.***

A few words about ontology, faith and science.  
(The teacher is speaking.)

Christian Wolff was the great ontologist of the 18th century . This course is structured according to his model. He wrote more than 200 works, including 40 thick volumes, on themes such as theoretical and practical philosophy, ontology, general cosmology, psychology and theology. That is the great tradition. Kant and Hegel (1770-1831) also speak with admiration of Wolff. Hegel's influence was mainly from 1820 to 1914, when he was the great thinker of Germany and even of Western Europe, and known as far as the US. Hegel's aesthetics is still worth reading. He represents German Idealism, a philosophy that identifies the idea and being. In that sense it is a kind of Platonism .

Fichte and Schelling are also considered to be part of German idealism. Schelling had a huge influence, but was more of a romantic. Hegel has processed romanticism well, with his *Phenomenology of Spirit* (1807). The theme: the description of the historical formation that the 'spirit' assumes in the course of cultural history. In the early 19th century , German idealism took off. Hegel understood the meaning of the crisis of ontology, which is expressed in the fact that a civilized people no longer has a metaphysical pedestal. That is the beginning of the crisis of modern rationalism. The West is the first civilization on the globe that tries to do without ontology and metaphysics. That is revolutionary. That explains the current cultural crisis. Hegel puts it this way: a people without metaphysics is like a church full of decorations and statues of saints but without the holiest of all. Which leads to a great emptiness. Until then, all civilizations were founded on an ontology. This crisis was strongly felt by the French materialists. Until then, metaphysics provided the pedestal of a culture. They sought solid and strictly demonstrable foundations, on which the building is then logically erected, so to speak.

This type of thinking is now dismissed in postmodern circles as fundamentalism , i.e. still believing in foundations. Today many young people say: look, without foundations, without fixed values, you can't really live. But postmodernity consists in doubting this. People speak of fundamentalism: especially in Protestant circles, also in Islam. In Catholic circles they speak of

integrism. And essentialism is the general name, it means fixed foundations for thinking and living. The lack of fixed values led to a crisis of foundations.

Kant does not question metaphysics, he has a special position, he states that reason is limited, and that it is limited to the world that can be perceived by the senses. As a result, everything that exceeds that world, the paranormal, the supersensible, gives us no certainties. Kant is a devout Protestant, he does not question metaphysics and ontology. He only says that he does not see how we can ever get to know that world with our modern scientific reason. Kant knows very well that without foundations a culture cannot stand, but he believes that, as reason is understood by modern cognitive faculty, one can never derive a metaphysic from it. As a result, that which rises above and beyond that visible and tangible world becomes a problem for our knowledge. That is Kant's critique. Kant knows that a culture cannot live without foundations, In his *Critique of Pure Reason* (in the 18th century feminine: die Vernunft, now masculine, der Vernunft) he says that faith does offer a way out. In other words, here you have a philosopher who says that the foundations can only be saved by a certain faith. That is actually Kant.

In most articles and even in dictionaries, emphasis is only placed on the <sup>first</sup> part: namely, on the limits of human cognition, as moderns understand it. The result is that he gives the impression of not believing in other things. He says that "Gott, the World and the Soul" are basic ideas that remain valid for him, they are not rationally demonstrable and are 'only' an act of faith. You must want to believe that man has a soul and that there is a deity. Our modernly conceived reason is not capable of transcending the sphere of visible things. Gott, the World and the Soul, however, are preserved as a kind of faith. Kant is not an underminer of modern culture. He only poses the question of how these foundations can be proven. Kantian Criticism is therefore not postmodernism. Kant preserves theology, cosmology and psychology and says that they are fundamental to our culture. Kant is a deeply religious Protestant thinker who tackled a major problem: how are we going to prove the metaphysical or ontological basic concepts?

With modern scientific means this is not possible. So it remains a belief, a Glaube, a fideism (lat. fides = belief) no longer by reasoning, but by believing. Kant, as a good believer, lets the Bible come through in a philosophical way. The Bible also demands faith for those great truths. Metaphysics or ontology stands or falls with basic concepts: God, (theology) world, (cosmology, ) and psychology (soul). He knows that Western culture and all cultures cannot continue without those three basic concepts. He says that there is a way out:

a kind of philosophical belief in those foundations. Kant continues to believe in a metaphysics at the bottom. The German idealists: Fichte , Schelling, and especially Hegel, further elaborate Kant's metaphysics. They say that Kant has shown them the way and build on what he proposes as belief. It is a partial return to a kind of Platonism , which still has an effect today. Schelling is a romantic in the philosophical sense of the word. Fichte also had a great influence on romanticism. Hegel knew romanticism very well.

Romanticism as a philosophical movement originated in 1790 century in literature, art, painting... The main concept of romanticism is: life in all its forms. All romantic philosophy stands or falls with the concept of 'life'. Theologically, psychologically and even cosmologically. Romantics tend to view the universe as a whole, holistically. They react against a kind of rationalism that focuses on abstract concepts. They do not deny abstract concepts but say that life is much more than that. This can be felt in music, poetry, emotion, feeling, and they especially want to favor those disciplines. Romantics do retain logical reasoning. They retain the good qualities of rationalism but see its limits.

Goethe, who was in the midst of romanticism, said this in winged words: *Grau mein Freund since all Theories , Grün des Lebens goldner Baum* . Theory is set against life and that is typically romantic. Here you have the romantic accent. There is also a superficial concept of romanticism: roses and moonshine. That is not what we are talking about here. Romantics have given children's stories and fairy tales their value again. Rationalists do not know what to do with them, given their abstract concepts. Romantics also emphasize the paranormal and the occult. That is usually concealed in our textbooks. People know too little about it, and they prefer to conceal it. But that is a form of negationism . Why should it be concealed? It is a historical fact. A certain layer of romantics also wants drug use: they want to broaden the narrow world view of rationalism in all directions, but that can lead to derailments.

What is also certainly present in the Romantics is community life. The rationalists were individualists. The Romantics are not as individualistic as the rationalists. They state that one only comes to full development in a national community. The solitary abstractly thinking person is only one aspect of the total person. They emphasize the concept of 'people'. The National Socialists have further elaborated this idea, in a strongly biological sense. Biological life was highly regarded by the Romantics. The basic concept is nature, not so much as an object of natural science but as a living

environment. A beautiful forest, a lake, a mountain range... these are much more to man than an object of abstract science. In Romanticism, a completely different element of life and worldview comes to the fore. Schelling is a thoroughbred Romantic. Hegel also knows this very well. In his youth, Goethe belonged to the movement: Sturm und Drang. This expression is still used in psychology. In his youth, 16-17 years old, he can't handle himself and is full of tendencies and ideas that he can't master. Romanticism has definitely taken root in Western culture. These three return to a kind of Platonism .

I don't make you read books: you'll get lost in them, I look up texts myself, at your level and a little above that you learn. And a kind of collective text that gives you a general basis. If you've eaten philosophy you don't understand how one can talk about something without involving the philosophical basis.

You know that I am a supporter of the theory that scientific psychology and knowledge of human nature are two different things. People of the common people can sometimes be better psychologists than university graduates. Some people of the common people know immediately who they are dealing with. Here again Goethe's saying applies: Grau ist every theory...

From the romantics I have the poem: the lorelei . The lorelei is first of all that famous rock along the Rhine. But it is also a mythical figure who is connected to that rock, and who led the skippers to their downfall with her femininity. The romantics adopted that concept. A lorelei is, from a psychological and occult point of view, a woman who is beautiful, but destroys your happiness.

Let us dwell for a moment on cosmology, the big bang theory. I have translated an article about this, because it is well written, but also to show you that cosmology is more than a purely theoretical activity or a pastime for philosophers. The US is participating for a sum of 3 billion dollars, in the construction of the large hydron collider (LHD), the most powerful particle accelerator in Europe, the construction of which has begun in Geneva. It is about research into particles smaller than electrons or atomic nuclei, the most recent ones are called strings or strings. It is all still in constant evolution. I want you to know something serious about this. It concerns the CERN , the Conseil Européen pour la Recherche Nucléaire . From Geneva, over French territory, there is a circular installation of 27 km long underground to accelerate particles with ultra-strong energy. Years ago it was discovered that in a certain experiment the calculations and reality showed a difference of 1 second. It was not known where this error came from. Until a scientist

investigated the influence of the moon: and indeed, the moon has an influence on that circuit. Galileo did not want to believe that the moon had any influence on the tides. He must have turned over in his grave. This science organises collisions between particles, which then break down into even smaller particles, in order to reveal something of the mystery of matter when they collide. Otherwise, it cannot be studied. However, for a few decades now, the ulterior motive has become the primary motive, namely that one wants to imitate the initial situation of the universe in this way: the Big Bang. The required 250 billion francs are paid for this by the 19 European member states plus the US, Canada, Japan and Russia. It is thought that they can start in 2005. All over the world, the scientific community is busy investigating the initial situation of the universe. In 1960, the astronomer Hoyle used the term 'big bang' mockingly. Friedman, a Russian, and our Belgian physicist Lemaître, a professor in Leuven, already had an insight into it.

Einstein's relativity can only be understood if all matter originally came from a single atom. The explosion of the primordial atom leads to a universe expanding in all directions. The universe is in constant motion at enormous speeds. Through careful study and mathematical calculations, Friedman and Lemaître came to state that you can only understand Einstein's theory of relativity if you consider the origin of the universe to be a single compressed atom. Many scientists could not accept that the universe had a beginning. The Bible has said for centuries that the universe had a beginning. We are now falling into a religious theory. But neither Friedman nor Lemaître relied on the Bible. They did rely on the mathematical structural formulas. Now we have evidence for the residual radiation that remains in the universe. But at that time we did not yet have experimental data. As late as 1960, Hoyle mocked Lemaître when he entered a lecture hall in Pasadena: 'this is the big bang man'. In 1929 Hubble discovered that the galaxies are expanding. In 1965 fossil radiation was discovered rather by chance. The discoverers even received the Nobel Prize for it. It is considered of vital importance because it is thought that new technical applications can be found from it in the field of physics and medicine, and even in relation to space travel.

Classical cosmology now belongs to physics, 20 years ago cosmology was mocked in physics circles: science also has its fashions. Even 15 years ago one could still read articles stating that cosmology was pointless. Now the world of physics is full of cosmology.

Philosophy is the question we have: how real are sciences and how are they real? That is Kant's method. Kant says that modern science is based on

reason, but that reason is limited, the issue of limits makes it philosophy. How far do the discoveries of natural science reach? Whether that is physics or religious science, genetics or paranormology, that does not matter. A science is limited to a sector of the total reality. Philosophers want to situate those disciplines in the totality of reality. But if you do that, you exceed the domain of the specialist science. And Kant saw that correctly, that scientific reason, when it comes to the big questions, has its limits.

The cosmos, the deity and the human soul and its freedom. That is the philosophical side of things. We start with the scientific data but we pay attention to the limits. Which method do these sciences apply and which axioms do they have. The limits are exposed in the method: which axioms apply? The assumptions determine the method and vice versa. You can distinguish between them but not separate them. That is the purpose of the course. I am looking for solid articles. I have been doing that since 1940. In 2000 I will have been doing that for 60 years, and I am doing it, you know. I regularly read professional literature to stay informed. That means that my courses remain partly the same, but that they are also updated. That is why I conclude that science shows fashions. Philosophy evolves, professional science evolves, explosively, but the basic features remain the same. And especially the concept of culture is in the background. What is the general concept that is called culture in all these worldviews? It always comes down to the same thing: grasping the given and the requested and the way of solving it.

NASA was the first to have observations of the ozone hole in the stratosphere in 1983, the scientific world was not prepared for that, and the existence of that opening was not taken seriously. In Britain and Japan scientists saw that that discovery of NASA is important. Physical observation is appreciated with a delay. The term 'indirect observation' is not badly chosen. Direct is not. There is a theory in devices, which makes that the observation is observed indirectly. Kant states: physical reason does not see reality as it is, but reality seen through theoretically constructed instruments as an intermediate term. That observation is not completely objective. Those instruments are an intermediate term that imposes limits on that observation. You see that Kant is still relevant. The rationality of science is certain, space travel, the atomic bomb... and yet there are limits and science is still constantly evolving. Science is extremely precise and real, but it is limited. That is why the term specialized science is a successful term. You are indeed in a field with specific assumptions and methods, and what lies outside of that does not belong to the field of science because the method and axioms of



science impose that. The discovery of the ozone hole was not appreciated, because of the assumptions and methods that were then in force.

#### **4. Physics and philosophical theology**

Some concepts about current physics and philosophical theology (The teacher is speaking.)

The point is to know what objective value physics has. A. Whitehead , with Bertrand Russell, wrote the work ' Principia mathematica', in 1910, and deals with the foundations of mathematics and logistics, and that book is still a classic.

Let us begin with an applicative model. For example, it could be asked: what was it that I saw, that you felt, that he and she smelled and tasted? The answer could be, for example: an apple on the table. That is clear to everyone. Now look at what physics can ultimately make of it. One can reduce the apple to a mechanism, consisting of molecules that move and have a position. Not much is left of the given apple, except a kind of network. Such a description makes abstraction of me, you, he and she, i.e. of sensory perception as we, people, experience it. Our experiences of taste, smell, feeling, etc. are put between brackets and do not interest the physicist as a physicist. The actual apple is put between brackets, with it sticking to molecules and movement, as in mechanics. That way of thinking that reduces everything to positions and movements is called mechanicism . This does not pretend to represent the full reality. Physically speaking, a person in a space is a number of points with a position and movement. That amounts to an enormous impoverishment. Physics is a reductive science.

Physics is aware of this ontological impoverishment. The life value of that apple, that it is beautiful and tasty, for example, disappears. The phenomenology or the description of such a machine, its movement and position, is mathematical. One describes in terms of mathematics, as abstractly as possible. One pays attention to relations, mutual connections, to the regularities, independently of man. Through the belief that the explanation of all things can be found in Newton's mechanics ... every science becomes mathematical. This way of thinking already arose in antiquity with the Greek atomists, but Galileo built on it: the experiment and the mathematical treatment. Since then, physics has achieved enormous results. Technologically that is extremely profitable, humanly speaking that is an impoverishment. Objective science is mechanical and mathematical, independent of all subjective impressions. That is the core of modern rationalism. The great ideal is physics, but extended to the entire culture.

Rationalists describe society as a large machine. The human psyche is dissected into parts with positions and movement. That is the raw ideal. It is precisely against this that the romantics react. The universe has a mathematical structure, but viewed exclusively from this perspective it is an impoverishment. Life is no longer central. Nature and reality are, however, more and different than what can be said of them mechanically and mathematically. Modern science has results and is undeniably valuable, but the romantics see its limits.

Modern physics is the science of all phenomena in nature. Chemistry has become a part of physics in recent years, nuclear physics too, astronomy too. Nature and matter are almost synonymous here. Physics claims to be an all-encompassing natural science, even philosophy... but it is not that simple, unless a purely mechanistic philosophy, such as a Denett advocates. Classical philosophy, however, does not accept this.

Physics selects from living things that which is mechanical and susceptible to mathematical description. For example, a theoretician once began a lecture on the milk production of cows with: consider the cow as a spherical shape. A cow is too complicated in its biological structure to be described mathematically. The theoretician came up with an enormous impoverishment, but that is precisely the power of theory. Mathematically, one can continue. In this way, every problem is stripped of its non-essential, non-mechanical aspects, until, according to some, only a caricature remains. Nature becomes a machine that can be described mathematically: parts and movements within wholes, with a network of relations. That is precisely what is so exceptionally powerful in the technical field and can be worked on with mathematical formulas.

The physicist Niels Bohr, designed his atomic model, with a nucleus and electrons around it. From that theory, reality consists of quanta, small particles and waves. They cannot be separated: waves and particles are fused together. Furthermore, there are neutrons and protons, quarks.., The building blocks of nature are in constant change and vibration. (...) The actual description is structural mathematics. We refer to the LHC collider, the 27 km long track near Geneva to investigate particles for their constituent parts and to imitate the Big Bang. Progress is boundless in that respect. Black holes are discovered, energy accumulations from which no more light escapes.

Conclusion: Parts of a whole with positions and movements, expressed in mathematical structures and materializable in technical realizations. That is the core of physics.

Halfway through the 19th century, the concept of energy is upgraded with the industrial revolution, steam engine, power stations... energetics is introduced. With Norbert Wiener 1948, cybernetics, steering, the concept of information becomes central. It is as if matter and energy are informed. Nature is full of laws and processes that testify to spirit, to order.

In navigation the basic scheme is: first there is the normal course, possibly a deviation, and then a feedback as a purposeful movement. The Bible describes sacred history in exactly the same way: first there is paradise, then the fall as a deviation, and then redemption as a feedback, a purposeful movement directed by God.

In 1948 Wiener proclaimed information as a basic concept. It expresses itself in that deviation and feedback. It is a movement that betrays spirit and reaches the goal by detours. Aristotle and the ancient Greeks know that scheme very well. You can lose yourself in sacred history, but it contains the basic scheme of current science. It is a structured, informed movement. Even through obstacles you reach your goal, if you are informed. Otherwise there is only a purposeless movement, that is the core of all navigation or cybernetics

Let us move on to philosophical theology. There are three great theologies :

1. the mythical, 2. the political and 3. the physical.

Let us first look at the mythical and illustrate this with the myth of Narcissus . At his birth a seer says that Narcissus will suffer a heavy fate. Echo, a nymph or female nature spirit, falls in love with him, but he rejects her. Echo loses her life force as a result. A myth has the life force as its theme. Echo dies of grief. The other nymphs turn to Nemesis, the goddess of avenging justice, as feedback. Narcissus, through his conceit, deviates from the normal type of man and Nemesis ensures that he falls 'in line' again. She casts a lot for him, thereby avenging Echo, and what remains of her is the echo of her grief.

All peoples have lived on myths for centuries. A myth is a sacred story about the life force of beings who may or may not get into trouble. Nemesis casts a lot, i.e. she takes the life force from Narcissus . He gets thirsty, bends over water and sees his reflection. And he falls in love with it, can't let go of it, dies and changes into a flower, a narcissus. Because he struck that nymph in her life force through his waywardness, Nemesis strikes him in his life force and he atones for it. In this way she restores the injustice through a feedback.

That is the structure of a myth, in which there is much more than one would assume at first glance. They are not just stories. Revenge is not here in the common sense... in the Bible it is the restoration of a violated order. God does not really take revenge. It is rather about justice. Here life force has been violated, the perpetrator will restore it by losing his own. And will learn in this way. That is mythical theology. That is infinitely fascinating. You enter a world full of life that is the antithesis of, for example, the cow that, with all due respect for physics, is represented as a sphere.

2. Secondly, there is political theology. We will be brief about this: The gods, goddesses and heroes of the city were the subject in ancient cultures.

3. Finally, there is physical theology. This is not comparable to our current physics. It still concerns living nature, the Greek term ' fysis ' stands for bubbling life. The physical theologians no longer expressed themselves in myths, but already in theories. That is the great innovation that the Greek philosophers have left us.

Let us also mention apophatic or negative theology. This states that we know too little about that world to speak about it with our ordinary concepts. Our models and concepts are simply inadequate to represent that mysterious world. It can only be approached via lemmas, via approximate concepts. Now that the churches are almost emptying, it is unbelievable how religion is actually 'in'.

Nathan Söderblom , was a professor at Upsala , Sweden, and taught in Germany. He was a specialist in religion, and author of 'Das werden des Gottesglaubens ' (1926) . He gives a lot of details in it, but does not get lost in it. He was a Lutheran, and an archbishop. Much is written about religion these days, but one does not always learn from it. Söderblom 's book is actually beautiful: for him the object of religion is the holy. When the Latins say that they neglect something they say ' nec.ligere ' , for the other, the opposite, the respect of something, they use the term ' re.ligere ' . The religious person is characterized by a concern, by an attention to something, namely that which is holy, divine, in French one speaks of ' le sacred ' .

Söderblom : all that is holy has to do with that which contains life force. All non-secularized religions speak of life force. Otherwise there is only an empty structure. Faith in the soul is too narrow, animism is faith in ensoulment. For the tribes south of the Sahara even dead matter contains a mysterious form of life. Plants, animals and people contain even more life

force. Ancestral souls and deities, the gods of the various pantheons, possess even more subtle power. Dead matter does not exist for non-Western cultures. The term 'hylozoism', (hulè', Greek for matter and zoë, 'life') states that even so-called dead matter possesses a form of life. As a deity possesses power or energy, there emanates a capacity to realize something. That is a dynamic form of life.

Look at the Gospel of Luke, 8, where Jesus heals the woman who had a flow of blood. Touching Jesus means a transfer of life and life force, the laying on of hands is also essentially a touching. When Jesus takes children on his lap he also touches them, there is a transfer of life force: let the children come to me, and whoever is not like a child will not enter the kingdom. If you do not have something of that childlike openness, you will not enter the kingdom of God, that is how Jesus puts it. The Jewish axiom: a prophet is too holy to take children on his lap does not apply to Jesus. Jesus healed people, the apostles did that and a number of saints in the early years of Christianity did that too. I thought that it is impossible that that ability would be completely lost in our time. Jesus felt that power went from him to the woman. In Greek it says 'echno' (= I was aware of it). Söderblom speaks of power or life force. What truly sacred life contains is powerful, active, and can transform reality and solve life's problems. That is dynamism. I have wondered why that no longer exists, and I have gone into it.

Much of what is holy or divine also has a *Urheber*, a causer. The term comes from Söderblom. He distinguishes two levels of life force: on the one hand, there is the kind of supreme being that is known in many cultures as the origin of a healing use. For example, a plant with healing properties has an *Urheber* who has pointed it out to people. That is not the Biblical God. Then there are the ordinary invisible beings, gods, goddesses, ancestral souls, nature spirits, nymphs, ... and then the earthly man.

the term '*Urheber*' is well chosen because that supreme being (that is not the biblical God) gives life par excellence and has caused a part of the total reality. All those religions know that there is a mysterious being, they have names for it that transcends the ordinary gods and goddesses, and the ancestors. Soderblom calls those primeval beings from 'in the beginning' the causers. People easily situate that in 'heaven', never in the earth. The ancestral souls are in the earth; the demons and the gods and goddesses who have not behaved too well. In many cultures such beings are addressed as 'our father' when they address that supreme being. Jesus therefore connects to an ancient tradition when he also speaks of 'our Father'. Jesus does mean the biblical

God here. When that supreme being or that group of beings have completed their task, they no longer care about the world. People speak of a *deus otiosus*, a god on vacation. 'Otium' means 'going on vacation'. Then one is no longer aware of that supreme being. In this, the Jews are of course the great exception. Yahweh does intervene, does make himself known and does take center stage. For the pagan religions, such a *deus otiosus* is rather a sluggish God. Compare this in our history, for example, with the mayors of the palace, who occupied themselves with administrative tasks instead of the king. Those gods and goddesses are like mayors of the palace, which is why those pagan religions seek and find life and vitality in intermediate beings, very exceptionally in their supreme being.

### ***5. Subtlety and Our Lady of Flanders***

Religious studies, materiality, Our Lady of Flanders, Apocalypticism, Santeria).

(The teacher is speaking.)

In that sense, the Jewish religion has failed to a very large extent. Moses already experienced it, he comes from the mountain and what did they make? A sacred bull. Why? All those peoples that the Jews had invaded, honored the sacred bull because that was the husband of the goddess. The combination of woman and male animal is typical for that whole world. Because that is behind it. Of course, those Jewish writers do not elaborate on that, it is better that those pious people do not know all that because if you start explaining all that, they might get the desire to become pagans again. Although under King Solomon, listen carefully, there were more than a thousand sacred prostitutes in the temple. That was simply the religion of those peoples that the Jews had invaded. The Canaanites knew that religion.

I have to make that world your own because I have the impression that you have never been talked about it. I started studying religious studies in 1956, under the influence of a professor from the University of Ghent who begged me to take up that. And at first I didn't really feel like it, but he didn't let me go. Professor VE He taught mathematics and science at the engineering school, so he couldn't be suspected of deep religiosity. He was a student of the Jesuits and he said of the Jesuits that they practically don't believe in religion as a subtle, paranormal force. They do retain a rather nominalistic and

powerless form of it. But anyway, they were good professors. It was he who got me into those things in 1956. He didn't let me go and that happened by chance.

Father W. had a Catholic university centre and there was no one who dared to give presentations to the students. Until he asked me and I accepted that. As a speaker, you had to speak for fifty minutes, then there was a twenty-minute break, and then another fifty minutes of discussion. Anyone who wanted to could ask questions. There were students and attendees of all persuasions. I still remember that the communist students never asked me anything but diligently wrote everything down. There were also Protestants, who did dare to ask questions. The most aggressive were those from the humanist association. Because they had come to pull me on my straw, but they returned from a fruitless journey. I can assure you of that. I am gentle towards you, but when I am attacked, my entire arsenal of logic and phenomenology comes to the fore. I put them with their backs against the wall and they left me alone. And that brought me to professor A. and prof. K. Because it was the first time that those students had to deal with someone who was religious but who could also defend himself logically. They were used to religious people not being very significant in terms of logic and then that is easy, but if you take logic into account that is something else.

It was prof. VE who brought me books, articles and so on. He had a red sports car, drove to the Netherlands, England, Portugal. He spoke fluent Dutch. You could not hear that French was his mother tongue. He spoke English, German, Portuguese, Spanish, Greek and Latin, he was a polyglot, and an extremely charming guy. That man made me discover those things of the paranormal world.

He said that he himself was too old and that his scientific education did not allow him to do that, but when he heard me, he thought that I should be able to do that. And so I started, from 1956 until now, calculate, I will probably know something about it. I have kept up with that, and so I have discovered that curious world, which I can talk about, but with difficulty.

The new title: religion is back, and that is indeed the case. The last 10, 15 years at most, religion suddenly gets a completely new interest. No longer the religion as the traditional churches proclaim it, because they are emptying, in other words there is a very strange movement, the churches are emptying and many people are only now really starting to be interested in religion. That is very curious but the fact is there. Although, 15, 20 years ago there was also a



great rush of the 'God is dead theology', that is all over now, but in the 70s people said that God is dead. Behind that is of course the German thinker Nietzsche, who predicted that religions would disappear. That is of course a very dangerous prediction because at the moment 80% of the globe is still religious, but it is mainly the Western intellectuals who at a certain point were convinced that religion belonged to the infant stage.

Freud fell into that illusion. Marx, Nietzsche, all those great materialists explain religion as an infantile stage, without proving it. Although look carefully, the first course for religious studies, that is very strange, the churches lose their influence, but the positive sciences start to be interested in religion. From 1833, the first university dared to set up a chair for religious studies. That happened in Switzerland at the University of Basel. The board was endlessly bored with it because they were ashamed that they had a chair for religious studies, and so the students could attend that from 6 to 7 in the morning . So that fell outside university hours. That is how ashamed the Western intellectuals were of the fact that those lessons were set up. That is how convinced they were that religion was an outdated infantile stage.

Max Muller, the famous specialist, connoisseur of these things, then gave a course on polytheistic religions in 1937. From Basel that went over to Geneva in 1873, and at the University of Ghent that course only existed for a few years. Ghent was such a stronghold of anti-religion that despite all the major universities having had courses in religious studies for a long time, that this university has only recently set it up. So to speak of prejudices. Of course religions were already discussed in ethnology. There they study primitive cultures. There is not a single primitive culture where religion is not the centre. Even in antiquity, in classical antiquity, religion is still the pedestal of the entire society. In the Middle Ages of course too, but what do we see, suddenly, around 1960 and onwards there is that movement, New Age. There it bursts out in all possible directions, sensible and wild. But New Age is fed by the knowledge of those sciences and ethnology that hangs together. People of New Age are not fortune-tellers who suddenly become modern, no, New Age mainly includes intellectuals. And that is the radically new. That is why the best term for this revival might be neo-sacralism . So the sacred comes back to the center, but in a new way. One does not leave the scientific and the culture of the 20th century , but one gains an eye for that enormous mass of religions all over the world.

If you pile up all the articles and books here regarding religious studies, this class will be too small. So from 1833 the University of Geneva in

Switzerland begins with the positive scientific study of religion. No catechesis. Catechesis is rhetoric. That is proclamation. Here it is positive scientific: what are the positive scientifically ascertainable facts that are called religion. That is the radically new. Of course, ethnologists cannot ignore it because there is no primitive society or culture without religion as a foundation. In the desacralized West, religion is one of the many philosophies of life alongside others. Even in ancient times the Roman Empire was inconceivable without the Roman state religion. If Christians were persecuted in the Roman Empire, it was not because the Roman Empire was intolerant, but because those Christians systematically refused to recognize the political theology of the Roman state. Roman society stood or fell with the worship of Jupiter, of the gods and goddesses, the spirits of nature and what do I know, the ancestral souls... that was the foundation. The sacred fire, for example, on the Capitoline had to be maintained by the vestal virgins. They had to remain virgins. As soon as they had sinned in one relationship, they were thrown from the Tarpeian rock or buried alive. That's how serious their 'adultery' was. They belonged to the deity of the underworld.

In political theology, religion is considered insofar as it is the foundation of a society. That is strikingly eliminated since the French Revolution. The French Revolution is a materialistic movement that banishes religion as the foundation of society. Of course, all communist systems do that too.

You know that Christmas in Cuba, by order of Fidel Castro, has become a normal working day. Always the same train of thought: religion is an infantile stage, or religion promotes capitalism, subjugates man and robs him of his freedom. The French Revolution killed thousands of priests out of ideology, in the name of modern tolerance. Around the 1960s, the movement called New Age emerged and focused on the paranormal. Whether you believe in it or not is of no importance. This cultural current is so strong that neither the church, nor the Vatican, nor the Protestants, nor the rationalists can deny it even remotely, on the contrary, both camps, believers and non-believers, are extremely concerned about the flourishing of New Age. This title refers to this: religion is back from the dead.

I have tried to give a summary of what Derrida says about religion in the course. I have read his book, do you want to start on that, it is just an accumulation of scholarship unbelievable. You must have 20-30 years of philosophy and science in your body to still follow him. I found that book in Lille. I wonder if Derrida knows exactly what he is talking about. Because he always revolves around the theme, oh yes, sometimes it seems that the more

difficult and incomprehensible something is written, the more successful it is. That is very curious. Simple explanations, that is too simple. That is Derrida . He is apparently still in the stage of 'God is dead'.

We ask ourselves the question: how real is religion? That is the question of existence. And how is it real. That is the question of essence.

And the first basic concept is subtle materiality . The old catechism spoke of subtle matter and has said for centuries that the risen body of Christ is subtle or subtle. When the apostles are together behind closed doors, after Jesus has died, then he comes right through the walls, because that subtle matter is not hindered by the so-called coarse matter of the wall, which differs fundamentally from it. That is an old concept. Two major classifications of that subtle matter consist in that one speaks of etheric and astral matter. The coarse material body is ruled by the immaterial soul. Now, all those religions and also all occultisms claim that the immortal soul can only work on the biological or coarse material body thanks to an etheric matter and an astral, in other words the astral matter is closer to the immaterial than the etheric.

When someone dies, that etheric materiality goes with the corpse, which is why sensitive people, when they go to a funeral and they come too close to the coffin, receive a dose of that unfolding etheric substance and can become unwell from it. That is also the original meaning of that incense, it is not directly about the respect for the mortal remains because that is nothing anymore, it is decaying. But the true meaning of incense is the neutralization of that sickening etheric substance that emanates from that corpse along the joints of the coffin. That is also why people who are sensitive never feel well in a cemetery because that etheric substance blows away for months via those gravestones and if you pick that up as a sensitive person and you are sensitive, you are not well for hours. That is the real origin. The etheric substance decays, but the astral substance remains together with the immortal soul. It is because of this that a shadow can become more or less visible. The shadow is the immortal soul insofar as it has an astral body. That astral matter can feel benevolent, but is very cold to others. An apparition of a dead person rests on the shadow. You do not see the immaterial soul itself because it is of course immaterial.

But you can see the shadow. There are known cases of people who radiate their own shadow during the day. That is called an out-of-body experience. Of course, that gives rise to bizarre situations. I remember well, that was years ago when New Age started to rise like a wave. Two teachers from a school in

R. asked me if they could come with a few students. The students had to write a final project. There were two groups, one group wanted to write something about magical power and the other group about spiritualism. But they couldn't figure it out, of course not. And I already felt the question coming: can the other students come too? I said that was fine. I then received them on a beautiful June evening, in a large hall, and those girls who had chosen the theme of magical power asked me if I could make them feel something about it. We can't figure it out, they said. We read about it but can't figure it out. I said; it is fine.

We were sitting at an oval table, about thirty I think, I say look, who wants to be a guinea pig? Of course there was someone who wanted to do that right away. I say; that's fine. I positioned myself so that everyone could see me well. And then I held my hands above that girl and made her come out of her body. In the meantime it had started to get dark, and I said to take a break because that's tiring. And I move to a chair that was free and one of those girls suddenly starts crying in fear. I say; what's wrong now. Yes sir, she says, I see you twice, where you were standing and where you're sitting now. How is that possible? And she was very frightened by that. I explained that to her. So to make someone come out of her body, for example, you need to have an enormous amount of astral matter. So I call that up, that piles up in and around me and then I can of course work on the etheric and astral soul body of that girl that I made come out, and pull that soul out of there. But afterwards that fine matter can remain there for a while, even if I move. And that girl was sensitive enough to still see my imprint in that matter on the one hand. But on the other hand she also saw me when I had already moved. So she saw me twice: once again in a fine material way, and then also my biological body.

When someone is charged with that curious matter, he feels lethargic and heavy and it is difficult to stand up immediately. So the attraction of the earth works on it. That is why you know that it is material and not purely spiritual. The immortal soul is purely spiritual but that subtle soul body is not. I tell those girls that it will fade away after twenty minutes. And indeed after twenty minutes it evaporates and moves into the girls who were closest to it. So pay attention, one can work with that, one can work on that, and all those religions, those primitive religions and those ancient religions know that perfectly. That is number one: matter.

Second aspect: it is also energy. That same matter is power, life force, because that fine substance you have in the first place in everything that lives. I have told you before that all religions of the real kind, not the rationalistic

ones because they liquidate all that in the opinion that they know better than the sensitive religious person. That is typically rationalistic. I refer again to that woman in the gospel who takes hold of Jesus' garment and as a result her bleeding suddenly stops. Why? Because that fine substance that came out of the body of Jesus and that hung in his clothes, that at the same time is powerful, charged with energy, has the ability to work something out and that of course depends on the will of Jesus and the desire of that woman. That ability is therefore called life force. I think that is still the best translation

And thirdly, besides matter and energy, there is also information. That is to say that energy and matter do not cause chaos, but they have a certain structure and order. Jesus was a healer, there are 15 stories of healing physical ailments and 15 stories of healing possessed people. People call that exorcism, but in the Old Testament they are both called healing. By the fact that Jesus walks around as a healer, by his will to make that fine matter and that life force work healingly, he puts information in that matter. That is goal-oriented, aimed at making people healthy in body and mind.

St. John tells us that Jesus, in healing the man born blind, took a little clay and mixed it with his saliva, which was especially powerful, as all those healers of those ancient cultures knew and practiced. Jesus' action is informed, there is a certain structure and purposefulness.

Those three concepts, matter, energy and information, occur in all those religions, together. The information gives direction to that fine matter and that energy. If I stood behind that girl to make her come out, then that was simply my intention and my will to pull her soul, that is, that shadow out of her and to make her feel that. Fortunately it was a sensitive one, so you can work with that, subject it to yourself to a certain extent if you are at home in it and know how it works. That is also the case with all those 'primitive' healers. If you use a plant, for example, all primitive peoples know plant healers, what happens then? The healer's own fine matter and energy plus the own fine matter and energy and information of the plant he uses, merge. It is not the plant as biology, it is the plant as the carrier of that curious, mysterious, occult matter and energy and information. Some plants have a specific affinity for specific diseases. Homeopathy is based on that. Or the Bach flower therapy.

Why does that work? Because the specific or inherent substance, energy and information is fused with the healer who applies it, and then of course you have a cross between two types of forces and two types of substances and information.

used to solve problems . Why is there always a snake present in those ancient Greek sanctuaries? That sacred snake has a fine substance and energy and information that is much more powerful for much more difficult cases than the most powerful plant. The result is that that sacred snake was kept in a sacred enclosure, cared for, etc. And people came with their ailments and problems to sleep in an underground sanctuary. And there they received paranormal dreams that defined the ailment, thus the diagnosis, and that at the same time determined the therapy. That was the standard method with the ancient Greeks.

I know you have never been told about it because most intellectuals know nothing about it. An animal has a particularly strong life force. Take for example all of Northern Siberia, there animals were used animals to heal people. That is still the case in Zaire and surroundings.

As a healer, one must have the necessary energy. Exhausted people cannot work with that. They must have that curious substance and life force in order to be able to work with it. When they work with it, they fuse it and also put information in it. They give it a direction, a purposefulness in such a way that it is usable. The same applies to the sweat cloths and the clothes of Saint Paul, that is said by Saint Luke at the end of the Acts of the Apostles. Luke was a Greek and a physician, not a Jew. And of course he had much more eye for those things than the Jews. That concept of fine matter is ancient. The first Greek thinkers call that the primeval substance or original substance. If you ask them about the properties: that is like water, that flows, and indeed if you hold your hands above someone to pass that on, it is exactly as if that is a liquid that flows from you and is drawn into the person.

So that is why Thales of Miletus says that the primordial substance is water. He does not mean that in the physical sense, but in that fluidic , subtle sense. A modern word for that substance is 'fluidum'. And in Latin it means that which is flowing, that offers no resistance. ' Apeiron ', in Greek, 'smooth' or 'subtle' in Dutch; that which has no form of its own but can take on all forms. Anaximenes of Miletus says that it is flowing, has no form of its own but resembles air, aër . That is also correct. If someone is strongly charged and he does not pay attention to it, a kind of mist hangs above him and that is that fine substance that gradually leaves him, that for example is drawn into the trees.

One day I get a visit from my tailor. That was when priests still wore those long priestly robes. Coincidentally he tells me that his wife has had sciatica, 'cyatic ', for 15 years. And I knew from my contacts that he was a religious man, not a naive man, but a religious man.

I say: look, you know what, you know Our Lady of Flanders in Kortrijk. Ah yes, he says, that is an annex of the Jesuit church in the centre of Kortrijk. That statue of Our Lady of Flanders has been there since the 1200s and that place is a sanctuary for the people. A Flemish countess then went to visit the pope in Rome, and the pope gave her a statue of Our Lady. It is not big, and the countess had it placed in a side chapel of the Jesuit church. In order to find a good fiancé, young people used to go on pilgrimage to Our Lady of Flanders. And if that is what it is, if there is a sanctuary where people in earlier centuries went for marriage matters or marriage foundations, you can rest assured , there are forces hanging there, very strong forces. Now he knew that as a good West Fleming. I say: look, say nothing to your wife, absolutely nothing, because otherwise you would start working suggestively. Yes, but, he says, you shouldn't be afraid, she doesn't believe in anything anyway. She's had it for 15 years, I have to get up first in the morning to make coffee because it takes her 20 minutes to get out of bed.

I say look, you go to Kortrijk in the morning, to the Jesuit church in the side chapel, then you look for a chair in the sanctuary, quietly, and if a chair attracts you, you sit on it. Look at that image, pray at most 'Our Father', not the whole prayer but just 'Father' or 'Heavenly Father', and suddenly you will get a shock in your body, as it were. Then go outside, and then you go into a restaurant as quickly as possible. Go and have a hot drink, milk, coffee, it doesn't matter to me, but it has to be a hot drink. Let me know the result afterwards.

Why all this? From that image, if you do that in faith, comes a green energy that heals, and that settles in the pilgrim, my tailor, in and around it, and that forms a thick cloud. That is why it says here: that early Greek says: it is airy, early Greeks rely on a kind of perception, those are not figments of the imagination please. Those people knew what they were talking about, I say if you now go outside the sanctuary, and you get stuck in front of a shop and so on, I say, that cloud will move into the display case and into the people you pass and there are trees there, those trees absorb that and you will have visited that sanctuary in vain.

But go to a restaurant as soon as possible drink a hot drink. Because in that hot drink that whole cloud is absorbed, and then you have them in you because you are going to need them when you get home.

The next day, because you are of course curious how that ended, right? He makes coffee again, as always. And his wife comes in. That is curious, she says, I have no more pain. She could not believe it. Then he told the story. Now she wanted to contact me immediately. I say no, madam, you will not contact me for at least two years because I have drawn the worst of your illness into me. That is why in all those sanctuaries there is a kind of special being present who can handle that. I say, I have to process that, because if you come to me you will have it again. And perhaps even worse. And after two and a half years I was invited there one evening. I was received there like a king because that little person had not had any pain since then and was infinitely grateful to me.

But she didn't understand why it had to take two years before she could contact me again, and that is because whoever gives that as advice, takes the entire responsibility upon himself and he pulls that sick fine matter and that sick energy of that disease into himself, and is then surrounded by black spots, for whoever can see that, and he then has to digest that, process it. Some people call that a miracle, yes and no, that is miraculous for people who do not know that world, but for someone who is at home there, it is a matter of controlling those processes.

I had sciatica for three months in the worst degree, I can assure you you are not dying and you are not sick but it hurts terribly. In that bad phase it is terrible, the sweat drips off you.

**Editorial:** Note 1: Mr. T'Jampens is silent about it here, but that was the result of taking over that woman's illness.

**Editorial:** Note 2: Due to fear of theft, the original statue of Our Lady has recently been safely stored and replaced by a copy. This copy obviously does not have the powerful radiance of the original, so it is not suitable for such magical purposes. Presumably the Jesuit community of Kortrijk is not aware of the magical power of the statue as described here and their religious view is not of the dynamic type.)

So I explain that to you to show you: it flows like water, it is smooth, it has no form of its own but takes on all forms. For example; that settles in the sick



region of sciatica. You know that that is here at the bottom of the back up to the foot, and so on, that settles there, that takes on that form and that heals. It is airy, and what is more, says Anaximenes , it is animated air. Whatever lives, plant, animal and human, has such an air in and around it. So those ancient Greeks, those three oldest Greeks have described in a perfect way what all those religions have known for centuries and centuries. Flowing, smooth, airy and somewhere animated airy.

About subtle materiality : The main work I know of this is by *Poortman, Ochêma* , <sup>4</sup>four volumes, which is a very scientific work, which analyses this concept of 'fine matter' in the course of cultural history. The ancient Greeks had the primordial matter theory, for the concept of 'energy' the ancient Greeks also had a term, namely aretalogy . Aretè means 'life force', in Latin 'virtus' , which refers to a sign of power. For example, the following Greek text has been preserved in a sanctuary: “es theais dunamis aretai ”, look what Luke calls dunamis is also in Greek, translated it reads: 'of the divine power the miracle act', so 'the miracle acts of the divine power'. And divine in those ancient languages we can safely translate as paranormal. Because that is actually the intention. In that sense it coincides with energeia , power, see our word 'energy'. The ancient Greeks had the term 'aretè' for the word miracle, i.e. a sign from which that curious substance shows itself as energy, as something that works something out. The second main work that I know of on this is by *Gerardus Van der Leeuw, Phenomenology of Religion* <sup>5</sup>. That is a masterpiece, a colossus of a book in which all those aspects of that curious energy are systematically discussed, insofar as religions talk about it. I draw your attention to the word 'astonishment'. There is something about it that astonishes, that astonishes, hence the term astonishing or wonder whatever.

### ***Apocalyptic .***

(We are following the course 10.9 p. 08 ev) How do we know that this exists? That is through revelation. Apocalypse in Greek means to expose, and there are people who have such a gift. I have practically never met a person who does not know and experience a minimum of paranormal perception. Almost everyone has a paranormal experience at some point, but usually they do not pay attention to it and it escapes. But that is generally human, one has it more than the other, some cultures develop it more than others. You can also neglect it. In our Western culture this is often not taken seriously. Another term of the Ancient Greeks for apocalyptic is manticism, visionary . One

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<sup>4</sup> Poortman JJ, *Ochêma* , History and meaning of hylic pluralism, Assen, Van Gorcum, 1954, (// History of Hylic Pluralism , Theosophical Society in the Netherlands).

<sup>5</sup> Van Der Leeuw G., *Phänomenologie der Religion*, Tübingen, Mohr, 1933.

penetrates into that other world. As for antiquity and other cultures, see Kappler , *Apocalypse et voyages dans l' ou-del a* , that is a collection of specialists who discuss all those texts and try to build a general theory of that information process, i.e. how does one get a hold of it as perception. The magic of course concerns the subtle manipulation of those things.

Above *Apocalypse* or cousins you may also write the word 'divination', because our Dutch word *wichelen* is the word that indicates this peculiar process of knowing those things. Dowsing is a knowledge that is not based on materially tangible things but on unusual perception, seeing, hearing. Every observation and sensation that refers to that fine matter and that energy with the information in it is called *wichelen*. That is the old Dutch word for it. Therein always lies the fact that not everyone fully possesses that. And therein also lies the difficulty. It is not easy, not crystal clear, that is not like we see that oak tree there or those curtains here, or the benches. These things have a gross material evidence. Those other things have a subtle material evidence or show themselves subtle, and that is always subject to reservation, for example if you are too tired then you do not see it. Or you do not become aware of it, in other words the dowsing form of knowing is subject to additional conditions. This means that scientists can practically never succeed in observing this, since they simply do not know the laws behind it.

Dowsing, for example, can also be done with a dowsing rod. That is called an *infrastructure*, you can take a crystal ball, coffee grounds, an astrological drawing, that is all secondary. Whoever does not have the gift of clairvoyance will not see it with astrological drawings, not with a crystal ball, not with a card system. The gift is in the person himself. But for example tarot or other cards, for example 72 or 36 cards, that depends, they all represent fates, and combinations of fates. That is combinatorics. Those people work combinatorically, that is to say they have a whole series of places they contact to gain insight into a situation or a problem. Suppose you go to a card reader, a good one, I know them, there are not many, she is going to take her cards and usually those cards come from a family member or acquaintance who is older, who is still alive or has already died, and who has worked with those cards. There is also tradition there. So when a card reader sees a client come in, she naturally sees that person and has a first impression like everyone else. If someone comes in there like an old guy, you know that it is not a 12-year-old boy. That is the first normal non-divining knowledge. But the 'clear seeing', the divining begins when she focuses on the subtle and energetic aspect of that person.

Some fortune tellers speak of 'the fluid' of someone. They check whether that person radiates good or bad, whether there is illness involved, or marital or other problems. It is not the cards that tell you that, because they are only a means of concentration. If you do not have it in you, those cards will not help you. A seer must be able to concentrate. Not easy, because most clients are chatty, most Western people are. Those cultures of the past, when they came to such people, only said the bare minimum: "Will you receive me? My child is sick. My husband is out of work" and then they are silent. They listen, and leave the seer or healer alone so that he or she can concentrate on the problem. That concentration on that subtle aspect is essential. And then that divining type of knowing begins, that second kind, the seeing and the feeling, and you have those who are very experienced in that.

You can rest assured that if they are really conscientious people who are good at that and who have been doing that for years and have learned from someone, for example an ancestor who knows that, that they achieve results. Of course, nowadays there are also many quacks and people who are after money. They spoil those gifts. Sooner or later they make mistakes. What all healers must have is respect for all that lives. Such people do not harm a fly without feeling more or less embarrassed. If you kill life easily and unnecessarily, you will destroy that divine knowledge in yourself. Hence, in all those religions the basic concept is 'life'. The fine dust that hangs around the patient is not really dead. There is a lot to 'read' in it. Who has the patient met recently? If it is a factory worker, then that fine dust tells something about the atmosphere in the factory. If there are domestic difficulties, then that family atmosphere hangs in that fine dust. That is never completely dead.

If the patient has gone shopping, then there is also fluid from the seller who has handled the products, hanging in that material. In other words, every object has its own unique subtle and energetic history. And suppose, for example, that a fortune teller is sitting at a table that does not radiate well because she was in a family where there was a lot of arguing, or it was owned by people who radiated badly, then her entire card system will fall apart. Unless she takes precautions and knows how to clean everything subtly. All these things have to be taken into account, and scientists usually do not understand that.

Suppose that fortune-teller has a dog that she regularly beats, her ability to practice divination diminishes. All living things must be respected. Look at the traditional Indians in Central and South America. When they go to get a medicinal plant in nature, they do so with the greatest reverence, for the sake

of the life in that plant. Well, you see that Indian kneeling and saying his prayers. He asks the being or beings that control the plant, if he can pick that plant, and only then does he pick that plant. For a modern Western person, a plant is an object that he can do with as he pleases, alive or dead. To those old cultures, the Western person appears as a brute, I repeat, as a brute, as someone who does not feel that all living things must be respected. Hence the enormous gap between our Western rationalistic mentality and primitive cultures that do not understand our Western attitude.

There was a documentary on TV about an institute for herbal medicine in the US where they want to test at least 50,000 plants for healing properties. In order to speed up the work, they are looking for those old healers in those primitive countries because they often know it much better than our modern researchers. It is tragic, but our Western culture is crushing those old cultures and their wisdom, that is dying out. Whether you believe this or not, that is your democratic freedom, but it is not bad to be informed and at least know what it is about.

A student asks if trance, that is to say rapture, has something to do with that fine energy. Yes. As soon as people are overloaded with that fine matter and that energy, they get into rapture and, at least partially, This means that they partially leave their body. I know such a musician who, when he has that, can hardly read the score. He then stands with his fine material body behind the biological one and literally sees himself standing, his biological body, that is, that plays the musical instrument on a kind of automatic pilot. Exiting means that a rather strong dose of that fine energy leaves your body and rises up behind you or something, and then you sometimes have the impression that you are floating. Those who do transcendental meditation generate that within themselves. I never strongly recommend that, but oh well, we live in a democratic state.

Trance or rapture in fellow human beings is indeed bound to fine matter and energy, and the information that is involved is central. The first Greek philosophers, Thales of Miletus , Anaximander of Miletus and Anaximenes of Miletus were familiar with this. They see and feel that primordial matter. They learn that it is fluid, or airy, formless, can smoothly assume all forms, and is animated, informed. With later philosophers that becomes much more abstract. But those first thinkers still live completely in that fine-material sphere. That is an indispensable part of their religion. Just as little as in the primitive or Eastern religions, and just as little in Christianity, in its dynamic conception. One also understands Christianity much better if one pays attention to the fine-material forces that are hidden in religion.

## ***Santeria***

(p. 12) Santeria , (note: a Central American religion) has come to the center of attention because the Pope (note: the Polish *Pope* John Paul II, in 1998 ) went to Cuba. And he had two reasons; a number of journalists who are more blind than sighted have of course emphasized the Pope as the dismantler of the communist systems. Everyone knows that without this Pope the Russians would still have been under (note: older) communism. Everyone admits that, all historians know that our current Pope played a leading role in the collapse of communism. But what journalists have usually not brought to light is that the Pope had another major concern, namely the retreat of Catholicism in favor of Santeria , which is much more serious. Because if Castro disappears, yes, then communism can gradually disappear there and then Christmas will become a high day again, etc. But Santeria , that is something different. That is a power that Cuba's clergy will not easily forget.

Let us refer to an expert on Santeria , MG Wippler , an anthropologist. In her biography she says that she is of white descent. In her family there was a black woman who was a maid, and she was a Santera , and she raised that girl from an early age in the belief of Santeria , while her parents were rather Catholic and never really understood that upbringing to that other religion. Gradually MG Wippler has now become one of the great authorities on Santeria . Some scientists say that Santeria is a primitive religion. In a way that is correct. But look Santeria is on the internet. That is not so primitive. In other words, those 'primitive religions' like Santeria , Candomble , Voedoe , Macumba , Arara ..., are a mixture of ancient African religions mixed with some Indianism and some Christian, Western influences.

### ***The Creatures of Santeria .***

In Santeria we distinguish:

(A) The first architect of the universe and the source of haché . Haché is that matter and that energy that is being discussed. Wippler at least knows what she is talking about when she speaks of religion. Why, because she knows that religion from the inside out, not from the outside out like a rationalist who pretends to know better than those religious people. That first architect is called Olodumare or Olorun , that is a creative god, a mysterious being, and strangely enough, that mysterious being is a deus otiosus i.e. a god who is 'on holiday'. He created everything, but afterwards he no longer cares about that creation. That is characteristic of all those non-Biblical religions.

(B). We further distinguish the orishas , which are the gods, the spirits, the ancestral souls, nature spirits, fairies, what do I know, animal spirits, plant spirits, rock spirits and so on. That is infinitely complicated. They are the messengers and the possessors of ashé of that supreme being, and that corresponds somewhat with the Bible, with the book of Job, where it speaks of the court council of Yahweh consisting of sons of God . In the Old and New Testaments that means a high powerful spirit. You can translate that as angel. Sometimes one also says a saint, but a saint then means a higher being that is not the supreme being. In the Old Testament that is clear, they govern the world from much closer than Yahweh.

(C). And then finally there are the human beings on earth, who need ashé to function, to solve their problems. And ashé in the Bible sounds like spirit, or holy spirit. Spirit here means life force, which has nothing to do with the Greek concept of 'mind'. It is a Biblical concept. In Greek it is called pneuma, in Hebrew ruach . It refers to that fine substance and life force. And you see that that is a religion, just as the Bible is one.

Olorun or Olodumaré governs the universe through his helpers and helpers, who are its observing spirits. In order to obtain ashé from the orishas , it is necessary to give them ebbo , an offering. The orishas accept the offering and, thanks to their magical powers, they transform it into the type of life force that is required to solve a problem of the believer. This fine matter and this fine energy is informed, and thus receives a structure that is directed towards a specific goal. This transformation of this energy can therefore just as well be called the dynamization of this energy. That is to say, the gift that is given already has a power, but this is strengthened, dynamized and directed towards solving the problem by those intermediate beings, the orishas .

### ***Oshun , nature or cosmic energy,***

On p. 14 at the bottom, you will find the diagram. The energy source of the god Oshun is the river waters, which is why polluted river waters are a catastrophe for those religions. Modern people do not feel that, but those cultures still do. For them, a polluted river is not only an ecological problem, but above all a religious one. Those waters are spoiled and can therefore no longer serve that religion. But Western people do not understand that. They think that it is a matter of superstition.

The domain of Oshun also concerns eroticism and marriage. This is somewhat similar to the function of the statue of Our Lady of Flanders in Kortrijk, whose help is also (or was) invoked for relationship problems. Furthermore, the domain of Oshun also includes gold, artistic things and pleasures, children, the belly, the number 5, the color yellow, honey, mirrors,

pumpkins, wine... The deity was thus appeased with offerings such as gold, wine, honey...

***Do, it is.***

This Latin saying literally means: I give, that you may give. I, believer, give to you, deity, what you desire, so that you will transform to me, believer, the physical energy present in the offering, into that type of energy that is required to solve my problem.

'I give' (do), so that you give (ut des). A sacrifice is therefore always an exchange of energy. I give something so that I may receive something back. That is typical of all these religions. That is why offerings are common. Such deities are not situated in the supernatural, but in the external nature. That means that they are a mixture of good and evil, that they do not really have a conscience as the Bible knows it. They are not always reliable. They keep a large part of the energy for themselves, and if they get into further need of energy, they are not ashamed to take back the energy they had given from the believer.

The prophets of the Old Testament have for centuries and centuries reproached the Jews for repeatedly returning to such a pagan religion. Even in our time, these extra-biblical religions still have many followers in many countries. Why? The pastor or priest of a parish does preach and distributes sacraments, but when people have a problem that the doctor cannot solve, they more easily turn to one of these alternative religions. The vast majority of priests are not attuned to solving the practical problems of the people. And when the missionaries came to these other cultures, they did banish these pagan religions as much as possible, but they did not replace the problem-solving capacity of these religions, of these peoples and their magic. The result is often that this population accepts Christianity as a very respectable, very high-minded religion, but that for practical problems they have continued to build on that primal tradition from before the Bible.

You find that everywhere where Catholicism is present, and certainly in Central and South America. You can't get it out of there. Why? If you say to a priest: 'look my husband he can't find work', he will say I'll go to the boss or pray once, but when they then go to the candomblé, on Sunday evening, there you have those women and some men who first get into ecstasy, who summon the spirits and who then deal with those problems. In other words, those residual religions are much closer to the problem and the lives of those people, which is why it is so primal, and that the clergy still can't get it out of there after five hundred years. Why? The people are faced with problems that the

clergy doesn't touch. The clergy gives a very exalted image of God and morality but neglects those practical problems, the data and questions and the solutions. There, religions such as candomblé , voedoe .. do have a hold on the population.

And the Pope (note: John Paul II ) who is a Pole, is with Poles even more bound to that primal religion . That is why his visit to Cuba was much more than a confrontation with Castro. When Castro came to power, 30% of the population in Cuba was outspoken santería , now that has risen to 70%, and that worries the Vatican. But the clergy of Cuba is not on the same wavelength as all those poor people and their problems. They do preach a high-level religion and morality, teach the Ten Commandments, etc. But if your child is sick, if you have cancer, if your husband cannot find work, if your cattle die, if your plants fail, there you have a problem, i.e. the church and faith in its non- dynamic , but all too rationalistic version, is not attuned to that, and that is the power of those primal religions . And that is also the power of New Age, New Age is situated precisely in that domain. The result is that the Vatican is in a difficult position, because you don't fight that with sermons, not with sacraments. You fight that by being active in that area as a priest yourself. That is also what Christ tells his apostles on their mission: to be active in that paranormal, energetic area, to do healings, exorcisms of evil spirits... That is why people in a number of Latin American countries, for example, go to mass on Sunday morning, but in the evening go to candomblé or another extra-biblical religion to have their practical life problems taken seriously, to do something about them. That is the power of those primeval religions , and also of New Age.

To the extent that rationalism gains ground, and that church catechesis becomes rationalistic, to that same extent you see New Age springing up like mushrooms from the ground. Why? There is something in human nature and in the depths of the human soul that asks for these things. And that those religions have always provided.

### ***Ethnopsychiatry .***

There are more and more psychologists and psychiatrists everywhere in the West, who, when dealing with non-Europeans, feel that their psychology and psychiatry is hardly of any value. I base myself on one of those great ethnopsychiatrists from Paris, who states that 80% of the people on earth should be treated ethnopsychiatrically and only 20% of the world population benefits from our Western psychiatrists ... if they achieve results. Usually in the West they limit themselves to giving medicines and injections. But that



does not solve the fundamental problem. And even the church, insofar as it is rationalistic, has hardly an answer here.

But those primeval religions are precisely in that area. I have a book by a Dutch psychiatrist and he has studied the religion of Suriname. That was a colony of the Netherlands. That psychiatrist that a woman comes to him with a problem and what does he do? He says, look madam, we are going to summon your 'winti', your spirits. After a while that works, the face of that woman changes and so on, and then the psychiatrist questions the spirits of that Surinamese: what do you think that woman has and what can we do for it? That is an established form of psychiatry in Suriname and that can lead to healing. But treating that person with an injection and a pill, and so on, that is not possible, at most that is a superficial result. So that is the current situation with regard to religion. You cannot leave this without knowing something serious about it. 80% of the Easterners, the Africans, Chileans, etc.. you do nothing about that if you start from purely Western psychology. Our psychology textbooks are only good for the typical Western person.

### **6. *Man as an immortal soul.***

A near death experience, the afterlife, an out-of-body experience as an experiment

(The teacher is speaking.)

(See also course 10.11).

#### ***A near death experience.***

A lady had met a Californian who moved into her neighborhood, after a phone call she learned that the woman had suffered a heart attack and was deathly pale. What she had experienced during her crises came down to this, and that is what makes the difference with the big chapter from p. 43, she steps out of her body, floats above it, then through a dark corridor, a tunnel. The Bible also speaks about this once in the book of Job.

People who are clinically dead have the impression that they are going through a long corridor to a kind of end point, where a light shines. That is what almost all who have had a near-death experience say. The lady reaches that light, and here is the difference with the positive experience, there she sees deserted hills full of naked people, that does not mean much to you but it means a lot to me. Many initiation societies in primitive tribes and peoples

speak in exactly the same way. On a Sunday morning, French television gave a report of an initiation among what is called the ' Bwiti ' in West Africa. And that comes down to this, adults, not children, want to thoroughly overcome the difficulties of life, once and for all, and those Bwiti initiators , I call them we men , they are not priests because when you say 'priests' people think of our type of priest.

In that initiation rite, we men and we women administer to the initiate a kind of plant, iboga , which is also known to us in the West, and which a number of psychiatrists in the United States use to cure the insane. And strangely enough, a number of psychiatrists who have administered this plant have found that the insane are cured in a very short time, and this thanks to that plant. That plant has been known for centuries among the primitives in Africa.

And the Californian lady used that plant as an initiation. 'Initiation' here means: you are separated, compare it with a kind of retreat from the past. For example, Jesuits have to go through a retreat for 30 days a year, during which they isolate themselves somewhat from the world and reflect on their work. In those primitive cultures, however, an initiation is very hard, in a separate tent, with special food and with the use of the iboga plant. And after a while, those initiates begin to see the other world and the hereafter. And strangely enough, the bwiti people also tell us that they then encounter deserted hills full of naked people and shadows, who look unhappy.

The ancient Greeks also knew the phenomenon of 'out-of-body experiences', and in fact all those peoples were familiar with it, but it is hardly ever talked about. By out-of-body experiences, the Californian lady gets her clairvoyance. The limitations of space and time to which our biological body is bound are largely lifted. And so the lady finally sees the end of that tunnel. She says that the people she saw there looked like zombies. Which means that such people have practically no life force left. A zombie is a figure that is typical for Haiti and the voodoo religion.

Harvard University sent a specialist to Haiti years ago to investigate this phenomenon scientifically and he published a book that is exceptionally fascinating. He established that these are not stories but real magical processes that amount to what follows. In each of these Negro villages there is a kind of court, not a political one, but rather a religious one. And if someone exceeds the limits of morality of the population too much, the initiates of the village meet at night and decide to make a zombie of the person who exceeds

the limits of morality too much. And then they scatter on the ground near his home their products and herbs which they mix with small pieces of glass, so that when the victim passes by, he cuts his feet until he bleeds, and thus becomes infected. The victim who is thus intended to be made a zombie then gets delirium, begins to wander, becomes seriously ill, and dies a certain apparent death. They bury him but within 48 hours he is secretly dug up again. He is still alive, but has hardly any life force left. He hardly knows who he is anymore. He has become a zombie, i.e. he is just fit to fetch and put back the carts in a department store or to do very monotonous work on a farm. So they survive, but are no longer themselves. Many zombies die after a few years due to a lack of life force, or sit on the sidewalk for hours watching and doing nothing. They are also hardly capable of anything anymore. They are people transformed into automatons by black magic rites.

Oddly enough, that Harvard specialist got his hands on those products after a lot of effort, because the initiates don't like to give that up. And he sent those products to the major universities of the world. Only to find out afterwards that most of those universities never responded to them. It's too 'paranormal' and scientists usually don't like that.

The bwiti initiate tells that during that initiation he saw zombies, who stood upright, shoulder to shoulder, and they did nothing but look at him. Many initiates in those primitive cultures describe exactly the same images. And once you have seen and experienced that, and survived it and not gone mad from it, then you can overcome many life difficulties and you have magically become much stronger. That is why the elite of that primitive culture all want to be initiated.

Let us return to our Californian lady. The spectacle she saw during her out-of-body experience was so frightening that she began to scream. She immediately reentered her body. That is a reason to return to your body, of course. Then the temporary clairvoyance disappears and she can suddenly no longer perceive those horrible images that she saw in her out-of-body state. But the memory of it was still too strong for her and she continued to scream. Only after taking a tranquilizer did she finally fall asleep.

Once she awoke, she was convinced that the afterlife was a real nightmare. She cursed all churches and religions that have been tricking people for centuries with stories about heavenly paradise. She had not experienced that at all, but had ended up in a kind of terrible hell. She told her experiences to

two elderly patients. Both had had a similar experience. After a near-death experience, they had also come to. In essence, they told a similar story.

We see that the initiations or initiation systems of primitive religions are analogous to such out-of-body experiences. They also lead to a clinical death and a 'rebirth'. Hence it is said in all those myths: you must die in order to rise.

Jesus' death and resurrection at Easter is an answer to that, but of a completely different type. His descent into hell means that the deceased, who are in a kind of zombie state and have no more energy to evolve further, can still be helped if they wish to convert, at least minimally. Which means that they conform to the decalogue. It is in this vision that reincarnation must be seen. Just as life evolves biologically, so does the human soul evolve through many incarnations and this for better... or for worse. In that respect, man is the founder of his own future and his own destiny. Reincarnation is also mentioned indirectly in the Bible, for example when the Pharisees ask John the Baptist if he is the long-dead prophet Elias. However, it remains a theme that is not accepted by everyone.

In some medical circles, negative experiences like those of the Californian lady are referred to as bizarre hallucinations. The term 'hallucination' means 'an imagined perception', an experience that, in physical and medical terms, is therefore based on nothing. But for those people, that is a real perception of course. Let us return to the Californian lady and her two ladies with a similar experience. The three discussed their life experiences with each other. They had all known a number of successes, but also quite a few difficulties. All three had had a heart attack and were now staying in the same hospital. They had one thing in common: all three repressed the missteps that weighed on them.

'Repression' is a Freudian term. One has made a major mistake in life but one suppresses it (consciously) and represses it (unconsciously). One does not want to 'know it anymore'. Freud says that many of his patients suffer from repression of some evil. Repression is the unconscious will to forget. Suppression is the conscious will to forget. You can have a dirty business on your conscience and live in such a way that you forget it. But if that is not remedied, it remains dormant. Yes, it can express itself through all kinds of psychophysical ailments. For psychiatrists and therapists it is important to bring those repressed things to the surface. Because strangely enough, I will express it as follows: what you keep out at the front door through repression

and suppression, comes back in at the back door without you realizing it. That is the mechanism that Freud discovered.

You can push something out of your head that you cannot digest, and eventually you succeed and forget it, but if it is not consciously processed, it remains in the subconscious and unconscious and in time there are symptoms of a neurotic or psychotic nature, which indicate that something has remained undigested in the deeper soul. And that is precisely the phenomenon here. And that can become conscious again, for example, in a near-death experience. Or even when one is at the end of one's life, thinking about this life ethically. That can also happen, for example, when one is retired. Then your conscious mind is no longer occupied by that work atmosphere and the hustle and bustle of life and unprocessed, repressed injuries and traumas come to the surface more easily in consciousness. If they have a bad conscience, it happens that after a few months of retirement, they already need a doctor. Some are nervous and depressed and worry about their mistakes. They are troubled by thoughts that they usually do not tell a doctor, because it is then quite an art to get them out. This could involve, for example, a dirty act from their youth that has not been resolved.

Back to the three ladies. All three had an increased sense of guilt after the death experience. Such a near-death experience is an initiation and that exposes the suppressed and repressed. It is a psychoanalytic phenomenon, with psychoanalytic value. It is repressed and forgotten, but continues to fester and can become psychosomatic. This manifests itself, for example, in a strange toothache that the doctors cannot figure out. Or an in-depth medical examination does not reveal any cause.

The women confessed that by 'dying' they had come up against what they feared most. The neurotics and psychotics who come to a psychiatrist want the doctor to cure them, but sometimes have one fear: that he will expose what they would rather not have exposed. That is the ambivalence or ambivalence. Hence Freud's book: " *Die Flucht in die Krankheit* ". They cannot be cured, they prefer to remain ill, not only because they then arouse pity: 'you are never healthy, what is the matter with you? You are a wimp'. Some sick people like to be pitied by their fellow man. That is comedy and not comedy. It is comedy, but the patient does not realize it.

The three women were more convinced than ever that they would have to atone for their sins. And here you feel that those old religions that speak of sin and atonement, return here, but in a clinical way. Atonement means: at

least talking it out, in such a way that one has processed it. Atonement does not mean being tortured, but simply having the courage to speak it out, to people in whom you have confidence, in such a way that you process it and can possibly repair it. That was the power and the wisdom of those old religions. Incidentally, those initiations have the same purpose, namely to expose what is wrong and to have it clarified and resolved. That goes hand in hand with psychiatry and psychoanalysis and with religion. That is why it is a paranormal experience, it has something religious but it is also a psychological issue.

That is why primitive peoples are convinced of the existence of hell. In other words, a good old sermon about hell like the Redemptorists did: that is not so out of place. I remember when I was very young, there was a Redemptorist among us and he was known for his parish reflection days, and he had a kind of rhetorical ability that was unique. People went there and even those who did not take him seriously wanted to hear it, but others sat trembling with fear. I can still hear him say it from the pulpit: "I put my hand into hell and I take out the soul of a proud man," that is how he did it and then he described how he had despised people and his punishment that followed. "I put my hand into hell again and I take out the soul of an unchaste man," and then he shouted that and described the debauched life of that man.

You see, people experience a near-death experience in opposite ways. On the one hand, on the other side, one sees friendly people, a beautiful environment, a warm paradise atmosphere, on others who experience that, they meet beings without energy who wander around in deserted and desolate places, where one is never at ease and where danger lurks and one experiences a cold and hellish impression. Such testimonies can be found all over the world. If there is a religious science that will make it and that will remain, it is in that way.

### ***The Immortal Soul and the Afterlife***

That is a classic part of metaphysics. We will dwell on a French article, because it is currently making a splash, that near-death experience. We can distinguish a number of aspects in this. 1. The subjective impression of dying. For the doctor, clinical death corresponds to this. 2. An entrance into a dark corridor, that is the Biblical expression 3. meeting with beings, to the deceased, quite often family members. 4. A number of people experience an inner peace and a feeling of well-being, others experience darkness, a feeling of horror at what they are experiencing. 5. The impression of being outside one's own body. This is called exiting. 6. For some, access to an unsuspected

living space and to a loving light. 7. The panoramic memory, an overview of the past life down to the smallest details, and in reverse order. The most recent comes first, the memory of the youth comes last.

It surprises me that this panoramic memory is only in 7th place here. For me it would be much better in 2nd place. I don't know if you have met people who have experienced that. I remember an electrician who came to repair the electricity on a farm years ago, he was walking along the stables and suddenly fell into the eel pit. They pulled him out, he was unconscious. When he came to he said that he had a panoramic memory. He says in reverse order. You see your entire life down to the last detail in a few seconds. That is that panoramic memory. In the old catechism it is called the singular or individual judgment. All religions know that. So you get a view of your entire life but in reverse order.

8th aspect: coming back to with the absence of any fear of dying from now on, at least with positive experiences. Then one is no longer afraid of dying. And now you understand what that Eastern technique of TM is, of transcendental meditation. It has exactly the same effect. Meditating means that one switches off daily life. One concentrates, comes from India, China, Japan, they say TM, that is a technique that everyone can learn, in which one gets so far that one accumulates energy and then steps out, not with the help of another person or because of a death experience, but simply by one's own will. If you want, one's own soul outside the body and then you have exactly the same impressions as that positive experience. I know people who do that. I am not that keen on that because there are also conditions, those are techniques that are good... as long as they are good, but they still contain dangers.

I remember a woman who did TM and she came to me once with the following complaint: Sir, she says, for a while now I have been 'seeing' six kneeling oriental figures above my head and I can't get rid of that image. At first it is a unique experience but after weeks it starts to work on you so that you say what are they looking at me for. I say, Madam, what do you do for that? Well, she says I do TM. I ask her if she has a manual for that. She confirms. I ask what kind of book it is? Was it written by someone who comes from the East? She confirms again. I ask if she has performed the required rites of passage. She doesn't know what I'm talking about. So she wasn't prepared for it.

I tell you that. I have met thousands of people who are involved in all kinds of techniques. I think that if that lady dies and she has not solved it in the meantime, that she will see those six looking at her in that other world and this perhaps for all eternity. That is why all those religions urge great caution when one does that TM on one's own.

Now of course since the sixties and the hippies and the yuppies and the beatniks the craze is to push all boundaries and break all taboos. That gives a short-lived pleasant feeling because the soul is out of the body then it literally floats. But one almost always sees only this side of reality and simply does not know what one causes in the other world for oneself and others. The churches have always said not to do that, but yes, one thinks one knows better and does it anyway. Well, that is democratic freedom, you can do that, but if it fails that is something else. And very few people can help you then. Do you see six figures looking at you all day long?

People tell me quite easily such experiences that they would rather keep quiet about from others, because I have the reputation of not laughing about it and understanding it. I remember the story of a lady in Antwerp, who visited an acupuncturist. She was a client there and said that it helped her. One time she was sitting in that armchair and he was busy attaching those needles. He sticks a needle in a specific place and suddenly she gets a shock in her body, jumps off the armchair and runs out the door into the street. And the doctor with his white clothes still on ran after her to catch them. And he managed to grab them anyway. You see the scene, I'm not hiding I would have liked to have seen that, the white smock after that lady. He was able to calm them down. And she asked me afterwards where that shock came from. I say yes, again, acupuncture that is based on seeing subtle energy lines. Most doctors who apply this, read a book or two about it and take the drawings of the human body with those lines too literally. But the place where those lines are varies, depending on e.g. fatigue, illness, setback... then those lines shift. And whoever does not see them in a paranormal way, can easily poke at them. Hence the shock.

I ask the lady to think of the moment she was sitting in that chair and that doctor stabbed her with the needle. Then she has that image in her mind, and I can 'see' it with her. Due to fatigue, that line that is normally here, had come to lie just next to it and so it stuck next to it. If you don't really 'see' those lines paranormally or clairvoyantly, that can happen. Then a drawing from a book won't help you. If you are tired, for example, all those lines shift, but if you then work on that as an acupuncturist, you risk stabbing wrong. You have to



know that well. It's the same with that TM, if you don't know that, you risk making mistakes. I told the lady, with all due respect, but that doctor is not an Oriental who sees or feels those things.

That you can do something with that, I have experienced myself. Years ago I was with people in West Flanders and suddenly I noticed that the daughter was studying to be a nurse. And what turned out, the people repeatedly complained that they were in pain when the daughter gave them an injection. Yes, with me the nurses can see the veins, then giving an injection in the right place is not difficult, but with some women those veins are deeper and it is more difficult to find them. With men it is more visible. And I am looking at that girl and I say, damn it, her aura is very strong, I am going to try that sometime. I tell her that I can teach her to give injections without pain.

In the formal sense of the word, and that is dead simple, I tell her to take my finger here and pinch it. Then I ask her if she sees my energy line. She confirms and adds that it is not a line but a wider ribbon. I agree. I tell her that in exhausted people that line shrinks to a dark line. Then it is more difficult for the nursing staff to inject. Also when a nurse or nurse is tired themselves it is difficult to 'see' correctly. So when you are fresh and energetic, that ribbon is in a different place, it moves. I tell her that in women she should inject where that thick line is, and in men right next to it. And she tried that and after a while she was known in the entire clinic to give painless injections. In the East they all know that, in the West they are now discovering that. TM is a form of coming home to that other world but if you do that on your own and without guidance you still risk a lot.

Remember, I also had someone come out of the body during last year's lesson. You remember that. The creature is still here (general laughter). I did lead that, but incidentally I never do that without explicitly addressing a prayer to the Holy Trinity, because that's all well and good if it ends well, but you have to know that well and the Holy Trinity is the only guarantee.

That is why the church baptizes in the name of the Father, the Son and the Holy Spirit, which has an occult meaning. Only then do you begin to realize what that is. Tolstoy was at home in that, a number of Russians know that better than we do.

We take the course on p. 44 where the book by Osis and Haraldson (Freiburg, 1972) is mentioned. That book deals with out-of-body experiences and is written in a strictly scientific manner. The authors obtained their

doctorate in Munich (1950) which proves that that university had an exceptionally broad mentality. You should not risk that at our Belgian universities. Some German universities were already in the atmosphere of New Age, but then as scientifically as possible.

Osis and Haraldson wanted to prove how the concept of paradise came into being in the most scientific way possible. You can read that, that book is full of it. The majority of people who experience it and survive it talk very little about it. Out of shame and fear of being seen as oddballs. But I would like to draw your attention to the research method (p. 49), to the survey. That is of great importance to us. Around 1950, the authors sent a questionnaire to many large hospitals all over the world, asking whether dying people had any strange paranormal experiences. And they then processed those answers statistically. It was a questionnaire that was sent to 5,000 doctors and nurses in active service. So it is a large-scale scientific sociological study.

Osis and Haraldson classify a number of negative experiences with hallucinations, so without any reality value, but that is far from certain. Patients with negative experiences dare to repress and suppress them, but that leads to a wrong picture for the researchers who do not take such 'hallucinations' seriously.

Patients with a near-death experience report that shortly before death they also see living persons appear at their bedside. This is not necessarily a hallucination but can also be a case of telepathy. This exists quite easily between mother and child. For example, a child is involved in a serious accident on the street and the mother who is at home feels it.

Osis and Haraldson devote a great deal of attention in their book to the paradisiacal experiences. That is the strength of that research, but the negative experiences are rather easily put in brackets or dismissed as hallucinations. That is the weakness of their research. They report that 1318 people had experienced apparitions of acquaintances in their death struggle, and 884 had experienced faces. I have not been able to make out from the book what the difference is between apparitions and faces. Furthermore, 753 patients with a near-death experience had a striking change in their mood. They suddenly had no more pain and died happily. Some 190 cases were investigated in more depth. In 83% the apparitions concerned deceased relatives who came to guide them. Such help is in stark contrast to people who spoke of mountains full of naked zombies. Let us refer again to primitive initiation rites where bizarre and frightening experiences also showed up.

Note, in English ' psychic ' means paranormal. You have to see in what context that is used. We would translate that as psychic but that is wrong, that is paranormal.

Look, what is the scientific weakness, that it is two testimonies. First of all from the patient, and then from the nursing staff. But a testimonial is always scientifically weak. Now there is what is called 'induction'. The many testimonies converge. It is about many parallel observations. There is the large number of cases, the distribution over the entire globe, the cases that are very similar without the people knowing each other. And then that comes in the research of Osis and Haraldson . The writers and actually everyone, they can ask themselves why doctors and nurses would falsify the data? And why would those people who go through such experiences on their deathbed report it incorrectly? But what is called 'hard science ', always puts a question mark behind that. For them that is not hard science but a sociological study of testimonies. But look, the religions all over the globe have always based themselves on such things. It is the first time that such a study is done as scientifically as possible.

The summary, in Platonic terms the 'lemma' of all these cases essentially comes down to this. Either there is life after death and that is the proposition of Osis and Haraldson , or there is no life after death at all and all individual testimonies are simply hallucinations. W. James will speak here of a 'physician materialism'. With some scientists you can come up with evidence in abundance, their materialistic, their all too scientific mentality does not allow you to go into this.

Jesus says it of the Jews of his time: suppose the dead rise, then they still won't believe it. In that sense, the label 'scientific research' that is stuck on the work of the writers is somewhat naive, nothing convinces hard scientists. The only thing you can do is wait until they experience it themselves, but then they are so ashamed in front of their colleagues that they keep quiet about it, or they are removed from the ranks of science. It is always the same story. I have often had conversations with real scientists. They don't have it easy with me because I am also logically and scientifically trained. I keep hammering on their weak points. And the weak point par excellence is the following: first prove to me that your natural scientific model is the only one that exists and that it captures all reality, including the paranormal. And they can't do that and then they sometimes get angry. Then I laugh once, and say that as long as they do not prove that their natural science is ontology, fully, and can grasp

all reality, until then I regard their opinion as an opinion that is scientific, but which falls short in everything that is not scientifically capable.

I have followed discussions of scientists on TF 1 broadcasts. Never, never was the question asked: what proof do you have that your scientific method encompasses all reality. People discuss and give testimonies, no, you have to grab those people on their scientific status and say look, you have to prove that you can judge with scientific means whether the soul exists or whether those testimonies are false or not. And they can't do that, because their method is limited.

I ask them, for example, if you are married, what scientific certainty do you have that your wife loved you? None of course. How can you prove that? And can I then claim that she does not love you? That is not right. And I say: it is the foundation of your life. You are convinced that your wife loves you and vice versa. That is based on feeling and on a continuation of your and her words and actions and so on. That has nothing to do with natural science. And yet it is real.

I am now preparing the exam to make it easier for you.

1. Philosophy is not a view of life and the world, it is, but it is ontology, i.e. the main question is always: how real is something and how is it real? Everyone understands that. And that applies to that cosmology, that theology and that psychology. Because that is the main content of this year. Not about a boundless series of details. They have to be there, but..

2. The question then is: What is ontology? Of course. Pages 06 and 07, and 08, of course that is mainly about Wolff and Hegel because they are the last great ontologists of history.

3. The fundamental error of encyclopedic philosophy or ontology: it comes down to this: they only have a limited experience, samples, so the totality of all that is real escapes us, although we have a concept of that totality in the word reality or being. In other words, the so-called crisis of ontology is not the crisis of ontology but of that encyclopedic form of it. Which, I repeat, is valuable, if you now read Hegel, that is extremely instructive, and yet it falls short. P. 04 philosophy is not a worldview and life view but ontology. P. 6, 7, 8 ontology is that which shows itself and which can be demonstrated as real.

4. And that is important: the foundations of ethics or of conscientious behavior, it consists in seeing a given and a request and trying to solve that

task. That is being conscientious. Ethics or conscientious, the theory about what is conscientious and what is unconscionable. p. 31. that is 'right'. And that is indeed about the right of disposal, that is sometimes forgotten. For example, 1st <sup>given</sup>: standing in front of a class = given, 2nd <sup>given</sup>: is the program. Since you have to fulfill that task, have to solve it, you have the right to the necessary and sufficient data to fulfill that assignment. You must be able to have authority, materials... otherwise your task will never be fulfilled. In other words, one must be able to have the necessary resources to realize the solution. Right = right of disposal. The basic concepts are not difficult. What is the right of man to be able to handle his task?

(course 06 MA. 02) That is contemporary materialism. Most will have a hard time accepting that materialistic theory, but you should know it anyway, because it is very influential, especially in scientific circles.

(course Ma. 03). Dennett on Freud, that's where it hurts, Freud is also a materialist but he still believes in an I. For a contemporary materialist 'I' is nonsense. There is no I and no consciousness, or rather they cannot deny that but try to reason away that I and that consciousness with e.g. the scheme of coordinators that process information etc. Freud never did that. For Freud the I and the consciousness were the top of being human. The unconscious and the subconscious were there, but if he dives too much into the unconscious and subconscious he does not arrive at a real I, and so he is actually not human. There is a huge difference between the materialism of Freud and Dennett . The materialists do not have much trouble with the unconscious and subconscious, but it is with the I and the consciousness. There was a discussion in Paris between a professor of ' Institut de France' and Ricoeur , the protestant thinker. And Ricoeur has defended the following proposition: The professor of L'Institut de France said my brain thinks, no says Ricoeur ; I think but my brain functions in doing so. The representative of ' Institut de France', said, my brain thinks. For Freud 'I think' is still valid. Not for a Dennet , who says: 'my brain thinks'. Saying 'I think' is therefore a mistake about the true reality. The true reality for him is biological.

Cosmology: I draw attention to the philosophical sticking points that are important to you. The course aims to give you materials because if I let you look it up you will lose a lot of time and still not get it. Many of those texts are also unreadable for you. The question is: how real is cosmology and how, in what way, is it real? The answer is given. K02 and 03, namely the physicist makes indirect observations, i.e. his observations are of course the same as ours. If they see a machine standing there they see a machine standing there,

it becomes scientific when there is a theory between the one who looks and the observed . And that is called indirect observation.

(course p. 05) That is the reductive character. Remember the physicist who says: Dairy cows, let's pretend they are spheres, the living cow does not qualify , but the spheres do. And later you can compare that sphere with an udder and with milk production. That is typically physics. Not the living cow, but an abstract diagram of that cow, then that is susceptible to mathematics, especially structural mathematics, formulas. That is explained in 06 and 07 mathematics and experiment. If an atomic bomb is made, the theory escapes most people, but one sees the effect. There are 2 aspects to physics: reducing the phenomena that are given to the mathematical, thanks to those mathematical formulas setting up experiments so that one tests whether it is correct. But the average person does see the effects.

Basic concepts (course p. 09 to 13), that is matter, energy, information; nature is matter, that matter is the carrier of energy, cf. Einstein's formula. Information, that is recent. There is a precise date: 1848 Helmholtz : introduction of energetic theory. 1948 introduction of cybernetic theory. For centuries physics continued with the first concept. Then there was the crisis of materialism. Until 1848 materialists could continue with matter as their basic concept. After that they had to introduce an energetic theory to adapt their materialistic philosophy. And since the fifties materialism has to introduce something that is no longer material. Because that has given rise to major discussions. Materialism has to introduce something that is not matter. Insight knowledge, truth, what is that? If you take that into account you can give physics a place. Namely the mathematical and experimental approach to matter energy and information. A doctor is physically shaped, his first glance at you as a patient is like that spherical shape: how to make a diagnosis and that is colored by physics.

### ***Cosmology, theology .***

(course p. 2 -3), We do not have theology from the Bible but from the ancient Greeks, the Bible does not know theology because the Greeks are thinking beings and the Bible is much more purely religious. The Bible will call that, for example, divine wisdom, but a theology like the Greeks, the Bible has that in those last books more or less, those Greek texts, the Greeks know three types of theology: 1. the myths, mythological, 2. the political, that is the state religion. It is with this that the first Christians were tested whether they wanted to accept the gods of the Roman Empire, even if only pro forma, and 3. the physical theology, and that is the actual philosophical.

Oddly enough, 06 to 08, Matter, energy and information return here but in a different form. All religions talk about a subtle matter, about an energy they call life force and about information. That is to say there is an intellectual content to that matter and that energy. That is not blind. Those are fundamental pages.

And then page 32. the explanation of what evil and wickedness is for the religions, the most frequent is the demonistic one . That is to say, everything that is holy and divine is always in the pagan religions anchronic, a mixture of good and evil. The so-called harmony of opposites. All those great figures of the Sumerians , the Babylonians, the Assyrians, the Egyptians, Greeks, Romans, Germans, all people who were a little educated determined that the holy beings they worshipped could be very questionable in the moral field. They cause both salvation and disaster. And that is where the Bible begins. It is with that that the Bible speaks on the first page of good and evil, with dashes, i.e. feeling at home in both evil and good. That is the formula of those pagan theologians. It is explained far too little that those pagans themselves have great problems with religion. That is where the Bible begins.

Then philosophical psychology or anthropology. Look especially at the definition of life. One of the greatest current biologists says: life is that which is organized... Dead matter is also organized, but oh well, 02 bis, look at that well, that dominates all of today's biology, that looks simple but it isn't. What is life? The difference between lifeless, 102, you know that there has been an enormous turnaround in the last 30 years. Since Pasteur , people were convinced that there was a big gap between lifeless and living. In the last 30 years in particular, the emphasis has been on continuity. That plays into the hands of the materialists and the Nazis. 02, in what way does living differ from lifeless. The thoughts of the specialists in biology have evolved considerably. That casts doubt on the importance of psychology and sociology, for example. To be practical, children with learning difficulties will now preferably be approached biologically. Their brains and DNA will be examined to find out which factors are at the origin of those learning difficulties. Up until now, it was mainly psychology and applied psychology and some sociology, from which environment does that child come, that is sociological. We are in a phase where learning difficulties are viewed completely differently. Because the human being is viewed differently.

(Course p. 03-04) biology and behavior; a few pages on brain science. You need to have a basis in that. That article comes from *nature and technology* and that is the best I know about it. That editor is very knowledgeable and

Careful. That shift and the emphasis on the brain and DNA plays into the hands of the materialists who are therefore no longer obliged to have an I and a soul that I say of itself .. the Nazis have always claimed that the real definition of man is biological. Genetic and brain science. For example in Switzerland, yesterday there was a referendum, 40% of the Swiss were radically against the new bio-ethics because it reminds them too much of the Nazi period. 60% said yes because they believe that scientific research in that area should continue. 40% were blatantly against the continuation of brain science and genetic research. The courts already apply that (DNA) to track down an individual. That is the biological side of the psyche.

### ***A near death experience***

And now the paranormal, (course Z p. 43-44), the concept of near-death experience. And why do I dwell on that in particular, that last text is a perfect text of sociological research. Religion is not viewed purely religiously, catechetically, but sociologically; what percentage of people in the US and India have a near-death experience. 5000 forms etc. That is the sociological method. It is described in Z. 49 -50. and then 55 the cultural-historical evidence, that belongs together, and then 59-60 that is the essential. If you have never experienced that, paranormal experiences, that becomes a problem. Z. 59-60. What is on the board is the structure of that course, that is what it is all about, the rest is to reinforce and explain that, to provide you with information.

I'm leaving soon, because the first year didn't experience my experiment. I don't want you to finish this first year without getting to know that strange world more or less from a direct observation. What is in my course are texts, but direct observation is much more instructive. *Science et vie*, about New Age, the editors know perfectly well that that text is a lie. In the most cynical way, there is manipulation when it comes to paranormology. The big laboratories of paranormology, those are the security services of the state, CIA has a network of laboratories where experiments are done with clairvoyants and psychokinetically gifted people. The same in Russia, Hungary, Czech Republic, Bulgaria. All those communist states were far ahead of the Americans at a certain moment. The Americans have suddenly started to discover that parapsychology has applications in the military field. The second kind are the institutes of microphysics. Because those microphysicists have experienced that if someone is a little bit gifted and he concentrates his mind on those processes, that those processes change and in a measurable way. So if *Science et vie* writes the opposite, the editors know very well that they are lying. But under the pressure of the army staffs, they



do not want to go outside that narrow circle that they know too much about it. That is the true story. Cynically, they lie, journalists are bought out, illusionists are bought out to make people believe that it all does not exist. Shameless. I can understand, because state security is at stake. Hitler and the Nazis have already done that. Everyone who was paranormally gifted in Germany, and who was not explicitly Nazi, was tracked down and beheaded. The Reichstag was set on fire. In Berlin: days before, a Dutch clairvoyant had said: 'I see the Reichstag on fire'. Of course there were Nazis in the room, after the Reichstag that man was arrested and disappeared. Army staffs and state security do not want gifted people to play a role, or they force people, the CIA does that and the GRU, that is the new name for the kgb , they kidnap you and give you a choice. That is kept quiet. That does not prevent it from being true. What is that course is deadly serious.

Especially in the field of microphysics. Religions have always talked about fine particles that contain energy and information. In other words, here they cross each other. The Belgian state security is also intensively involved in parapsychological research. That is kept quiet. The government has to release subsidies, that gets a cover name of state security but that is included. We are going to rest a little now.

***An experiment: an out-of-body experience.***

Editorial: Mr. T'Jampens , as a sensitive, seer and magician, masters such magical processes like no other and is also guided in this by what he calls his 'inner voice', a saint from the early Middle Ages who, according to him, made himself known to him years ago and gave him advice for the rest of his life. The report that follows is therefore only informative. Those who do not have the required paranormal gifts, and that is almost everyone as far as we know, therefore keep well away from such practices. Anyone who nevertheless dares to engage in such paranormal experiments without authorization and without higher guidance, will not only see the experiment fail, but can also cause great mental damage to themselves and others. One cannot warn enough about this.

***One piece of advice, don't start it, don't do this !***

(Editorial: Mr. T'Jampens is speaking).

You must not be afraid, most people are afraid of it, who dares? You? (N. volunteers). Whether you believe in it or not is of no importance, but pay attention to your body. Because when such things happen, you must not be hindered by your surroundings, you must be able to see it directly. Look what I do, I relax. If you do such things, it is best with a minimum of relaxation. In

a primitive culture that is normal, but Western man has consciously suppressed it and unconsciously repressed it. What do I do? Make sure that there is energy in and around her and at the same time flows of that fine matter to all of you, so that is one force field. That is a physical concept. It is exactly as if those primeval religions are a kind of physics, but of a sacred nature, sacred means different from the usual material and biological phenomena. When I move my hands N., do you feel that in your body? That relaxes. Her tension has to go, that creature has to relax...N: "that's going to take a long time" (general laughter).

What am I going to do now? That directly affects all religions, man has a soul and that soul has a shadow. That is to say a specific subtle material form that is charged with energy and that contains information, for example if someone develops a heart disease that is black or dirty gray in that sphere. That information means intellectual content. To accelerate that I am going to apply the method of transcendental meditation, but with the difference that N. does not meditate but that I do the same without her having to meditate transcendently.

Transcendental meditation is connecting yourself with the universe and accumulating energy so that you can leave your body with your soul. Not completely because then you fall asleep and if it is very strong, you are apparently dead. Then the soul has almost completely left the body and then there are two umbilical cords, they call that the silver cord. That appears in the Bible in the OT in the wisdom books .

The ancient Jews know that but repress and suppress it because the Jewish and Biblical religions are popular religions, i.e. for large masses and because they are convinced that the average person and the large masses cannot process that, in which they are largely right; That is why the churches and Judaism are rather anti. In that sense I am an exception to the grammar of the Bible, but you see very well that in our days the popular religion is crumbling.

The church, perhaps in some countries still, more or less, certainly in our West, the church is one of the many worldviews among many others. In other words, the people as a people are no longer ecclesiastical. So it remains an individual choice with traditional remains. In other words, the ecclesiastical circles are now forced to look at the root of religions. Until now they could cover that up with catechism and sacraments, because sacraments are occult phenomena but which are accessible to everyone and which do not pose any

problems. When a child is baptized, ritually, the priest says: I baptize you in the name of the father, the son and the Holy Spirit, and that is it. But something is happening in that paranormal area. The result is that religions are now forced by this modern crisis to expose their actual roots, and those roots are of an occult, sacral nature. That is the background and that is also the background of New Age. In the Western world, over the last 10-20 years, there have been millions of people who are no longer religious but who want to be religious and who are looking for a religion, but a personal and a new one, preferably based on experience.

Yes, now I begin. So I have to pull N.'s soul body , her I and her consciousness, out of her with fine matter, energy and information, see how I do that, that is a matter of working with your imagination. I pretend that I pull fine threads of that fine matter, energy and information from my fingers into her from her feet to her head and look, I pull that soul along, but that far, a centimeter or two, three she has then stepped out, she is practically not aware of it but that has to happen progressively. So when you see broadcasts about those things, remember that they are working with the soul as a soul body , but then a fine material body, an energy that is different from the ordinary, and that in my opinion is microphysical , without a doubt.

I am resting a little now, because her whole biology has to adjust to that, because biology is completely dominated by that subtle shadow, which if she had completely left her body and especially if it had been made completely dark, there would be a number of you who would see N. again (editor: note, but then subtle). She is sitting here biologically, but for example here, because I feel that this exit is tending towards here, becoming visible a second time, but misty, then as a kind of mist that has its shape.

Now the second degree. Again those threads that penetrate all parts of her biological body from my fingers, I pull her a little more out of her biological body. Now that is up to here.... That always takes my breath away because that demands enormous doses of energy from me, because I must not exhaust her. On the contrary, she must be recharged and must not suffer any damage. That is why people who do that brutally, spoil it. Incidentally, where that plays a major role, that is in addition to the blood system, it is the lymphatic system. I don't know if you have heard of lymphatic drainage, well that lymphatic drainage always mobilizes at the same time what I do.

Third time, then we are far enough. In my imagination I see countless threads. Are there any of you who see a red color around N. with your mind?

That comes to your mind and imagination. Or do you see another color. That color shows itself in your imagination. Imagination is a faculty of perception. People with a lot of imagination are creative; people without a lot of imagination are not. Why are they creative? Because with that organ of perception they feel in situations in which direction it should go and through that they innovate, they invent something.

Who sees something? What colour do you see? Who dares to risk a colour? Someone says: that is purple-blue. How far, come here in front and show how far N.'s aura has expanded. Come here quietly, not too great because you are entering the expanded aura. What shape does the aura have? Sickle-shaped. I am not going to stab that, because that would hurt N.. Look at the main aura, you know the saint statues with those auras. The aura moves more in width and around her body. Who could guess that colour here, because that is a kind of guessing, that is divination, i.e. I do not see it biologically and not physically, but I see it with my imagination, and with my thinking mind.

Would you dare to risk yourself? First impression huh? Purple, Light Blue, indeed, but you are particularly gifted for that huh. Every person is gifted in that respect, but some more than others, but our civilization suppresses and represses that and therefore it is hardly or not expressed.

N. has a peculiar gift, everything that is food, when she manipulates it, is charged with her power. It is with this that in a primitive culture the preparation of food always happens ritually. Never so brutally, zoologically, as we do now, because those cultures knew that the life force of the people who are busy with it, is mixed in it and those who eat and drink, their life force is also promoted or counteracted. What color is hanging there now, yes...? Well, that immediately comes to your thinking and imagination, but unfortunately, modern people start to ask themselves am I right and then you lose that again. That first impression is the right one. You just let yourself go. Afterwards you can discuss it. What color is hanging there now when you think of that apple? Yellow. Are there those who suspect a different color? Green. Not everyone sees the same color. Why? Because the approach differs from person to person. You may have five or six colours on such numbers, that does not mean that it is not objective, but one person sees more than another and differently than another, so never respond by saying: yes but there is disagreement so it is subjective, that is not true, people differ in their ability to pick that up.

Are you calm now? You see that it doesn't take long, right? .. Now I'm going to make a movement and pay attention to your body. Are there those who feel

that movement? There are certainly those who feel it. I'll make another movement one time. Are there those who feel it? That's more difficult, if it's slow and from the inside out... yes, the head, if I continue it would give N. a headache. Do you regularly have a headache or are there people in your immediate vicinity who have a headache? N. nods negatively. Then there are those in the room who have a headache, because in this state N. picks it all up. When someone acts as a healer or to make a diagnosis, there must first be that cloud, energy, material information, once that cloud is there, your perception changes, things pile up within you.

It is with this that healers themselves can be unwell afterwards and that can last for hours, days, weeks that it hangs in you. Do you feel anything of that? I must honestly say that I have never met anyone like N. She is not big, that is always an advantage, and she has a strange resistance. She can take seriously ill people and in that area hardly feel and undergo anything that is unpleasant. Actually, she would be an ideal nurse.

Wait, who wants to pinch my middle finger to expose the energy lines of the acupuncture? Don't be afraid. It has to be someone other than N. Isn't there anyone? You just have to feel, feel around, in completely sick people that is one thin black line or ribbon. In healthy people that can be that wide per finger. The healthier the wider, but in sick people, yes that shrivels up to a black line.

You must not be afraid. I will position myself so that you can see. with your two thumbs, go gently, not hard, up to here, are there those who feel that.. as an intervention, and return, just slowly, .. are there those who feel that movement?... Yes, now you keep still, you keep your hands open, carefully. What colour is there here, in that fine substance that makes a jump, that goes around N., into the earth? Someone says 'green'. Yes, that first impression is the right one, but in the West: do people wonder too much whether it could be true? Could I not be there? People are too afraid to make mistakes. Your soul body does not make a mistake. Afterwards you can say: what does that green mean? Then you start to process it purely rationally, but that first impression is the right one.

Now N. makes contact with my soul body . Both are fused. Actually it is the fingers of N. that I transfer to you and you try to make contact and after a while a color will come up in your mind. You may even pinch a good one to make contact because you really push that bare. I see she has it already. It is blue but more to the light side. Good, beautiful, so you see, ...

I have spoken to you about the fact that man has two soul bodies . They call them astral and etheric. And the etheric when you die goes with the physical remains. When someone has just been buried in a cemetery, sensitives see garlands of subtle materiality there . That is why you will not get sensitive people with sticks in a cemetery. Because they feel that pulling in them and that is not a pleasant feeling. The same during the funeral itself. Sensitives do not stand too close to the coffin if at all possible because the coffin radiates that. And that is tiring.

The astral type of fine matter does not die, that is immortal, that is what makes up the shadow, now the left side and the right side of that etheric soul body that is mortal, has two colors. This side is more greenish gray and the other side is more reddish gray. I draw your attention to that, you can never explain that in texts, you have to demonstrate that. Then you remember that...

What do you think happens to that soul body of a patient when the nurse goes from one room to another and hands out the much-used thermometers. They are chemically purified afterwards, but the fluid, the soul body of the sick remains in them. And so such a thermometer becomes an accumulation of small doses of sick soul matter , which goes from one patient to another.

I'll just say it, I've been alone in a hospital room for thirty days and they're there every day. They come to measure your fever twice a day. What do you think, where will you be hit if you steal a thermometer from under your arm? Who has an idea of that? You pretend to insert the thermometer that is given to you by a nurse. And you think of your subtle soul body . Where does that work out? In which part of the body? Most people already have an intuition . Someone says; the heart. Are there people who have a different impression? Someone says: the back. Yes, indeed, do you know why, that differs from woman to man. In women in the back, in men in the heart region. The genders also play an enormous role in those things. And that is because a woman is much more open in that area and that pulls into her chakras. In the spine from bottom to top there are openings that make vertebral movements. One movement is such that energy is absorbed from the cosmos and pulls into the human being, the other is such that energy is radiated. And that is called with that Eastern word 'chakra'. A correct Dutch term would be vertebral canal but then in two directions. All actions of a physical and material nature are reflected in that soul, however not in the pure 'I' because that is exclusively spiritual, immaterial. Yes in that subtle body, especially in the etheric.

We are going to rest a bit. N. aren't you too tired? Not sleepy? You remember, when someone is heavily energetically charged, he is sleepy. People who don't sleep well miss that subtle energy. Then they are nervous and toss and turn. The sleeping pill is therefore: pulling that energy out of the cosmos. A trinitarian prayer helps with this. Every feeling of danger goes away, of worry, that all evaporates and one falls asleep.

N. now tries to stand up carefully and she succeeds quite easily. Are there any who feel that movement? That is the difference with you, she now has so much fine material and energy that despite her heavily charged sleepy state, she can still stand up easily. That is the difference between people. Unbelievable how individual that is.

Now you understand why alternative medicine prefers to individualize all medication. When I go to a pharmacy to get a medicine to fall asleep, or need something to promote digestion, such a medicine is almost always incomplete and can be supplemented with something else. For example, it works better if you also think about the medicinal and subtle effect of a plant or two and that dose should not be more than, for example, a square mm of a piece of that plant. The right plant will come to your mind and imagination, you will not have to ask for it. You do not ask the pharmacist that. When you get home, you look up in a medicinal plant book what can be useful to you and then you take that with your medicine from the pharmacist. There are practically always a few plants that have to be added, in very small doses, less than mm<sup>2</sup>. It is not about the biological effect, but about the subtle effect. If it is liquid, a plant extract for example, it can be in tea, or a drop on your wrist. Why, because that immediately enters your blood in such a subtle way.

Women are worried about their figure, I can understand that. In many cases obesity is the biological reaction to serious psychological problems. If it were not due to thickening, then one should consult a psychologist. The biological body is a kind of reception system that converts psychological difficulties. This is called psychosomatic. Somatic means physical. The origin is in the mind and emotional life, but it becomes 'soma' the Greek word for 'physical'. If you suddenly get pimples or what do I know, in many cases not in all, it can also be contagious. The cause can be an overloaded soul body and the biological body 'processes' that via those pimples. So that is not so negative to see.

N., is that sleepiness still there? We're going to leave, right? If she moves too much now, that wouldn't be good. With my thoughts I let her out

progressively now... because the thought plays a leading role. That's why ancient and archaic religions say: pay attention to your thoughts. Thoughts are more than pure fictions. They influence you especially on that subtle level. I'm going to gently remove myself now. Do you feel anything of that N.? If I remove myself... Or not? N.: It's cold.

People who are cold, that is practically always because their soul body is below par. Wait, people who always have cold feet and such, we are going to activate that now. Bare your arms, yes both of them. Watch how I do that, knead them a little, but calmly, because she mustn't get cold, ..... are you starting to get warm?... I am going to move away now, not too much, .. is still cold? Always a little bit, huh. Actually N. is an ideal test subject. Squeeze my arms, again, that way you extract energy from me and that comes into you. Just squeeze again, until you start to feel floaty. Now she literally squeezes that energy out of me. And what do you feel now? Cold? Are you warm? You have seen it, my farewell, I am not allowed to let N. go without her having squeezed a new dose of energy out of me. That is simple, and luckily she has dug her nails into me because right under those nails there is a kind of supply that is very strong. Yeah, I think it's good, eyes open, smile once at everyone. (general laughter).

So I think that those concepts of fine matter, life force and energy are beginning to come to life and I also think that you see how expertly that has to be done. Otherwise you make mistakes. If I let her go home with a cold, she will be cold all night long and will not be able to warm herself, except with a liqueur. N. has a strong occult structure. I have now deliberately suspended my supply of energy to her for a while and I was almost certain that she was going to say that she was getting a cold.

Everyone in the classroom has been drawn into her. The result is that it may happen that N. sleeps thinly tonight, i.e. sleeps and does not sleep, and that you will feel predominantly conscious in your sleep. But you will feel fresh again tomorrow. You have now gained a dose of energy from me and you have also spread it, from me to everyone in the classroom. Because the background of this experiment is also that you would all be able to withstand children who would exhaust you in your teaching. Everyone has such children in his or her class. You have children who are nice, but you have others who can particularly exhaust you. Well, the initiation that you have all experienced in this experiment is intended to protect you better against such exhaustion.